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Editor-in-Chief



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With sheer determination we are sustaining the tempo and enthusiasm. Response for research paper submission is very high and we are confident that the readers will benefit from the wisdom of a cross section of experts in the field, located in India and abroad. This '**Knowledge Bank**' with its good intentions will be a significant resource to learners, scholars and other academicians. Our pursuit continues.

These insights are crucial to the learning process. As we move along, the awareness increases and will highlight all the interrelationships which help us understand the attitudes and values.

Let me take this opportunity to wish each and every one of you and your families, a happy new year 2013 to bring in good wishes and prosperity.

(Dr.Victor Babu Koppula)

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GREETINGS

Dated:- 24, November, 2012.

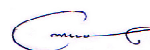
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It is a matter of immense pleasure that you are going to bring Vol. 1, Issue – 6 in December 2012 of your IJMER Journal. **Journals are mirror of society.** Journals give reflection of multidimensional activities of human beings happening in society. An author of article tries to write most useful matter related to his topic of article in small words. He tries to give extract of topic in his article. So by reading articles from Journals readers get most useful and brief matter related to topic of his choice. **In my opinion Journals are gardens of varieties of flowers with different colours and fragrances. Reader can pluck flower of his choice.** Journals are good means of making available variety of streams of knowledge to readers. Journals enhance multi and interdisciplinary knowledge of reader.

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Thanks, with personal warm regards,

Yours Faithfully,



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INCLUSIVE AND INTEGRATED EDUCATION IN SCHOOLS – ROLE OF TEACHERS AND ADMINISTRATORS

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Overview

Education is the systematic and deliberate process that equips the learner with knowledge, attainments of skills, values and attitudes which enables them to participate effectively. The genesis of special needs education in India can be traced back to pre-independent India. There are examples in Indian history that show that people with disabilities had educational opportunities, and that disability did not come in the way of learning. However, during the colonial period, India increasingly looked at educational models existing outside the country. Parents of children with disabilities, mainly from urban areas and with exposure to approaches prevalent in western countries, started schools for their children. Since the government had no policy on the education of children with disabilities, it extended grants to these private schools. This approach of setting up separate schools, mostly residential, spread across the country, although it was concentrated in urban areas. However, for a country the size of India, their numbers were small. For over a century, these special schools offered the only education available to children with disabilities because of the widespread belief that children with special needs could not be educated alongside others. This allowed a small number of children to have access to education but did not help these children to enter the mainstream community after completing their education.

CONCEPT OF INCLUSIVE AND INTEGRATED EDUCATION

‘Inclusion’ a recent step in special education remains a complex and controversial issue but has been accepted and interpreted innumerable. Inclusive Education means.... That school should accommodate all children regardless of their physical, intellectual, social, emotional, linguistic and other conditions. This should include disabled and gifted children, street and working children. Children from remote or nomadic populations, children from linguistic ethnic or cultured minorities and children



from other disadvantaged or marginalized ones or groups (The Salamanca statement and frame work for action on special needs education, 1994, para. 3) It is a flexible and individualized support system for children and young people with special educational needs. It forms an integral component of the overall education system, and is provided in regular schools committed to an appropriate education for all (Johnson, 1994)

In the year 1994, UNESCO adopted a Salamanca Declaration which was signed by 92 governments and 25 international organizations. Salamanca statement and framework for Action strongly promotes inclusive education or 'Schools for all'. It is the responsibility of every school to make arrangement and create favourable environment for the children having a variety of special needs.

Research has shown that Inclusive education results in improved social development and academic outcomes for all learners. It leads to the development of social skills and better social interactions because learners are exposed to real environment in which they have to interact with other learners each one having unique characteristics, interests and abilities. The non-disabled peers adopt positive attitudes and actions towards learners with disabilities as a result of studying together in an inclusive classroom. Thus, inclusive education lays the foundation to an inclusive society accepting, respecting and celebrating diversity.

After independence, the Indian Constitution directed the state to ensure provision of basic education to all children up to the age of 14 years. The education of people with disabilities was, however, not explicit in the early constitutional provisions except for guaranteeing similar rights for people with disabilities as other members of society.

The National Education Commission of 1964-66 (Kothari Commission) drew attention to the education of children with disabilities. In 1974, for the first time, the necessity of integrated education was explicitly emphasized under the scheme for Integrated Education for Disabled Children (IEDC). In pursuit of the goal of providing basic education for all, the National Policy on Education (1986) and its follow-up actions have been major landmarks. The World Declaration on Education for All adopted in 1990 gave further boost to the various processes already set in motion in the country. The Rehabilitation Council of India Act, 1992 initiated a training programme for the development of professionals to respond to the needs of students with disabilities. The enactment of the People with Disability Act in 1996 provided legislative support. This



Act makes it mandatory to provide free education to children with disabilities in an appropriate environment until the age of 18 years. In 1999, the government passed the National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities Act for the economic rehabilitation of people with disabilities. These acts have been instrumental in bringing about a perceptible change/ improvement in the attitude of government, NGOs and people with disabilities. In recent years, two major initiatives have been launched by the government for achieving the goals of Universalization of Elementary Education (UEE): the District Primary Education Programme (DPEP) in 1994 and the Sarva Shiksha Abhiyan (SSA) in 2002.

The need for inclusive education arises precisely because it is now well understood that most children with disabilities can, with motivation and effort on the part of teaching institutions, become an integral part of those institutions. The government is committed to providing education through mainstream schools for children with disabilities, in accordance with the provisions of the Persons with Disabilities Act, 1995. Non-specialist schools, whether at the elementary, secondary or higher levels can, with appropriate support within the education community adapt themselves to work with children with disabilities. Worldwide there is a conscious shift away from special schooling to mainstream schooling of education for children with disabilities. It should, and will be our objective to make mainstream education not just available but accessible, affordable and appropriate for students with disabilities.

Milestones in the Development of Special and Integrated Education

- The last decade has seen the passing of three major legislations on disability by the Government of India. The Rehabilitation Council of India Act(1992), Persons with Disability Act (1995), and the National Trust Act (1999) have been enacted and implemented at both the Central and State level.
- Education of children with disability has been part of the National Policy on Education (NPE), 1986 and the Programme of Action (1992)
- Currently education provisions for children with disabilities are covered by 'special schools' and integrated mainstream schools..
- Over 1.24 lakh children with disabilities have been integrated in over 20,000 mainstream schools under the Integrated Education for Disabled Children Scheme of the Ministry of HRD.



- At the elementary level, under the Sarva Shiksha Abhiyan programme, over 14 lakh children with disabilities have been enrolled.
- However despite efforts over the past three decades by the government and the non-government sector, educational facilities need to be made available to a substantial proportion of persons with disability need to be covered.
- Compared to a National literacy figure of around 65 percent the percentage of literacy levels of the disabled population is only 49 percent
- Literacy rates for the female disabled population is around 37 percent compared to national average of over 54 percent for the female population.
- Literacy rates for the male disabled population are 58.14 percent compared to 75.85 percent for males.
- According to NSSO 2002 figures, of the literate disabled population only 9 percent completed secondary and above education

The Government of India has enacted the legislation Persons With Disabilities (Equal Opportunities and Full Participation) Act, 1995 (PWD Act) to achieve amongst other things, the goal of providing access to free education in an appropriate environment to all learners with disabilities till s/he attains the age of eighteen years. The Act endeavours to promote the integration of learners with disabilities in mainstream schools.

The National Curriculum Framework for School Education (NCERT, 2000) has recommended inclusive schools for learners with special educational needs by making appropriate modifications in the content, presentation and transaction strategies, preparing teachers and developing learning friendly evaluation procedures.

ACTION PLAN FOR INCLUSION

Recognizing Education for All children as a fundamental right, to ensure the inclusion of children and youth with disabilities in all available mainstream educational settings, by providing them with a learning environment that is available, accessible, affordable and appropriate to help develop their learning and abilities.

Target Group

- 1) Infants and children with special needs in the age group 0-6 yrs.
- 2) Children with special needs in the age group 6-14yrs



- 3) Young persons with disabilities in the age group 14 - to 21 yrs. who are part of the educational stream
- 4) Children from multi-disabled and socially disadvantaged like Daliths, Tribals, minorities, women etc.,

Disability would refer to sensory, physical and intellectual impairments, communication, emotional and behavioral disorders, mental health difficulties and multiple disabilities. It would cover the disabilities as defined under the Persons with Disability Act (1995) and the National Trust Act (1999):

- Blindness
- Low vision
- Leprosy cured
- Hearing impairments
- Locomotor disabilities
- Mental retardation
- Mental Illness
- Autism
- Cerebral Palsy
- Multiple disabilities

Identification, enrolment and retention of children with special needs in the age group 6-14 will continue as part of the Sarva Shiksha Abhiyan. Existing support and delivery systems developed as part of the ongoing programme will be reviewed and strengthened. Providing physical access by removing architectural barriers in schools and assistance for transportation will be given priority. Removing attitudinal barriers through a range of mass awareness programmes is expected to give a further thrust to the enrollment programme by creating a demand from the parents' side. The Department of Elementary Education, MHRD will be the nodal agency coordinating these activities. The executing and implementing agency for the project will be the ministry of Human Resource Development, Government of India.

Role of the Teacher

A teacher should learn on how to deal with different requirements of children



who may have been defined as having communication and interaction problem. Remember, there are no well defined special educational needs for children with communication and interaction but there falls a spectrum of needs which means that what can be a need for one child having communication and interaction may not be the need of another child with communication and interaction difficulty. Some may have problem in language, some may have organizing and interpreting problem while some may have difficulty in interaction.

Recruiting and hiring a qualified special educator is a big challenge for busy school administrators. The shortage of qualified special educators further makes the task more difficult. A successful implementation of inclusive education requires the appointment of a highly qualified special education teacher in the school for providing quality education and support services to children with disabilities. Therefore, hiring qualified and well-trained special education teachers is indispensable for providing a continuum of support services to children with disabilities in schools. Highly qualified special education teachers will not be only more effective teachers of students with disabilities but they also are more likely to stay, thereby reducing turnover and providing continuity.

Role of Administrators

One of the most important responsibilities of school administrators is hiring the best teachers they can find. However, hiring highly qualified teachers is easier for some schools than others. It depends on the vast knowledge of school principals about inclusive education. Evaluating whether a particular special education teacher is “highly qualified” or a suitable match for a particular position may be daunting to principals, who often have questions about special education training programmes or certification and the desirable attributes of applicants. The more the principal understands about inclusive education and the special needs of students with disabilities and how it operates in the school and district, the easier it will be to evaluate applicants’ qualification, training, and their responses to the interview questions.

Problems with Administrative Structure

There are twin inherent problems that plague the administrative set up. They are:

1. Since 1976, education has been the joint responsibility of the Centre and States. The problem is with the planning priorities of states with the national plane



frame. The fact that “cultural differences affecting the implementation of well-intentioned central policy such as inclusive education, a dilemma that effects may decentralized systems. It also affects the delivery systems that are transferred from one region to another.

2. Another problem is that the bureaucratic system which creates parallel systems. There are duplicate or multi layer systems that look after the children with disabilities in special schools. Some programmes are run under Ministry of Social Justice and Empowerment while those in the main stream cum under the Department of Education in the Ministry of Human Resource Development (MHRD)

Recommendations

1. Providing basic education to the children of special needs is the responsibility of the State.
2. Bridging special schools and inclusive education practice along with community-based rehabilitation programmes.
3. Allocating funds not on the basis of incidence but on prevalence of needs of the children.
4. Pinning responsibility on the Department of Education, not on the Ministry of Welfare.
5. Providing infrastructural facilities, curriculum modification and educational materials to all the schools of inclusive nature.
6. Providing training to general teachers at pre-primary level itself.
7. Appointing better equipped and better qualified teachers in the inclusive schools.
8. Encouraging school-based interrelations and good practices for uplifting the children with special needs.

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ENHANCING ICT-EMBEDDED COMPETENCES IN APPLYING PROJECT-BASED LEARNING (PJBL) METHOD

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1. Introduction

Nowadays applying ICT in teaching is ever necessary and pressing. It has become one of the obligatory requirements for teachers with the announcement “2008 – 2009 is the ICT year in schools and universities in Vietnam” (Instruction of planning 2008-2009, MOET). The Faculty of Teacher Education (VNU) has a “3+1” teacher education model (they learn fundamental sciences for three years in universities of VNU, teaching skills for one year in the Faculty). Although in the program for teacher education in VNU students have subject specialized on computer skills (3 credits) in the first year, skills at using ICT in teaching obtained by students from the subject is fairly low. This limit is caused by these main reasons that follow:

- ICT skills are taught separately (ICT as an independent subject);
- Students’ awareness and activeness in integrating ICT in learning process is still low;
- Learning tasks and used-in-university teaching methods do not encourage students in using ICT (Ineffective teaching methods: lectures, presentation of factual knowledge, rote memorization, little use of homework, not much faculty-student interaction; Student learning is passive (listening memorized information on exams) [8, pp: 20-22]; and
- Material facilities are lower than required etc.

For these reasons it is necessary to suggest a new approach for developing subject teaching in accordance with integrating, practicing, and enhancing ICT skills through using ICT-based teaching methods and implementing learning tasks.

The purpose of this study was to define the new approaches in enhancing ICT skills for students in teacher education. ICT skills could not be enhanced only separately (as before) but might better be integrated into new a form and method of learning with



motivated and inspirational activities for learners. This means that central focus is how to help students to develop teaching competences using embedded ICT techniques by the way of authentic task in project-based learning method (PjBL). Also, such strategies will also model active learning practices for would-be teachers.

The complex of teaching ICT-embedded competences in PjBL should be developed as follows:

- Building learning resources preparation competence (C_1);
- Content presenting (delivering) competence (C_2); and
- Assessment competence (C_3).

The set of ICT skills which will be developed is:

- Using searching tools (U_1): Internet (e-mail) and search engine;
- Using presenting tools (U_2): Word-processing, MS PowerPoint with integrating Multimedia, Publisher etc.; and
- Using social sharing tools (U_3): e-mail, Moodle platform.

2. Research questions:

This study attempted to find out the answer for the following research questions:

- How ICT skill training can be integrated with Project-based learning using the (PjBL) method?
- How do students improve ICT skills by the way of PjBL?
- How PjBL, using embedded ICT can create a new effective learning environment?

3. Approaches and methods of study:

This study was conducted using the PjBL method with using ICT skill training content for two groups of 4th year student teachers (N=94) in History and Vietnamese-Literature education, Faculty of Teacher Education, VNU). The course was named Teaching-learning Methodology and Technology, two credits (total of 30 credit hours over 15 weeks).

Approaches

The following approaches were planned:



- A delivery system: to improve the lesson preparation, lesson content design, teaching portfolio design and creating learning resources with using multimedia;
- A set of ICT skills: to enhance competences of using ICT for students in teaching-learning process and inside/outside classroom activities (preparation, actualization, practice, assessment and evaluation); and
- A catalyst for a new form and environment of teaching-learning: to apply the PjBL method, learner-centered approaches and competence-based learning (CBL) with Authentic task (assessment).

Methods

A questionnaire with 15 items around ICT skills and teaching competencies, non-traditional forms of teaching and expectations was delivered to 94 students in teacher History and Vietnamese-Literature education classes;. Interviews were undertaken systematically for sharing different concepts and tendencies with students and colleagues, also with secondary education teachers. Observation and records from these observation of classes provided consistent feedback for keeping the learners' progress during their different learning tasks (including authentic tasks)A diary (classroom journal) was used for record keeping of the students' learning progress and feedback from the two classes over the 15 weeks.

4. Review of Literature

Students who enter school are communicative, curious, creative, and capable of learning many things. They have proved this already by mastering a mother tongue, physical motion, complicated games, and many other life skills. However, we believe that the traditional school of the 20th century, which is still very much with us, diminishes these abilities over the period of learning. We need a new kind of school for the 21st century (UNESCO, 2005, p. 20).

Peter Van Gils (2003) in his report which investigated lower- and upper-secondary school concerning ICT use in Vietnam provided a new vision of ICT role in education. The key elements were:

- ICT play dual role and function in learning process: as a learning object and tools;



- ICT as facilitator for creating effective learning environment; and
- ICT as open social and communication tools between teacher, learner and educational manager.

He also suggested a new platform for effective use of ICT in schools, including kindergarten, primary and secondary, in the North Vietnam. Especially, this study concerns the new role of teachers and students in terms of students' learning and social responsibilities. Gils (2003) emphasized that the learning responsibility must be transformed to learner to (1) construct new knowledge for themselves, (2) design learning plans, (3) create reflective activities, (4) communicate and share with others etc. All elements of this new responsibility have to be "deeply" embedded in ICT learning environment (Peter Van Gils, 2003).

Gils (2003) also proposed a new way of teaching (facilitating students' learning) that was in stark contrast to custom and practice (traditional teacher-centred) in Vietnamese schools by the way of reducing inside class time and providing more authentic learning interdisciplinary tasks with PjBL method ICT-embedded skills and environment. He stated an important understanding for teacher educators in Vietnam especially including those in ICT teacher education.

In this context with the similar idea, Tan Seng Chee (2003) stated the new role of teacher in ICT context: teacher as presenter, teacher as facilitator and teacher as designer. With new concept of using ICT teachers could then create rapid opportunities for breaking the barriers of time and space, making learning more motivating and inspirational, flexible and wide accessible.

All learner and teacher activities are constructed in this research process followed the behavioral theory of learning proposed by B.F. Skinner (1976), which suggested:

- If stimulus and response are constructed the right way, they may lead students to success and skills;
- Students remember and respond, practice with changing in overt behavior, skills due to conditioning (authentic task and assessment/self-/co-/peer-assessment); and
- The teacher plays the role of designer, presenter, facilitator and assessor.



The main principles for learning mode were:

- Less direct instruction, more guided inquiry and discovery learning for students;
 - Encouraging more social communication (pair and group work);
 - Providing common information tools for individual constructive tools based on students needs and competence; and
 - Maximum instruction for individual competence to construct new knowledge.
- (See **Figure 1** in Annex)

In this study the NETS-2008 (National Educational Technology Standards) developed by the International Society for Technology in Education (ISTE 2008) for teachers and students also are used as a guide to investigate new implementation opportunities in teaching process in our case (<http://www.iste.org/AM/Template.cfm?Section=NETS>). Based on these standards a different learning task (including authentic) are created for students toward to three course competencies (C_1 , C_2 , C_3).

Furthermore, in 2008 Hanoi Department of Education and Training (DOET) investigated teachers' use of ICT skills, that is, their use of computer, Internet, MS Office in designing and delivering lesson in 60 lower-and upper secondary schools in Hanoi. The survey found that although all schools in Hanoi have a connection with Internet only 32% of teachers use it. Then, 18% of teachers used the internet for creating learning material and instructional content and only 12% for ICT skills in designing lesson (including full e-lesson and partly integrating ICT elements into traditional lesson). Only 27% of surveyed teachers said that they felt self-confident when using ICT skills in teaching process (using Projector, Smart Board and computer in classroom).

We understand that the relevance of subject-matter will be meaningful and strengthened by integrating in each course "knowledge motivation and acquisition" and "knowledge application" (based on Skinner theory and Davis Technology Acceptance Model). The transformation of knowledge acquired into the "ability/competence to apply" is an explicitly chosen objective in each course at Faculty of Education, VNU, Hanoi.



In education and learning literature there are multiple definitions of student learning outcomes, objectives, skills, competencies, and so on. In this study, there is the use of the NPEC work group's definition of competency: "a combination of skills, abilities, and knowledge needed to perform a specific task" (U.S. Department of Education, 2001, p. 1). Thus, it could be re-stated as: "competency" is the capability to choose and use (apply) an integrated combination of knowledge, skills and attitudes with the intention to realize a task in a certain context. Personal characteristics such as motivation, self-confidence, and other life skills also are part of that context.

Regarding the idea of the authentic assessment task, Wiggins (1993) stated its purpose as involving engaging and worthy problems or questions of importance, in which students must use knowledge to fashion performances effectively and creatively. The tasks are either replicas of, or analogous to, the kinds of problems faced by adult citizens and consumers or professionals in the field" (Wiggins, 1993, p. 229).

(See **Figure 2** in Annex: Scheme of work for developing ICT skills with authentic assessment)

So, it is clear that our 4th year teacher education students have different reasons and ways to develop ICT skills. And to be knowledgeable, able to apply and be skilled is an explicitly chosen objective of this course and the key to effective using ICT in their teaching process in the future. The following formulation re-states this as an equation:

Competence based Learning + Authentic Task + ICT skills = New Success

5. Situational Analysis

The study highlighted a number of issues regarding to students' use of ICT in and/ or out class time, their requirements in term of attitude and motivation. The baseline data indicated:

- ICT as a separate subject in teacher training programs is still seen as an extra and add-on rather than integrated and needed for teaching skills. "Teaching ICT" is as separated content;
- Students obtain only separate ICT skills, but they cannot apply the ICT skills for their learning because they have not motivation in using ICT for implementing their tasks and assignments, they also simply practice the ICT skills they have learned;



- Most students have Internet and email-using skills but use them only for entertainment, they do not know how to use these skills in order to search information and build learning resources;
- Students have no access to ICT presenting tools;
- Students are not fully aware of integration ICT in their learning, they are also not given ICT instructions and ICT-applying principles in their learning;
- They are fairly weak at group-work skills as well as sharing information;
- Although classes equipped computers are not available, students always can use other cheap resources out of class time (around 15 US cents per hour for using computer and accessing internet in dormitory computer rooms and Net-café).

6. Planning: Data collection and analysis

In order to carry out the research we gave questionnaires for 94 students in 2 classes of Teaching-learning Methodology and Technology and surveyed their ICT skill background. The questionnaires were distributed 2two times: at the beginning of, and after finishing, the above course.

The purposes of the questioners were:

- Survey students' ICT knowledge and ICT use ability,
- Survey the frequency of using tools researching and exploiting learning resources,
- Measure the level of ICT skills acquired by students after the course.

In this study the ICT-embedded competencies are based following Technology Acceptance Model – TAM (Davis, 1989) withh six hypothesis of using, accepting ICT:

H1: Perceived ease of use is positively related to perceived usefulness

H2: Perceived ease of use is positively related to attitude toward using

H3: Perceived usefulness is positively related to attitude toward using

H4: Perceived usefulness is positively related to intention to use

H5: Attitude toward using is positively related to intention to use



H6: Intention to use is positively related to actual use

(See **Figure 3** in Annex: TAM Model . (*Adopted from Davis et.al., 1989*))

The survey results demonstrate:

- Most students know functions of Microsoft Office (Word, Excel, PowerPoint), and other tools such as e-mail, Internet, Chat and Window Media Player, but they often use them with low frequency and mainly for entertainment like exchanging e-letters with friends, reading e-newspapers, listening music and so forth;
- Students do not realize the integration function of the mentioned tools in learning;
- Students do not see themselves as competent at using the tools; and
- Some students do not spend much time for using them at all.

(See **Figure 4** in Annex: Mean score for students' self report using ICT skills in teaching-learning process before the class began)

(See **Figure 5** in Annex: The frequency of students' self report using searching tools by students before the class began)

Analyzing the above mentioned results leads to some requirements for ICT skill teaching as follows:

- Ensure that the main ICT tools are directly applied in a teaching-learning process;
- It is necessary to integrate ICT skills with concrete tasks such as lesson preparation, content presentation and other classroom activities in learning process organization;
- Technical help should be available when students need it;
- It is essential not to teach "pure" ICT operations or techniques but "content of using ICT".

7. Study description

During the Teaching-learning Methodology and Technology course (lasting 15 weeks), ICT skills should be integrated in teaching-learning and implementing students' assignments (authentic task).

Students in each class are divided into learning groups (class history education



and literature education has 5 and 6 groups, respectively). At the end of the course each group of students has to use ICT skills to design a Learning Project and eventually complete a Teaching Portfolio as a whole (relating to designing and practicing learning process outcomes). The Teaching Portfolio consists of product sets as follow:

- Learning resource folder;
- Lesson plan folder;
- Presenting folder; and
- Assessment folder.

During developing the course, students are trained in techniques to use Word processing, MS PowerPoint, Publisher, Search Engine Tools (Google), using Internet (Web 2.0), e-mail and sharing tools in Moodle, audio/video editing tools, Multimedia tools. Students are taught about PjBL method for secondary education. They also can use materials supported by Intel Teach Program, Partner in Learning Program (Microsoft) containing different instructions for using ICT in teaching, checklist, worksheets and rubric for assessment. Each group should be responsible for one learning Project consistent with either the secondary education program in History and Vietnamese and Literature. Examples would be organizing a conference about local history, TV Games-show, Advertising Campaign for a new Tour, Exhibition on life of famous writer, design E-book about life and career of famous writer or poet etc. In this learning process they have to use media tools for designing different presentations, making posters, pictures or videoclips, websites, preparing worksheets, assessments tools, sharing experiences etc. and for oral presenting and learning competitions.

During carrying out the project, students in each group cast each other for parts, suggest the idea and tasks for the project by themselves, find suitable ICT tools for designing products, research materials, practice presentation techniques supported by technology. In the project ICT skills are used as much as possible. Members in the learning group support each other in order to enhance ICT as well as to shape and develop ICT skills for use in learning, share experiences in using ICT, and require ICT help from their teachers.

During the first period of eight credit hours (in two weeks) the teacher introduced ICT skills to students and let them practice these skills directly. According to the



questions or requirements about ICT raised by student groups, the teacher organized short-term training or gives instructions through e-mail and Moodle. The teacher supports improving ICT for students on basis of their concrete requirements and particular products that are being completed by them. The teacher shares time with students for consultation based on real need of learner with concrete tasks, questions and suggestions from them.

ICT skills use in education is taught by designing correlative ICT skills support card/worksheet (SC). The technique support cards are in both hardcopy and softcopy (sharing file in class e-mail or/and Moodle platform). The structure of each SC consists of four parts; these are instruction, task, idea to apply and feedback. If a student has some questions, s/he can fill the SC and send it back to the teacher.

To pass the course successfully student has to complete the required products (see Table 1). The products have to be packaged for a CD. Different groups of students present and introduce their products before the rest of the class. The group's work is assessed according to three requirements as follow:

- The productivity of each group (the quality and content of Teaching Portfolio);
- The group's ability to use ICT in designing the Teaching Portfolio; and
- Presenting their products.

(See **Table 1** in Annex: Learning task instruction)

Assessment is carried out openly and directly during lesson time through the teacher's assessment and self-/pair-/co-assessment. A very good Teaching Portfolio will be put also forward to Intel Teach Program (Intel Education Vietnam) for awarding Certificate of Completion Course on the Effective Use of Technology in Subject Teaching and Qualification as Teacher Educator under The Intel® Teach Program.

8. A summary of findings

The results of study showed that:

- The groups of students were interested in learning "content of using ICT" in learning process. There were various ICT use ideas. Students asked many questions about ICT skills relating to teaching developing ideas (totally 502 questions were posted during ten weeks of learning). Teacher became their real guider and facilitator.



- The communicative process was developed appropriately and effectively. Allocating and implementing task passed under close control. Each member had chances to promote their learning competence and own experiences.
- The set of ICT skills and techniques is less important than the need, priorities, motivation and new idea of its using during doing authentic task process.
- The use of ICT really forces new learning environment: non-traditional form of learning, non-linear learning process, more outside classroom activities (students spent about more than two extra-class hours per day averagely; group work time was obviously increasing outside class; more questions towards learning program from students etc.).
- Despite of different level of acquired ICT skills, students feel confident and enjoyable with learning task: the final product show became a real festival competition in both two classes.
- The best way of enhancing ICT skills for students is making “content of using ICT” reasonable, motivated and creative with authentic task (assessment).
- Learning process creates new opportunities for self-/pair-/peer-assessment: students could control and manage their progress step by step (by various Rubrics).
- Multiple subject content in secondary program (in this case there are History and Vietnamese-Literature) can be taught by the way of Project-based Learning method with integration ICT.

9. Discussion

On the basis of analyzing the study’s questions and results it can be concluded that teaching ICT skills is fairly “easier” than teaching “ICT skills in teaching” because ICT skills must be integrated into teaching skills according to the teaching principles. The difficulty (or should be paradox) in process of enhancing ICT skills for future teachers is how to ensure them access to technical support and at the same time how to ensure that they do not feel becoming technical specialist themselves at all.

Acquired ICT skills for teacher-students are only primary condition and first step in the way of learning to teach. The pivotal mechanism of enhancing ICT skills for future teacher must be:

- How to design ICT based lesson?



- How to realize ICT based lesson (learning activities and materials)?
- How to assess and evaluate ICT based lesson?

10. Conclusions

Once again, the study showed new challenges for teachers as designer, presenter, facilitator, assessor, and overall reflective practitioner. This small-scaled research also could provide for faculty initiatives of enhancing ICT skills by the way of using competence-based learning for students, creating non-traditional learning environment for authentic task and creativeness for them. One of the greatest overriding lessons learned from this study is to provide sufficient amounts of professional competences and authentic tasks to activate creative “learning space”. Of course in this “space” we always can “fill up” the ICT skills and idea of its using. In the words of one 4th year student (class of History education): “*Bài tập môn này khó quá nhýng em v?n ch?p nh?n khó khăn m?t cách r?t tho?i mái*” (learning tasks of this course really are challenging but I felt ‘fully comfortable unpleasantness’ to do it)”.

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ANNEX

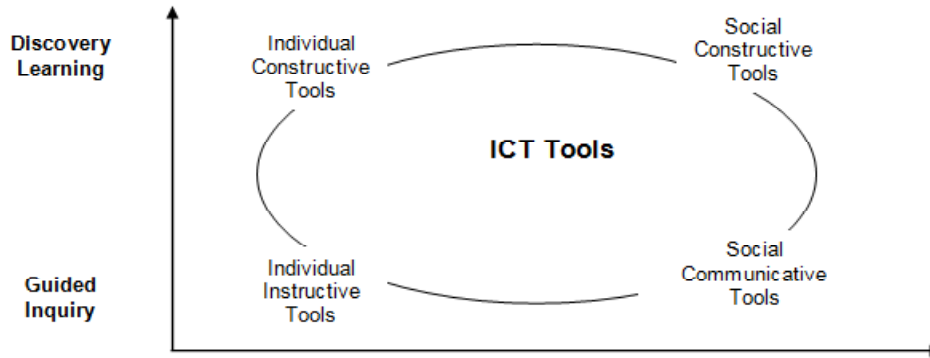


Figure 1: The Mode of learning with ICT

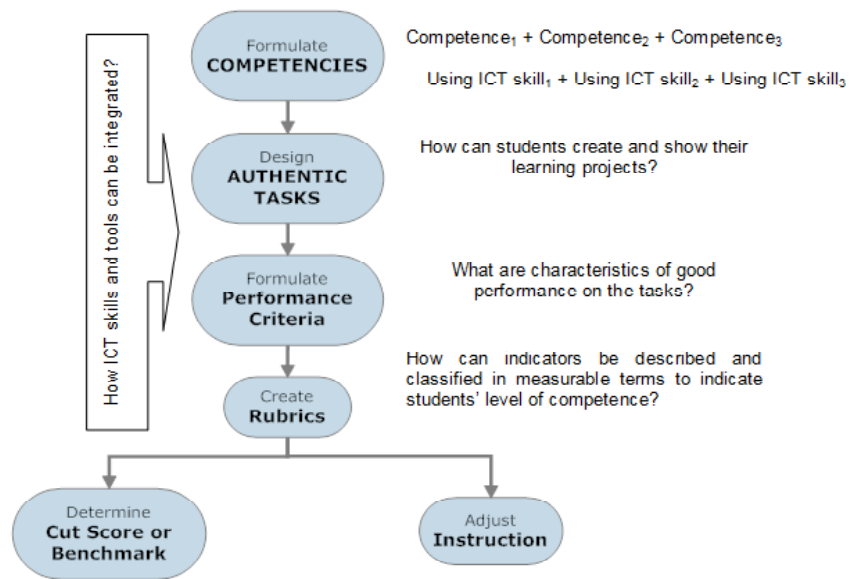


Figure 2: Scheme of work for developing ICT skills with authentic assessment

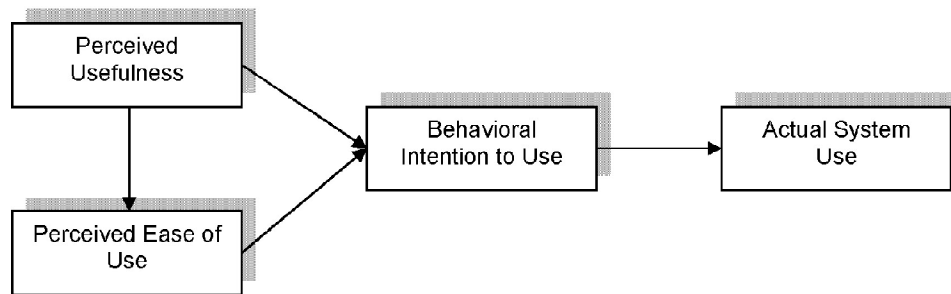


Figure 3: TAM Model (Adopted from Davis et.al., 1989)

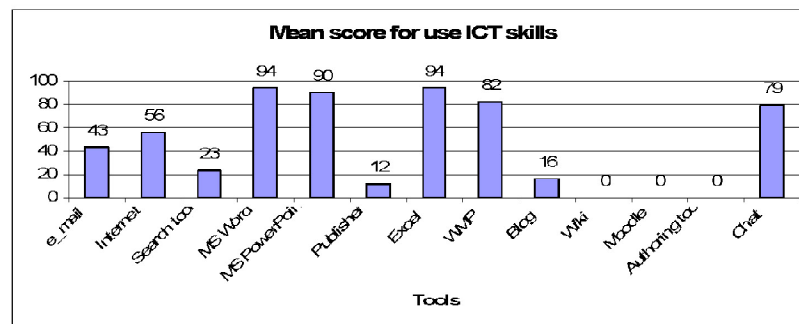


Figure 4: Mean score for students' self report using ICT skills in teaching-learning process before the class began

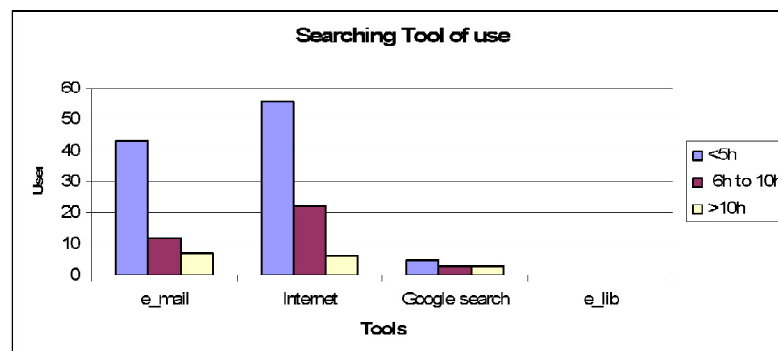


Figure 5: The frequency of students' self report using searching tools by students before the class began



Table 1: Learning task instruction

Final Product	Content	Format	Tools
Learning Resource Folder	<ul style="list-style-type: none"> - All needed resource for Teacher relating project topic - All needed resource for pupils relating project topic - Project proposal - Task Checklist for group members - Poster - Other: Invitation recommendation letter, scenario etc. 	<ul style="list-style-type: none"> - Printed - Digital - Photo - Video clip - Audio file - Web 	<ul style="list-style-type: none"> - MS Word - MS PowerPoint - MS Publisher - Web 2.0 - Window Media Player - Authoring Tools: VCD Cutter, Proshow Gold 2.0 software
Lesson Plan Folder	<ul style="list-style-type: none"> - Teaching plan - Description for each activities - Lesson plan with PjBL 	<ul style="list-style-type: none"> - Printed - Digital - Web 	<ul style="list-style-type: none"> - MS Word - MS PowerPoint - Moodle - Camera
Presenting Folder	<ul style="list-style-type: none"> - Presentation products - Set of posters - Set of accessories 	<ul style="list-style-type: none"> - Printed - Digital - Web 	<ul style="list-style-type: none"> - MS Word - MS PowerPoint - MS Publisher - Web 2.0 - Window Media Player - Authoring Tools: VCD Cutter, Proshow Gold 2.0 software
Assessment Folder	<ul style="list-style-type: none"> - Rubric - Protocol - Checklist - Report - Record score 	<ul style="list-style-type: none"> - Printed - Digital - Web 	<ul style="list-style-type: none"> - MS Word - MS PowerPoint - Moodle
Group Project Presentation	<ul style="list-style-type: none"> - Presentation: structure and techniques - Communication skills - Competence of integration using ICT techniques 	<ul style="list-style-type: none"> - Performance - Individual and group activities 	<ul style="list-style-type: none"> - MS Word - MS PowerPoint - MS Publisher - Web 2.0 - LCD Projector



THE SIGNIFICANCE OF DHARMA AS AN ETHICAL VALUE

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Introduction

The outlook of Indian people represents in the values and also in their specific purpose. Generally values are spiritualistic in their nature. There are several values like – socio, economic, hedonistic and religious. All of them represented the four fold aims of life (*chatuspurusharthas*). The traditional values refer to the three fold aims of human life. They consist of dharma, *artha* and *kama*. They are considered as empirical. Values occupy important place in the life of the individual. Every individual must seek the values consciously. The concept of value under goes important changes in the evolutionary process. It has become one of the leading trends in the recent philosophical thinking. It forms the basis of the cultural pattern of the nation. In this way values directs the significance to the human life.

The Vedic literature consists of two parts, namely mantras and *Brahmanas*. *Mantra* means hymn or religious song. They are found in Vedas. They inculcate a form of worship. It has various powers of nature like fire (*agni*), wind (*vayu*), sun (*surya*). The hymns are described as prayers addressed to define the powers of nature. The word *brahmana* is derived from Brahman. It means prayer or devotion. It signifies the authoritativeness of the priest relating to sacrifices. *Brahmanas* are the repositories of sacred tradition. They are in prose form. They speak about ritualism. The prayers are accompanied by simple gifts and animal sacrifices. In this period, four castes or classes (*varnas*) were formed into definite the shape. The word Upanishad means secret teaching or the teaching which was guarded from the unworthy and imparted. They advance the thought of mantras by postulating a principle. It explains the whole universe including God. Thus philosophy in the highest sense is the essential theme of Upanishads. The division of *vedas* inculcates moral truths. Example: benevolence to neighbor and friend is praised in *rigveda*. It states that “he that eats by himself will keep his sin to himself”. *Brahmanas* says about the excellence of leading an active and industrious life. The Upanishads speak of moral qualities like



self-control, tranquility and godliness. The Sanskrit word 'rta' occurs frequently in mantras which is inferred as the uniformity of nature or relating to universe or cosmic order. It explained about the universe. It recognizes the orderly character of natural phenomena. The universe is governed by a moral law. There is a relationship between universe and the individual. God is responsible for the existence and welfare of all. The individual should adjust his conduct according to the nature of the world. The Sanskrit word (*rta*) also occurs in Brahmanans. It means indebtedness or injury. The ethical values are also introduced here. The word dharma usually means that holds together or the law a things being. It is the basis of social or moral order. It is clearly explained in Upanishads. The evolution of several values or social clans is traced in Upanishads. In course of evolution a simple social structure has come in to existence. It is differentiated into classes or castes namely *Brahmanas*, *Kshatriyas*, *Vaisyas* and *Sudras*. Out of the above four, *Kshatriya* or warrior is represented as the chief support of country and society. He needs many skills and expertise. It is his power to control. He has to perceive from the external dangers and internal disorders also. But the physical might and external control do not indicate and adequately explain about the social order. The former may end in the tyranny of the ruler and the enslavement of the society. It places might in the place of right. Ultimately social order may fail. Hence, the need arises to create something better or higher one to the society. The higher principle is called as dharma. According to this, force should not be the essence of government. Right alone is the true might. The work of government cannot run or go smoothly, until the orders of the king are willingly obeyed. The sovereignty of dharma is greater than that of the king or state. It is a universally abiding law. It was a saying that once god and men were lived together on earth. Later they are separated. The god created the king among human beings to govern the people. He created dharma to control the people. Upanishads make a distinction between *satya* and dharma. Dharma represents and preached about the principle of *satya*. It underlines both of them and constitutes dharma. Because, all values depend upon and lies in its realization. It's the ultimate guide towards right living which leads to the stability in society. The moral idea of dharma is implanted properly way in man. *Rta* is external in its nature. *Rta* points out only virtue in general. It includes the duties of particular variety. There are three higher castes and their duties are also emphasized.

The aim of Dharma is the good of all in the widest sense. It enables man to attain his own ends in life. It is concerned with the well-being of the individual and the



society as well as the good of all. From the ethical stand point, the concept of Dharma includes all other concepts also. They govern the highest life of the people. The rituals have significant place in the life of man. The pure ethical significance prevails in the rituals. The virtues like self-restraint kindness & truth telling are necessary for self-discipline. Social custom is also included in morality. Dharma includes intrinsic morality. According to Upanishads the intimates of world are divided in to Gods, men and demons. They follow the instructions of him. He advised them the capacity of adjustment in several classes of beings .He also advised have compassion on others, be generous and learn self-control. The first two signify regarding for others. They are the chief principles of action. The third one is purely individualistic. All these disciplines lead to the final goal of life. All the moral virtues are present in Ramayana and Mahabharata also. There was a saying that "*Yato dharmah tato jayah*". According to Dharma sutras, the Vedas do not cleanse all ethical values. Rituals impose self-restraint without moral significance. Dharma is predominantly moral. It is more than a virtue. It generally corresponds to the moral good. Indian philosophy believes that dharma as an action. Even the Mahabharata mentioned that dharma means purity of character. According to the theistic doctrines, dharma is neither an action nor a quality. It is the grace of god. We will get reward according to our actions. Dharma distinguishes between the virtues and vice. It has got highest value in Indian philosophy.

The Doctrine of Karma

The doctrine of karma has profound influence on the life of Indian people. It signifies that nothing can happen without proper cause. Each individual's life deals with pains and pleasures. It is a necessary result of the actions of the past life. Our activities become causes of our future. We are fully responsible for our actions. So our future life is totally depends upon the present actions. This doctrine is a substitute for the god. It considers man himself as a master of all things. Karma has wider significance than dharma. The individual who believes this doctrine fully, if anything happens in his life he never blame either god or somebody. He will realize that it was happened because of his past karmas. Each man is responsible for the dispositions. But he is not responsible for them in the sense that he may acquire in this life. He commits wrong as a consequence of some initial disposition. It should prove its influence. It was an opinion that this doctrine was borrowed by Aryans. The doctrine of karma aims at satisfying man's logical and moral consciousness. It could not be connected



with any primitive belief. The rewards and punishments are not related to this world. The soul passes into another body after the death of individual. Its character will be determined by its former actions and thoughts. There is no interval between the end of one life and the beginning of the next. Ex (the caterpillar when it reaches the end of the grass, it catches hold of another one. Like this the soul leaves the body and transfer itself to another. This is the karma theory originally enunciated by *yajna valkya*. Karma theory precludes self-determinism. According to *Sankhya* philosophy, sacrifices are not finally commended. In *Nyaya* sutras it was stated that, virtue and vice are leading to desirable and undesirable rebirth. Morality qualifies a person to perform certain rights. In a single life all the good and the evil may fall on the person. It is not possible to judge them on the basis of their actions. But it's not the only alternative to be observed between virtue and success in life. Man is experiencing series of lives. He is facing many difficulties in the present life because of the past deeds done by him and the earlier birth. The belief in karma helps man from wasting his time in seeking its origin. He should concentrate on bettering his character. He should not try to find out why he is not and what he ought to be. So we are accountable for whatever happens to us. It can also be said that, we are in helpless condition, because, we can't alter the course of our past karma. The karma doctrine not only signifies the events of our life that are determined by their antecedent causes but also there is absolute justice in the rewards and punishments that fall in our life. So the law of karma signifies that it is essentially ethical in its nature. It is not mechanical. It is grounded in moral view of the universe. It gives scope to man's success in his efforts. It makes him to live rightly. It gives no place for doubting that the world is morally governed. So the Indians believe in the immortality of the self. It is a postulate of all religious. This ethical basis of belief that commits man to be moral. It emphasizes that there should be ideal in life. It is the first duty of man. This doctrine presupposes the possibility of moral growth. Man is not only rational being, but also a moral agent. He is capable of ordering his own way of living. He has to accept all the unpleasant experiences in his life. They are the predestined results from which one can't avoid.

Karma implies necessity and freedom. Every deed we do leads to a result. It establishes a disposition or tendency to repeat the same deed in the future. The necessity involves in the Karma doctrine concerns about pain or pleasure. Our moral progress depends upon the success and also in the way we regulate them. The adoption of better moral nature must be the goal of all. All the schools of Indian philosophy point



out the eternity of the higher values of life. They also stressed the immortality of the self and not on the existence of god. The theistic systems uphold the doctrine of karma and try to give up their belief in the omnipotence of god or make him ultimately responsible for the presence of evil in the world.

Classification of Dharma

There are three kinds of karmas organized in the orthodox school. They are (1) obligatory deeds (*nitya karma*) and (2) optional karmas (*kayama karma*) and (3) prohibited deeds (*pratisiddha-karma*). There is another variety of deeds known as occasioned deeds (*naimitika-karam*). The optional deeds may be called as the hypothetical imperative deeds. Dharma is essentially related to the mind. One should think the good of all. There are general obligations like *sadharana-dharma*. It comprises of actions. It indicates virtues like kindness and truth speaking. They are equally obligatory on all. The special *dharma*s like *varnashrama dharmas* are relative to the social class called *varna*. It relates to the particular stage called ashram. The *sadharana dharmas* are important. It is not only related to human being but to all living creatures because all are having these rights. According to Manu, to attain the supreme goal in life, one should have contentment, forbearance, gentleness, and respect for other property, cleanliness, self-control, knowledge, philosophical wisdom, veracity and patience. If the individual practices the virtue of contentment, his conduct will result in some positive attitude towards others. They are relative to one's social classes and also to the particular stage. With the help of these things only one will get discipline in life.

Varnashrama-dharmas

All these *dharma*s are obligatory in their nature. The rules of common morality are the foundations of the special duties. The term Varnashrama-dharma means: the duties of the several classes of the society. It also implies different stages of life. Social solidarity is the essential aim of Varnashrama-dharma. The institution of ashrams serves as a spiritual ladder. They enable man to reach the final goal of life. The general and special *dharma*s aim at helping others and confine to one's own highest good. There are four *Varnashrama-dharmas*. In respect of the each and every stage in individual's life. They are:

1) Brahmacharya

This stage is considered as a student period. In this stage he learns vedas. He



leads austere life. It is obligatory on all other three higher classes. Every one has to pass through this stage; otherwise he is not qualified to become a house holder. Its main objective is, to learn discipline and acquiring the traditional culture. It aims at passing this to the succeeding generations. The student will enter in to this stage in his early life by a formal ceremony called *upanayana*. It means leading to guru. If any one is not initiated before certain age, he is not considered as a Brahmin. This initiation is described as his second birth. Because, it is the beginning of the life of the spirit. In this stage the student has to lead very simple life. He should never indulge in slothfulness. He should practice gentleness combined with dignity. For maintenance of his food he has to beg from others.

2) Gruhasthya

This is the stage of house holder. In this stage he can offer sacrifice to god. He has to lead, moral ritualistic life. He should acquire philosophic knowledge. He has to practice charity. In this stage, Brahmins get their livelihood by teaching Vedas. They have to follow this occupation. The function of a house holder is of great importance in the community. He is the most important person in the society. It is the life of constant self-restraint. Since he was undergone vigorous coaching, the house holder can discharge his duties satisfactorily. The ideal life of a house holder is one in which the *artha* and *kama* are harmonized with dharma.

3) Vanaprastha

This is the stage of anchorite. In this stage one has to give up all his duties and charges to his family sons. He should start leading detached life. He has to retire from all responsibilities. He must start thinking about the reality and must lead a life a hermit. This stage resembles like the first stage. He has to be alone to pursue his spiritual advancement. He is not permitted to acquire wealth. He expected to discharge his ritualistic obligations.

4) Sanyasa

This is the stage of wandering. In this stage, one has to be away from selfish concerns. He should acquire philosophic knowledge. He must concentrate on meditation and ultimate reality. It is the stage of transition from house holder to a *sanyasa* stage. Here the chief aim is the pursuit of ultimate ideal of self-perfection. It totally abandons *Artha* and *kama*. One should not look for anything more than the minimum for satisfying his body needs. He should neither love his life nor long for death. He has to adopt the



principles of non-injury. He can be called with many names. As a *sanyasi*, he should renounce everything, as a *bikshu* he lives very simple life. As a *parivrat* he wanders and he loves loneliness. He has to practice regular meditation till he gets call. Thus each stage in *varnashrama dharma* has got its own specificity and importance that leads the individual to reach his ultimate goal.

The Significance of Dharma

Basically dharma aims at good. It is the indication of prosperity in this life or in the next life. Dharma has an ultimate value. The word karma applied to dharma and adharma. The concept of self-discipline occupies a significant place in Indian ethics. It can also be called as asceticism. Asceticism means self-discipline. The person who follows this must avoid luxurious and pleasurable life. The classification of castes and recognition of four ashrams is the specialty of Hinduism. Even Gita also emphasize the importance of social duties. Their duties are regarded as the sources of common good. The duties that are under taken by a person are determined by the place he occupies in society. It is also called as attending one's own duty or Swadharma. *Gita* suggested the principle of disinterested action or *nishkama karma*. The significance of this principle is to elevate the moral quality of action. By insisting on *Swadharma*, *Gita* guides our social environment. By insisting on *nishkama karma*, it takes the individual nature in to consideration. *Gita* ignored the gradation of *ashrama*. It teaches equality to all. There are two ways of synthesizing the principles of active life with that of asceticism. One is ethical and other one is fitted to the psychological nature of man. A person may lead a life of common or conventional morality for a long time. But there is no guarantee that he will pass on to the higher stage. Generally transformation does not take place without crisis in the moral life of a person. It changes his whole nature. That change is termed as conversion or transformation. This is the real significance of Dharma as an ethical value.

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ROLE PERFORMANCE OF THE COLLEGE PRINCIPALS IN RELATION TO THEIR DEMOGRAPHIC VARIABLES IN HARYANA

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Introduction

The word “role” is borrowed from the theatre and, as in the theatre, refers to prescribed actions — actions expected of those who occupy a particular social position. When stepping into a new social role we must perform its actions, even if we feel somewhat inauthentic. But generally our sense of ‘phoniness’ does not last long. Within a formal organization — a variety of roles must be performed, and behaviour must be enacted by heads. These roles are divided up into job, which consists of duties, obligations and formal aspects of the behaviours of the heads. To accomplish the purpose for which the job was created, the head must do something behave in such a way that his/her duties are successfully done and his/her obligation discharged.

ROLE OF COLLEGE PRINCIPAL

The position of the principalship, which began as a head-teacher and part-time administrative position, is now reaching the status of a professional position and has attained many characteristics of one. The college principals are attaining longer tenure. They have their own professional organizations and a body of literature and publications specifically devoted to their work, and in other ways they are being identified as a professional group. The place which a principal acquires is inherent in the position itself rather than being attached to the one who occupies the position, although the principal can, through effective leadership, greatly enhance his own prestige and public esteem for his position.

The success of the college depends upon the ability of the principal who is responsible for academic as well as administrative functioning of the college. The college is essentially a co-operative enterprise, in which every member, has a vital role to play yet, principal entrusted with the responsibility of coordinating guiding and integrating various programmes. The principal is the real manager of the educational



institution. He/she is the both academic and executive head of the college as well as a real source of inspiration for teachers through constant flow of information between him/her and teachers. The efficiency of a college principal in managing college effectively in such a situation, expresses the capability of skilled manager. Hence, managerial behaviour is an integral part of the principal's job where he/she has to work in various capacities, many roles to generate a healthy environment in his/her college.

Good relationship between the principal and the staff are essential if the college is to be effective. A principal must have that ability to be on friendly terms with his/her dignity. The role of the college principal in a college as an educational manager is dualistic in nature, to deal with pupils, parents and staff on one hand and on the other hand work for college supervisors and inspectors to fulfill the responsibility assigned by them.

Objectives of the Study

1. To study the relationship of role-performance of the college principals with their age (include age also)
2. To study the relationship of role-performance of the college principals with their teaching experience.
3. To study the relationship of role-performance of the college principals with their teaching administrative experience.
4. To find out the difference of role-performance of the male vs. female college principals.
5. To find out the difference of role-performance of the married vs. unmarried college principals.
6. To find out the difference of role-performance of the academic qualifications in terms of doctorate vs. post-graduate college principals.

RESEARCH METHODOLOGY

Descriptive survey method was used in the present work.

Population and Sample

For this proposed work the data was collected from 10 out of 19 districts of Haryana. From each college, the principal and his/her 8 respective teachers were



taken. More precisely, the districts college and college teachers were selected by the investigator through the lottery method. Thus, 50 principals and 400 college teachers constituted the sample for this study.

Tools Used

- (i) Role Performance Questionnaire (RPQ) developed by Bhagia, Nalini and Srikant (NIEPA) 1988.
- (ii) Background Information Form (BIF) developed by investigator herself.

Collection of Data

Although a number of methods for data collection are there but for the present work the investigator herself visited all the colleges for the sake of data collection.

Statistical Techniques Used

Following statistical techniques were used for analysing the data:

- (v) Product Moment Correlation (vi) t-values.

Main Findings

1. Relationship of Role Performance of the College Principals with their age.
2. Relationship of Role Performance of the College Principals with their teaching experience (in years).
3. Relationship of Role Performance of the College Principals with their administrative experience (in years).
4. Significant difference between Role Performance of the College Principals and their sex (male and female).
5. Significant difference between Role Performance of the College Principals and their marital status (married and unmarried).
6. Significant difference between Role Performance of the College Principals and their academic qualifications.

Academician and Teacher, and Bridge-Builder with the Community, resolve their conflict through conflict management.

Rest of the correlations between Role Performance and Conflict Management are found to be insignificant.



Role Performance and Demographic Variables

This section deals with Role Performance of the college Principals and Some Demographic Variables. These demographic Variables are studied in term of age, teaching experience, administrative experience, sex, marital status and also academic qualifications of the principals. The details of the variables appear in the proceeding lines.

Table – 1
Relationship between Role Performance of the College Principals with their Age

Sr. No.	Dimensions of Role Performance	Name of Dimensions	r(with Resignation of Conflict Management)
1.	Planner and Innovator	A	.1601
2.	Office Manager	B	.2320
3.	Resource Facilitator	C	.2308
4.	Supervisor of the Instructional Programme	D	.2679
5.	Promoter of Co-curricular Activities	E	.2665
6.	Staff Evaluator and Motivator	F	.2879*
7.	Mentor and Reconciliator	G	.2131
8.	Academician and Teacher	H	.2812*
9.	Representative of the College	I	.1759
10.	Bridge-Builder with the Community	J	.2732*
11	Total		.2400

N = 400

df = 398

* Significant at .05 level

** Significant at .01 level

Table 1 depicts correlation between Role Performance of the college Principals and their age. It is evident from the table that as many as three dimensions i.e. F, H and J are significant. As far as minimum and maximum age limit between 39 to 60 years is concerned.

Rest of the correlations between Role Performance and age are insignificant.



(2) Role Performance and Teaching Experience

Table – 2
Relationship between Role Performance of the College Principals with their Teaching Experience

Sr. No.	Dimensions of Role Performance	Name of Dimensions	r(with Resignation of Conflict Management)
1.	Planner and Innovator	A	.1601
2.	Office Manager	B	.2320
3.	Resource Facilitator	C	.2308
4.	Supervisor of the Instructional Programme	D	.2679
5.	Promoter of Co-curricular Activities	E	.2665
6.	Staff Evaluator and Motivator	F	.2879*
7.	Mentor and Reconciliator	G	.2131
8.	Academician and Teacher	H	.2812*
9.	Representative of the College	I	.1759
10.	Bridge-Builder with the Community	J	.2732*
11	Total		.2400

N = 400 * Significant at .05 level

df = 398 ** Significant at .01 level

Table 2 depicts correlation between Role Performance and teaching experience. It is evident from the table that as many as three dimensions i.e. A, E and H are significant. As far as minimum and maximum teaching experience between 05 to 36 years is concerned.

Rest of the correlations between Role Performance and teaching experience are insignificant.

Table – 3
Relationship between Role Performance of the College Principals with their administrative experience

Sr. No.	Dimensions of Role Performance	Name of Dimensions	r(with Resignation of Conflict Management)
1.	Planner and Innovator	A	.3310*
2.	Office Manager	B	.2363
3.	Resource Facilitator	C	.3080*
4.	Supervisor of the Instructional Programme	D	.2906*
5.	Promoter of Co-curricular Activities	E	.2349
6.	Staff Evaluator and Motivator	F	.2082
7.	Mentor and Reconciliator	G	.2028
8.	Academician and Teacher	H	.0953
9.	Representative of the College	I	.1985
10.	Bridge-Builder with the Community	J	.2550
11	Total		.2570

N = 400 * Significant at .05 level

df = 398 ** Significant at .01 level



Table 3 depicts correlation between Role Performance of the college Principals and their administrative experience. It is evident from the table that as many as three dimensions i.e. A, C and D are significant. As far as minimum and maximum administrative experience is between 01 to 34 years concerned.

Rest of the correlations between Role Performance and administrative experience are insignificant.

4. **Role Performances and Sex**
In order to see the male and female difference of the Role Performance, dimensions –wise mean differences for these categories were computed. The results are being reported.

Table - 4
Mean difference of Male and Female College Principals on Role Performance

Sr. No.	Dimensions of Role Performance	Name of Dimensions	Mean and SD of Male Principals	Mean and SD of Female Principals	t-value	Level of Significance
1.	Planner and Innovator	A	205.821(39.934)	197.909(37.297)	0.707	NS
2.	Office Manager	B	348.750 (60.317)	336.909(60.317)	0.679	NS
3.	Resource Facilitator	C	362.750(68.645)	358.773(58.767)	0.217	NS
4.	Supervisor of the Instructional Programme	D	259.679(53.666)	258.591(59.004)	0.066	NS
5.	Promoter of Co-curricular Activities	E	296.429(60.942)	285.000(51.831)	0.701	NS
6.	Staff Evaluator and Motivator	F	196.179(44.905)	186.455(36.684)	0.826	NS
7.	Mentor and Reconciliator	G	209.286(46.011)	205.364(41.576)	0.309	NS
8.	Academician and Teacher	H	147.643(46.011)	136.727(32.715)	0.959	NS
9.	Representative of the College	I	150.000(33.402)	142.682(26.382)	0.848	NS
10.	Bridge-Builder with the Community	J	203.643(41.256)	200.091(39.977)	0.301	NS
11	Total		2380.179(465.881)	2308.500(414.462)	0.563	NS

NS = Not Significant df = 48

Table 4 indicates that none out of eleven t-test is significant. Hence, it is suggested that male and female college Principals do not differ while performing their roles or in other words they are almost equal to each other on their role performance.

(4) Role Performance and Marital Status

In order to see the married and un-married difference of the Role Performance, dimension-wise mean differences for these categories were computed. The results are being reported.



Table-5
Mean Difference of Married and Unmarried College Principals on Role Performance

Sr. No.	Dimensions of Role Performance	Name of Dimensions	Mean and SD of Male Principals	Mean and SD of Female Principals	t-value	Level of Significance
1.	Planner and Innovator	A	201.596(36.577)	214.00(65.100)	0.268	NS
2.	Office Manager	B	343.617(54.393)	342.333(119.603)	0.015	NS
3.	Resource Facilitator	C	359.638(58.172)	382.333(119.603)	0.257	NS
4.	Supervisor of the Instructional Programme	D	256.787(46.922)	297.000(128.073)	0.443	NS
5.	Promoter of Co-curricular Activities	E	290.702(46.922)	302.333(95.395)	0.172	NS
6.	Staff Evaluator and Motivator	F	191.936(39.434)	191.333(68.665)	0.012	NS
7.	Mentor and Reconciliator	G	206.638(38.605)	222.000(94.488)	0.229	NS
8.	Academician and Teacher	H	143.213(34.975)	138.667(64.194)	0.099	NS
9.	Representative of the College	I	146.213(28.915)	155.667(50.546)	0.262	NS
10.	Bridge-Builder with the Community	J	201.064(55.506)	218.000(80.676)	0.296	NS
11	Total		2341.298(400.831)	2463.667(880.571)	0.196	NS

NS = Not Significant df = 48



Table 5 indicates that none out of eleven t-tests is significant. Hence, it is suggested that married and un-married college Principals do not differ with each other while performing their roles or in other words they are almost equal to each other on their role performance.

4 Role Performances and Academic Qualification

In order to see the qualification – wise difference (post graduate v/s doctorate) of college principals, dimensions – wise mean differences for these categories were computed. The results are being reported here.

Table 6
Mean difference of Post- Graduate and Doctorate College Principals on Role Performance

Sr. No.	Dimensions of Role Performance	Name of Dimensions	Mean and SD of Male Principals	Mean and SD of Female Principals	t-value	Level of Significance
1.	Planner and Innovator	A	192.333(38.892)	217.350(34.013)	2.352	*
2.	Office Manager	B	331.466(54.354)	366.650(60.578)	2.040	*
3.	Resource Facilitator	C	348.000(61.076)	380.500(64.178)	1.749	NS
4.	Supervisor of the Instructional Programme	D	243.333(47.576)	281.650(60.589)	2.307	*
5.	Promoter of Co-curricular Activities	E	277.633(55.597)	312.050(53.737)	2.140	*
6.	Staff Evaluator and Motivator	F	184.366(40.905)	198.200(41.785)	1.131	NS
7.	Mentor and Reconciliator	G	198.167(38.377)	221.650(48.318)	1.782	NS
8.	Academician and Teacher	H	133.600(33.152)	157.000(38.442)	2.175	*
9.	Representative of the College	I	141.500(27.615)	154.700(33.349)	1.433	NS
10.	Bridge-Builder with the Community	J	196.266(37.472)	210.800(43.767)	1.189	NS
11	Total		2246.686(409.716)	2501.6(452.979)	1.979	NS

NS = Not Significant

df = 48

As is clear from the table 6 that out of eleven 't' values only five are significant. These dimensions are A, B, D, E and H. This denotes that the college principals possessing doctorate degree perform their role in a better way as compared to their post – graduate counterparts on the previously mentioned five dimensions.

Rest of the t-values between Role Performance and Academic Qualification are not significant.



A. Distribution of Role Performance of the College

Principals as Perceived by their Respective Teachers

Having analyzed and interpreted the data pertaining to Role Performance of College Principals the main findings were drawn:

- (i) Out of the ten dimensions of Role Performance, the College Principals 'frequently' perform their role on seven dimensions. These dimensions are Planner and Innovator, Office-Manager, Resource-Facilitator, Supervisor of Instructional Programme, Mentor and Reconciliator, Representative of the College and Bridge-Builder with the Community.
- (ii) On the remaining three dimensions of Role Performance, the College Principals 'sometimes' perform their roles. These dimensions are Promoter of Co-curricular Activities, Staff Evaluator and Motivator and Academician and Teacher.
- (iii) On Role Performance (As A Whole) the College Principals 'frequently' perform their role.
- (iv) Overall position of the College Principals on their role performance has been found to be quite encouraging on almost all the dimensions.
- (v) With the help of values of S_k and K_u depicted by frequency Polygon, it was concluded that distribution of Role Performance of the College Principals (as perceived by their respective teachers) was found to be slightly negatively skewed whereas the curve being Platykurtic. This indicates that the role performance of the College Principals is not found to be normally distributed.

D. Relationship of Role Performance with Demographic Variables

1. Relationship of Role Performance of College Principals with their Age

It has been maintained that out of ten dimensions as many as three dimensions (namely Staff Evaluator and Motivator, Academician and Teacher and Bridge-Builder with the Community) of Role Performance are significantly related to the age of college principals as far as minimum and maximum age between 39 to 60 years is concerned.



2. Relationship between Role Performance of the College Principals with their Teaching Experience (in Years)

It has been maintained that out of ten dimensions as many as three dimensions (namely Planner and Innovator, Promoter of Co-curricular Activities and Academician and Teacher) of Role Performance are significantly related to the teaching experience of college principals as far as minimum and maximum teaching experience between 05 to 36 years is concerned.

3. Relationship between Role Performance with their Administrative Experience (in Years)

It has been maintained that out of ten dimensions as many as three dimensions (namely Planner and Innovator, Resource-Facilitator and Supervisor of Instructional Programme) of Role Performance are significantly related to the administrative experience as far as minimum and maximum administrative experience between 01 to 34 years.

4. Role Performance and Sex

On the basis of the results, it is concluded that male and female college principals do not differ while performing their roles or in other words they are almost equal on their role performance.

5. Role Performance and Marital Status

On the basis of the results, it is concluded that married and unmarried college principals do not differ while performing their roles.

6. Role Performance and Academic Qualifications

The results indicate that qualification-wise significant differences exist between the college Principals holding M.A. degree and Ph.D. degree on Planner and Innovator, Office-Manager, Supervisor of Instructional Programme, Promoter of Co-curricular Activities and Academician and Teacher.

CONCLUSIONS AT A GLANCE

1. As far as the position of the college principals of Haryana included in this work is concerned, they perform their roles 'frequently'. It suggests that overall position of college principals is quite satisfactory. Further, their role performance is not found to be normally distributed among the college



principals.

2. Some dimensions of Role Performance of college principals are found to be related to their age.
3. Some of the dimensions of Role Performance of college principals are found to be related to their teaching experience.
4. Some of the dimensions of Role Performance of college principals are found to be related to their administrative experience.
5. Male and female college principals are found to be almost equal on their Role Performance.
6. Married and unmarried college principals are found to be almost equal on their Role Performance.
7. Doctorate degree holder college principals excel better on some dimensions of Role Performance as compared to their post-graduate counterparts.

EDUCATIONAL IMPLICATIONS

1. This study has established that the position of college principals on their role performance continues to be encouraging but not excellent. It is high time to take up some reformatory measures to improve their role performance. It is obligatory on the part of the state higher education department to plan some programmes so as to enable college principals improve their role performance. In these programmes, college like situation may be created where principals will play certain roles. Such role enactment exercises can be followed by discussion by their colleagues and experts. Many such strategies can be initiated to improve their role as college principals. This can be done under the supervision of the DHE with the help of experts drawn from NCERT, NIEPA, UGC, SCERT etc.
2. As some of the demographic variables in terms of age, teaching experience and administrative experience have partially proved as factors in role performance of college principals so at the time of appointing or selecting them these may be given due consideration. However, direct recruitment of college lecturers with some experience through competitive examinations can be made. This will encourage the younger lot to excel themselves in



college administration.

Role Performance of college principals is an arduous area because there is no last word which can work wonders in college situation. So the need of the hour is to improve and enhance role performance of college principals. Planners, policy makers and administrators have to move in this direction with great confidence but with caution and care. Their real step will change the course of streams of those who are to determine the destiny of our future generations.

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INNOVATIVE STRATEGIC CORPORATE FINANCE: 2020, DURING GLOBALISED ERA

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Introduction:-

Corporate finance is a part of finance dealing with the financial judgments businesses make and the techniques and analysis used to make these decisions. The most important objective of corporate finance is to make the most of corporate value while minimizing the firm's financial risks. Even though it is in attitude different from managerial finance which focuses the financial judgments of all firms, rather than corporations only, the major concepts in the study of corporate finance are appropriate to the financial problems of all kinds of firms.

The concept can be separated into long-term and short-term decisions and methods. Capital investment decisions are long-term alternatives about which projects are accepted for investment, whether to fund that investment with equity or debt, and when or whether to give dividends to shareholders. On the other hand, the short term decisions also known as "Working capital management" deals with the short-term balance of current assets and current liabilities; the focus here is on managing cash, inventories, and short-term borrowing and lending (such as the terms on credit extended to customers).

For the last 20 years, Corporate Finance has showed the ways that companies have found to manage their capital and cash more efficiently. Businesses are now devoting even more of their time to the topics like managing risk, managing capital and, above all, managing cash. In finance, the exchange rate between two currencies indicates how much one currency is valued in terms of the other.

It is normal to differentiate nominal exchange rates from real exchange rates. Nominal exchange rates are recognized on currency financial markets commonly known as "forex markets", which are like stock exchange markets. Rates are generally



established in uninterrupted quotation, with newspaper reporting daily. Sometimes Central bank may also fix the nominal exchange rate.

Managerial accounting is the system that helps managers makes informed business decisions. Managerial accounting information can be financial and non-financial information. Managerial accounting focuses on providing managers with vital accounting information that will help management choose strategies and how to implement them. The budget process allows you to anticipate how much income you will have in the coming year and helps you determine where best to spend this income to maximize your profits.

The main accounting tool used in managerial accounting is budgeting. Budgeting is the common accounting tool company's use for planning and controlling what they must do to satisfy their customers and succeed in the marketplace. Budgets measure the financial results a company expects from its planned activities. Budgets are the quantitative expression of a proposed plan of action by management for a specified period and it also aids in the coordination of what needs to be done to implement the budget. Budgets are very useful because they cover both financial and non-financial aspects of the company's plan and serve as a blueprint for the company to follow in the upcoming period.

Budgets have many advantages. Budgets compels strategic planning and implementation of plans, provides a framework for judging performance, motivates managers and employees, and promotes coordination and communication among subunits within the company. Strategic planning and implementation is the integral part of budgeting.

Financial management is undergoing fundamental change as the result of two major sets of external forces-the globalization of competition in product and factor markets and the deregulation and integration of world financial markets. These two forces, together with major advances in the analytical and information technologies underlying financial transactions, are broadening the role of finance in corporate management well beyond its traditional tasks of raising and managing funds. For example, financial managers increasingly participate in corporate strategic issues-matters that were once almost exclusively the province of corporate planning departments-such as: Which businesses should the company be in? How should these businesses be linked together? And how should the company's participation in these



activities is structured?

Services

The environment in which Pharmaceutical and Life Sciences companies operate is increasingly challenging, being driven by a more and more demanding healthcare agenda. The global need for innovative, cost effective medicines continues to rise whilst regulators , payers, health care providers and patients are demanding greater value for money, proven effectiveness of products, more transparency and access to information. To meet these demands companies are seeking ways to improve R&D productivity, increase the efficiency of its operations, rationalize spending on sales and marketing and enhance financial performance. Pharma 2020: The vision , Pharma 2020: Virtual R&D ,Pharma 2020: Marketing the future, Pharma 2020: Challenging business models, Pharma 2020: Taxing times ahead and Pharma 2020: Supplying the future

Working closely with our clients, ranging from small entrepreneurial life science companies to large global corporations, we aim to achieve increased performance by improving the efficiency and effectiveness of a company's key business operations.

Across the whole Pharmaceutical and Life Sciences value chain , PwC's trusted professional advisors use their wealth of industry based experience, knowledge and expertise to help our clients evaluate their strategic business options, improve management and control, and identify cost saving initiatives.

Our service areas include:

- 1) Manufacturing
- 2) Corporate and financial strategy
- 3) Regulatory and compliance
- 4) Supply chain and distribution
- 5) Environment
- 6) Sales and Marketing
- 7) Research and development
- 8) Human resources, Training and development to meet the global standards
- 9) Informational technology



MANAGERIAL PERSPECTIVE:-

Corporate finance is important to all managers because it helps them gauge the future of the company and subsequently strategize and decide the path that they believe is best for the company to take, in order to maximize profit and increase the overall value of the corporation. By knowing the financial situation, managers can determine whether the company is financially healthy and thus determine how best to proceed. During globalised economic era, the managers have salutary role to ride the organization for the functionaries such as finance, marketing, HRM, system management, operational management, R&D management etc. Needless to say the role of HRD to cognates the above functionaries are quite essential to meet the global scales and changing taste of the stakeholders of the nation.

CONCLUSION

Though, due to dense population and alarming rate of disappearance of natural resources, task interdependence and goal diversity, it is predicted that the national economic scenario is going to be changed immensely, and which is expected better on day to day basis. If the rate of corruption in the nation will be put down, then only, the strategic corporate advancement and its financial stability during-2020 could be saying “sky is the only limit”.

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E-JOURNALS AND E-BOOKS IN ACADEMIC LIBRARIES

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Academic libraries: Functions and objectives of academic libraries

Library occupies an important role in the frame work of the academic system. It is considered as a dynamic instrument of education. Without active support of a library, the whole academic functioning will come to a grinding halt. The primary role of a library is not only to fulfill the “mission” of the academic institution to which it belongs to, but also advance its aim and objectives. It is the central place of study and research.

The primary function of the library in the academic system is to function in such a manner to achieve the following aims, that is

- Conservation of knowledge and information
- Expansion of ideas and dissemination of knowledge with the help of interpretation ,research and publication
- Dissemination of knowledge through teaching and extension services.

The primary objective of the library in the academic system is to function in such a manner as to achieve these aims. The academic libraries include school, college, university and research libraries. All these libraries cater to the needs of the academic community for supplementing the study and research program of the institution and help conserve and disseminate knowledge.

UGC and Academic Libraries

The University Grants Commission is a statutory organization established in 1956 for the coordination, determination and maintenance of standards of university and college education. The advent of Computer and Communication Technologies and their development into Information and Communication Technology (ICT), has brought a comprehensive and intensive change in the academic library services in India. The UGC is offering e-journals through INFONET to Universities. On similar lines UGC is also offering to the college libraries established under sections 2(f) and



12(b) of UGC act, the facility of e-journals through NLIST.

UGC has been making very organized efforts to provide new technologies for ensuring quality of higher education for all and promote excellence.

1. New technologies have potential to change the teaching – learning paradigm in a way that has not been possible before.
2. New technologies have a profound impact on the way the research is conducted.
3. New technologies have also significantly impacted the governance both at the institutional and the systematic level in the higher education system.

UGC has adopted an innovative approach to reach out to the largest number of academic institutions to enable and facilitate them to leverage technology in all the three areas mentioned above. UGC is progressively providing free connectivity to all institutions including autonomous colleges. Taking the benefit of highly discounted pricing of electronic subscription through consortium mode, UGC has provided access to more than 2500 scholarly journals to 50 universities of the country and also 51000 e-books and 2100 journals through N-List to degree colleges established under the section 2(f) and 12B of UGC Act. Special thrust is being given to creation of multimedia web enabled content for enhancing quality of learning experience.

Review of Related studies:

Halijwale³. (2004). Stated that there are a large number of free journals available and access provided to these free journals through the library homepage. A user can have access to these journals without any time delay.

Gowda, M4 (2007). Studied the UGC INFONET consortia and its role in Indian higher education. The consortia suits the budgetary provisions of universities and the user can have access to information 24x7 hours, more than 25 databases are made available covering all subjects.

Shailendra Kumar & Roy⁵. (2007). Studied the library co-operation in academic libraries particularly university libraries. Most of the university libraries have computer facility and are automated either fully or partially. The importance of e-journals and electronic media is stressed upon. The consortia models in India and relevant databases were studied.



Shiv Kumar & Jivesh Bansal⁶. (2008). Described that the tremendous increase in price of journals and the constant budget, is posing a lot of problems for libraries and the open access is providing new challenges for scientific research which is more visible and accessible, thus affecting the scientific communication

Jayaprakash and sunil⁷. (2009). Gave an account of the importance of e-journals over print versions, the need and importance of consortia was stated. An account of the consortia models in the Indian scenario which include UGC INFONET, INDEST, J-Gate were discussed.

Hasan & others⁸. (2011). provided a brief introduction of the e-books and the IT Delhi library system. An account of INDEST-AICTE and N-LIST projects were given. The study was made on the e-book usage, barriers faced while using e-books etc were studied, and it was found that the usage of e-book was not up to the mark, most of them preferred print versions.

It indicates from the above studies that the availability of e-resources and their use is also increasing. In this context the academic libraries particularly college and university libraries should give importance in acquiring, providing easy access, organization and preservation of e-resources. This effort would help the academicians to move further in the area of their interest.

E-Resources: Definition and types of e-resources

According to AACR2, (2005), an electronic resource is “Material which include data and/or program(s)) encoded for manipulation by a computerized device. This material may require the use of a peripheral directly connected to a computerized device (e.g., CD-ROM drive) or a connection to a computer network (e.g., the Internet).”

E-Resources include E-journals, E-books, Electronic text books, Bibliographic data bases, Institutional repositories, Software applications, Web sites, etc.

Importance of e-resources

The electronic information resources are bringing significant changes in the education system of academic libraries where students can learn independently due to speed of data processing, the storage capacity of computers and instant accessibility of electronically transmitted data where a user can have access to information at the click of a mouse. Researchers and the academic community need quick, authentic



and latest information to pursue their studies and research work, with the development of information and communication technology (ICT), the E- Resources (e-Journals, e-books etc) are flourishing rapidly and providing all the needed information to the users, they can have access to the required information at their desktops 24/7 without any geographical barriers.

Electronic journals (e-journals)

Electronic journals made their appearance in mid 1990's and they are tremendously increasing in number, they have all the features of a print journal and are available either online or offline or both. A journal that is transmitted via a computer network is called an electronic journal. An electronic journal (or electronic serial) is an electronic publication that may be available via the web or email by subscription or free of charge. Electronic journals can be born digital with no print equivalent or can exist as an online version of a print journal. Electronic journals include journals, magazines, e-zines or webzines, newsletters, and any other type of serial publication that is available on the World Wide Web.

The importance of electronic journal is that we can have access to it around the clock at any part of the world, the speed of delivery and cost of publication is much less expensive when compared to print versions. Multiple accesses through local networks become easy. It is flexible and links can be accessed immediately .the electronic journals have solved many problems of libraries such as space, shelving, missing issues, missing pages and cutting of pages etc.

The journals can be classified into

- Open access journals
- Consortium based journals

Open access journals:

Open access journals can be defined as journals that use a funding model that does not charge readers or their institutions for access. According to Budapest Open Access Initiative (BOAI) the term 'open access' refers to its free availability of information on the public internet, permitting any users to read, download, copy, distribute, print, search, or link to the full texts of these articles, crawl them for indexing, pass them as data to software, or use them for any other lawful purpose, without financial, legal, or technical barriers other than those inseparable from gaining access to the



internet itself. The only constraint on reproduction and distribution, and the only role for copyright in this domain, should be to give authors control over the integrity of their work and the right to be properly acknowledged and cited.

Some popular examples of Open access journal sites are as follows:

1. DOAJ: (Directory of open access journals) <http://www.doaj.org/doaj?func=loadTempl&templ=about&uiLanguage=en>

‘The Directory of Open Access Journal provides open access to scientific and scholarly journals thereby promoting their increased usage and impact. It acts as a one stop shop for users to Open Access Journals. The aim of DOAJ is to increase the visibility and ease of use of open access scientific and scholarly journals.

2. HighWire Press

<http://highwire.stanford.edu/lists/freeart.dtl>

HighWire Press is the largest archive of free full-text science on Earth! As of 7/4/11, this is assisting in the online publication of 2,120,047 free full-text articles and 6,730,410 total articles. There are 18 sites with free trial periods, and 49 completely free sites. 282 sites have free back issues, and 1271 sites have pay per view.

3. First Monday: <http://firstmonday.org/htbin/cgiwrap/bin/ojs/index.php/fm/index>

First Monday is one of the first openly accessible, peer-reviewed journals on the Internet, solely devoted to the Internet. Since its start in May 1996, First Monday has published 1,119 papers in 179 issues, written by 1,437 different authors. In addition, nine special issues have appeared. The most recent special issue was entitled “The digital habitat — Rethinking experience and social practice” edited by Jannis Kallinikos, Giovan Francesco Lanzara and Bonnie Nardi. First Monday is indexed in Communication Abstracts, Computer & Communications Security Abstracts, DoIS, eGranary Digital Library, INSPEC, Information Science & Technology Abstracts, LISA, PAIS, and other services.

4. MERLOT Journal of Online Learning and Teaching <http://jolt.merlot.org/>

MERLOT is a free and open resource designed primarily for faculty and students of higher education. The MERLOT Journal of Online Learning and Teaching (JOLT) is a peer-reviewed, open access, online publication addressing the scholarly use of multimedia resources in online education. JOLT is published quarterly in March,



June, September, and December. JOLT welcomes papers on all aspects of online learning and teaching. Topics may include, but are not limited to: learning theory and the use of multimedia to improve online learning; instructional design theory and application; online learning and teaching initiatives; use of technology in online education; innovative online learning and teaching practices.

5. Google Scholar:

<http://scholar.google.com/intl/en/scholar/about.html>

Google Scholar is a source for scholarly literature which facilitates searching across many disciplines and sources of articles, theses, books, abstracts and court opinions from academic publishers, professional societies, online repositories, universities and other web sites.

6. Bentham Open Access http://www.benthamscience.com/open/?gclid=CNOvi-b_KkCFUZ76wodUSexXw

Bentham Open Access publishes 230 peer-reviewed open access journals. These free-to-view online journals cover all major disciplines of science, technology, medicine and social sciences

Consortium based electronic journals:

The word “consortia” is derived from the Latin word in the early 19th century which means partnership. Oxford advanced learner’s dictionary describes consortium as “a group of people, countries, and companies etc who are working together on a particular project”. Library consortia refer to co-operation, co-ordination and collaboration between and among libraries to share their resources. The main cause of Library consortia is due to information explosion, limited resources such as budget allocation to libraries, less manpower and space and increasing demands of users. In order to provide better, faster and more cost effective electronic information resources the libraries are forming consortiums.

According to Allen and Hiroshon as cited by Walmiki, Ramakrishna gowda and Pritviraj (2010) library consortium is “a generic term to indicate any group of libraries that are working together towards a common goal, whether to expand co-operation on traditional library services or electronic information services.

According to Dong and Zou as cited by Walmiki, Ramakrishna gowda and



Pritviraj (2010) a library consortium is an association of libraries established by formal agreement, usually for the purpose of improving services through resource sharing among its members.

The major benefit of this consortium was expanded access to core international e-journals. Before the launch of the consortium, access to foreign medical journals by each college was limited to around 100. HELINET has made it possible for each college to access and share the contents in more than 600 journals, in effect increasing the access provision by 6-times. The objective is to network all the Health Science libraries for minimizing the cost of acquisition and maintenance of learning resources and maximizing their utilization among the faculty, students and researchers in the health science colleges and institutions.

Some of the major international consortiums in USA, UK, Germany and France are OHIO Link, HEAL-Link, Georgia's Galileo, Virginia's VIVA and China's CALIS

Some of the major examples of library consortiums in India are as follows:

1. UGC-INFONET Digital Library Consortium: <http://www.inflibnet.ac.in/econ/>

It is the largest consortium in India with a vision and plan to reach out to all universities and colleges in India. The e-resources covers almost all subject disciplines including arts, humanities, social sciences, physical sciences, chemical Sciences, life sciences, computer sciences, mathematics and statistics, etc. This program is wholly funded by the UGC and executed by the INFLIBNET (Information and Library Network) Centre, Ahmedabad.

2. N-LIST (E-Consortium):

<http://nlist.inflibnet.ac.in/about.php>

The Project entitled "National Library and Information Services Infrastructure for Scholarly Content (N-LIST)", being jointly executed by the UGC-INFONET Digital Library Consortium, INFLIBNET Centre and the INDEST-AICTE Consortium, IIT Delhi provides for i) cross subscription to e-resources subscribed by the two Consortia, i.e. subscription to INDEST-AICTE resources for universities and UGCINFONET resources for technical institutions; and ii) access to selected e-resources to colleges. The authorized users from colleges can now access more than 2,100 electronic journals, 51,000 electronic books and a bibliographic database called



MathSciNet containing more than two million reviews of research articles in mathematics.

3. INDEST : (Indian National Digital Library in Engineering Sciences and Technology): <http://paniit.iitd.ac.in/indest/>

The Ministry of Human Resource Development (MHRD) has set-up the “Indian National Digital Library in Engineering Sciences and Technology (INDEST) Consortium” on the recommendation made by the Expert Group appointed by the ministry under the chairmanship of Prof. N. Balakrishnan. The INDEST Consortium provides access 25 full text resources, 6 bibliographic databases and 4 open resources

4. CSIR E-journal consortia:

<http://www.library.yale.edu/consortia/CSIR.html>

As a result of constant decline of journals information base in CSIR labs, it was decided to setup E-Journals Consortium in 2001. Consequent upon, as a network project of CSIR implementation was entrusted to NISCAIR, New Delhi under its tenth five year plan. It aims at providing access to 4500 world-class e-journals to the CSIR personnel through pooling and sharing of resources. A beginning in this direction was made on 10th June 2002 with CSIR entering into an agreement with M/s Elsevier Science to e-access their 1500+ journals at an add-on cost of 9% of the subscription for the journals in print form. This initial move met with tremendous success- the e-access of 400 unique titles, which are being earlier subscribed in print form only, became about 15 times over a span of three years. Now the consortium has agreements with 29 information products including journals, bibliographic databases, patents, standards and protocols.

5. FORSA consortia

<http://www.library.yale.edu/consortia/FORSA.html>

The Forum for Resource Sharing in Astronomy & Astrophysics (FORSA) came into existence in the year 1982, for sharing the resources available in astronomy libraries in the country. In 2004, this group has extended its membership to Physics and Math's libraries in the country who have common interests to carry forward the aim of FORSA and its activities. Currently FORSA has twelve members and it works towards the goals and services which the founder members have started.



6. HELINET consortium <http://www.rguhs.ac.in/HELINETHOSTCONSORTIUM/homehelinethost.htm>

HELINET stands for Health Science Library and Information Network conceived by the University and successfully implemented which is first of its kind in the country. The consortium was started with a vision to improve the quality of education and research in the Health Science institutions of the state through enhanced access to high quality medical information. HELINET's goal is to deliver information to users' desk-top with round-the-clock access.

2. E-BOOKS:

According to wikipedia, Michael S. Hart in 1971 created the first ebook by typing the United States Declaration of Independence into Xerox Sigma V mainframe computer at the University of Illinois. Project Gutenberg was launched afterwards to create electronic copies of more books. An electronic book (also e-book, ebook, digital book) is a book-length publication in digital form, consisting of text, images, or both, and produced on, published through, and readable on computers or other electronic devices. e-books can and do exist without any printed equivalent. An on-line book is a resource in book-like form that is only available to read online whereas an ebook is also downloadable. E-books are usually read on dedicated hardware devices known as e-Readers or e-book devices. An e-book can be purchased/borrowed, downloaded, and used immediately. Ebooks are either available free of cost or subscription based. These are usually in a word processor format or PDF file that can be emailed and delivered anywhere over the internet. Over 2 million free books are available for download as of August 2009. Ebooks offer many benefits such as they are cheaper, translated to multiple languages, portable, cannot be out-of-print.

Some popular examples of e-book sources are as follows.

1. OCA: <http://www.opencontentalliance.org/>

Open Content Alliance is a collaborative effort of a group of cultural, technology, nonprofit, and governmental organizations from around the world that helps build a permanent archive of multilingual digitized text and multimedia material. An archive of contributed material is available on the Internet Archive website and through Yahoo! and other search engines and sites. OCA is administered by the Internet Archive, a 501c3 non-profit library.



2. Internet archive: <http://www.archive.org/>

The Internet Archive is a non-profit organization that was founded to build an Internet library. Its purposes include offering permanent access for researchers, historians, scholars, people with disabilities, and the general public to historical collections that exist in digital format. Founded in 1996 and located in San Francisco, the Internet Archive includes texts, audio, moving images, and software as well as archived web pages in our collections, and provides specialized services for adaptive reading and information access for the blind and other persons with disabilities.

3. Google books: <http://books.google.com/intl/en/googlebooks/about.html>

As per Wikipedia, Google Books, started in December 2004, is a service from Google that searches the full text of books that Google has scanned, converted to text using optical character recognition, and stored in its digital database. As of 2010, the number of scanned books is over 15 million. Most scanned works are no longer in print or commercially available. Books in the public domain are available in “full view” and free for download. For in-print books, Google limits the number of viewable pages. For books that may be covered by copyright and where the owner has not been identified, only “snippets” (two to three lines of text) are shown, though the full text of the book is searchable. Google estimated in 2010 that there are about 130 million unique books in the world, and that it intends to scan all of them by the end of the decade.

4. Project Gutenberg: <http://www.gutenberg.org/>

Project Gutenberg (PG), founded in 1971 by Michael S. Hart, is the oldest digital library that contains about 38000 free ebooks available in plain text, and other formats such as HTML, PDF, EPUB, MOBI, and Plucker. Most of the ebooks are in English but many non-English works are also available. Over 100,000 free ebooks are available through Partners, Affiliates and Resources. These books can be downloaded a PC, Kindle, Android, iOS or other portable device.

5. Ebrary: <http://www.ebrary.com/corp/>

Ebrary, headquartered in Palo Alto, California, USA. is an e-book industry pioneer that provides the most cost-effective and efficient way for libraries to acquire and distribute important information under multiple models, while offering end-users the most powerful tools for discovering, using, and managing information. More than



500 of the world's most authoritative publishers distribute e-books on the ebrary platform. ebrary currently has more than 4,500 library customers around the world serving more than 19.2 million end-users.

Some websites provide indexes to other popular ebook sources. Some of them are Digital Book Index(<http://www.digitalbookindex.org/>), Internet Public Library's online texts(<http://www.ipl.org/>).

Conclusion

The traditional library which are organizing, providing and maintaining physical print based collection are now moving forward rapidly to a networked library of electronic information resources. Due to the availability of information and communication technology at economically affordable, the academic libraries are moving towards inclusion of e-resources in their collections. Most of the e-resources useful to academic libraries are available either at free of cost or nominal cost, a reason to accept the e-resources. The e-resources (e-journals, e-books etc) provide scholarly and latest information in the particular fields of subjects with ease at the user's desktops, which is time saving cost saving and can have access to any required information without difficulty. So the acceptance and importance of e-resources in academic libraries is increasing along with time.

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LIFE SKILLS TRAINING FOR ADOLESCENCE THROUGH TEACHERS

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Adolescence is the period of human development during which a young person must move from dependency to independence, autonomy to maturity. The young person moves from being part of a family group to being part of peer group to standing alone as an adult (Mabey and Sorenson, 1995). Adolescents confront with the most thrilling, challenging and distressing experiences. Man is a social animal and his effective survival is determined by how well he behaves in different social situations. In recent years, the topic problem behaviour is addressed by different people in different context. This area is focused by the teachers, psychologists, social workers and parents. The behaviour problems among children and adolescents are widely prevalent in schools, home and society.

According to Bulcraft (1996) adolescence is a time when adult expectations and behaviours take on new urgency as responsibility for one's personal action increases, the growing up world comes into sharper focus and the transition to adulthood beckons.

It is customary to regard adolescence as beginning when children become sexually mature and ending when they reach the legal maturity. It is universally accepted that adolescence is a period of 'search for identity'. For Elizabeth Hurlock, (1981) the ambiguous status of adolescent presents a dilemma that greatly contributes to the adolescent 'identity crisis' or the problem of ego-identity. Very often adolescents are in confusion about the role they are expected to play. Children, when they go from childhood to adulthood, must 'put away childish things' and they must also learn new patterns of behaviour and attitudes to replace those they have abandoned.

Adolescence is also a period of unrealism which paves the way for several behavioural problems. The more unrealistic aspirations, the more angry, hurt and disappointed they will be when they feel that others have let down or they have lived up to the goals they set for themselves. (Hurlock, 1981). It is true that every age has



problems, but those of adolescence are often very difficult for both sex to cope with, as adolescent development are to be considered in terms of the challenges like biological, cognitive, psychological, social, moral and spiritual challenges. More over, throughout childhood, their problems were met and solved by parents and teachers. Thus many adolescents did not have the experience of coping with problems alone. Not only this, adolescents want to feel that they are independent. So they demand the right of coping with their own problems. But sometimes these end up with the frustration in adolescents as they find that the solutions do not always come up to their expectations.

Adolescence comes with the well-defined maturation event called puberty. Most of the adolescent may experience an uncomfortable level of stress at this time. Consequences may be lowering of self-esteem and self concept with the person feeling of awkward and lacking self confidence. The biological changes result in physiological, sexual and emotional changes. (Geldard & Geldard, 2004).

Society's expectations pose a challenge for adolescents and are valuable in helping them to progress along the path to adulthood. In communities where adults express consistent-values and expectations, adolescents tend to develop a positive sense of self (Ianni, 1989 cited by Geldard & Geldard, 2004). In contrast, in communities where family, school and community fail to offer consistent direction and positive goals, adolescents drift towards undesirable behaviours, tend to become confused, cynical and to experience a generally diffused sense of self.

The impact of society's stereotypical expectations for adolescents of both sexes has been clearly identified. In many cultures, girls may get messages that their primary role in life is to marry, have children and become good wives and mothers. This may hamper their selection of long-term goals and may result in the damaging of their self esteem. Similarly, the teenage boys may have some idea about being an adult and these ideas can be psychologically destructive when they try to live up to them: For both boys and girls problems ranging from addiction to violence may often have their roots in the adolescents' inability to cope with the demands of the socialization process. (Geldard and Geldard, 2004).

Parental expectations are another great problem faced by adolescent children. In order to feel good adolescents need to believe that they have the approval of their families. Research confirms that both males and females have higher self esteem in early adolescence if they perceive that they have support and approval from their



families. However, there are gender differences, with females being much more dependent on family approval and support than young males (Eskilnson and Wiley, 1987).

It is widely believed that a healthy sense of self esteem makes for a positive and emotionally balanced adolescent. It is often assumed that low self esteem develops with a disparity between one's self concept and what one believes one should be. The most common indicators of low self esteem include feeling depressed, lacking energy, disliking one's appearance, rejecting compliments, feeling inadequate, holding unrealistic expectations about oneself, having serious self doubts, and acting submissive to other's demands. It comes as no surprise that low self-esteem is correlated to a wide range of negative outcomes like depression, suicidal ideation, eating disorders, delinquency and adjustment problems, (Adams, 2005).

It is found that adolescents with high self esteem and self confidence are better able to resist negative peer pressure because they are more easily able to form and maintain friendship and to be accepted by others. In one of the studies (Moretti *et.al.*, 2001) it is found that negative self representations (portraying one's attribute in a negative manner) and perceived negative representations by peers (believing that peers have a negative view of oneself) were linked positively with reports of rational aggression in girls.

Adolescent girls are significantly more dissatisfied than adolescent boys. (Barker and Glambos, 2003). During adolescence girls' self esteem drops relative to boy's (Hill & Lynch, 1983). Adolescents has difficulty in coping with all the new demands. This in turn may be linked with more negative concept about one's own self.

Karlow *et.al.*, (2000) identify three primary areas of cognitive processing that are associated with depression in particular. These areas include negative self scheme as (negative view of the self), faulty information processing and negative expectancies (helplessness and hopelessness). This throws light to the fact that the negative expectancies may result in suicidal tendency, self harming etc. Low self esteem, poor self concept, depression and anxiety have been identified as an important risk factor for suicidal behaviour (Conner *et.al.*, 2001).

It has been well documented that adolescents run a heightened risk for developing internalizing and externalizing problem behaviour, such as depression and



aggression, when feeling rejected by their parents. In a recent epidemiological study in India, it was reported that 18.3% of a sample of Indian school children were categorized as disturbed according to scores on behaviour rating scale.

Self consciousness seems to increase during adolescence. In general, measures of self image or self esteem tend to demonstrate strong association with internalizing behaviour problems (Brooks, Gunn, Warren, 1984). This emphasizes that if an adolescent is not showing any problem behaviour, it does not mean that there are no problems; but he or she is not expressing (internalizing).

The above studies warrant the need of a programme for designing efforts to reduce the risk of problem behaviour among adolescents and to promote healthy life. This indicates the significance of life skills. WHO defines life skills as abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life. It is true that Life Skills enable adolescents to develop a positive and flexible outlook towards life. It helps them to enhance self esteem and self confidence. Among the core ten life skills 'self awareness' is considered to be the mother of all life skills.

PROBLEM

- To study the Behavioral Problems of Adolescents in terms of their Self Awareness and to develop strategies for intervention.

OBJECTIVES

- To study behaviour Problems of adolescents in terms of the life skills they lack.
- To explore behaviour problems and self awareness of adolescents and see how far self awareness is related to behaviour problems.
- To develop some intervention strategies to intervene into the adolescents behavioral problems.

METHODOLOGY

Sample

60 adolescents including boys and girls were selected from various schools of Malappuram District in Kerala, using convenient sampling.



Tool

1. Self Awareness Inventory (SAI), Baby Shari. P.A., Sudhesh.. and Ameen Abdulla.
2. Adolescent Behaviour Problem checklist (Baby Shari & Sudhesh.).

Procedure

The investigator contacted the heads of the selected schools in advance and requested the permission to administer the tools. Each student was given tools and time limit was informed to them as one hour. In short, the ideal test condition was created for the collection of data.

Statistical Analysis

Analysis of the data was done using statistical procedures mainly descriptive statistics, Pearson's Product Moment Correlation and t-test. Statistical Package for Social Sciences (SPSS) software was used for analysis.

RESULT AND DISCUSSION

The data collected from the sample was tabulated and analyzed statistically with regard to the objectives of the study, using Statistical Package for Social Science (SPSS).

Preliminary Analysis of the Data

The important statistical constants, mean, median, mode and standard deviation were worked out to explore the variables under study.

TABLE 1

Table 1 indicates that the mean score obtained for self awareness and behaviour problems are 8.6441 and 18.6610 respectively. The medians obtained for self awareness is 81.000 and that of behaviour problems is 16.000. The obtained mode for self awareness and behaviour problems is 88.00 and 13.00. The standard deviation score for self awareness is 20.1552 and that of behaviour problems is 8.4437. Though the maximum score for self awareness inventory used can be attained up to 150 the data of the present study ranges from 34 to 119. Similarly the behavioural problem scores (total) ranges from 6 to 44.



Relationship among Factors

The collected data along with the sub factors for the whole sample under the study was correlated one another. The correlation matrix is as follows.

TABLE 2

While taking into consideration the self awareness and behaviour problems with its dimensions, almost all of them are significantly positively correlated one another. But significant relation was not found in a few cases. Peculiarities of items used in the self awareness inventory and its scoring pattern need a special reference here, to avoid misinterpretations about the data. The items were negatively scored and negatively stated in many cases, so that higher score in Self awareness Inventory used in the present study, actually indicated a lower level of self awareness. So the scores are found to be positively correlated with the scores for behavioural problems and its sub factors, which mean that there are chances to have less behavioural problem as self awareness increases.

Self awareness is found to be significantly positively correlated to academic, emotional, sexual personal and psychological problems & total behaviour problems scores. It becomes clear that a student who has higher self awareness has chances to have lesser academic, emotional, sexual, personal and psychological problems. Being aware of their strengths and weakness, students can build self confidence and a will to be more purposeful. This may in turn help one to solve many problems related to the academic, emotional, sexual, personal and psychological aspects.

In the correlation matrix, (table 1) it can be seen that Among these significant positive correlations were found with academic, emotional, sexual, personal, and psychological problems; where as significance was not found with familial and social problems. It can be due to the fact that such problems are also related to/influenced by other familial/social factors than self awareness or may be due to lack of proper expression of such problems due to the status stigma attached to that.

When considering each dimension of behaviour problems, academic problem scores are significantly positively correlated with emotional, sexual, familial, social, personal, psychological dimensions. This indicates that an adolescent with high academic problem is prone to have other behaviour problems mentioned above. This throws light to the fact that academic problems become a source for other problems in an



adolescent's life. In the other way round, there is a chance for having an expression of other kinds of problem through academic problems or academic are greatly affected due to other kinds of problems.

In the dimension of behaviour problems, with regard to the emotional problems, it is found that they are significantly +vely correlated to other dimensions of behaviour problems like sexual, familial, social/Recreational, personal, Psychological problems and with other total score. This emphasizes the fact that adolescent who has emotional problems tends to have other behaviour problems as their emotions play a significant role in directing and shaping related behaviour, in the other way Other kinds of problems and its residuals creates emotional up load for the adolescents.

Sexual score is found to be significantly positively correlated with social, personal, psychological problems and with the total behaviour problems. It is also to be noted that the sexual problem score is not positively correlated with familial problems. The cause of behavioural problems of the adolescent can vary to be any of the sub factors under the study but among the sub factors scores for sexual problem is not found to be significantly correlated with familial problem score. It can be due to the lack of relation between there factors, but may also be due to the difficult in the expression of such problems like sexual and family problems, may be due to the stigma attached to that.

The score of familial problems are significantly positively correlated with social and personal problems as well as with the total score. Though an adolescent tends to be independent from family ties, the familial problems give birth to other behaviour problems. At the same time it is also clear that the scores of familial problem are not positively correlated with psychological problems. This indicates that the personal problems are experienced trough all variety levels as personal problem influences the behaviour in different ways, which are expressed divergently.

The social/recreational score is significantly positively correlated with the personal problems and with the total behavioural problems. But it is not positively correlated with psychological problems, which may have other related factors.

While considering the personal problem score, the table shows that it is significantly positively correlated with all the dimensions of behaviour problems and with the total score. From this it can be concluded that adolescent's personal problems give rise to other psychological problems.



With regard to psychological problems, it becomes clear that it has significant positive correlation with the total score of behaviour problems.

The review of related studies shows that lack self awareness leads to many problems like academic, personal, social, psychological etc. increased reports of problems among youngsters are found to be related to and led to social problems ie number of youngsters who experience problems are increasing more than certain limits, so that individual intervention is not enough to address them. Lack of awareness, morale, or high peer/social influence can be the related causes than a minute single provoking reason. This also high light the scope of exploring and intervening studies in the area of youth. Life skills Training can be expected as strategy of intervention in the area. The present study explores the level of self awareness in a sample of adolescents, in relation to their behavioural problems.

The maximum score that can be attained using SAI is 150 and the mean of the group is 80.6441 with a standard deviation of 20.1552. The deviation as well as mean scores indicates that their self awareness can be increased if proper training can be given. Similarly the adolescents under the study had expressed variety of behavioural problems. Their decreased scores in certain sub factors can also may not be due to lack of problems, but due to the internalizing mode of experiencing it, ie, not expressing a kind of problem during adolescents doesn't mean that, these do not have it, but may be experiencing and internalizing. This clearly indicates the need of life skills training for adolescents.

Life skill training can be imparted formally or informally; but when it is in informal terms, as part of academic dealing, it can be effectively attained. The investigators suggest that, it will be very suitable, if it can be developed through teacher-student interactions. A student utilized most of their day time interaction at school campus where they deal with school/academic related activities. This can be fruitfully utilizes if teachers are trained in life skill Education and Life skills training.

The resistance to change is expected whenever new systems are being implemented. Teacher trainees can be targeted very easily for this purpose. Their syllabus can be remodified so as to include life skill training also, to be implemented for the future young generation. Of course necessary medications are needed in the school curriculum, but only when teachers are trained in Life Skills. they can implement it easily. As a mother skill, the present paper had explored only self awareness, which



is found to be very much negatively correlated with behavioural problems. In-service as well as pre-service training for teachers is targeted as a suggestion for intervention.

LIMITATIONS AND FURTHER SCOPE

The present study was conducted in a limited number of samples. Besides it was conducted in short time duration. The study can be extended to larger samples. The study can be concentrated to either boys or girls to realize the peculiar behaviour problems experienced by them. Observation and interview of the adolescents can be included to add more authenticity for the data.

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TABLE: 1

**DESCRIPTIVE STATISTICAL DETAILS OF SELF -
AWARENESS AND BEHAVIOUR PROBLEMS IN THE TOTAL SAMPLE**

Category	N	Mean	Median	Mode	SD
Self Awareness	60	80.6441	81.000	88.000	20.1552
Behaviour problems	60	18.6610	16.000	13.00	8.4437

TABLE: 2

**INTER-CORRELATION MATRIX OF SELF
AWARENESS, BEHAVIOUR PROBLEMS AND ITS DIMENSIONS**

	Self Awareness	Academic	Emotional	Sexual	Familial	Social/ Recreative	Personal	Psychological	Behaviour problem Total
Self Awareness	1.000	0.565*	0.485*	0.329*	0.13	0.209	0.45**	0.524*	0.552*
Academic			0.484*	0.459*	0.356*	0.425*	0.591*	0.492*	0.799*
Emotional				0.667*	0.287*	0.349*	0.637*	0.523*	0.808*
Sexual					0.243	0.434*	0.517*	0.336*	0.738*
Familial						0.367*	0.322*	0.201	0.573*
Social/ Recreative							0.411*	0.177	0.622*
Personal								0.332*	0.753*
Psychological									0.617*
Behaviour problem total									1.000

* Significance at 0.05 level

** Significance at 0.01 level



EXORCISM AND CATHARSIS IN KING LEAR

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In 1585, the an Act was passed which decreed any kind of exorcism as unlawful and the people who offered shelter to exorcists were held guilty of felony and capital punishment could be awarded to them.¹ Despite the stringent and severe laws that were enacted against exorcism, the forbidden art continued to thrive along the sidelines, never failing draw an enthusiastic crowd, the aura of enigma and mystery the black art carried as its insignia enthused the hidden passions and desires of the people who could not be swayed by the monotonous lectures from the pulpit on an equal scale.

Perhaps the credit for being the first and the most authoritative and scholarly account of this forbidden science belongs to Samuel Harsnett, who wrote an extensive thesis on the topic in 1603 titled *A Declaration of Egregious Popish Impostures*. The author of this treatise being chaplain to the Bishop of London provided him an exclusive access to history and practice of exorcism. The four demoniacs and one priest whose accounts are reproduced in the book could not be fictional by any means.

There are many evidences in the Shakespearean plays, especially in King Lear to suggest that the Bard had been familiar with the book of Harsnett. The purpose of this paper is to examine in detail the Elizabethan dramatist's approach and treatment of the theme of exorcism and black magic. The primary question that arises in all discussions related to this matter is whether a work of literature can be divested of its historical and sociological backgrounds, could there be autonomy in aesthetic representation. The Marxist theory will obviously vouchsafe against it. In the process of composition signifiers play a crucial role aborts all pretensions to autonomy which the work may attempt.²

The ever exceeding signifiers will begin to exert their unmistakable force and allurement on the reader to build up an invisible connection between fiction and fact, bringing out the invisible hidden forces and factors that has its assigned place of significance in the work of art. History frequently makes a close encounter with the text and the impact of the former on the latter can never be underestimated. There is



a never ending corroboration between the thesis and the compelling antithesis.

Deconstruction came to identify with those who refused to entertain the influence of history on the literary text. Once again the text was restored to its terrifying isolation and exclusivity barring all assumed or actual lines of relationship with anything other than the text itself. Despite all the feverish attempts made by the deconstructionist school, at the end of the day, history could not be divorced from textuality. History had to forego its epistemological innocence and text, its self-destructive isolation.

The total disjunction between text and history as advocated by deconstruction willingly pushes meaning into the void, bestowed with the strenuous risk and adventure of identifying its own relevance in world of irrelevance. Untrammelled Aporia for which deconstructionism is striving after finally may begin to question its own validity and coherence. Localized strategies of the historical encounters help to assign specificity and sense of belongingness to literature.

It is possible to read King Lear in this light. Shakespeare's extensive references to fiends, madness and exorcism could be seen to have its roots in *A Declaration of Egregious Popish Impostures*. Again the dramatist seems to have relied on Harsnett for the madman's utterances, the caustic descriptions of hell. Though these borrowings does not matter much in a play which on any count should be considered as one of the most enduring masterpieces of English theatre. The relevant and poignant question that arises at this juncture is whether history can be casually relegated to the level of a backdrop, sometimes providing the raw materials to be transformed into work of art in the alchemy of theatre.

The solution for this bewildering puzzle must be sought in the conceptual categories of the time in which these works were written. These conceptual categories in its turn were created by the ruling elite which sought to impose on the population. The state during the time of the composition of this play was seeking to possess for itself the label of sacredness, the attribution of which might have given it the legitimacy to impose its will on the people. The English history is replete with instances of a never ending power strife between the parliament and church, with the elite seeking control both.

Read in this light, Harsnett's book begins to acquire strange contours of meaning, replete with hidden insignia of religious, political, social and cultural portents and ramifications. The practice of exorcism has a strange and enigmatic relationship



with charisma. Peter Brown observes: ‘...in the healing of the possessed, the praesentia of the saints was held to be registered with unfailing accuracy, and their ideal power, their potential, shown most fully in the most reassuring manner.’³

Going back to the history of early Christianity, it would be interesting to see that there existed an inextricable connection between Charisma and Exorcism. It was necessary for the State controlled church to assert its primacy by posing as the sole possessor of this charisma. For this it had to face stiff rivalry from several parallel forces who targeted the same charisma whose most visible and tangible manifestation had been display of exorcism, which could clearly sway the soul and psyche of the devotee. Peter Brown provides a graphic account of this socio-psychological phenomena: ‘...the praesentia of the saints was held to be registered with unfailing accuracy, and their ideal power, their potential, shown most fully and in the most reassuring manner.’⁴

Unlike sorceries, which were mostly confined to the obscurity of remote hinterlands, exorcism has been an urban phenomenon, never failing to draw vast crowds, emphasizing the spectacle and magic, primitive orgy and sheer charisma of the healer. Church, the self-professed custodian of divinity watched the emerging scene with trepidation and angst. In his treatise Harsnett mainly targets the Jesuit exorcists as well as the Anglican Church and exposes the central folly of exorcism. There is an undeniable tinge of rationalism in the arguments paraded by Harsnett against exorcism.

There could be seen a sting of irony in Harsnett’s attack on sorcery and exorcism. Even as he condemns exorcism as an outrageous and irreligious practice, he continues to nurture a certain admiration for the demoniac forces. The dominant role of Satan was too well pronounced to be castigated with abject derision. It would be proper to say Satan commanded a perceptible awe, magnificence and an undeniable rebellious aura which was conspicuously missing in the Biblical Father. Since the devil was indefatigable, the ire of the Church had to be directed exclusively against the practitioners of the art.

Harsnett’s attempts at exposing exorcism met with success to some extent in that helped the State to ostracize the practice, but failed on other counts in that cases of possession continued to be unabated in the virtual absence of the exorcists. Harsnett who was well ahead of the times in which he lived contended that the effect of



exorcism lay in its visual and auditory impact rather than genuine driving away of the devil. In reality devil was a clever unsustainable myth. Even Harsnett could not deny the fact in an authoritarian, patriarchal and primeval society like that of early modern England, exorcists wielded a certain primitive power over the people which the sophistries of the church failed to substitute. It is found that finally he was not unwilling to attribute a certain authenticity to exorcism since some feats of exorcism has been attributed to Christ himself.

In his insistent search for the tools to decode and demystify exorcism, Harsnett finally reached the portals of theatre. In this brilliant exposition, he drew an unmistakable analogy between theatre and exorcism. The violent outbursts of temper, self-destructive angst, and orchestrated orgies of violence are capable of bringing about a transformation and purification in the spectators much akin to the Aristotelian Catharsis.⁵

Harsnett elaborates the theatrical process of exorcism in all its graphic details:

‘...being pinched with penurie, & hunger, did lie but a night, or two, abroad in the fields, and being a melancholcks person, was scared with lightning, and thunder, that happened in the night, & loe an euident signe, that the man was possessed’; a dissolute young gentleman ‘had a spice of Hysterica passio’ or, as it is popularly called, “the Moother,” and that too a high sign of possession. An inflamed toe, a pain in the side, a fright taken from the sudden leaping of a cat, a fall in the kitchen, an intense depression following the loss of a beloved child- all are occasions for the priests to step forward and detect the awful presence of the demonic, whereupon the young ‘scholers frame themselues iumpe and fit vnto the priests humors, to mop, mow, iest, raile, raue, roare, commend & discommend, and as the priests would haue them, upon fitting occasions in all things to play deuils accordinglie.”⁶

Edgar in King Lear in a way is Shakespeare’s reading of Harsnett, but a subversive reading in that Edgar appropriates the demonic terminology with a certain flourish and authenticity that ultimately helps to expose the shallow foundations on which exorcist has built up his art. Edgar resorting to the exotic terminology of exorcism is an act of usurpation:

‘Five fiends have been in poor Tom at once; as oberdicut, of lust; Hoberdidance, prince of dumbness; Mahu, of stealing; Modo, of murder; Flibbertigibbet, of mopping and mowing; who since possess chambermaids and waiting women.’



(4.1.57-62)

Edgar's transformation into poor possessed Tom, unable to bring himself back to the main stream reads like a covert exorcist's act in theatre. In the ritualistic theatricality of exorcism, at the culmination of the prolonged ordeals of immense visual and auditory fare, the exorcist in full authority of the mysterious power he wields may suggest to the possessed that demon that had cast its spell so long inflicting immense torture has finally left his body. Edgar act of convincing his aged father of his miraculous survival after the fall from the cliff is an evocation of a strikingly similar exorcist act:

As I stood here below methought his eyes
Were two full moons; he had a thousand noses,
Horns wheel'd and wav'd like the enridged sea:
It was some fiend; therefore, thou happy father,
Think that the clearest Gods, who make them honours
Of men's impossibilities, have preserved thee.

(4.6.69-74)

Echoes of disenchanted analysis of religious and theatrical illusion are audible in this histrionic manipulation at Dover. Considering the fact the audience is never subjected to the illusion that is made available to Gloucester, the greater paradox of exorcism as a mere subjective fantasy becomes evident. Ultimately virtual reality of theater demands complicity rather than belief. Lacking in substantial and perennial truth, it is this tacit understanding and complicity between the exorcist and the possessed that sustains the make-believe world of exorcism.

Despite the fervent appeals made to the pagan gods, there are hardly any divine interventions in King Lear. Characters are forever inextricably caught in the irresolvability of the human predicament. Edgar is too sane to be possessed and Lear's madness has no supernatural attributes. King Lear is studied act in abandoning the theme of exorcism and continuously warns us about the disastrous implications of charisma, the most indispensable ingredient of exorcism.

As in the exorcist deal there are cases of actual or assumed possessions in King Lear. As an act of survival Edgar has to assume the possession as Poor Tom. Lear's possession though devoid of any kind of supernatural or demonic associations is still one of intense soul shearing penance. In certain respects the whole plays reads like an allegorized covert act of exorcism. Cornwall, Goneril and Edmund speak the voice of skepticism. Edmund, the advocate of 'naturalism' seeks to destroy his legitimate brother and father. Edgar deliberately role-plays as the possessed wanting to be



exorcised.

Invocation of the ethereal forces to intervene resolve the crisis is never answered in King Lear. Gloucester's conviction in the impact of eclipses and Lear's appeal to the gods go unheard:

O Heavens,
If you do love old men, if you sweet sway
Allow obedience, if you yourselves are old,
Make it your cause; send down and take my part!
(2.4.187-90)

But Edgar's deliberate disposition as possessed Tom does not have the hinge of demonic themes, but as a survival strategy in a world peopled with malefic intents. There are also echoes of the Protestant-Catholic conflict in the vicious struggle between legitimate Edgar and illegitimate Edmund. King Lear had been sympathetic to the persecuted Catholics. But Shakespeare's position regarding exorcism seems to be ambivalent in the end. Though the dramatist clearly suggests that demonic possession is a theatrical imposture, he does not seem to offer any resolutions. But the ultimate effect that lingers at the end of the play, when confronted with demonic evil, seems to be one of greater uncertainties and the loss of moorings

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RELEVANCE OF COMMUNITY PARTICIPATION IN SCHOOL EDUCATION

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Introduction

Education is obviously meant for the future members of the community & it should be related to its needs. It is to help for furtherance of community life by producing highly socialized and accultured individuals, who would play their due roles in an efficient manner, being productive & creative, community centred, aiming at the fulfillment of its obligations for the community. The objective of social utilitarian in education is making schools of today, the schools of the community, for the community & by the community.

As India is an agricultural country, the rural schools have an important duty of rural upliftment. It is the only solution if we want to see India advances. India is a developing country and we have to remove all its social drawbacks sporting from school education. School education is the best & easiest way. Prof. K.G. Saiyidain has very rightly remarked, "A people's school must obviously be based on the people's needs & problems. Its curriculum should be an epitome of their life. Its method of work must be approximate to theirs. It should reflect all that is significant and characteristic in the life of the community in natural setting." Therefore the schools as an epitome of people's life, must include all kinds of useful activities, important problems and significant features of our day to day life. Students should get various learning experiences inside the school which they will face outside in the social life. Otherwise, they will prove worthless, helpless & ineffective individuals. On the other hand, if they are properly trained in the schools, they will be able to occupy their rightful place in the community. There is dire need of linking school life with the life in the community and in this regard Secondary Education Commission has stressed "the starting point of educational reform must be the re-linking of the school to life and restoring of the intimate relationship between them which has broken down with the development of



formal tradition of education”.

Objectives of Community Centred Education

- a) To acquaint the children with community living and to socialize them.
- b) To indicate positive attitude of team work, socially desirable values like self-reliance, dignity of labour, tolerance, cooperation, sympathy & helpfulness.
- c) To make school & community work with close association for their mutual welfare.
- d) To bridge the gap that has developed between the community life and school life.

The Traditional Community School

The idea of community school is not entirely new to the country. The traditional Indian school in the earlier decades of 20th century was entirely a community school in character. At that time, the state did not assume any responsibility for providing education to masses. Each local community, looked after its own educational needs and established & maintained its own schools. When the government started establishing its own schools, the earlier indigenous schools gradually died out, either as a result of competition or of neglect. In most areas, the schools were absorbed in the new system of education. But whatever the method, the system of community supported schools, which was almost universal in 19th century, disappeared in 20th century from the scene. Unfortunately, the state support to education pushed the community activities in the background due to alien policy and foreign language.

The Need for Relinking

The greatest need is to relink or reestablish the missing link between school and community in the present system of formal system of education at the elementary stage. To achieve this purpose, it is essential that the elementary education be gradually made a community reasonability. This means that the local community should be closely associated with the local school and should accept the main responsibility to support the functioning and improving the facilities in the school.

Role of Village Panchayat

The scheme of Panchayati Raj which is now being universally accepted in the whole country has been & can be a great instrument in restoring and even



strengthening the school community link. The establishment of village education committees to supervise the facilities and to monitor the development of the school can play very significant role in this regard. The Panchayat can orientate the local community and their leaders to take a real interest in school and to function better but not in the sense that there should be any interference in the school administration. By cooperating with the school and sharing its functions, the community does not only help the healthy development of the school but stands to gain itself by bringing light and knowledge to its own members.

Community Centred Education

There are certain characteristics of community centred education that are noteworthy:

- a) It emphasizes more on social aim of education & socialized methods of teaching as well as socially utilitarian curriculum.
- b) It considers education as the continual reconstruction of experience that the child experiences in and outside the school.
- c) It deems the school as the replica of society, where children learn by living the learning experiences, accepting what they have lived and building their own unique character.
- d) It strongly believes that the content of education, the methods of teaching, the whole of the school environment should be actively reflecting the community life.
- e) It conceives the school as an artificial environment created by the community, which enables to discover what is good for each individual pupil and devising the means for the attainment of the desired goals.
- f) It helps to bridge the gulf that has developed between the community life and school life.

Educational Role of Community

The socializing role of community is essential for development of personality & it is described as :-

- a) The attitude, beliefs and faiths, standards of life, philosophy of life, social interests, prides and prejudices, feelings of security and confidence are formed during his association in the community.



- b) The customs, traditions, fashions and fancies, codes and mores, art, morals etc are also learned due to the influences of community.
- c) Individual learns about religious and recreational activities and about the aesthetic pursuits at the hands of the members of the community.
- d) The community membership enables the individual to rise above the standard of morality and intelligence above his own level.
- e) He develops social conformity by accepting social acceptances & expectencies.
- f) It is the responsibility of community to maintain a moral environment. It is on morality alone that the permanence of society exists. So there is a need for the maintenance of discipline in the society. Fostering of liberal attitude and spirit of cooperation, tolerance, dutifulness, politeness and patience are necessary for moral development of the society. Corruption, dishonesty, black-marketing, adulteration etc prevail only when the society tolerates it. The laws cannot eradicate these evils unless the society also comes forward and takes suitable measures to stop these vicious practices.
- g) The community must keep its ideals high in order that it may not fall and it can ensure honest, self-respect, dignity of labour and self reliance in the younger generation.
- h) It is duty of the society to promote aesthetic sense in children. If an individual forms the habit of being aesthetic in his activities, then he will not tolerate any fifth in his home, village and society.

Impact of School on Society

Society is influenced by the school in as great a measure as it itself influences schools. In this respect, the following points highlight the fact.

- i) School produce the future leaders for different spheres of life. It follows that the type of school will determine the calibre of leaders and their calibre in turn will determine the nature of society that they will create.
- ii) School inculcate the social & democratic ideals among the learners which is essential for better life and for the success of democracy. For this reason, there is a great insistence in democratic countries that the atmosphere in



school should also be democratic so that the educand can get used to democratic norms of social control.

- iii) School plays an important role in social change because it subjects all the customs, traditions, mores, practices, etc. of society to continuous criticism, as a result the weaknesses are eliminated.
- iv) School produce useful citizen for the betterment of society who are capable of performing their duties as responsible and productive members of community.

Need of Bringing Community Nearer to School

The community can play effective role if it works with school for the welfare of its children. The following measures to be taken in this regard :

- a) Organising parent-teacher association & its meeting should be organized every month or when ever needed.
- b) Establishing village education committees for the infrastructural improvements and solving the problems facing the school.
- c) Celebrating school foundation day and prize distribution functions involving community.
- d) Celebration of national days and festivals and cultural programmes with close association with the community.

Bringing School Nearer to Community

The personality of learner can be developed through social participation & community service. The following measures can be helpful:

- a) Organising visits to social institutions.
- b) Organising visits to panchayat and understand its functioning.
- c) Organising mock assembly and process of voting.
- d) Organising compulsory social and national service programmes.
- e) Involving parents actively in the organization of co-curricular activities and institutional planning and its implementation.

The Community and the Teacher

The role of teachers, supervisors and head of the institution in this work is of



great significance. If the teachers and supervisors remain apathetic and indifferent, the objective will be hard to achieve. The orientation programme for teachers is required to be made an integral part of the training programme for teachers for bringing close association of school and community. The teaching community has to understand that their social obligations are supreme. The community also on the other hand has its own obligations towards the teaching community. It cannot afford to neglect the demands of the teachers to raise their social, economic and professional statuses. It has to do its best to uplift their conditions of work and promise them suitable welfare services.

Utilisation of School Resources for Community

In comparison to other local institutions and organizations, schools have better physical facilities. These facilities and resources should be utilized to the maximum for organizing community activities. For holding community meetings, get together, fairs etc. the school ground, its campus can be used beyond school hours and on holidays. The other physical facilities can be carefully utilized for such activities. Such type of help of the school will promote better understanding, sympathy and love in the community. The people of community will not fail to reciprocate in improving the physical resources.

Utilisation of Community Resources for Improving School

Village elementary schools largely depend on the physical resources of community. The physical and human resources of the community should be utilized for organizing various school programmes which would promote social awakening and better relations. With experience, enlightenment and training in citizenship, these advantages can be reduced to the minimum and the school would be made self-dependent & self respecting community centres.

Conclusion :-

The School and Community are two pivotal organizations of society which mould and shape the young generation for future citizenry through the process of socialization, education and acculturation. These two stands in a relation of reciprocal cause & effect. The character of a community determine the character of its educational system and vice-versa. Any clash between parents and teachers or school and community and school will be harmful to the child. Harmonious working & relationship between community and school can alone bring us the results we want from our school education.



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STUDIES ON THE QURAN IN THE LIGHT OF SCIENTIFIC KNOWLEDGE AND REASONING: AN OVERVIEW

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INTRODUCTION

None in the present day world can deny that the development of humanity in the world is based on the religious belief. In spite of speedy scientific development today in the world, millions of peoples are there to whom religious belief and practices have the primary importance in their day to day life. Many a times the entire world is influenced by a single issue involving religion. However, Science has played a very vital role in the development and speedy progress of human knowledge. In the present day Science and Technology has gone far ahead leaving behind the religion and literature and today we have the age of Science and Technology. Even there is a notion that Science has superseded religion as the main source of knowledge and guidance in the present human society. It is known to all that when science started to question the rationality of many religious doctrines, conflict between the two started. The conflict between science and religion has been started clearly since 16th century on the clash of Galileo Galilei with the Church, regarding his scientific view on the solar system after the discovery of telescope. But as the importance of both religion and science in the human society cannot be ignored, it is felt necessary to have some meaningful relationship between the two fields of knowledge.

COMPATIBILITY OF RELIGION WITH SCIENCE

Both religion and science are the effect of evolution of intelligence in human being. This led to the development of religion, both pagan and codified. Actually each religion has two aspects: one ethical and other dogmatic. In ethical aspect every religion has universality in their teaching approach for the development of humanity irrespective of differences between man and man. As such the ethical aspect of all religions is compatible with science. Moreover, proper utilization of scientific knowledge can help human being to understand the different attributes of God as the Creator and Sustainer of the universe.



Since both religion and science have a common mission to propagate knowledge for well being of humankind, many researchers of the Quran firmly believe that scientific knowledge can be employed to understand the divine knowledge revealed in the Quran and according to many Islamic scholars of the present day world that on sincere interpretation of the revelations of the Quran it reflects that there is board based conformity between the present scientific theories and knowledge revealed in the Quran.

INCOMPATIBILITY OF RELIGION WITH SCIENCE

In spite of tremendous influence of both religion and science on the humankind it is an evident fact that there is inherent incompatibility between certain aspects of Religion and Science. Particularly the dogmatic part of any religion cannot be brought into coexistence with scientific way of thought. Moreover, there is a notion among the mass people particularly among the religious fundamentalists that science and religions are opposite to each other and the two cannot be taken at the same platform because science doesn't care for any creator or regulator of the universe whereas the main theme of religious belief is the acceptance of the existence of God, the creator and sustainer of the universe. Such negative thinking often leads to create unscientific mentality among the mass people, which has erected a large barrier to establish a science oriented society in this era of speedy scientific development and by and large our present society is still religion oriented where the people are divided on the basis of individual religious belief ignoring the humanity. The scientific methods are in contradiction to the way of religion or faith which is based on the concept that truth is revealed by God in the religious books of knowledge and it is only perfect method of solving all problems. But the existence of God cannot be proved in the laboratory by any experiment. However, science is unable to give any suitable explanation to the aim of human life.

COMPATIBILITY OF QURAN WITH MODERN SCIENCE

With the rapid development of science and Technology, many revelations of the Quran have become comprehensible to the experts and researchers of the great book. As a result there is world wide enthusiasm among many Islamic scholars in making effort to find out compatibility of the knowledge revealed in the Quran with modern science. The modern research and development of science have put forward the admissibility of the principles of sciences such as Biology, Physics specially



Astronomy, Chemistry, Medicine as laid down in the Quran.¹ Perhaps, the compatibility of the Quran with the science has been indicated first by French Scholar Maurice Bucaille in his famous book 'The Bible, The Quran and Science'.

SECTION -I

SCIENTIFIC ASPECTS AND REASONING IN THE QURAN

None can deny that among the revealed books of the world, the Quran is the only scripture surviving in its original form and its authenticity has not been challenged by any one so far.² The Qur'an has a history of its own as it spanned a period of some twenty-three years and as and when Archangel Gabriel transmitted it to Prophet Muhammad as believed by the Muslims, the believers learnt the same by heart. And that is why unlike other books the Qur'an is unique in the manner of its composition, themes and contents and also arrangements of subjects in its compilation.

As per the Qur'an Allah is the Creator of the whole universe and there is the law of nature with physical and moral order. It is this order, which has evolved and developed various physical and social sciences for broadcasting of human mind and understanding. The Quran proclaims:

Alif,Lam,Ra. These are the Ayats of the Book of Wisdom (Kitabil Hakim). (10:01)³

Here the term 'Kitabil Hakim' means Book of Wisdom or Philosophy. This implies that the Quran introduces itself as treasure house of wisdom for mankind.

For we had certainly sent unto them a Book, based on Knowledge, which We explained in detail – a guide and a mercy to all who believe. (07:52)⁴

The above verse states that the Quran is a book of knowledge which guides humankind towards the right path to live a peaceful and successful life on the earth. In other verse the Quran mentions:

O mankind! Verily there hath come to you a convincing proof from your lord for We have sent unto you a light (that is) manifest. (04:174).⁵

Here the Quran has been regarded as the light that is manifested as the proof of existence of Almighty Allah.

(Here is) is a Book which we have sent down unto thee, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition. (38:29)⁶



In the above revelation it is informed that the Quran is blessing to the mankind and man should meditate on its teachings so that they may receive admonition. The Glorious Qur'an explicitly explains to the humankind, the innumerable manifestations of Nature in proof of varied Quranic truths. In this divine book Allah calls upon people to reflect upon and examine the signs of creation around them. 'There are signs in this for a people who understand (30:24), who reflect (6:126), who know (7:32), who are righteous (10:06), who are patient and grateful (14:05)'.⁷ Hence one of the prime objects of the Qur'an is to motivate the human being towards reason, thinking, reflecting and pondering, knowledge and analytical research, comprehension and deep meditation on the creation.

The people who reflect on the creation of Heavens and the Earth, difference of the day and night, creation of man, animal etc are designed as man of wisdom by the Quran. In the Quran Allah invites human being to observe His creation in the nature and think over His greatness to have an empirical perception of His existence. Accordingly, the Quran has not insisted upon human being to believe Allah blindly, but as a corollary to the perception got on observing the greatness of creation of nature around and also the natural phenomena.

However, the knowledge put forward by the Quran has two aspects: one confirmable which may also be called scientific in terms of its nature and extent of expression in any particular revelation. The other is non-confirmable even by any scientific means i.e these are unscientific. The statements of the Quran related to unseen matters (Ghaib) like existence of God, His different attributes, Angels, Jinn, Paradise, Hell, divine Revelation etc cannot be confirmed by the methods of modern science. However, simply because these are not confirmable by man through his scientific means, we cannot infer that these are nothing but fairy tails as we being human being should remain aware of about our limitations.

IT IS A BOOK OF SYNTHESIS OF FAITH AND REASON

Though true faith on Allah, the Almighty is the basic tenet of the Quran, it encourages reasoning also. It is the reason which justifies the faith and let it to reach the human heart so as to strengthen his conviction. Reason helps the faith to become an intellectual choice. The Quran inspires humankind for natural argument to be firm on his belief on the existence of the Creator and sustainer of the universe. The natural argument is based on human experience for which the Quran invites humankind in its



many revelations. The Quran states:

And pursue not that of which thou have no knowledge, for surely the hearing, the sight, and the heart all of those shall be questioned of. (17:36)⁸

Do they see nothing in the kingdom of the heavens and the earth and all that Allah hath created? (07:185)⁹

And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them! (12: 105)¹⁰

The same philosophy has been echoed in other verses like, (36:33),(45:03), (45:13), (16:65) etc.

In fact the Quran invites humankind to study nature and natural phenomena with three faculties of seeing; hearing and understanding bestowed upon him by God and increase his knowledge to live a peaceful life on the earth. Obviously these are the tools for acquiring knowledge in scientific perspective also. That is the Quran accepts observation, reason and understanding as empirical method for acquiring knowledge and thus it has common aspects with the scientific approach for acquiring knowledge.

The Quran also mentions about inferential arguments. Today in scientific world inferential reasoning are also accepted as proof of scientific facts. Many scientific discoveries are intangible and these are acceptable with inferential reasoning only. In the Quran many revelations are available where inferential arguments are furnished before the humankind. (35:09), (21:22).

IT IS NOT A BOOK OF SCIENCE, IT IS A BOOK OF GUIDANCE

The Qur'an is not a book of science written by any human scientist and it cannot be treated as scientific book or treatise, because the knowledge contained in the Quran is not systematized.¹¹ . However, it gives scientific notions or indications that have been proven today to be clear scientific miracles. It is known that for any body of knowledge to have scientific character must possess confirmability, testability, falsibility and finally established under the principle of conformity.¹² However, many revelations of the Quran do not come under the purview of the above criteria as they are relating to unseen e.g existence of Allah, the Paradise, the Hell, the Jinn, the Angels, the Day of Judgment etc as the same are not only tangible but also not covered by human senses. Actually the Quranic knowledge is based on Philosophy which



includes Metaphysics, Physics, Mathematics, Biology, Logic etc. Thus, there is comprehensive idea of knowledge which has been reflected in the Quran. But in later ages knowledge was separated in to two different trends by intellectuals, one the philosophy (non science) and other science (not philosophy) were established.¹³ In the present day world, there is a sincere initiative and effort by the different scholars of national and international repute to search on the compatibility of the knowledge revealed in the Quran and the scientific knowledge developed by the human wisdom.

SECTION – II

STUDIES ON THE COMPATIBILITY OF THE QURAN WITH SCIENTIFIC KNOWLEDGE & REASONING

From the discussions in the previous sections it is understood that there is sufficient scope on the compatibility of the Quran with scientific knowledge. There are good numbers of scholars / researchers world wide in the field of studies of the Quran for its scientific aspects particularly reasoning, arguments and inferences etc though it was revealed more than 1400 years ago, i.e a time when there was no concept of scientific knowledge as in the present day world. Let us discuss some of the great scholars of national and international repute of the last century and the present world.

Dr. Maurice Bucaille: Maurice Bucaille (1920-1998) was a French Surgeon, who was the chief of surgical clinic at the University of Paris, later on he became famous for his interest in religious studies particularly on Islam and the Quran. At the age of fifty he learned Arabic language to understand the original text of the Quran. In 1976 A.D he published his famous work in French '*LA BIBLE, LE CORAN ET LA SCIENCE*' (The Bible, The Quran & Science) in which he analyzed the scriptures in the light of modern scientific knowledge. The book gained worldwide popularity and was translated into different languages spoken particularly in the Muslim World. He argued that the Quran contains no statement contradicting the established scientific facts; rather it is in agreement with modern science. Later on in 1980 A.D he authored another book titled *L'homme d'où vient-il?* (What is the Origin of Man?), a treatise on the answers of science and the Holy Scriptures. Among the other books he also composed *Reflexions sur le Coran* (Reflections on the Quran) in 1989 AD. He is the pioneer in the studies of the knowledge of the Quran on its compatibility with scientific knowledge. He admitted boldly that the Quran is a Divine Book and Hazrat Muhammad (Pbuh)



was a true prophet¹⁴

Gary Miller: He is a Canadian Mathematician and a former Christian Missionary who converted to Islam and took the name Abdul Rahman Ahad Omar. He did Ph.D from University of Wales. To find fault in the Quran he learnt Arabic and studied the Quran seriously, but he amazed to see the miracles in this great scripture. Ultimately he converted to Islam and wrote (1) *The Amazing Quran*, (2) *Intellectual Reflections on Islam and the Quran*. He worked on the scientific aspects of the Quran and established its messages on the basis of synthesis of faith and reasoning. He is active in giving public presentations on Islam including radio talk and television appearances.

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Harun Yahya: Born in 1956 in Ankara, Turkey, He studied at Istanbul's Mimar Sinan University and philosophy at Istanbul University. He published many books on political, scientific and Islamic faith particularly on the Quran. All works of Harun Yahya have the main purpose to put forward the message of the Quran so as to expose Godless system's feeble foundation and perverted ideologies. His good number of important works includes '*How the Quran Guides Science*', '*Eternity has already begun*', '*Darwinism Refuted*'. '*The Miracles of Human Creation*', '*Allah is known through reason*', etc.¹⁶

Ahmed Deedat : (1918-2005) Sheikh Ahmed Hossain Deedat was the world famous Muslim scholar of Comparative Religions. He was born in Surat in India in 1918 A.D. He migrated to South Africa with this father at the childhood. Deedat studied Islam seriously and started debate and public discussion on Islamic Issues and became a founder member of Islamic Propagation Centre International, Durban and finally became its President. He continued to propagate Ideologies of the Quran and teaching of Islam till his death in 2005. His many works include '*The God that never was*', '*Al-Quran, the Miracle of Miracles*', '*Muhammad (Pbuh), the Greatest* etc.¹⁷

Dr. Zakir Naik: In the present day world, perhaps the most famous Islamic propagator is Dr. Zakir Abdul Karim Naik, an M.B.B.S from Mumbai, India. But he dedicated himself in the studies of comparative religions and became a scholar on the subject on international level. His expertise on the Quran and Hadith and other religious scriptures have made himself famous in the intellectual society world over. His versatile intelligence in the field of religions of the world attracts innumerable people across different faiths and many people have been converted to Islam. In 1991 A.D Islamic Research



Foundation was established at Mumbai at his initiative. He visited different cities of India and also different countries like USA, France, Germany, U.K. South Africa, UAE etc to spread the message of Islam inspiring people delivering lectures and attending public talks and inter religious debates. He has published CDs on hundreds of subjects by which he put forwards his speeches with logic, arguments, reasons, justifications, scientific facts etc. Presently he is a popular figure on various satellite and international TV channels throughout the world. At his initiative the Islamic Research Foundation (IRF), Mumbai, has started its own TV Channel named PEACE TV. Dr Naik has in his credit many books on the Quran, Bible and Science viz. (1) *The Quran & The Bible in the Light of Science*, (2) *Is the Quran God's Word?*, (3) *The Quran & Modern Science*, (4) *Concept of God in Major Religions*, (5) *Answer to Non-Muslim Questions*, (6) *The Similarities between Islam and Hinduism*, (7) *Media and Islam*, (8) *Sunnat and Science* and many others books with reason, argument and logic on different important subjects.¹⁸

Bilal Philips: Born in 1946 as Dennis Bradley Philips in Jamaica. He converted to Islam and became an Islamic scholar, speaker and author and was residing in Qatar. He appears on Peace TV, an Islamic satellite TV Channel. He was educated in Saudi Arabia and got Ph.D from the University of Wales, UK. He founded Islamic Information Centre and Islamic Online University, at Dubai. He has few Islamic books at his credit.¹⁹

Zaghloul Al Najjar: He was born in Egypt in 1933 AD and did Ph.D on Geology from University of Wales, UK. He is an eminent scientist of international repute who contributed also in the studies on the scientific aspects of the Quran and also participated many organizations working in field of the Quran and Science.²⁰

Jamal Badawi: He is an Egyptian born Canadian Muslim, a Professor, who did his Ph.D at Indiana University, Bloomington. He is an expert in inter faith dialogue. He is the founder of Islamic Information Foundation and lectured extensively in North America and abroad. Badawi has authored several books on Islamic philosophy and sciences.²¹

Tahir Al-Qadri: He was born in 1951 AD in Pakistan. He is an Islamic scholar practicing Sufism and also a professor of international constitutional law at the University of Punjab. He is the founder of Minhajul-ul-Quran International, a global Sufi Organization established for the welfare of humanity. He also founded The Minhaj University and Minhaj welfare Foundation. Dr. Qadri is a great orator on Islamic



studies with modern knowledge of science and philosophy. He was nominated for Nobel Peace Prize for 2012. He did Ph.D from University of Punjab on Islamic Laws. He has so far authored about 400 published works in Arabic, Urdu and English. There are good numbers of DVDs and CDs of his lecture. He is the great Islamic Scholar who has given fatwa against all forms terrorist activities.²²

Tariq Ramadan: He was born in Geneva in 1962. Dr.Ramadan is an academician and writer of international repute. He is also a professor of contemporary Islamic Studies in Oxford University. He advocates reinterpretation of Islamic texts in modern scientific context. He did Ph.D from university of Geneva in Arabic and Islamic studies. He established an association named Movement of Swiss Muslims for interfaith dialogue. He gave numbers of interview on Islamic studies and has produced about one hundred tapes widely sell in thousands of copies each year.²³

Ingrid Mattson: She is a Canadian converted to Islam born in 1963. She is professor and former President of Islamic society of North America. In 1999 she got Ph.D in Islamic studies from the University of Chicago. She has been holding different high positions in academic institutions for study of Islam and Muslim-Christian relations.²⁴

Besides the above scholars of international repute many other scholars were / are working on the studies of the Quran in the light of scientific knowledge, reasoning, arguments, justifications with a view to bring to notice of humankind the eternal truth it contains. To mention some such names we may refer (1) Karen Armstrong, a British lady Author on Comparative Religions and a commentator, (2) Aminah Assimili, earlier name Jenice Huff, a convert to Islam was broadcast journalist in US and Director of International Union of Muslim Women, (3) Dr. Lawrence Brown, American Ophthalmologist, (4) Noor Saadeh, a lady in New York convert to Islam, (5) Donelle Bergeson, a lady Christian scholar of Evanston, USA converted to Islam, (6) Shyakh Hussain Abul Sattar of Chicago, USA, (7) Shabir Ally, Toronto Canada, (8) Shaikh Salem Al-Amry, UAE, (9) Shyakh Ahmed Ali, Pakistan, (10) Shyakh Ammar Amonette, of USA a convert to Islam, (11) Robert Baum, Associate Professor, University of Missouri, (12) Dr.Jerald Dirks of USA, a convert to Islam and author of some Islamic books, (13) Yusuf Este, USA, a convert to Islam and a propagator of Islam through electronic media, (14) Abdur Raheem McCarthy, USA, Convert to Islam, an Islamic scholar of repute, (15) Joshua Evans of USA, (16) Dr. Zaid Ghazzawi, UK, (17) Abdur Rahim Green of UK, a convert to Islam,



earlier named Anthony Vatswaf Galvin Green, (18) Imran Nazar Hosein of Trinidad, (19) Dr. Jeffrey Lang, Toronto, (20) Abdal Hakim Murad, UK, (21) Abu Ammar Yasir Qadhi, USA, (22) Dr. Abdullah Hakim Quick, Toronto, (23) Mohammad Shaikh, Pakistan, (24) Zaid Shakir, USA, (25) Sheikh Shady Al-Suleiman, Australia, (26) Maryam Jameelah (Margret Marcus), born in New York, converted to Islam and left to Pakistan, (27) Idris Tawfiq, UK, a convert to Islam and a writer and a broadcaster, (28) Brandon Torpov, USA writer, convert to Islam (29) Pierre Vogel, a German, convert to Islam (30) Siraj Wahhaj, an African American convert to Islam (31) Suhaib Webb, an American, convert to Islam (32) Khalid Yasin, an American and convert to Islam (33) Hamza Yusuf Hanson, an American, convert to Islam (34) Haluk Nurbaki, Turkish physician and writer (35) Md. Asadi, Pakistan (36) Sheikh Abdul Wahid Yahyia, French Scholar, was writer and philosopher, converted to Islam (37) Prof. Atowar Rahman of Assam, India, (38) Md. Akbar Ali of Bangladesh, (39) Prof Keith Moore, a medical expert from Canada, (40) Dr. Rafiq Zakaria of India, (41) Md. Nurul Islam from Bangladesh, (42) Moid Siddiqui, Hyderabad, India (43) Dr. N.K Singh and A.R. Agwan, from India (44) Wan Mohd Noor Wan Daud, an author from Malaysia, (45) Acharya Mahant Dr. Swaroopji Maharaj of India, converted to Islam and took name Dr. Islamul Hoque, (46) Abul Hussain Bhattacharjya, a convert to Islam of Bangladesh, (47) Sheikh Abdul Wahid Yahyia, a French scholar and convert to Islam, (48) Reza Aslan, an Iranian American writer on religion and media worker, (49) Michel Anthony Sells, USA, (50) Yahya Emerick, USA, writer, (51) Dr. Sara Nelson, Professor, Oxford University, converted to Islam (52) William Pickthal of U.K converted to Islam and took name Muahammad Marmaduke Pickthal. He became a great scholar on the Quran and published his famous work *The Meaning of the Glorious Koran*, (53) Ayesha Jaan, converted to Islam, a Social Worker in U.K, (54) Karima Altomayer, converted to Islam in USA, (55) Prof P.A. Wahid, Kerala, India, (56) Maulana Wahiduddin Khan, Delhi, India and many others.²⁵

OPINION OF SCIENTISTS ON THE QURAN

Al-Quran is the great scripture which has been recognized as book of wisdom by the intellectual society of the different faiths. Particularly when the Quran was translated to other languages its content came to the notice of the people of different faith mainly of Philosophers and scientists of Non-Arab languages. Different eminent scientist of modern times studied the Qur'an and expressed their well thought opinion



on the divine credibility of this great scripture. Among the prominent is Prof Keith L. Moore, a professor emeritus in the Department of Anatomy (Faculty of Medicine) at the University of Toronto, Canada .He is well known for his text book on the subjects of Anatomy and Human Embryology.

He opined on the Quran as:

“It has been a great pleasure for me to help clarify statements in the Quran about human development. It is clear to me that these statements must have come to Muhammad from God, or Allah, because most of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God or Allah”.

Dr Gerald C. Goeringer, Associate Professor of Medical Embryology of Georgetown University, USA also expressed astonishment on the Quranic description of embryological development in human. Some other scientists such as Dr. Joe Leigh Simpson, Professor of Obstetrics and Gynecology at Baylor College of Medicine, Texas, USA, and Professor E. Marshall Johnson of Anatomy, USA, Professor T.V.N. Persaud of Pediatrics and Child health from Canada and Prof William W. Hay of Geological sciences from USA opined that it is believable that the Quran has the divine origin in view of its scientific statements revealed more than 1400 years ago.

Moreover Professor Alfred Kroner, geologist of international repute who is a professor, Department of Geology, Johannes Gutenberg University, Germany, expressed his astonishment on statement of the Quran regarding common origin of the universe as because scientists could have confirmed in recent years about the same with very complicated and advanced technological methods .Professor Yoshihide Kozai , a professor Emeritus at Tokyo University, Japan opines as:

“ I am very much impressed by finding truth in (the) Quran and for us the modern astronomers have been studying very small pieces of the universe. We have concentrated our efforts for understanding of (a) very small part. Because by using telescopes, we can see only very few parts (of) the sky without thinking (about the) whole universe. So by reading (the) Quran and by answering to the questions, I think I can find my future way for investigation of the universe.”²⁶



CONCLUSION:

It is found that most of the non-Muslims scholars who studied or are studying the Quran in the light of scientific knowledge, philosophy, reasoning, argument, etc are converted to Islam after indepth study of the holy Quran. This is a clear message that the Quran has divine origin or at least it has character which attracts people not only from Muslim community but also people of other faiths. However, the Quran contains the knowledge which is based on scientific principle, reasoning and it does not propagate only blind faith and the same have been agreed by different researchers who have made sincere and unbiased effort to study the Quran to grasp the in depth meaning of the revelations of this great book. It is amazing to note that most of converted scholars are from western countries and are highly educated. Moreover, many of them have made preaching of the teaching of Al- Quran and Islamic Philosophy as the mission of their life. Even many scientists of the world expressed their realization on the scientific aspects of the Quran which is no doubt amazing to the learners of this great book.

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A SHORT HISTORICAL ASSESSMENT OF FLORA AND FAUNA REPRESENTATION IN ANCIENT INDIAN TERRACOTTA

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History is generally deals with the exploits of the kings and their achievements in the field of administration, the rise and fall of states and the social and economic conditions of the people. But such a history cannot be regarded as complete. It should present the story of people and their life as well as their activities. It should contain an account of their social institutions, beliefs and forms. In the world of Indian terracotta, we find the shared expression of an entire community. Terracotta art bears testimony to the varied and ancient traditions of its practice in India over five millennia. Earth or clay has been regarded as the primeval plastic material not only on account of its easy tractability. In *India* clay modeling is among the early skills developed by man where he has expressed his creative impulse. During ancient times terracotta articles were related to utility objects, like utensils for cooking, eating and storage. They also serve as ritualistic objects i.e., votive tanks, figurines of mother goddesses etc. or as decorative object i.e. lamps, jewellery, figures of animal and birds and toys. They highlight the socio-religious life of the people and are significant for representing various floral and faunal designs as object d'art and antiquity. A variety of significant motifs and forms may be found in the terracotta.

Plastic practices in India appear to have started with the terracotta figurines of the peasant cultures of *Kulli* and *Zhob*. Terracotta objects of the *chalcolithic* period starting around 1800-1700 B.C. Among the objects recovered her, *bull* figurines are most distinct and form a larger group. These *bulls* are either naturalistic or highly stylized depicting the hump and the horns. They often have a rounded or pedestal led base.⁽¹⁾ These *bulls* figurines do not have any parallel elsewhere in the *chalcolithic* period. They also depict a prominent hump and the back tapering downwards to the tail which is shown with a small protuberance. Legs and horns of most of the bull figurines are broken. The occurrence of terracotta bull figurines became prominent only in the later part of the Ahar culture i.e. from C.1600 B.C.



As suggested by Ansari, there are four stages of evolution of *bull* figurines, from the purely naturalistic to highly stylized forms⁽²⁾. Naturalistic bull figurines are first reducing to a cylindrical stem in the hind part but the forelegs and the tail are clearly shown. The humps and horns are prominently depicted. Further on, tail and forelegs vanished and the whole body was reducing to a singular stem. The next stage depicted the form only as a pair of horns on a stem with rounded ends. In the last stage, figurines were made of the fine clay – free from any impurities and were uniformly baked at a high temperature. These terracotta objects of the last category are technically and stylistically developed. More than four hundred terracotta figurines have been discovered from excavated sites at Dangwada, out of which 281 specimens are chalcolithic *bull* figurines⁽³⁾. These bull figurines are simple with a little flat conical projection, punched in the middle to form the front legs. The round end at the back side is punched downwards to form back pair of legs. The hump in these is generally prominent, attached to the neck or shoulder. The face of the *bull* is conical in shape with several types of horns. Many of these figurines have punched nail marks as decoration on neck, back and hind legs. The classification of *bull* forms from *Kayatha* and *Dangwada* has been done by *Wakankar* (1969) and later it has been reproduced by *Chakravarti*⁽⁴⁾ (1989). From *Earn*, beads and animal figurines of crude variety have also been found⁽⁵⁾.

Maheshwar and *Navdatoli* on the banks of river *Normada* are important sites which throw light upon the chalcolithic cultures of *Malwa* and provide us with a wide range of archaeological material for study⁽⁶⁾. The terracotta objects include by figurines, with flat base are beaked *birds* from Navadatoli which are remarkable.⁽⁷⁾ A tiny *bull* figurine with tail made in an appliqué form follows the *Indus Valley* Tradition. An abundant production in terracotta is also encountered in the urban culture of the *Harappan* phase. Beside the terracotta art, stone and bronze sculptures, were one of the most favourite mediums of artistic expression for the commoner people. A variety of significant motifs and forms may be found in terracotta. Its use was also extensive and purposes varied. Seals were made out of that material for purposes of documentation and such seals bear in their engravings the impress of an artistic impulse of the people. The modeling of the animal figures in *Harappan* terracotta art is very rough, and no mould is used in fashioning them. Barring a few figures of *bull*, *rhinoceros* and *ram* which are good examples of art-in-the-round, all are summarily treated. *Cattle*, both humped and hump less are the most numerous among terracotta



figures. Other animals represented are the *dog*, *monkey*, *horse* found at *Rangpur*, *Lothal* (Pl. XXIII.A) and *Mohenjodaro* suggests that the animal was known to the *Harappans*. The special care bestowed in modeling some of the bull figures at *Mohenjodaro* is remarkable for that age. They have a thick neck and a prominent hump and dewlap (Pl. XXIII B). The *Lothal* artists did not lag behind the *Indus* artists in the realistic rendering of animal figures. The details brought out by them reveal a careful study of the moods and expressions and anatomical features of the animals. Two specimens of the Brahmani *bull* with prominent dewlap and hump are encountered at *Lothal*. An excellent example of a vigorous rendering of the animal figured is provided by a low-humped *bull* with a thick neck and prominent dewlap (Pl. XIX G). The folds of the hide are indicated by the incised wavy lines. The horizontal perforation across the head was perhaps meant for fixing horns. Whereas no figure of cow was found at *Harappa* and *Mohenjodaro* two specimens are recovered from *Lothal*.

Terracotta figurines of *dog* are as numerous as those of cattle. Although details are lacking in many cases, three species of the animal namely the Indian pariah *dog*, the mastiff and hound are distinguishable. The pariah *dog* with its crested tail and out stretched tongue from *Lothal* is highly realistic. The figures of rhinoceros are also life like revealing a close study of the animal. The short ears have fallen off. The couchant *ram*, *pigs*, *squirrel*, *peacock* and *duck* are among other figures carefully modeled at *Harappa*, *Mohenjodaro* and *Lothal*.

A most interesting clay amulet shows a large tree of uncertain species associated with a cult object, at the top of which is an animal's head with a sprig of flowers or leaves rising from between its horns. There is some reason to believe that the sacred *tree* or cult figure on this amulet is guarded by a *buffalo*, for one appears to be tossing a man over his head, although the man may merely be vaulting over the *animal*, in the manner of those who took part in the sacred *bull* sports of ancient *Crete*.

Clay models of *Oxen* were used as votive offerings. A very interesting aspect of the discoveries made in the *Indus* cities is the large number of toys and objects used in games which have been unearthed at all the sites excavated. The children in those days seem to have enjoyed modeling in clay as much as the modern child, for numerous animals (Pl. XXI) and figurines have been found which are so poorly made and baked that they must certainly be of childish workmanship. Small models of *bulls*



have been discovered, some of them with the model carts, a fact which suggests that this *animal* was used for draught purpose even in those early times, while the small seated clay figures unearthed from time to time were probably used in the ever-popular game of 'houses'. No dolls have as yet come to light, perhaps because they were made of perishable material. Little toy *birds*, a few of which were crudely coloured and provided with stick legs, are quite well known, while a small model of a *bird* with its beak open – evidently singing – in conjunction with some miniature cages which have been found, seems to show that *song-birds* were kept as pets. These cages occur in all the cities and one of them has an obviously time bird, perhaps a *bulbul*, coming out of the door; other examples, or rather *chirping insect*. A whistle shaped like a *bird* by means of which various call notes may have been imitated, was evidently very popular, while another favourite toy was a small *animal* climbing up a pole, up to the present the *animal* is still unidentified, but it was probably a common pet. A toy *bird* (Pl. XX.1) on wheels found in Mohenjodaro.

More indigenous toys are the *bull* with a nodding head worked by a stiff fiber and the curious *monkey* like animal with movable arms. Figures which ran up and down a string, and whose progress could be accelerated at will by manipulating a cord, were evidently known, for some have been found with angular perforations for this purpose. The majorities of these more complex toys are obviously not the work of children, and were probably made by professional toy-makers.

On two amulets men are shown in the act of shooting with bows and arrows a large antelope and a wild *goat*. Several roughly modeled clay figures have been found which represent a *watch-dog* tied to a post; others show this animal weathering a collar. The terracotta figurines of *Maurya* date, characterized by remarkably individual traits in respect of physiognomy as well as of expression. The animal figurines of this group represent mostly *horse*, *elephant* and *ram*. The modeling is reduced to cylinders, cones and kindred geometrical shapes representing their bodies and limbs. Like the human figurines, again, ornaments, tapings etc. and also such features, as the ears, manes (in case of the *horse*) and horns (in case of the *ram*) were separately fashioned and applied. Clay and terracotta figures of *horses* and *elephants* were often to the village deities, as they are even today and the practice seem to have been wide spread throughout the country. Nearly every ancient site in the Indian subcontinent has yielded a very considerable number of terracotta objects of varied shapes and forms. The most important centres yielding abundant productions were *Taxila*, *Mathura*, *Sravasti*,



Ahichchatra, Kousambi, Rajghat, Buxar, Vaisli and Tamralipti. In the South also the terracotta tradition comes into view as a result of the recent excavations in *Andhra Pradesh*. The terrain in the South, however was not suitable enough for an extensive plastic practice in the medium of clay and terracotta.

Toy animals running on wheels which like the cart, was very common on the *Taxila*. The site includes *horses, humped bull, a ram and birds*. The specimens of *horse* on wheels have fore and hind-legs are made in one piece and pierced with transverse holes for the axle-trees, but differs from them in being more truthfully modeled, though less ornamental.

Red terracotta *bull* provided with two transverse holes for axles and another hole through mouth for string. The toy *birds* have rounded bodies, small tails and small duck like heads. It had two transverse holes, one through the beak for a string, the other through the body for the axles.

Animals without cart or wheels comprise *elephants, horse, humped bulls, a camel, dog, rams, wild goats, birds and monkeys*. Some terracotta elephants have riders, some not. Others, again, are adorned with stamped designs and the workmanship has become noticeably cruder. Some efforts towards decoration have been made in the case of *Sirkap elephants*. It is evident, that in the pre-Greek period represented on the *Bhir Mound* these toy *elephants* were much greater favourites than later on, when the *Maurya* rule had been replaced by the *Yavana*. As regards technique, most of the *elephants* are solid throughout. The tusks are of one piece with the rest of the beast, not inserted, as they sometimes are in other parts of *India*, into sockets. The eye is generally diamond shaped and stamped. Like the largest *elephants*, only the largest *horses* have hollow bodies and legs, and these are very rare. The clay is usually red and well burnt, sometimes with grey core, sometimes red throughout. The saddle-horse is of buff coloured clay with traces of a thin red paint. Besides these there are *horses* with horns. As a rule, the toy *horses* from *Bhir Mound* are, like the elephants more ornamental but less truthfully modeled than those from *Sirkap*; but whereas the elephants was the more favourite toy in the *Maurya* period at *Taxila*, the *horse* was more fashionable under the *Greeks, Sakas and Pathians*. In the true *Indian* harness, plumes were almost invariable, both for riding and driving *horses*. The *humped bulls* are not as common as might be expected on any of the *Taxila* sites, and none of them, even from the *Bhir Mound* are adorned with stamped patterns.



There is only one specimen of a toy *camel*, it comes from *Bhir Mound*. The *rams* are in poor condition. The commonest kind of *rattle* found at *Taxila* as in the form of a *bird*, and all the early rattles from the *Bhir Mound* site of this type. Other *rattles* take a quasi-human or *animal* form, or, are made to simulate the pomegranate *fruit* or vases. The *fish* is complete in form with a bulbous body, pinched up mouth, fin and tail.

Basarh (ancient Vaisali) was a flourishing centre of *Sunga* clay figurines. A plaque shows a figure standing in the midst of *lotuses* with two long stems in the hands on the waist. The abundance of *lotuses* points towards kindred *Sri Lakshmi* type. In the *Sunga* period molded plaque became characteristic of terracotta art. A terracotta (ht 3½") from *Kosam* shows a dancing female figure holding the stalk of a *lotus (lilakamala)* in right hand and left hand raised across the slightly bent head. In a beautiful fragmentary piece from *Kosam* (2½" x 3½") we see a smiling female head with elaborate head-dress showing five flowery streaks stuck on the right side and an equal number of sacred symbols on the left. The *bull* figurines from *Dangwada* belonging to *Sunga* period have a prominent hum and are punched from both the sides.⁽⁸⁾ The *bulls* of *Sunga* period carry slip of red colour and some times there is some burnishing on them. There is one figure on which there is a perforation from eye to eye and it also has a perforation in the mouth. There are a few examples of elephant riders continuing from *Mauryan* age. There were made from moulds and show the joints in the centre of the body. There is a crude elephant figurine too. With perforations and probably it was used for toys. The horses from *Dangwada* are both hand modeled and moulded. The moulded *horse* has a base also. *Horse* refers are also found from *Sunga* levels.

A significant fact of terracotta art history is the existence of figurines in each period showing foreign influence. For example, there is a limited group of figurines dateable to the late *Sunga* and early *Kusana* periods showing *Parthian* influence. We may tentatively place the type as *Mouryan* extending also into the *Sunga* period, when a transition from it to the secular figurines took place. Two specimens one (ht. 5") in the *Mathura* Museum and second (6 ½") in the *Indian* Museum illustrate this type. The latter wears a *lotus Stalk* in the ear-lobes with a big flower (*mrnala-Kundala*), a torque, a short necklace, a pendant necklace passing over the breasts and shoulders, a tight waist-band with hanging fish-symbol, and a double girdle, the upper one decorated with appliqué *Chakra* symbol. A characteristic early type from *Mathura*,



is represented by a rich group of *elephant* figurines (5 ½" x 9"). (Fig.238-9). The type reflects the popular fondness for this *animal* during the *Maurya-Sunga* epoch, as seen also in the sculpture of *Bhrhut and Sanci*. The clay *elephants* are profusely decorated with markings on the body of parallel lines or punched circlets. Their poses are varied, in some running with a rider on the back, and in others trumpeting with an uplifted trunk and wild eyes. *Kautilya* describes *Kshurapra-lala* as an ornament for decorating *elephants*. As the name *Kshurapra* (*Hindi Khurpa*) implies, it consisted of celt-like plaques and is actually seen on several of these specimens. At *Kosam* in the *Sunga* period, a distinct group consists of chariots with swift-footed *bulls* whose body is bequitted with pleasing *floral* decoration. It appears that each famous centre specialized in local plastic types of its own, and also produced some common types, constituting the general typological repertoire for that period. Thus there are some well-marked stages in the evolution of the early Indian clay figurines. The change was due to artistic causes as well as religious changes. In *Kusana* art emphasis on sculpture was mounting to the decrease of terracotta art. This reflected in the comparative paucity of terracotta specimens in this period both at *Mathura* and *Ahichchhatra*, whereas at *Kosam* the art of clay figurines almost died out. Only in a very limited number of specimens the earlier traditions of fine workmanship continued, and the majority of *Kusana* figurines exhibit a crude style. The figures were given a new interpretation and most of them being associated with *Kubra* whose iconography also points to deformed features.

With the advent of the *Gupta* period fresh artistic activity bloomed forth at many centres in North India. *Mathura*, *Ahichchhatra*, *Pawaya*, *Sravasti*, *Bhita*, *Rajghat*, etc. participated in the revival of terracotta art. Clay figurines were employed as a popular medium to broadcast the message of art and beauty to the masses. Such figures were not used equally for religious and secular purposes. As observed by *Sri K. N. Dikshit*, the use of terracotta plaques as a material for the embellishment of the interior of temples had established itself in various parts of India by the *Guptas*. It was truly a folk art vibrating with life and expression. Popular folk tales are represented with the utmost brevity. In single plaques at *Paharpur*, e.g., we find the well known story of the middle some *monkey* coming to grief in pulling out a wedge from a split beam of wood, the story of haughty lion being conducted by a hare to a well and perishing there, the "*Elephant and Mice*" story in which the grateful mice releases from captivity a huge *elephant* by nibbling at the cords of the neck and the legs. The



representation of the typical *flora and fauna of Bengal*, including the *tiger* and the *leopard*, the wild *boar* and the *deer*, the *elephant* and the *horse*, the *jackals* and the *dogs*, the *cows* and the *buffaloes*, the *ducks* and the *geese*, the *peacocks* and the *parrots*, as well as of *plants* like the *palm*, and the *plantain*, the *campaka* and the *Kadamba* are favourite themes of illustration. Especially interesting as depicting the earth-bound sense of the people is the representation of the aboriginal people like the *Sabaras* in their quaint apparel of *leaf* aprons and picturesque hunting suit consisting of quivers and bows. Composite beings, with *bird's* wings and legs and human bodies, *lion* faces and crossed human legs, *cobra* hoods and human *trunks* – all these go to make up a picture of a fabulous world.

At *Mahasthan* (Bogra district) some beautiful terracotta plaques, by figurines, animals and ornamental bricks associated with the late Gupta art were found. A remarkable find was fragmentary potsherd bearing in low relief a scene in which a man riding in a chariot drawn by four horses is depicted as discharging an arrow at a herd of deer and centaur, which recalls minding the well-known *Sakuntala* plaque from *Bhita*. The curved panels depict scenes of fighting and mythological stories, royal royal processions, real and fabulous *animal's floral* tracery and fret patterns, all combined to form one of the most exquisite temple facades existing in India. The technique of building vertical columns, horizontal mouldings and friezes was rendered extremely simple with the help of a variety of ornamental bricks bearing different designs such as chevron chess-board, cross-petal or four petalled *flower*, dentil, inverted pyramids, windows, corbelled arches and *flowers* like the *sun flower*, *lotus* and *lily*.

A large number of terracotta bull figurines and other animal and human figurines, decorated bangles, a terracotta mould of Yaksha beads etc. have been found from Dangwada. The hump in the bull figurines of this phase is not so prominent and legs are shorter and conical. The hump is sometimes very sharp at the top incised by small lines indicating either hair or decoration.⁽⁹⁾ The horses belonging to the Gupta period are stylistically decorated. A *varaha* figure is also found. Terracotta toys consisting of *birds*, *bulls*, *rams*, *elephants*, *horsehead* etc. are fragmentary and are in the mature of handmade small figurines. These are characterized by coating of lime all over. A fish, two inches in length and height made of hard baked clay, painted in red and black also known from Tripuri. In the case of *elephant* the trunk and two of its legs are missing. But it is a well modeled figurine with a realistic touch. It is interesting to note that *Kalidasa* refers to one such painted terracotta *peacock* (*citrita-mrttika*) in his



sakuntala. Bana testifies to the fact that a host of clay modellers were employed on the occasion of Rajyasri's marriage to make terracotta figures of auspicious fruits, trees and aquatic animals as well as female figurines holding auspicious fruits, for purpose of decoration.

Thus the art of Indian clay figurines especially the floral designs and animal figures is of respectable antiquity and illustrated by a mass of material of much historical value.

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RESULT-ORIENTED EDUCATION AND ACADEMIC CREATIVITY

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The visible changes can be noticed by introducing in the process of teaching an academic catalyst i.e. Result-oriented Education which speeds up the process of learning and shows the positive results of it. Creativity and education are the two sides of a coin and both move hand-in hand. In other words we can say that one is the beauty and other the fragrance which transform the personality of a knowledge-seeker and make him so-called a man of charismatic persona.

The process of learning starts from the cradle when mother inculcates the basic knowledge in the mind of a child and that child of placid disposition starts uttering sweet sounding words. Gradually his speech becomes more refined and his anxiety of learning increases day by day. The creativity starts blooming in fullness and also the graph of knowledge increases.

When a learner enters the portal of school to start his academic voyage for reaching to the shore of success, the teacher becomes his role model. He follows his footstep to climb the stairs of success. In fact, learning is a life-long process. More we learn, more we develop. In ancient time the saints and sages of yore were imparting knowledge in a traditional way and that process was known as the passing of knowledge from one disciple to another. As time flies, the techniques of teaching were changed. Nowadays the chalk and talk method of teaching became obsolete and digital classroom teaching of smart class is becoming more popular. In this contemporary era of Gen-X, the education is also becoming global. Academic courses of International curriculum are spreading their wings to widen the horizons of students to make the child a whiz-kid.

Though the present system of education is not so much pocket friendly but the parents who are quality conscious in academics are willing to spend more to shape up the future of their children. They want to carve out the career of their wards in the best possible way. In these days when the sky-rocketing prices are making the budget



pocket-unfriendly, how can one expect to make the education somewhat inexpensive!

In this contemporary age of internet, the information is available in detail simply by clicking the mouse of computer. But sad to say, the creativity of present generation has gone down because they are getting everything readymade. Hardship makes the person strong to withstand in the adverse situation. Nowadays people are busy either in channel surfing or in cyber surfing. They are reluctant to turn the pages of books to be an avid reader. Commercialization has made the education more job-oriented. Students crave to get certificates not to be a learner but to be a good earner. Thus, the charm or divinity of education has gone down and professionalism is slowly gaining its momentum.

The kernel of creativity lies in its distinctiveness. The educationists should not always join the obsolete chorus of imparting education. Time is flying in high speed and new processes are emerging to make the teaching more fruitful and result-oriented. We should keep the door of our minds open just to welcome all those modifications which can make the system of education more and more effective. That doesn't mean that modifications should be done just for the sake of changes but it should be done if it is really required legitimately and genuinely.

Each knowledge-seeker should have a farthest goal and he should not think that my destiny will change my lines of fortune. He should work hard with his freewill and try to attain the surmountable heights of success.

Always think, we have to go miles and miles ahead on the sands of time to achieve the new heights of fame. Let our unflinching zeal and resolute determination bring favorable results by the grace of the Almighty God.

According to our ancient culture and mythology, there are five kinds of fine arts such as Painting, Dance, Music, Sculpture and Acting. All these are creative activities. If these arts are integrated with teachings then the education will be more fruitful, result-oriented and sublime. According to my belief, these creative activities can help the system of education without a shadow of doubt.

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A STUDY OF PERSONALITY PATTERNS OF SECONDARY SCHOOL STUDENTS IN WEST BENGAL

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Introduction :

The tasks of the school psychologists cover a very wide field. Cattell and Butcher (1968) have developed a comprehensive view of understanding and predicting of school performance from personality, motivation and ability. The decidedly higher predictive role of personality relative to intelligence is passing to the University level is almost certainly due to the reduced range of intelligence. But a whole field of knowledge regarding the varying roles of personality in various level of education remains to be investigated.

Personality Pattern and Learning Process :

Almost all learning theorists agree on two basic assumption in explaining personality —

- i) The first is that all behaviour is learned by the organism in the process of constant interaction with external stimuli.
- ii) The second assumption is that the objectivity in the study of behaviour helps to develop parameter.

Purpose of the Study :

Purposes of the present study are to make an appraisal of the effects achievements, sex and nature of school and developing personality patterns of secondary school students.

Hypotheses :

To facilitate the study, the following null hypotheses are formulated and tested.

- H_0 : There would be no difference between the personality profiles of high achievers and low achievers on the criterion of 16 personality



factors.

- H_2 : There would be no difference between the personality profiles of the boys of coeducation school and the boys of single school on the criterion of 16 personality factors.
- H_3 : There would be no difference between the personality profiles of the girls of coeducation school and the girls of single school on the criterion of 16 personality factors.
- H_4 : There would be no difference between the personality profiles of the students of coeducation school and single school on the criterion of 16 personality factors.
- H_2 : There would be no difference between the personality profiles of boys and girls on the criterion of 16 personality factors.

Tools of the Study :

Two main measuring instruments were used in the study –

- a) Cattell's 16 PF Questionnaire adopted in Bengali and
- b) Questionnaire of Madhyamik Parikshaya, 2011, conducted by West Bengal Board of Secondary Education(WBBSE).

Capsule Descriptions of Cattell's 16 Primary PF :

- Factor – A : (Low Score Direction) : Reserved, Detached, Critical, Cool (Sizeothynia)
- Factor – A : (High Score Direction) : Outgoing, Warmhearted, Easy-going, Participating (Affectothymia)
- Factor – B : Less Intelligent, concrete thinking (Lower Scholastic, mental capacity).
- Factor – B : More Intelligent, Abstract-Thinking, Bright (Higher Scholastic mental capacity).
- Factor – C : Affected by Feelings, Emotionally less stable, Easily upset (Lower ego strength).
- Factor – C : Emotionally stable, Faces Reality, Calm, Mature (Higher ego



		strength).
Factor – E	:	Humble, Mild, Accommodating, confirming (Submissiveness).
Factor – E	:	Assertive, Independent, Aggressive, Competitive, Stubborn (Dominance).
Factor – F	:	Sober, Prudent, Serious, Taciturn (Desurgency)
Factor – F	:	Happy-go-lucky, Impulsively Lively, Enthusiastic (Surgency).
Factor – G	:	Expendent, Evades, Rules, Feels few obligation (Weaker supergo strength)
Factor – G	:	Conscientious, Perserving, Staid, Rulebound (Stronger Supergo strength).
Factor – H	:	Shy, Restrained, Diffident, Timid (Threctia).
	:	Venturesome, Socially bold, uninhibited, Spontaneous (Parmia).
Factor – I	:	Tough-minded, Self-reliant, Realistic, nonsense (Harria).
	:	Tender-minded, Dependent, Over-Protected, Sensitive (Prensia).
Factor – L	:	Trusting, Adaptable, Free of Jealousy, Easy to get on with (Alexia).
	:	Suseictous, Self-opinioneted, Hard to Fool (Protension).
Factor – M	:	Practical, Careful, Conventional, Regulated by External, Realities, Proper (Praxernia).
	:	Imaginative, Wrapped up in inner urgencies, Careless of practical matters, Absent-minded (Autia).
Factor – N	:	Forthright, Natural, Artless, Sentimental (Artlessness).
	:	Shrewd, Calculating, Worldly, Penetrating (Shrewdness).
Factor – O	:	Placid, Self-assured, Confident, Serene (Untroubled adequacy)
	:	Apprehensive, Worrying, Depressive, Troubled (Guild Proneness).



Factor – Q ₁	:	Conservative, Respecting Established, Ideas, Tolerant of Traditional Difficulties (Conservatism).
	:	Experimenting, Critical, Liberal, Analytical Free-Thinking (Radicalism).
Factor- Q ₂	:	Group-dependent, A “Joiner” and Sound Follower (Group adherence)
	:	Self-sufficient, Prefers own decisions, Resourceful (Self-Sufficiency).
Factor – Q ₃	:	Undisciplined Self-conflict, Careless of Protocol, Follows own urges (Low Integration).
	:	Controlled, Socially Precise, Following Self-image (High Self-concept Control).
Factor – Q ₄	:	Relaxed, Tranquil, Tarpid, Unfrustrated (Low ergic tension).
	:	Tense, Frustrated, Driven, Overwrought (High ergic tension).

Methodology :

Considering the basic principles normative survey methodology was adopted for collecting and analysing data.

Population :

Rural students of secondary level appeared in the Madhyamik Parikshya, 2011, under West Bengal Board of Secondary Education were the population of the study.

Sample :

A purposive sample of learners from three rural secondary school (one boy's, one girl's and one co-education) in the block of Kalyani under the district of Nadia has constituted the sample of the study. The sample consists of 200 students of standard ten in Madhyamik Parikshya, 2011.

Variables :

(i) Personality factors (16 PF) and (ii) Achievements of students in Madhyamik Parikshya (2011).



Analysis of Data :

After collecting the data overall personality factors among different strata have been compared by mean and standard deviation of scores :

Table – 1 : Showing the Mean, SD of Boys, Girls and Co-educational School

Factor	Boys (N = 80)		Co-educational Students (N = 40)				Girls (N = 80)	
			Boys (N = 25)		Girls (N = 15)			
	M	SD	M	SD	M	SD	M	SD
A	3.9	2.46	3.4	1.71	3.6	1.50	3.5	1.64
B	4.8	2.71	5.2	1.89	4.2	2.31	4.9	1.96
C	5.2	2.31	4.5	2.01	2.6	2.78	4.1	2.15
E	5.3	2.10	6.0	2.19	5.2	1.72	5.7	2.06
F	6.0	2.31	5.0	1.71	5.0	2.19	5.6	1.92
G	5.7	2.38	4.5	2.37	5.0	1.55	6.1	2.34
H	5.5	2.39	5.8	1.99	4.8	1.33	5.0	1.83
I	4.8	1.83	5.5	1.84	5.6	1.97	6.0	2.40
L	5.2	2.28	4.4	1.89	5.4	1.86	5.3	2.37
M	5.6	1.80	6.2	1.89	5.6	2.94	6.0	2.27
N	4.9	2.09	4.3	1.95	4.4	1.62	4.1	2.02
O	4.1	1.94	4.2	2.16	4.1	1.79	4.7	1.98
Q ₁	5.4	1.98	5.4	2.13	5.8	2.36	5.04	1.92
Q ₂	4.5	2.04	4.6	2.30	6.0	1.79	5.3	2.38
Q ₃	5.1	2.20	5.0	2.24	4.8	2.31	5.7	2.03
Q ₄	4.7	2.16	3.2	1.47	4.2	1.71	5.7	2.19

From the above table it is evident that Personality Patterns of the learners have changed with the nature of the school as well as with the sex. Boys grossly differ with girls on each of the 16 PF. Similarly boys and girls of the single school largely differ with the boys and girls of the co-education school.

i) Personality Profile Matching Between High Achievers and Low Achievers :

Table – 2 : Showing M, SD, d² of two personality profiles H. A. and L. A.

		A	B	C	E	F	G	H	I	L	M	N	O	Q ₁	Q ₂	Q ₃	Q ₄
H. A.	M	3.12	5.56	4.87	5.86	5.84	6.23	5.55	5.42	5.06	6.16	3.72	3.79	5.91	3.85	5.57	3.88
	S	1.77	1.85	2.38	1.85	2.14	2.70	2.00	1.81	1.88	1.82	1.39	1.39	1.94	1.97	2.04	2.35
	D																
L. A.	M	3.43	4.68	4.11	5.44	5.38	5.42	4.89	5.28	5.30	5.62	4.35	4.69	5.23	4.85	4.86	5.02
	S	1.75	1.85	2.22	1.98	2.73	2.18	2.05	2.09	1.84	1.95	2.02	1.88	1.94	2.24	1.86	2.09
	D																
d =		-0.31	0.88	0.76	0.42	0.46	0.81	0.66	0.41	-0.24	0.54	-0.63	-0.9	0.68	1.00	0.71	-1.14
d ² =		0.10	0.77	0.58	0.18	0.21	0.66	0.44	0.02	0.06	0.29	0.40	0.81	0.46	1.00	0.50	1.30

$$r_p = Sd^2 \times 100 = 7.78 \times 100 = 778$$

Table-2 shows the calculation of Sd^2 . Hence the r_p value is calculated from the Cattell's "Monograph For Rapid Calculation of r_p " and it is found -0.95. According to Horn's Table, the r_p value -0.95 is found significant at 0.01 level of significance ($P < 0.01$). So, the null hypothesis H_0 is rejected. Thus, there is a significant difference between the personality profiles of High Achievers and Low Achievers on the criterion of 16 personality factors.



ii) Personality Profiles Matching between Co-education Boys and Single School Boys :
Table-3 : Showing M, SD, and d^2 of two personality profiles Co-ed.-B and S.S.-B.

		A	B	C	E	F	G	H	I	L	M	N	O	Q ₁	Q ₂	Q ₃	Q ₄
Co - ed-B.	M	3.48	5.56	4.40	5.92	5.12	4.48	5.92	5.28	4.52	6.08	4.20	4.16	6.00	4.56	5.04	2.88
	S	1.	1.	1.	2.	1.	2.	1.	1.	1.	1.	1.	2.	2.	2.	1.	1.
	D	53	50	98	06	81	62	87	26	69	71	50	15	12	29	93	99
S.S.-B.	M	3.63	4.95	5.21	5.52	5.89	5.63	5.46	4.71	5.17	5.73	4.14	3.96	5.31	4.19	5.09	4.41
	S	1.	2.	2.	1.	1.	2.	2.	1.	1.	1.	2.	1.	1.	2.	2.	2.
	D	76	03	24	96	99	33	22	81	89	92	02	87	91	04	06	22
d =	d	-	0.	-	0.	-	-	0.	0.	-	0.	0.	0.	0.	0.	-	1.
		.15	61	.81	40	.77	1.15	46	58	.65	35	06	20	69	37	.05	53
d^2 =	d^2	.02	0.37	0.66	0.16	.59	1.32	0.21	0.34	0.42	0.12	.04	0.04	0.48	0.14	.03	2.34

$$r_p = Sd^2 \times 100 = 7.22 \times 100 = 722$$

Table-3 shows the calculation of d^2 . Hence the r_p value is calculated from the Cattell's "Monograph for rapid calculation of r_p " and it is found -0.95. According to Horn's Table of significant at 0.01 level of significance ($P < 0.01$). So the null hypothesis H_2 is rejected. Thus, there is a significant difference between the personality profiles of co-education school boys and single school boys on the criteria of 16 personality factors.

iii) Personality Profiles Matching Between Co-education Girls and Single School Girls:
Table-4: Showing M, SD, and d^2 of two personality profiles Co-ed.-G and S.S.-G.

		A	B	C	E	F	G	H	I	L	M	N	O	Q ₁	Q ₂	Q ₃	Q ₄
Co - ed-G.	M	3.40	5.93	2.33	5.33	5.01	5.47	4.53	5.93	5.47	5.53	4.47	4.33	6.13	5.20	4.93	3.81
	S	1.	1.	1.	1.	1.	1.	1.	1.	1.5	1.	1.	1.	1.	1.	1.	1.
	D	45	44	68	59	71	36	46	75	5	77	55	88	88	74	67	33
S.S.-G.	M	2.93	4.80	3.88	5.63	5.48	6.19	4.64	5.83	5.4	5.86	4.05	4.90	5.23	4.74	5.15	5.51
	S	1.	1.	2.	1.	1.	2.	1.	2.	1.8	2.	1.	1.	1.	2.	1.	2.
	D	81	82	20	93	79	33	87	14	9	04	83	89	94	35	92	10
d =	d	0.	1.	-	-	-	-	-	0.	0.0	-	0.	-	0.	0.	-	-
		.47	13	1.55	.30	.47	.72	.11	10	3	.33	42	.57	90	46	.22	1.70
d^2 =	d^2	0.22	1.28	2.40	0.09	.22	0.52	0.01	0.01	.009	0.11	0.18	0.32	0.81	0.21	0.05	2.89

$$r_p = Sd^2 \times 100 = 9.32 \times 100 = 932$$

Table-4 shows the calculation of Sd^2 . Hence the r_p value is calculated from the Cattell's "Monography for rapid calculation of r_p " and it is found -0.95. According to Horn's Table of significance, the value (-0.95) is found significant at 0.01 level of significance ($P < 0.01$). Thus, the null hypothesis H_3 is rejected. So, there is a significant difference between the personality profiles of co-education school girls and single school girls on the criterion of 16 P. F.

iv) Personality Profiles Matching Between Co-education School and Single School :

Table-5: Showing M, SD, and d^2 of two personality profiles Co-ed.-G and S.S.

		A	B	C	E	F	G	II	I	L	M	N	O	Q ₁	Q ₂	Q ₃	Q ₄
C o- ed - S.	M	3. 3	5. 7	3. 63	5. 70	5. 10	4. 85	5. 35	5. 52	4. 88	5. 88	4. 30	4. 25	6. 05	4. 85	5. 00	3. 25
	S D	1. 43	1. 47	2. 11	1. 90	1. 45	2. 26	1. 82	1. 83	1. 68	1. 73	1. 51	2. 01	2. 01	2. 18	1. 81	1. 82
S. S.	M	3. 30	4. 84	4. 56	5. 51	5. 69	5. 90	5. 06	5. 26	5. 34	5. 80	4. 11	4. 43	5. 34	4. 48	5. 12	4. 99
	S D	1. 81	1. 92	2. 32	1. 96	1. 87	2. 35	2. 12	2. 04	1. 88	1. 98	1. 93	1. 91	1. 93	2. 21	1. 99	2. 20
d =	d	0. 20	0. 86	- .9 3	0. 19	0. 59	- 1. 05	.2 9	0. 26	- .4 6	0. 08	0. 19	- .1 8	0. 71	0. 37	- .1 2	- 1. 74
d^2 =	d^2	0. 04	0. 74	0. 86	0. 04	0. 35	1. 10	.0 8	0. 07	0. 21	.0 06	0. 04	.0 3	0. 50	0. 14	0. 01	3. 03

$$r_p = Sd^2 \times 100 = 7.25 \times 100 = 725$$

Table-5 shows the r_p value is calculated from the Cattell's "Monograph for Rapid calculation of r_p " and it is found -0.95 which is also significant at 0.01 level of significance ($P < 0.01$). Thus the null hypothesis H_4 is rejected. Thus, there is a significant difference between the personality profiles of co-education student and single school students on the criteria of 16 P. F.

v) Personality Profiles Matching Between Boys and Girls :

Table-6: Showing M, SD, and d^2 of two personality profiles Boys and Girls

		A	B	C	E	F	G	H	I	L	M	N	O	Q ₁	Q ₂	Q ₃	Q ₄
Bo ys	M	3. 59	5. 08	5. 01	5.5 9	5. 75	5. 33	5. 64	4. 82	5. 02	5.8 1	4.1 5	3. 99	5. 54	4. 27	5. 08	4. 05
	S D	1. 71	1. 92	2. 19	1.9 9	1. 99	2. 44	2. 14	1. 83	1. 85	1.8 7	1.9 0	1. 94	1. 94	2. 09	2. 02	2. 25
Gir ls	M	3. 00	4. 97	3. 63	5.5 8	5. 45	6. 02	4. 62	5. 88	5. 44	5.8 3	4.1 7	4. 77	5. 27	4. 81	5. 12	5. 25
	S D	1. 76	1. 81	2. 19	1.8 8	1. 81	2. 24	1. 83	2. 08	1. 84	1.9 9	1.8 3	1. 88	2. 00	2. 26	1. 87	2. 09
d =	d	0. 59	0. 11	1. 38	0.0 1	0. 30	- 0. 69	1. 02	- 1. 06	- .4 2	- .02	- 0.0 2	- .7 8	.2 7	- .5 4	- .0 4	- 1. 20
d^2 =	d^2	0. 35	0. 01	1. 90	0.0 01	0. 09	0. 48	1. 04	1. 12	0. 18	.00 04	.00 04	0. 61	0. 07	0. 29	0. 02	1. 44

$$r_p = Sd^2 \times 100 = 7.58 \times 100 = 758$$

Table-6 the r_p value is calculated from the Cattell's "Monograph For Rapid Calculation of r_p " and it is found -0.95, which is also significant at 0.01 level significance ($P < 0.01$). According to Horn's Table of significance. Thus, the null hypothesis H_5 is rejected. Thus, there is a significant difference between the personality profiles of boys and girls on the criteria of 16 personality factors.



< 0.01). According to Horn's Table of significance. Thus, the null hypothesis H_0 is rejected. Thus, there is a significant difference between the personality profiles of boys and girls on the criteria of 16 personality factors.

Discussion :

In the present study, an attempt was made to study the personality patterns of the secondary school students. The specific purposes of the study was to make an appraisal of the effects of Achievement level, Nature of the school and sex on developing the personality patterns of secondary school students. The findings and conclusion of the study were as follows :

The Findings :

i) Achievement and Personality :

The comparative study of the Personality Profiles reveal that there is a significant difference on the criteria of 16 personality factors. Thus it may be concluded that the achievement level of the learner has an influence on the development of certain personality factors of secondary school students.

ii) Nature of the School and Personality :

Nature of the school may have impacts on the development of personality patterns of secondary school students. The comparative study of the personality profiles reveal that there is a significant difference ($P < 0.01$) on the criteria of personality factors. Thus it is important to note the nature of school has a direct impact on the development of certain specific personality factors of secondary school students.

iii) Sex and Personality :

The personality profiles matching between boys and girls show that boys belong to the above average zone in respect to the personality factors. It may be concluded that though most of the personality factors of boys and girls do not differ significantly but two important personality factors depend on the sex characteristics of the learners at secondary level.

Conclusion :

On the basis of the findings of the study it may broadly be concluded that achievement level, nature of the school, sex have an influence for the development of



personality patterns of the secondary school students. The framework of the present study certain conclusions can be drawn that three major variables – Achievement level, Nature of the school and Sex can be identified as the significant source of developing personality of the secondary school students.

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LOCUS OF CONTROL CORRELATES OF COPING STYLES AMONG ATHLETES

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The present study aimed to measure the relationship of different dimensions of coping skills with Locus of control. The sample included 148 students in the age range of 16- 19 from a sports school in Kerala. Out of this 93 are females and 57 are males. Cognitive Emotion Regulation questionnaire (CERQ) developed by Nadia Garnefski, Vivian Kraaij and Philip Spinhoven (2001) and the Locus of Control of the sample athletes were measured using the locus of Control scale developed by Levenson (1973). The obtained results showed most of the sample athletes have a significant positive relationship of Individual control dimension of Locus of control with the positive coping dimensions Refocus on planning, Positive reappraisal, Putting into perspective.

A combination of factors including, psychological, social, physical, environmental, technological and cultural, contributes excellence in sport performance. But performance in any field is largely dependent on mental preparation and psychological strength. Knowledge of the key psychological variables is very important for an athlete in enhancing his performance. Among them coping and locus of control were found to be linked to various positive and negative outcomes. Locus of control is the degree to which individuals think that they can control events that affect them. In facing a range of stressors in sporting activities athletes need to develop a range of cognitive and behavioral coping skills to manage the competitive stressors they face (Scanlan, Stein & Ravizza, 1991).

Locus of Control is defined as “the individual’s tendency to appraise the different factors that are responsible for one’s own success as well as problematic outcomes” (Lazarus and Folkman, 1985). Kerr and Gross (1997) defined Locus of Control as “the tendency towards a more external or internal orientation.” Locus of control has two dimensions: the external and internal. The external locus of control assumes that



a person's life is controlled by external factors, such as luck, fate and nature. Externally oriented individuals do not see themselves as accountable for what happens to their lives but merely accept what happens. Here the person is helpless and is at the mercy of the environment.

The internal locus of control assumes the ability to forecast environmental events and be able to react appropriately. Hence, they are in control of their own fate. A more internal locus of control is desirable for better performance.

People having high internal locus of control believe their own actions lead to better outputs; whereas people having high external locus of control believe that powerful others, fate, or chance primarily determine events. Those with a high internal locus of control have better control of their behavior, tend influence other people, seek more information and knowledge regarding their situation than do externals. Internals also exhibit high achievement motivation and low outer-directedness (Rotter, 1966). Shute, Howard and Steyaert(1984) found internal locus of control to be related to abstract cognitive reasoning while external locus of control is related to concrete cognitive reasoning.

Athletes are found to be more externally driven and many of them are highly superstitious. Players with an external locus of control exhibited greater levels of ritual commitment than did players with an internal locus of control (Todd and Brown, 2003). Michaela, Schippers and Lange (2006) examined the psychological benefits of superstitious rituals in top sport, and found that ritual commitment is greater when (a) uncertainty is high rather than low; and (b) importance of the game is high rather than low. Complementary analyses revealed that the state of psychological tension mediated both effect of importance and uncertainty on ritual commitment. Personal control also has been found to affect perceptions of athletic contests by spectators. Rudski (2001) found that when students were placed in a winning condition in a competitive environment they did increase their superstitious belief. The sport environment may be perceived as uncontrollable and may lead to elevated anxiety for athletes, coaches, and spectators. Superstitious behavior and rituals are thought to reduce anxiety and create a sense of control in a high-stress, uncertain situation.

Kerr and Goss (1997) found that there was a significant negative relationship between locus of control and self-esteem, and a significant inverse



relationship between self-esteem and trait anxiety. A significant positive relationship was found between locus of control and trait anxiety (Tod and Brown, 2003). As Rotter (1966) found that the individual who has a strong belief that he can control his own destiny is likely to (a) be more alert to those aspects of the environment which provide useful information for his future behavior; (b) take steps to improve his environmental condition; (c) place greater value on skill or achievement reinforcements and be generally more concerned with his ability, particularly his failures; and (d) be resistive to subtle attempts to influence him.

Coping is what a person thinks after experiencing a negative event. Coping is defined as an individual's cognitive, emotional, and action tendency efforts to manage specific external and/or internal demands. (Crocker, Kowalski & Graham, 1998; Lazarus, 1999). Whereas coping strategies include cognitions and actions taken to deal effectively with stressors or the individual's reactions to them. According to Lazarus & Folkman (1984) "coping" should be viewed as a process which is dynamic, depending upon the individual's evaluation of a given situation. General locus of control was more strongly related to life satisfaction and problem-focused coping than work locus of control (Wang, Bowling & Eschleman, 2010)

Krohne, (1993) has proposed that, "coping responses" can be problem-focused, emotion-focused and avoidance coping. Strategies to minimize stress by reducing or eliminating the stressor are Problem-focused coping and strategies to regulate emotional arousal and distress is Emotion-focused coping. The Behavioral and Psychological efforts to disengage from a stressful situation is "avoidance coping". Personality has been considered a contextual factor that affect "coping". But inappropriate and unproductive coping styles have been found to have a variety of deleterious outcome, such as adjustment difficulties and health problems on the athlete (Nicolotti, Elsheikh and Whiteson, 2003).

Coping can be both positive and negative. Positive coping strategies like acceptance, refocus on planning, positive refocusing, positive reappraisal and putting into perspective are found to have positive association with optimism and self-esteem, and a negative one with anxiety (Carver, Scheier, and Weintraub, 1989, Endler & Parker, 1990, Garnefski et al., 2001, Carver, Scheier & Weintraub, 1989). Negative coping strategies include blaming oneself (Rumination and Catastrophising). Research work by Parnabas, 2009; Garnefski and Kraaij (2006);



Thelwell, 2008 verified the relationships of emotional intelligence, coping, anxiety, mental toughness and locus of control on performance and found that all these variables affect performance.

Aim - Coaches and sports psychologists often say that it is the mind that controls the body, and that once a race begins, it is 90 percent mental and 10 percent physical training. Identification of mental strengths can lead to formulation of techniques offering adherence-related strategies. Hence the present study aimed to measure the relationship of different dimensions of coping skills with Locus of control.

METHOD

The methodology adopted for the study is given below.

Sample- The sample included 148 students in the age range of 16- 19 from a sports school in Kerala. Out of this 93 are females and 57 are males.

Tools Used

The tools were locally standardized before administering to the sample.

Cognitive Emotion Regulation Questionnaire (CERQ) developed by Nadia Garnefski, Vivian Kraaij and Philip Spinhoven (2001), Reliability and validity coefficients of the scale ranged from 0.64 to 0.85.

The locus of Control scale developed by Levenson (1973) was used. The split half reliability of the scale was found to be 0.72 for “Powerful others”, 0.79 for “Chance control” and 0.65 for Individual Control”. Validity- The present scale was correlated with Rotter’s Locus of Control scale and it is found to be 0.54.

Statistical Analysis- The analysis was done using SPSS package. Pearson coefficient of correlation was used to find the relationship of coping dimensions with Locus of control dimensions.

Results and Discussion

The study was conducted with the intention of finding the relationship of the variable dimensions of coping style with Locus of control. The obtained results are interpreted and discussed in the following sessions. Session.



Table 1: Relationship of coping style dimensions with Locus of control among athletes.

Variables	Powerful others	Chance control	Individual Control
Self- Blame	0.051	0.096	0.085
Acceptance	0.047	-0.129	0.047
Rumination	0.050	0.164*	-0.121
Positive refocusing	0.079	-0.209*	0.116
Refocus on planning	-0.057	-0.027	0.282**
Positive reappraisal	0.145	-0.030	0.269**
Putting into perspective	0.178*	0.023	0.243**
Catastrophising	0.052	0.069	-0.011
Other blame	0.040	0.126	-0.168*

The results from the table reveal that rumination has a significant positive relationship with chance control dimension (0.164, $P>0.05$) and positive refocusing has a significant negative correlation with chance control dimension (-0.209, $P>0.05$). This may be because athletes who have internal locus of control tend to believe that choices are with in his control and it can be made and acted up on to rectify the mistakes and improve. Rumination is more common in people who are negative, neurotic, and who have negative attributional styles.

Putting into perspective has a significant positive correlation with powerful others dimension (0.178, $P>0.05$). Putting into perspective is a form of social comparison, where the individual minimizes the seriousness of the event by comparing it and its implications to other, apparently more important events. In this case, coach being the most powerful person, would have helped the athlete to focus on more important aspects of play on a long term basis.

The positive coping dimensions Refocus on planning, Positive reappraisal, Putting into perspective are found to have a significant positive relationship with Individual control dimension of Locus of control, their values being 0.282, $P>0.01$, 0.269, $P>0.01$ and 0.243, $P>0.01$ respectively. The dimension other blame is found to have a significant negative relationship with individual control dimension. Positive Coping styles are predictive of lower levels of worry, anxiety, and stress, which, help the person in attaining personal growth (Carver et al., 1989) and are positively associated with and self-esteem, and negatively related to Anxiety. (Garnefski et al., 2001). An individual with internal Locus of Control believes that an event occurs as a product of his/her own behavior. Individuals with an internal Locus of Control tend to feel more in control of his/her destiny. An individual, who has a strong belief that, he can control his



own destiny is likely to (a) be more alert to those aspects of the environment which provide useful information for his future behavior; (b) take steps to improve his environmental condition; (c) place greater value on skill or achievement reinforcements and be generally more concerned with his ability, particularly his failures; and (d) be resistive to subtle attempts to influence him. All these factors lead to positive coping strategies resulting in better athletic performance (Rotter, 1966).

Powerful others and Chance control dimension of Locus of Control are negatively related to Performance. This is because in both these cases a person attributes his success to external factors. Studies showed that, people who attributed their success and failure to "Powerful Others" and "Chance factors" had low Self-esteem. (Ashbridge and Peggy, 1981).

Conclusions

Within the limits and limitations of the present study, it may be concluded that, most of the sample athletes have a significant positive relationship of Individual control dimension of Locus of control with the positive coping dimensions Refocus on planning, Positive reappraisal, Putting into perspective. Athletes who used Putting into perspective as a coping mechanism showed gave significantly higher importance to powerful people around them.

Limitations, Implications and Suggestions

The major limitation of this study was time and man power constraints, which, have unavoidably affected the accuracy of the study. Only athletes from one academy were taken for control purpose and hence the conclusions cannot be definitely claimed to all the sports academies in general. Generalizations are also not possible due to the small size of the sample.

Majority of sport coping research has been concerned with responses employed by elite amateur athletes to deal with major competition stressors. Research with ordinary athletes is under-developed and the coping strategies used by professional athletes to manage daily hassles have yet to be adequately examined. A fuller understanding of coping in sport and examining coping with different types of stressors (i.e., acute and chronic) are found among different sport populations and these will be of use for developing effective interventions. Performance concerns, lack of feedback, difficulty in balancing sport activity and study commitments, as sources of



stress among athletes. Hence proper care, feedback and teaching of effective coping strategies will definitely take their game to the next level and further improve performance standards.

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STRENGTHENING OF URBAN CO-OPERATIVE BANKS THROUGH CORPORATE GOVERNANCE

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Introduction

Corporate Governance is a very broad concept. As “Governance” is not “Government”, it is a management and Corporate Governance is not just Corporate Management. It is something much broader to include a fair, efficient and transparent administration to meet certain well- defined objectives. It is the system by which businesses are directed and controlled by the management in the best interest of the stakeholders and others ensuring greater transparency and better and timely financial reporting. It is a system of running a business organization on certain ethical principles. There cannot be a universally accepted definition of the term corporate governance. It can be broadly understood as a system of structuring, operating and controlling a company with a view to achieve long term strategic goals to satisfy shareholders, employees, customers and suppliers and complying with the legal and regulatory requirements, apart from meeting environmental and local community needs. Its main emphasis is an accountable business leadership, which is a vital element of corporate democracy. Corporate governance strives to develop a system of checks and balances major key players namely Board of Directors, Management, Auditors and last but not least Shareholders.

Corporate governance sets up the “rules of the game” to deal with issues arising from separation of ownership and management so that the interests of all stakeholders are protected. Empirical evidence shows that businesses with superior governance practices generate bigger profits, higher returns on equity and larger dividend yields. Importantly, good corporate governance also shows up in soft areas as employee motivation, work culture, corporate value system and corporate image. Conversely, the failure of high profile companies was a clear lesson of the damage bad corporate governance can inflict. We had a corporate scandal of unprecedented dimensions in Satyam Computers where the company’s CEO admitted to having falsified



accounts to the tune of over Rs.7000 crore. Even as the judicial process relating to this alleged fraud, the big question is in what ways was this failure of corporate governance? We had instances of poor governance in the banking sector as well - erosion of standards in forex derivative transactions and fraud in wealth management schemes - reminding us that we need to work hard to get to best practice in every area of corporate governance.

Genesis of Corporate Governance

The seeds of modern corporate governance are traced back with the Watergate Scandal in USA. The Watergate Scandal of the United States, making illegal contributions to the politicians and corrupt Government Officials by the corporations was the eye-opener of the U.S. Legislative Authorities and led U.S Government to enact the Foreign and Corrupt Practice Act 1977. It contained specific provisions regarding the establishment, maintenance and review of a system of internal controls. Thereafter, a number of other measures were initiated for internal financial controls. On the other hand the collapse of many industrial houses in U.K during 1980's led the Government to think that the existing self-regulation and legislations were not enough to take care of such events. As a consequence, the London Stock Exchange appointed the Cadbury Committee in 1991 under the chairmanship of Sir Abiran Cadbury to draft a code of practices on internal controls. The stated objective of the committee was to help raise standards of corporate governance and the level of confidence in financial reporting and auditing.

After the publication of Cadbury Committee Report in 1992, the Indian authorities including corporate sector became pro-active to frame rules on corporate governance. In 1995 Confederation of Indian Industries (CII) set up a committee under the chairmanship of Kumar Mangalam Birla (popularly known as Kumar Mangalam Committee) with the aim of taking care of investor's interests. The committee made 25 recommendations, 19 of them mandatory. The listed companies with SEBI are obliged to comply with these on account of their contractual obligations arising out of the listing agreement with stock exchange. Besides this, government of India constituted some other committees like Naresh Chandra Committee, Narayan Murthy Committee, etc., to suggest recommendations for good corporate governance. All these committees hold a common view of having more non executive and preferably independent directors in the board and formation of various committees like



Remuneration Committee, Nomination Committee, Audit Committee etc, and comprising majority of members from non-executive and independent.

Corporate governance especially in the co-operative sector has come into sharp focus because more and more co-operative banks in India, both in urban and rural areas, have experienced grave problems in recent time which has in a way threatened the profile and identity of the entire co-operative system. These problems include mismanagement, financial impropriety, poor investment decisions and the growing distance between members and their co-operative society.

Need for Urban Co-operative Banks

India's banking sector may appear crowded, with nationalised banks, old and new private sector banks, international majors, and even cooperative banks jostling for market share in an increasingly competitive sector. The need for Urban Co-operative Banks (UCBs) arises from the fact that joint-stock banks are not interested in providing credit to the urban middle classes. This is because it is not advantageous for joint-stock banks in developing the business of small loans on account of high cost of advancing and recovering them. As a result, the man with limited means in urban areas would be driven to money lenders or similar agencies to obtain loans at exorbitant rate of interest.

Thus, the urban co-operative credit movement started in India with the chief object of catering to the banking and credit requirements of the urban middle classes such as small traders, businessmen, artisans, factory workers and the salaried people with limited fixed income in urban or semi-urban areas. Besides protecting the middle classes and men of modest means from the clutches of the money-lenders the movement is also expected to inculcate the habit of thrift and savings amongst them. The movement has provided the frugal sections of the community an opportunity of investing their savings and thus has enabled the hard-pressed people to tide over the period of stress and strain. In those days, all the urban credit societies including urban banks were described as "non-agricultural credit societies". Special encouragement was not given by the government for the organization of non-agricultural credit societies. They were expected to grow themselves without the assistance from the state. This has undermined the seriousness of urban poverty and misery. The Urban Co-operative Banks (UCBs) have been occupying a unique place in the co-operative credit structure and are expected to assume the leadership in undertaking promotional and



developmental programmes for the growth and success of the co-operative movement in urban and semi-urban centers of India.

Corporate Governance in UCBs

At present UCBs are facing some major problems (i) dual control, (ii) inadequate legal framework to regulate UCBs compared to the powers RBI has been vested with to regulate commercial banks, (iii) increasing incidence of weakness, (iv) low level of professionalism and (v) apprehensions about the credentials of promoters of some new UCBs. Most of the problems faced by the UCBs are related to governance issues and connected to lending. In UCBs borrowers have a significant stay in the managements of the banks. This has the potential of influencing the Boards to take decisions that may not always be in the interest of the depositors who constitute the most important stakeholders of a bank. Also, unlike the case of institutions the shares of which can be listed in a stock exchange and can change hands without affecting the capital base, in case of UCBs, the shareholders can withdraw their contribution to capital and shrink the capital of the bank and thereby limit its ability to increase risk weighted assets and expand business.

The Reserve Bank of India appointed a Committee in May 1999 under the Chairmanship of Shri K.Madhava Rao, Ex-Chief Secretary, Government of Andhra Pradesh to review the performance of Urban Co-operative Banks (UCBs) and to suggest necessary measures to strengthen this sector. The Committee feels that irrespective of the size of the operations, banks need to run on professional lines and UCBs are no exception to this rule. It, therefore, suggests that at least 2 directors with suitable banking experience or relevant professional background should be present on the Boards of UCBs and the promoters should not be defaulters to any financial institution or banks and should not have any association with chit fund/non-banking financial corporation's (NBFCs)/co-operative bank or commercial bank in the capacity of Director on the Board of Directors.

In order to perform their collective duties, the individual board members and managers have an obligation to maintain ethical conduct and professionalism and to speak with a single voice once board decisions have been made. Board members are also expected to possess the skills and technical capacity necessary to fulfil their duties. It is being increasingly highlighted that depositors are the most important stakeholders in a bank and therefore, inclusion of depositors as shareholders, particularly



the large depositors, is an agenda that is being actively pursued independently as also through co-ordination with state governments.

In order to enhance professionalism and good governance in UCBs, Reserve Bank of India(RBI) insists on inclusion of at least two professional directors on the board of each bank, which otherwise is essentially an elected body comprising mainly of persons from the field of co-operation rather than banking. In this direction, 'Fit and Proper' criteria for CEO's are also being formulated for implementation through the state governments. Market discipline is gradually being increased through rigorous disclosure norms and initiatives like public disclosure of penal action taken against a bank by the RBI. Also in case of gross violation of RBI guidelines/directives where complicity of a director or of the Board is noticed, Reserve Bank of India approaches the Registrar of Co-operatives of the concerned state for removing the director or even for replacing the entire Board, depending upon the nature of violation. If necessary, RBI also files police complaints for taking criminal action against officials and directors of banks wherever criminal complicity is suspected by the supervisory departments of the RBI.

Dual Control

The commercial banks which are regulated by RBI only under the Banking Regulation Act, 1949, co-operative credit institutions are subject to multiple control by the central bank as well as the State or the Central Government depending upon whether the institution operates in one or more than one State. The urban cooperative banks were, therefore, brought under the purview of B.R. Act, effective from 1 March 1966. With this, UCBs are regulated and supervised by both, the State Governments, through the Registrars of Co-operative Societies, and by the Reserve Bank of India. The Registrars exercise powers in regard to incorporation, registration, management, amalgamation, reconstruction or liquidation. In case of banks having presence in more than one state, the Central Registrar of Co-operative Societies, on behalf of the Central Government, exercises such powers. The banking related functions such as issue of license to start new banks or branches, matters relating to interest rates, policies on loans and investments, prudential norms etc. are regulated and supervised by the Reserve Bank of India.

Application of certain provisions of B.R. Act, 1949 to UCBs in 1966, inaugurated regime of dual control. The dual control has become a very serious problem



affecting the functioning of the urban co-operative banking sector. After interaction of The High Power Committee with urban co-operative banks and their federations, independent observers of co-operative movement and banking sector and after perusal of certain provisions of State Co-operative Societies Acts, the Committee is convinced that dual control regime is perhaps one of the most vexatious problems of urban cooperative banks. Duality of command is not unique to India, and requires delicate coordination for obtaining synergies in regulatory and supervisory functions. The Committee is of the view that duality in command is not the issue but it is the absence of clear cut demarcation between the functions of the State Government and the Reserve Bank of India that has been responsible for the irritants thrown up by the dual control regime.

Memorandum of Understanding with State Governments

As the urban cooperative banks are subject to dual control by the Reserve Bank and State Governments, RBI's vision document for urban co-operative banks in March 2005, envisaged the signing of Memorandum of Understanding between the State Governments and the Reserve Bank of India to put in place an arrangement through which there is a convergence on the approach and remedial actions required to be taken for facilitating the development of the sector. The Governments of the States of Gujarat, Andhra Pradesh, Karnataka, Madhya Pradesh, Rajasthan, Uttarakhand, Chhattisgarh, Goa, Maharashtra, Assam, Delhi, Haryana, West Bengal, Tripura, Punjab, Uttar Pradesh, Meghalaya and Manipur have signed Memorandum of Understanding (MOU) with the Reserve Bank of India. MOU is with regard to UCBs in respective states. Consequent upon this, a State level Task Force for Co-operative Urban Banks (TAFUCB) has been constituted. As part of its developmental role, the Reserve Bank would also be assessing the training, computerisation needs of the UCBs in these states with the objective of upgrading their human resources skills and technological infrastructure so that they improve their operational efficiency and quality of management information systems.

As per provisions of the State Co-operative Societies Act and also the Banking Regulation Act, the Reserve Bank is not empowered to take action against the management of UCBs. It may be useful to have a working arrangement in the form of MOU between the RBI and the State Government/CRCS to ensure that the difficulties caused by dual control are suitably addressed through such MOU. The State



Governments may, through the MOU, agree to take immediate action on requisitions of RBI for supersession of the Board of Directors, appointment of liquidators, initiating action for removal of CEO/Chairman of a bank, enhancing quality of HR and IT resources in the banks on the lines required by RBI, work to raise the standards of corporate governance by putting in place certain minimum fit and proper criteria for members to be eligible for seeking election for the post of director, institute special audit by Chartered Accountants, the cost of which may be borne by the RBI, and furnish reports of the findings within a given time frame, introduce long form audit reports for conducting statutory audit, modify its audit rating models to bring it on par with the gradation system of RBI, conduct statutory audit only through external Chartered Accountants in respect of banks with deposits over a specified minimum level etc. The TAFCUBs would be set up in states that sign the MOUs with the RBI. In respect of the states that sign the MOU but do not fulfil the commitments therein, the TAFCUB would cease to function and RBI would be at liberty to initiate appropriate corrective action.

Penalties on UCBs for Violation of Governance

RBI has imposed fines on several UCBs for violating regulatory guidelines in recent times. The RBI has imposed a penalty of Rs 100,000 on The Dahod Urban Co-operative Bank Ltd, located in the western state of Gujarat, and Rs 200,000 on The Bundi Urban Co-operative Bank Ltd, located in Rajasthan, for violating guidelines laid down by it. Penalty of 200,000 imposed on Sterling Urban Co-operative Bank Ltd., Jaipur for violating the RBI instructions relating to Know Your Customer (KYC) norms and Anti Money Laundering (AML) directives.

The Reserve Bank of India has imposed a monetary penalty of Rupees 5,00,000 in the following issues.

- The Bharath Co-operative Bank Ltd., Bangalore, Karnataka and The Delhi-based National Urban Co-operative Bank were found violating RBI's instructions on sanctioning/renewing of loans and advances to directors, their relatives and firms/concerns in which the directors are interested. The Bank is also guilty of suppressing of such information by not reporting the same in the relevant quarterly statement submitted to the RBI and also for furnishing false information to the Inspecting Officer of Reserve Bank.



- The Rupee Co-operative Bank, Pune based was found violating the RBI guidelines. The bank granted term loans to some borrowers much in excess of the limit of Rs 10 lakh. The bank was also guilty of sanctioning fresh Cash Credit limit to the existing borrowers in excess of Rs ten lakh in 4 cases, in violation of the operational instructions.
- The National Urban Cooperative Bank for violation of its guidelines relating to sanctioning of loans.
- Karad Urban Co-operative Bank Ltd., Karad for violation of instructions/guidelines of the Reserve Bank of India. The bank had violated RBI instructions by shifting its Market Yard Branch, Sangli from 94/A, Market Yard, Sangli-416416 to C.S.No.705/A, 'Rajratna Heights', Miraj Sangli Service Road, Chandani Chowk Corner, Sangli-416416, which involved change in Municipal Ward No.35 to 50, for which no prior permission was obtained from RBI. The Reserve Bank of India had issued a show cause notice to the bank, in response to which the bank submitted a written reply. After considering the facts of the case and the bank's reply in the matter, the Reserve Bank of India came to the conclusion that the violation was substantiated and warranted imposition of the penalty.
- Pragati Sahkari Bank Ltd., Vadodara for violation of Section 20 and 20A of the B.R. Act, 1949(AACS) regarding (i) director related advances; (ii) grant of unsecured loans beyond the stipulated ceiling and (iii) for not reporting frauds to Reserve Bank of India.

Progress of UCBs in A.P

The state of Andhra Pradesh, which is the fifth largest state in area and the fifth largest state in terms of population in the Country. As per Census-2011, the State accounts for 7.0 per cent of the total population in the country. The state is spread over an area of 2.76 lakh sq. km., with over 8.47 crore (as per Censes, 2011) people living in 23 districts of the state. The state is divided into three regions viz., Coastal Andhra (9 districts), Rayalaseema(4districts) and Telangana(10 districts).

Andhra Pradesh (A.P.) ranks fifth among all the states in the country in respect of urban co-operative banking movement. At the time of the formation of A.P. there were 46 UCBs. This figure went up very slowly, and stood at 50 by 1966-67. The pace of development of UCBs in the subsequent decade was even slower and the



figure stood at 52 by 1976-77 and 54 by 1986-87. However, the network of branches increased during the period at a faster rate. The membership and share capital of the UCBs steadily increasing and more than doubled between 1956-57 and 1986-87. The decade from 1990-91 to 2000-01 witnessed a number of developments on the socio-economic front in A.P. as well as in the Country. Among others, there were political changes leading to the replacement of the Congress regime by the Telugu Desam Party. They had an invisible impact on the governance of co-operative in general and UCBs in particular. As on 31-3-2001, there are 170 urban co-operative banks in A.P., registered under the A.P. Co-operative Societies Act, 1964, and licences have been granted under the Banking Regulation Act, 1949 for all these banks. Out of the total of 170 UCBs, 101 have been started from January 1995 and in twin cities and Ranga Reddy itself the total number of UCBs is 70. At that time nearly 65 per cent of the UCBs in the state were running on profit and rest of the banks had in losses due to creation of reserves for NPAs (non-performing assets). While 62 per cent of the banks' NPAs had less than or equal to 10 per cent, the NPAs of 12 banks range between 10 and 15 per cent and that of the remaining 52 banks was more than 15 per cent. The number of weak and non-viable banks stood at 37 and 21 banks was liquidation as on 31 March, 2001. The Commissioner for Co-operation and Registrar of Co-operative Societies had conducted a series of meeting with these banks to see that they will improve their performance by setting up targets and reviewing the progress regularly and to bring them into viable banks.

The growth in UCBs since 1997-98 can be ascribed to the liberalization of RBI norms for UCBs and tightening of Non-Banking Financial Companies (NBFCs) in the wake of CRB scam in 1997. Not surprisingly many unscrupulous promoters with dubious past obtained licences from the RBI only to loot the public money. And almost all of them are either weak/sick or under liquidation and at the end of June 2012, only 106 UCBs are functioning in Andhra Pradesh.

Table-1
Year-wise Progress of UCBs Registered in A.P.

Year	No. of UCBs Registered
1906-1947	43
1948-1966	5
1967-1995	21
1996	7
1997	14
1998	32
1999	30
2000	15
2001	3
Total	170



Frauds Unravelled in A.P.

In Andhra Pradesh in-depth and thorough investigations revealed a series of illegalities committed by the management and staff of the banks in collusion with borrowers, which led to the collapse of these banks. The Krushi Co-operative Urban Bank (KCUB) had issued loans and advances amounting to Rs. 53 crores as against its deposit base of Rs. 35.69 crores. Not only that, most of its loans had not been secured. Similarly, the Charminar Co-operative Urban Bank (CCUB) faced liquidity problem due to indiscriminate lending to big borrowers against worthless land. The Prudential Co-operative Urban Bank, the oldest and largest urban co-operative bank in Andhra Pradesh, which was established in 1920, has 20 branches and a staff of 400, including 100 officers. The bank reportedly misled the RBI by submitting false statements about NPAs, CRRs, loans and advances. The rate of interest on the term deposits was 14 per cent, which was four to five per cent higher than other commercial banks. While the Bank had reported non-performing assets of 30.8 per cent (Rs 139.05 crore) as against the norm of just five per cent, the RBI found that the NPA were actually 66.5 per cent, amounting to Rs 300.22 crore. The bank sanctioned loans to risky sectors such as commercial construction companies. Most of the advances were granted in the form of overdrafts, and not as loans. Vasavi Bank, a scheduled bank that started its operations in 1982, had deposits of Rs143 crore and advances of Rs171.75 crore. All the directors took loans by pledging a particular plot in Begumpet, measuring 7,528 square yards, over which they did not have any ownership rights. They also facilitated loans for several firms, most of whom did not submit relevant documents. At least 10 such firms obtained loans of Rs 97 lakh each. They had also disbursed loans to their kith and kin by floating fictitious companies. Vasavi Urban Co-operative Bank, Prudential Urban Co-operative Bank and a host of other urban co-operative banks collapsed in quick succession. With crores of rupees of deposits of lakhs of small investors in the UCBs at risk in Andhra Pradesh alone, the State Government took a slew of measures to improve functioning of the UCBs besides initiating civil and criminal action against the wrongdoers. Many desperate investors have committed suicide. As a result of bad corporate governance, the non-performing assets (which do not yield any income) increased abnormally and the banks became weak/sick. A bank becomes sick when its NPA is more than 15%.



Table – 2
Fraud UCBs in A.P (Rs. in Crores)

Name of the UCB	No. of Depositors	Deposits Rs.	NPAs Rs.	Loans Rs.	% of NPAs
Krusha	8,247	35.69	32.22	53	60.79
Charminar	1,38,000	297	64.52	102.09	63.2
Vasavi	1,38,511	143	84.64	171.75	67.2
Prudential	1,86,765	451.39	300.22	451.71	66.5

To avoid above observed fraudulent activities in UCBs and to create good corporate image among the customers, these are some of the elements they have to maintain for good corporate governance;

- Establishing strategic objectives and a set of corporate values that are communicated throughout the banks;
- Setting and enforcing clear lines of responsibility and accountability throughout the banks;
- Ensuring that board members are qualified for their positions, have a clear understanding of their role in corporate governance and are not subject to undue influence from management or outside concerns;
- Effectively utilising the work conducted by internal and external auditors, in recognition of the important control function they provide;
- Ensuring that compensation approaches are consistent with the bank's ethical values, objectives, strategy and control environment;
- Conducting corporate governance in a transparent manner.

Conclusion

Corporate Governance has great relevance in the present environment. Urban co-operative banks are supposed to run on ethical values to conduct their business and their success rest on the honesty and integrity of board members. After the liberalisation and reforms in banking industry urban co-operative banks are facing tough competition from commercial banks. The recent failure of a large number of UCBs has threatened the very survival of these banks. Most of the UCBs are reluctant to adopt strategies for good corporate governance. Reserve Bank of India has been issuing circulars as well as instructions to private and public sector banks to ensure good governance



policies. State Governments through the memorandum of understanding, agree to take immediate action on requisitions of RBI for supersession of the Board of Directors or for winding up a bank. In order to ensure that 'arms length distance' is maintained between the Board and the day-to-day operations of the bank, connected lending in terms of loans to directors, and relatives of directors and to firms in which any director may be 'interested', has been banned in India. Further, as the quality of audit is an important aspect of corporate governance, efforts have been made to ensure that statutory audit of banks is conducted by professionals. As per the MOU, the states agree to conduct statutory audit only through Chartered Accountants in respect of banks with deposits over Rs.25 crore, institute special audit by Chartered Accountants at the behest of RBI and enhance the quality of statutory audit by aligning their system of rating banks with that of Reserve Bank. Hurdles or lacunae in implementing corporate governance inadequate understanding of banking principles at Board and senior management level, obviously because urban co-operative banks are generally floated by common people. Ignorance for self-sustainable growth with specific reference to prudential norms. Preference to short term achievements at cost of long term objectives. Unhealthy competition among the co-operative banks also.

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IMPACT OF GLOBALIZATION ON WORKING WOMEN IN INDIA

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Introduction

According to Indian constitution, women are legal citizens of the country and have equal rights with men (Indian Parliament). Because of lack of acceptance from the male dominant society, Indian women suffer immensely. Women are responsible for bearing children, yet they are malnourished and in poor health. Women also overwork in the field besides their domestic responsibilities. Most Indian women are uneducated. Although the country's constitution says women have equal status to men, women are powerless and are mistreated inside and outside the home.

There is a set of movements aimed at defining, establishing, and defending equal political, economic, and social rights and equal opportunities for Indian women, feminists in India seek gender equality: the right to work for equal wages, the right to equal access to health and education, and equal political rights.

Definition of Globalization:

Globalization is the system of interaction among the countries of the world in order to develop the global economy. Globalization refers to the integration of economics and societies all over the world. Globalization involves Technological, Economic, Political, and Cultural exchanges made possible largely by advances in communication, transportation, and infrastructure.

Influence of Globalization on Women

It is possible because of the Globalization that the companies are entertained into India in order to fulfill their Business. It is a positive indication that it provides employment not only for the Indian Men but also women. This is an opportunity for the women to improve their self-confidence and more over to say, these days Women are paid higher than the Men due to their capacities. Thus, they enjoy the Right to Social and Economic Equality.



Despite the positive effects of globalization through increased employment opportunities for women, globalization has a darker, more sensitive side. Out of the total 397 million workers in India, 123.9 million are women and of these women 96% of female workers are in the unorganized sector. Accordingly, although more women are now seeking paid employment, a vast majority of them obtain only poorly paid, unskilled jobs in the informal sector, without any job security or social security. Thus, Globalization has made many international corporations richer by the billions at the expense of women who are suffering enormously due to this expansion of corporate empires.

Health problems faced by working women

The major problem faced by the female workers is Job Security which leads them to psychological stress. It has become a dire need for the woman to work along with the men in the family in order to support the basic needs of the children/other family members. Among the workers in the informal sector a large number of them are women, with no job security. They are often been unskilled workers who receive low wages. They are not engaged daily with the work, but when they have work, they are forced and compelled to work overtime for long hours. It is the same case not only in the unorganized sector or in small enterprises, but also in sectors like the Information Technology and the automobiles, where working women are forced to work for 12 hours while the local governments ignore this open flouting of the labor laws. The uncertainties of obtaining work and the dire need to retain a position in the midst of intense competition cause mental tension, strained social relationships, psychological problems and chronic fatigue, all of which are difficult to prove their abilities.

The advent of the increased use of machinery has resulted in a degradation of working conditions for women in India. The wages of workers depend on the speed with which they work. When a person's compensation is tied to increased physical output, negative health consequences will almost inevitably ensue. While women working in piece meal industries have seen machines negatively impact their health, women in other sectors have lost their jobs as a result of technological advances. several traditional industries where women work in large numbers like handloom and food processing have undergone changes in the forms of production with the introduction of machines, power looms etc, which have result in the loss of employment for large



number of women.

Society and Family

Though more and more women seek paid employment, the stereotypical attitude towards women and their role in the family has not undergone much change. Women continue to be perceived as weak, inferior, second-class citizens. For working women, this discrimination is extended to the workplace also. The improper and insufficient dietary intake along with the heavy workload results in nutritional disorders. Obviously women feel guilt as they are not able pay complete attention to their domestic responsibilities like, looking after the children, family members, household responsibilities etc., due to their official work, often resulting in emotional disorders. So, this is how working women are under struggle to justify their role both at the office and the Family.

Sexual Exploitation in the workplace

One of the evils of the modern society is the sexual harassment of women especially the female workers as they are harassed not only by the family members but also by the male colleagues in the work place. Does not matter whether they are skilled or unskilled laborers or works in the organized or unorganized sector, a large number of women are harassed sexually at the workplace. In 1997, the Supreme Court, in the Visakha case, instituted a set of guidelines to ensure the prevention of sexual harassment and to protect women. The guidelines include rules against engaging in certain conduct that is deemed to be sexual harassment. The Vishaka case is considered to be a landmark case by the Supreme Court of India as it was the first time the Court ever officially recognized the need for sexual harassment laws. Until Visaka, there were hardly any laws in place to protect women against sexual harassment in the workplace. Nearly a decade after the Supreme Court judgment's in the Visakha case, the government has yet to enact legislation which is adequate to combat the evil of the sexual harassment at workplace. Even the Supreme Court's guidelines on instituting complaint committees, amending standing orders, and educating workers about sexual harassment have not been implemented in most workplaces.

In addition to sexual harassment in the workplace, women who are employed in Special Economic Zones specially created geographical areas in which Indian laws typically do not apply, are being opened in large numbers throughout the country. While there is no explicit provision that labor laws would not be applied in these



zones, in practice, even labor commissioners are not allowed inside these zones and the workers are practically at the mercy of their employers. Neither the central nor the state governments intervene to protect the interest of the workers. Without effective government oversight, workers in Special Economic Zones are subject to exploitative working conditions.

One example of women's labor being exploited would be the Noida Export Processing Zone, which is 24km from New Delhi. These "zones," prefer to hire women because they are more docile and more productive than men. In short, they are easier to control and less likely to retaliate against less than ideal working conditions, which are exactly what thousands of women encounter 12 hours a day. This Zone at Noida is dangerous, hot and unsanitary. Unnecessary body searches are routine and complaints of sexual harassments occur more frequently in these zones. Overtime is compulsory, but women are paid lower rates than men. There are no maternity benefits and minimum wage is never enforced. Women who become pregnant or marry are immediately fired. In order to avoid being fired for becoming pregnant, women turn to unsafe abortions performed by unqualified doctors. Those who work in Special Economic Zones are more likely to suffer from respiratory problems, pelvic inflammatory disease, and severe cases of dehydration and anemia are common. Although these Zones bring economic opportunities to women in the region, government regulations must be in place to safeguard workers.

Divorce and Desertion

During the recent years, instances of desertion and divorce are increasing making the lives of many women very miserable. These incidents of desertion are too many these days as the women working are busy with their work culture and not in a position to pay much attention and affection to the husband because of the stress. This ultimately leads to a kind of strong misunderstandings finally leading to the desertion of a man/woman and divorcing makes the total family and children orphans sometimes.

(a) Causes for divorce

The Globalization plays a vital role in the Institution of family as it increases the work opportunities of the men and women; they are engaged too much with the professional responsibilities sometimes ignoring the Family Institution. It is not the mistake of the husband always, even the other family members in that family can be the root cause for the break-up of a family. Sociologists like Damle, Fonseca and



Chaudhary together conducted a study in India which revealed the following causes of divorce : marital disharmony, sexual conflicts, maladjustments between husband and wife, marital desertion, husband's cruelty, prostitution on the part of wife, sexual impotency, severe and unmanageable clashes with the in-laws, mother-in-law's harassment, including dowry harassment, illicit sex relationship on the part of either the husband or the wife, irreparable health hazards, mutual distrust, total irresponsibility of the husband or wife towards the family matters and so on.

Divorce causes lot of hardships especially for the women. It damages the social image of the wife. It becomes a permanent stigma in her life. Many sensitive women find it difficult to come out of the shock of divorce. The impact of divorce on children is also very severe.

(b) Desertion

Desertion is defined as "deliberate abandonment of conjugal relationships." As a matter of fact, desertion may take place at the behest of any one of the two, or both together. In actuality, in the Indian context, it is mostly the husband who goes away from the family leaving the wife and children at home to fend for themselves.

Desertion causes lot of hardships especially for women. It immediately drives a woman to a state of uncertainty and helplessness. Deserted women belonging to poor families all of a sudden become orphans especially when they are disowned by their own parents. Some of them may resort to immoral activity, some others fall prey into the hands of anti-social elements, while a few of them may commit suicide.

Conclusion:

The concept of Globalization has got its severe impact on all categories of the society but it is a bit more on the women who are working. Though, globalization increases the opportunities of the working class bringing social and Economic Equality between the men and women, it has also got its own negative impact on the working women in particular. It provides no permanent income to the women, there is no Job security and moreover they are under stress as it finally reflects on their family. Thus, the Institution of Family is severely disturbed. Often the working women are harassed sexually in the work place and sometimes it is severe when they have to work on night shifts. As they have to balance between their domestic and professional responsibilities, they are under pressure as it finally leads them to severe diseases. It is also said to be a cause for the desertion and divorce. This is how the word Globalization influences



the women in India.

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“उ०प्र० के बी०टी०सी० एवं विशिष्ट बी०टी०सी० प्रशिक्षित प्राइमरी शिक्षको-शिक्षिकाओं के व्यवसायिक सन्तोष तथा आकांक्षा स्तर का तुलनात्मक अध्ययन”

शिव प्रकाश द्विवेदी

विभागाध्यक्ष- शिक्षा विभाग लार्ड कृष्णा इंस्टीट्यूट ग्रेटर नोयडा उत्तर प्रदेश
(शोधार्थी- मेवाड विश्वविद्यालय चित्तौड़गढ़ राजस्थान)

प्रस्तावना :

संसार में तीव्र गति से हो रहे व्यापक परिवर्तनों के चलते कोई भी राष्ट्र अपने नागरिकों की शिक्षा की अनदेखी करके आगे नहीं बढ़ सकता। शिक्षा ही वह शक्तिशाली साधन है, जिसके द्वारा किसी भी राष्ट्र की जीवनधारा को गति व सन्तुलन प्रदान किया जा सकता है। वस्तुतः शिक्षा समाज की एक अनिवार्य आवश्यकता है। शिक्षा से ही किसी देश के विकास एवं उसकी सम्पन्नता का आकलन होता है। शिक्षा के महत्व को समझते हुए स्वतन्त्रता के पश्चात् हमारे आधुनिक भारत के शिल्पियों ने “साक्षर भारत समृद्ध भारत” के स्वप्न को साकार करने हेतु जन-शिक्षा की व्यवस्था करना सरकार का एक प्रमुख राष्ट्रीय दायित्व माना। इस दायित्व के निर्वहन हेतु सर्वप्रथम प्राथमिक शिक्षा पर ध्यान केन्द्रित किया गया। प्राथमिक शिक्षा के सम्बन्ध में के० जी० सैयदेन ने लिखा है - “प्राथमिक शिक्षा का सम्बन्ध किसी वर्ग विशेष से न होकर देश की समस्त जनता से है। यह हर बिन्दु पर जीवन को स्पर्श करती है। इसे राष्ट्रीय चरित्र एवं आदर्शों के लिए बहुत कुछ करना है। जिनका सम्बन्ध प्राथमिक शिक्षा से है, उन्हें इसकी समस्याओं को देखना एवं उनका निरीक्षण करना चाहिए।”

उपरोक्त कथन में प्राथमिक शिक्षा की अनिवार्यता स्पष्ट परिलक्षित होती है। प्राथमिक शिक्षा ही सम्पूर्ण राष्ट्र के विकास का आधार है। हमारे देश के लिए भी यह लक्ष्य सत्य सिद्ध होता है। अतः प्राथमिक शिक्षा को अनिवार्य बनाना हम सभी का परम कर्तव्य है। यह पुनीत कार्य श्रेष्ठ तथा आदर्श चरित्र वाले शिक्षकों के बिना सम्भव नहीं है। वास्तव में शिक्षक ही विद्यालय की वास्तविक गत्यात्मक इकाई है। यह सत्य है कि विद्यालय भवन, पाठ्यक्रम, पाठ्य पुस्तकों, पाठ्य सहाय्यी क्रियायें एवं शैक्षिक कार्यक्रम बहुत ही महत्वपूर्ण हैं। परन्तु इसमें जब तक योग्य व अनुभवी शिक्षक-शिक्षिकाओं द्वारा जीवनीशक्ति नहीं प्रदान की जायेगी तब-तक वे निरर्थक रहेंगे। शिक्षक ही वह शक्ति है जो आने वाली संततियों पर अमिट प्रभाव डालती है। शिक्षक ही राष्ट्र की भौगोलिक सीमाओं को लाँघकर विश्व-व्यवस्था तथा मानव जाति को उन्नति के पथ पर अग्रसर करता है। अतः यह कहा जा सकता है कि मानव समाज एवं देश की उन्नति उत्तम शिक्षकों पर निर्भर है। हुमायूँ, कबीर का मत है कि “शिक्षक राष्ट्र के भाग्य-निर्माता हैं।”

आधुनिक शिक्षा में वैज्ञानिक एवं मनोवैज्ञानिक प्रवृत्तियों के उदय से शिक्षण व्यवस्था में क्रान्तिकारी परिवर्तन हुये हैं। जिसमें शिक्षको की भूमिका एवं उत्तरदायित्व बड़ा दिये हैं और आधुनिक समय में वह इन्हें तभी पूर्ण करने में समर्थ हो सकता है जब वह मानसिक रूप से स्वस्थ हो। इसके लिये उसके व्यवसायिक सन्तोष तथा आकांक्षा स्तर अस्थापन अभिवृत्ति आदि में समायोजन की परम आवश्यकता होती है। शिक्षण प्रक्रिया एक मानसिक प्रक्रिया है। जिसमें मस्तिष्क से सम्बन्ध स्थापित किया जाता है। जिसके लिये शिक्षक को व्यवसायिक सन्तोष के साथ-साथ उच्च आकांक्षा स्तर वाला होना चाहिये। शिक्षको की वैयक्तिकता को प्रभावित वाले विभिन्न कारकों के निर्माण एवं प्रभाव की प्रक्रिया को समझना परम आवश्यक है। जिसमें शिक्षक में सही मानसिकता का विकास हो सके और वह अपने व्यवसाय के प्रति निष्ठावान बन सके।

शोधार्थीयो द्वारा औपचारिक शिक्षा की नींव प्राइमरी शिक्षा हेतु उ०प्र० में बी०टी०सी० प्रशिक्षण उ०प्र० सरकार द्वारा प्रारम्भ में हाईस्कूल उसके बाद इण्टरमिडियट तथा अब स्नातकों को दो वर्ष का प्रशिक्षण देकर प्राइमरी विद्यालयों में नियुक्त करती है। वही नवीन अधिनियम बनाकर रिक्त पदों की पूर्ति हेतु स्नातक योग्य एवं एक वर्ष का बी०एड० व समकक्ष प्रशिक्षण के उपरान्त ३ माह डायट और ३ माह प्राथमिक स्कूलों में प्रशिक्षण देकर विशिष्ट बी०टी०सी० प्रमाण पत्र देकर प्राइमरी शिक्षक नियुक्ति किया जा रहा है।

शिक्षण व्यवस्था में प्रविष्ट के बाद अध्यापक किस सीमा तक स्वंय को शिक्षण व्यवसाय से सन्तुष्टि का अनुभव कर रहा है। शिक्षक की व्यक्तिगत विशेषताओं तथा शिक्षण अभिवृत्ति में किस स्तर का समन्वय है। जिसे व्यवसायिक सन्तोष कहते हैं।

एक कार्य में निष्पादन का स्तर जानने के पश्चात जब कोई व्यक्ति अपने अगले भावी प्रयास में निष्पादन के स्तर तक पहुँचने की प्रयासा करता है तो उसे उसका आकांक्षा स्तर कहते हैं। अध्यापक का व्यक्तित्व प्रत्येक काल में महत्वपूर्ण रहा है वर्तमान में इसकी प्रसांगिकता निरन्तर बढ़ रही है। यही कारण है कि विद्वानों ने अध्यापक को राष्ट्र निर्माण कर्ता के रूप में प्रचारित किया है किन्तु वह अपने उत्तरदायित्व का सम्यक निर्वाह तभी कर सकता है जब वह स्वयं प्रेरणा से मण्डित समायोजित व्यक्तित्व का स्वामी हो। समायोजन हेतु उसमें व्यवसायिक सन्तोष तथा उच्च आकांक्षा स्तर निश्चित रूप से होना चाहिये इस प्रकार एक शिक्षक के व्यक्तित्व की विभिन्न विशेषताओं के मापन मूल्यांकन व उसके प्रत्यक्षीकरण की आवश्यकता सदैव बनी रहेगी।

अध्ययन की आवश्यकता :

विशिष्ट बी०टी०सी० शिक्षा-शिक्षण के क्षेत्र में एक नवीन प्रत्यय है। उ०प्र० के मुख्यमंत्री कल्याण सिंह ने प्रदेश के प्राथमिक विद्यालयों में काफी संख्या में रिक्त पड़े अध्यापकों के पद पर २१००० विशिष्ट बी०टी०सी० अभ्यर्थियों की भर्ती मैरिट के आधार पर की। तब से लेकर अब तक लाखों अध्यापकों का चयन प्राइमरी विद्यालयों में किया गया। इस प्रकार बी०टी०सी० एवं विशिष्ट बी०टी०सी० चयनित इन अध्यापकों के व्यवसायिक सन्तोष तथा आकांक्षा स्तर के सम्बन्ध में कोई भी शोध-कार्य नहीं हुआ है।

प्राचीन समय में शिक्षक को अत्यन्त सम्मान की दृष्टि से देखा जाता था। वही लोग विशेषतः इस पवित्र क्षेत्र में प्रवेश पाते थे जिनमें इस कार्य के प्रति रुचि और उच्च आकांक्षा स्तर होता था। परन्तु आज शिक्षा को लोगों ने व्यवसाय समझ कर जीविकोपार्जन का साधन बना लिया है। अतः अन्य नौकरी न उपलब्ध हो पाने तथा व्यवसायिक दृष्टिकोण के आधार पर आज अधिकांश लोग इस व्यवसाय को अपना रहे हैं। इस निम्न मानसिकता के कारण ही इस क्षेत्र में आदर्श और नैतिकता का पतन हो रहा है।

अध्यापक का व्यक्तित्व प्रत्येक काल में महत्वपूर्ण रहा है। वर्तमान में इसकी प्रासंगिकता निरन्तर बढ़ रही है। यही कारण है कि विद्वानों ने अध्यापक को राष्ट्रनिर्माण के रूप में प्रचारित किया है। किन्तु वह अपने उत्तरदायित्व का सम्यक निर्वाह तभी कर सकता है जब वह स्वयं प्रेरणा से मण्डित समायोजित व्यक्तित्व का स्वामी हो। समायोजन हेतु उसमें व्यवसायिक सन्तोष तथा उच्च आकांक्षा स्तर निश्चित रूप से होना चाहिए। इस प्रकार एक शिक्षक के व्यक्तित्व की विभिन्न विशेषताओं के मापन, मूल्यांकन व उसके प्रत्यक्षीकरण की आवश्यकता सदैव बनी रहेगी।

इसको प्राप्त करने के हेतु शोधार्थी ने उ०प्र० के प्राइमरी शिक्षक-शिक्षिकाओं के व्यवसायिक सन्तोष एवं आकांक्षा स्तर का तुलनात्मक एवं उनके व्यवसायिक सन्तोष एवं आकांक्षा स्तर के बीच सहसम्बन्ध के आधार पर प्राइमरी शिक्षा को एक नवीन दिशा प्रदान करने की अपेक्षा करता है।

शोध उद्देश्य -

- १- बी०टी०सी० प्रशिक्षित प्राइमरी अध्यापक-आध्यापिकाओं के व्यवसायिक सन्तोष का अध्ययन।
- २- विशिष्ट बी०टी०सी० प्रशिक्षित प्राइमरी अध्यापक-आध्यापिकाओं के व्यवसायिक सन्तोष का अध्ययन।
- ३- बी०टी०सी० एवं विशिष्ट बी०टी०सी० प्रशिक्षित प्राइमरी अध्यापक-आध्यापिकाओं के व्यवसायिक सन्तोष का तुलनात्मक अध्ययन।
- ४- बी०टी०सी० प्रशिक्षित प्राइमरी अध्यापक-आध्यापिकाओं के आकांक्षा स्तर का अध्ययन।
- ५- विशिष्ट बी०टी०सी० प्रशिक्षित प्राइमरी अध्यापक-आध्यापिकाओं के आकांक्षा स्तर का अध्ययन।
- ६- बी०टी०सी० एवं विशिष्ट बी०टी०सी० प्रशिक्षित प्राइमरी अध्यापक-आध्यापिकाओं के आकांक्षा स्तर का अध्ययन।
- ७- बी०टी०सी० एवं विशिष्ट बी०टी०सी० प्रशिक्षित प्राइमरी अध्यापक-आध्यापिकाओं के व्यवसायिक सन्तोष तथा आकांक्षा स्तर के अन्तर्सम्बन्ध का अध्ययन।

शोधविधि-

प्रस्तावित शोध अध्ययन एक सर्वेक्षणात्मक शोध कार्य है इसमें सर्वेक्षण विधि (वर्णनात्मक, अनुसंधान) का प्रयोग किया जा रहा है। तथ्यों के स्पष्टीकरण हेतु पुरस्को, पत्रिकाओं, शोधग्रन्थ, शोध-पत्रों आदि का प्रयोग किया जा रहा है। इस शोध में जनपद गौतमबुद्ध नगर के समस्त प्राइमरी विद्यालयों में से दो विकासखण्ड दनकौर और विसरख से अपेक्षित विद्यालयों को लाररी विधि से चुनकर उनमें कार्यरत शिक्षक-शिक्षिकाओं में से बी०टी०सी० एवं विशिष्ट बी०टी०सी० शिक्षक-शिक्षिकाओं का चुनाव ग्रामीण एवं शहरी दोनों से प्रत्येक में २०० शिक्षक और २०० शिक्षिकाओं का चयन किया गया यही न्यादर्श की संख्या होगी।

इसके बाद उनके व्यवसायिक सन्तोष का अध्ययन करने हेतु मानवीकृत परीक्षण प्रमोद कुमार एवं डी०एन० मूथा "अध्यापककृत सन्तोष प्रश्नावली" का प्रयोग किया गया। तथा आकांक्षा स्तर ज्ञात करने हेतु डा० महेश भार्गव एवं प्रो० शाह की मानकृत मापनी "आकांक्षा स्तर मापनी" का प्रयोग किया गया।

इससे प्राप्त संमको, आँकडो का व्यवस्थापन सारणीयन कर व्याख्या विश्लेषण हेतु निम्न सांख्यिकीय विश्लेषण विधि का प्रयोग किया जा रहा है। मध्यमान, प्रमाणिक विचलन टी-परीक्षण, सहसम्बन्ध हेतु-कोटी अन्तर सहसम्बन्ध विधि का प्रयोग किया जा रहा है।

परिणाम -

इस शोध अध्ययन में शोधकर्ता द्वारा बी०टी०सी० एवं विशिष्ट बी०टी०सी० आध्यापक-आध्यापिकाओं के व्यवसायिक सन्तोष एवं आकांक्षा स्तर पर पडने वाले प्रभावों का अध्ययन करके निम्न सम्भावित शून्य परिकल्पनाओं की पुष्टि कर रहा है।

- १- बी०टी०सी० एवं विशिष्ट बी०टी०सी० प्रशिक्षित आध्यापक-आध्यापिकाओं के व्यवसायिक सन्तोष में सार्थक अन्तर नहीं है।
- २- बी०टी०सी० एवं विशिष्ट बी०टी०सी० प्रशिक्षित आध्यापक-आध्यापिकाओं के आकांक्षा स्तर में सार्थक अन्तर नहीं होता।
- ३- बी०टी०सी० एवं विशिष्ट बी०टी०सी० प्रशिक्षित आध्यापक-आध्यापिकाओं के व्यवसायिक सन्तोष तथा आकांक्षा स्तर में धनात्मक सहसम्बन्ध होता है।

निष्कर्ष-

शोधार्थी द्वारा शोध परिणाम के विश्लेषण के आधार पर विभिन्न योग्यताधारी विभिन्न प्रशिक्षण प्रक्रिया से प्राइमरी शिक्षक रूप में नियुक्त होने के बाद उनकी व्यवसायिक सन्तोष व आकांक्षा स्तर के प्रभाव के कारण प्राइमरी शिक्षा स्थिति पर पडने वाले प्रभाव और उसमें गुणात्मक वृद्धि हेतु उचित शैक्षिक व्यवस्था हेतु उपयोगी शिक्षक की स्थिति को स्पष्ट करता है। जिससे औपचारिक शिक्षा की नींव को उचित आधार मिल सके।

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TOM STOPPARD'S *TRAVESTIES*: A SOCIETAL MANIFESTO

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Tom Stoppard was born "Tom Straussler" in Zlin, Czechoslovakia on July 3, 1937. His family moved to Singapore in 1939 to escape the Nazis. Then, shortly before the Japanese invasion of Singapore in 1941, young Tom fled to Darjeeling, India with his mother and brother. His father, however, Eugene Straussler, remained behind and was killed during the invasion. In 1946, the family emigrated to England after Tom's mother married Kenneth Stoppard, a major in the British army.

Stoppard's life has seen a number of vicissitudes and he has been a very responsible soul all through his career. Naturally, it's all about being sensitive that leads to different types of responsibilities for different type of human beings. And in fact, the journey begins from the atomic composite and the light within irradiates and henceforth reflects on the outer periphery that makes even the other to get enlightened. It then does not get confined to the four walls but trespasses from without. Tom Stoppard is such a name who has shown his unflinching calibre in British dramaturgy and proven himself a responsible moral human being. It cannot be other than being moral which keeps someone intact to the existing pitfalls, loopholes, faults and foibles, rather remaining aware of all these things and some greater souls execute their innate unstoppable energy in amelioration. So seems to be with Stoppard who is aware of his surroundings morally, politically, socially and what not.

So far as his social awareness is concerned, he has expressed in *Travesties* that was first performed by the Royal Shakespeare Company at Aldwych Theatre in London on 10th June, 1974, relished an abrupt and sudden triumphant owing to its wit, stupendously brilliant dialogues and highly amusing situations. Stoppard's celebrated skill and potential has really got an outstanding outlet in manipulating the multifarious attributes of shapes, sounds and meaning of words as to achieve a polychromic portrait which while rendering the conceptual capability of lexis more volatile, travesties this



very flexibility by exploring the confusion it can cause.

The play starts with Henry Carr as an old man reminiscing about his time in the British Consulate in Zurich during World War I, which leads into a faulty recreation of his memories. Carr was a real figure, but known only through biographies of James Joyce: Carr sued Joyce for the price of the pair of trousers Carr thought to wear in Joyce's production of Wilde's *The Importance of Being Earnest*. The play builds around the coincidence that Lenin and Dadaists Tristan Tzara were in Zurich at the same time. They also take on identities in Wilde's play, Joyce as lady Bracknell, Lenin as Miss Prism, and Tzara as John Worthing: Cecily and Gwendolyn also appear from *The Importance of Being Earnest*.

The play is basically composed of two acts and the concluding section in which senile Cecily corrects the erratic memory of her husband, Henry Carr, is the equivalent of the coda in *Jumpers*. In this play, the playwright parodies a number of different sort of styles as borrowed from Shakespeare, Wordsworth, Tennyson, Joyce and others including limericks, dance and pop-songs. It mixes historical speeches with imaginary encounters and dialogue and encourages its characters in heated debate on art, history and politics and then deflates their arguments by means jokes and scatological abuse. This play seems to have been standing on the base of Oscar Wilde's *The Importance of Being Earnest* especially for architectonic effects and advancements.

Essentially Stoppard is a moralist. He cannot just keep producing things without a particular vision behind it. Though *Travesties* is such a play of him that speaks of his vision on art, history and revolution, every precision he has shrewdly expressed in carving out this play clearly speaks of his sensitivity towards social responsibilities. It's a play that is cogent in expression of its own dramatic origins and at the same time dramatizes questions concerning the proper relations to art. It is this thing that conspicuously makes the playwright very much aware of his social concerns. He feels that art should not be for art's sake only. It should help in carving out and shaping our society, our political world, economic world and everything related to them. Stoppard defines his most serious concerns in borrowed finery and cultivates a distorted likeness of their plays called travesty. And this has emblematic to writing a new chapter in the history of comedy of ideas.

Tom Stoppard was once told by a journalist colleague in Bristol that Lenin and Tzara had lived in Zurich at the same time during the First World War. And when in its



proceedings they tried to move deeper, it was discovered from Richard Ellman's biography *James Joyce* that Joyce was also at the same place during the same time. It was this that allowed Stoppard to bring together bourgeois and revolutionary, political leader and artist for one evening on a single stage.

This trilogy of revolutionary figures—two in the arts and one in the fiercer world of politics—stuffs the play with its requisite gusto and vigour. The play breaks with historical figures in an historical setting. But in general the dramatist doesn't treat them historically and their individual lives and achievements serve chiefly as the pretext for a playfully disrespectful comedy which, as its title suggests, makes 'travesties' of the characters it represents. The forth real character who was also present in Zurich in 1917 is Henry Carr, the hub of the drama and a minor official at the British Consulate in Zurich at that time. Carr was already to have acted as Algernon in Wilde's *The Importance of Being Earnest* by Joyce.

Stoppard employs a series of devices to warn the audience of the unreliability of his hazy recollections where Carr's position appears to be round that of a pseudo-biographer. He is presented in two folds—in the present time as a rambling old man fancifully commemorating his past, and the other as his younger self of the 1917. Both Carrs are the same person on the stage, moving from the theatre fore-stage of Old Carr's drawing room—where the plays opens and closes and to which in sporadic terms it briefly comes back—to the scene behind it, of his imaginary past glories, the elegant drawing room of the British Consulate in Zurich. Here as old Carr invests himself with some significance much greater than that which history actually afforded him for. Then we meet Young Carr, the British Consul, intimately getting mixed up with the great artists and revolutionaries exiled in the city.

So we see Stoppard bringing a Zurich landscape to life which exists in abstraction in the mind of Carr where fact and fiction get jumbled in reminiscence in glorious abandon. The time scale becomes implausible in obvious terms; the characters were all in Zurich at exactly the same time and by the opening of *The Importance of Being Earnest* in April 1918. Lenin had been back in Russia for almost a year and Old Carr has to eventually concede at the end of the act that he may not have got all the details at the end of the first act and that he may not have got all the details quite right as his memory travels back in sixty years with hemlock.

Exactly from the very beginning, the dramatists demonstrates his concerns to



accentuate that the recollections of his characters' hit-or-miss gamut is based on first hand memory than on what he really has subsequently read or heard about the great men in question by deflating the pompous literary tone of Old Carr's first explanatory soliloquy. An enormously long monologue, crowded with puns, contradictions, inaccurate quotations and humorous word play, it provides a mischievously telling parody of the august tone adopted by so many biographers and autobiographers while at the same time enabling the dramatist to lay much of the ground work for what follows, not only in respect of the suspect basis of Carr's memoirs but by sketching the characters whom we subsequently encounter in scenes which, because they reflect the confusion in Carr's thinking, can be equally baffling for the audience.

Travesties represents a further advanced from Stoppard's attempt to marry 'drama of ideas' and 'farce or high comedy'. In fact the presence of ideas is rather more ostentatious especially in respect to the character of Lenin. The playwright is primarily concerned with the concepts of arts and revolution and the feasible relationship between them. Inside the frame established by Carr runs a broad-based debate of these couple of subjects in which each character has a clear cut contribution to make. Lenin is presented as a man of absolute commitment to action, burning with fervent determination to implement the theories Stoppard has spent all his life formulating. Joyce scarcely demonstrates a lesser commitment to his art, and pursues it with a passion and conviction that verge upon religious dedication and devotion. Tzara exemplifies the artist's zealous commitment to the destruction of the false and outmoded gods of established culture. In addition, Lenin holds important views on art, Tzara on revolution.

Thus, the meticulous efforts made by Stoppard in bringing historical figures together and thence expressing their respective choices are brilliantly carved in the dexterous dealings of the play. One cannot think in this terminology if one is insensitive to the social realities and problems in the existing all around. The playwright has been very much attached with social problems and how art or literature is going to help them, for everyone's way of influencing the society and bringing amelioration to it will be different. And so far as a person of Stoppard's consciousness is concerned, he will think exactly the same way he did. So we see *Travesties* taking discussions much more effectively showing greater consciousness of the playwright.



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THE FINE ART TO FLOWER ARRANGEMENTS

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Introduction

The art of flower arrangement is quite old. It is defined as “the art of organizing flowers, other plant materials and receptacles into compositions having harmony of form, texture and colour. Its purpose is to add cheer, life and beauty to surroundings”. We use this art not only in homes but also in our temples, at the festivities and auspicious occasions by making decorations in the form of garlands, wall hangings, floor decorations etc. by using flowers and foliage. Also these days, we see many displays of this art in the competitions and exhibitions of flower and garden shows.

This art needs lot of creative ability which can be developed by almost any one through study and experience. Studying pictures of interesting arrangements in books, magazines for ideas is one way of learning this art but actual experience is essential in developing skill in flower arrangement.

Flower arrangements are used at various locations such as on tables, window sills, walls, and corners to suit the occasions and space. The colour of the arrangement should be in harmony with the colours in the rooms. Flower show off better against plain backgrounds and curtains, than against patterned ones. Bold coloured and large flowers should be used to brighten the dark corners. Flower arrangement can be used as a centre of attraction in other dark room.

Materials used in Flower Arrangement

There are three basic materials needed for creating beautiful arrangements:

- a. Flowers and foliage, fruits, berries
- b. Containers
- c. Stem holders, scissors, knife, wires
- d. In addition to these, many more accessories are also used besides plant



materials.

Collecting containers and other materials and keeping these easily available makes the task of arranging flowers easy.

- a) ***Flowers, branches and leaves:*** Any kind of flowers and foliage, fresh, dry, or artificial ones can be used in this art. Seasonal fresh flowers give a large variety of choice in all kinds of arrangement. Dry flowers and foliage can be collected, bought and preserved. Such dry materials are handy where flowers are not easily available and do not need much care and attention, once the arrangement is made.

Artificial flowers made of crepe paper, organdie, satin and velvet fabrics, plastic and so on are also available on market which can be used skillfully. But these should resemble the natural flowers and materials otherwise these should be avoided.

- b) ***Preparation and care of flowers:*** The best results are usually obtained by cutting flowers in the evening or early morning and putting them immediately in a bucket of water in the garden. Leaves, buds and half-open or full-bloom blossoms should be cut with a very sharp knife or flower shears at an angle under water. Woody stems should be slit to allow water to enter. Certain flowers need special treatments.

After flowers are cut they should be allowed to remain deep in water bucket for at least three hours in a dark, cool place to fortify themselves with water. In order to lengthen the life of cut flowers the stems should be trimmed daily while under water, and the water should be changed every day. Stems of flowers which give out sticky white substance should be held under running water to allow water to be absorbed freely.

Fresh flowers bought from market should be carried in wet news paper, put into polythene bags. Stems of these flowers should be cut again at home and immersed in a bucket of water for few hours before using them in flower arrangements.

Leaves as foliage play important role in flower arrangements. Not necessarily leaves of the same plant as flowers be used, but other leaves which will harmonise with the character of the flowers can be used. Leaves when grouped with flowers and cut to give varied lengths provide beautiful transitional lines into a bouquet. They



also help to unify the base of the flower arrangement.

Foliage, fruits or berries can be used for semi-permanent everyday arrangements. Arrangements of coloured crotons, begonias, succulent plants like cactus and its varieties last quite long. These can also be complemented by adding flowers. Dried materials can be used effectively as substitutes for fresh flowers.

For dried plant arrangements one can collect materials from jungles, mountain sides or from one's own garden. The materials should be gathered in summer or winter, and hung head downwards until they are thoroughly dry. To dry the leaves well first place the stems in a solution of two parts of glycerine for two weeks. Branches of colourful leaves or ferns can be pressed between news papers under a heavy board, after a light application of cooking oil. Pine cones, dry branches, drift wood etc can be used effectively for textural effects.

c) Flower pots and containers: Flower pots or containers are available in market in a variety of shapes, sizes, colours and materials. Selection of a suitable container for flower arrangements is of utmost importance. The base material from which the pot is made determines its texture. Off whites, soft greens, and dull browns or earth colours are most suitable ones because they are inconspicuous and do not detract attention from the flowers displayed. Elaborately decorated containers are unsuitable hence simplicity in design of the container should be considered, and small sizes can be used on table tops. Low containers are best for dining tables. High and tall arrangements are attractive against tall wall areas or corners.

The round, oval or rectangular vases, or empty tins, bottles, glass or earthenware bowls and other such objects available in our homes can be used for flower arrangements when properly chosen.

d) Flower holders: There are many types of flower holders available in market. Besides these many others can be improvised.

1. Needle-point holders are made up of cast iron heavy blocks of round, rectangular, square, semi-circular with closely spaced needle-points for fixing the flower stems in desired direction.
2. Modelling clay is used as base for arranging heavy flowers or weeds. It is also used to keep needle-point holders in place.
3. Meshed chicken wire when crumpled up is useful as a holder.



4. Forked stick that fits snugly across the inside of a cylindrical vase is used in Japanese arrangement.
5. Foam otherwise known as florists friend is of immense use these days in all kinds of arrangements. Its heaviness when dipped in water lends itself to enormous arrangements. Its availability, cost and colour makes it easy for use.

Stem holders should be concealed but not obviously. They can be covered by leaves, twigs, sand, clay, etc.

e) **Accessories:** Any material used as accessories in flower arrangements should be aesthetically beautiful, should conform to the theme of the arrangement and should be integral part of the arrangements. Materials such as sea-shells, coral rocks, small sculptures of animals, birds, human figures etc should be proportionate to the size of the arrangement, and also in unequal amounts of plant material.

Types of Flower Arrangements

Before making any flower arrangements one must have full information as to the occasion, room-its style, design and colour, placement of the arrangement and the background space where flowers are to be placed and the mood of the people who would enjoy it.

Large symmetrical arrangements are suitable for formal occasion. Smaller casual ones of gay flower are for informal mood. A colourful room requires flower arrangements of similar colours. A living room may need a flower arrangement to create center of interest. In a dining table a low central arrangement is suitable so that diners can see each other.

There are the following types of flower arrangement: mass, line, Japanese and dry arrangements.

- a) **Mass arrangements:** Mass type is a full bodied composition of large amount of plant material. The grouping as a whole and the colours are more important here than the line. These may be compact, semi-compact or airy. These may be natural or stylized. Natural effects are suitable in informal rooms, stylized ones have a center of interest, segregated colours and linear patterns.
- b) **Line arrangements:** Arrangements in which the element of line is the most



important is known as line arrangement. In this type only a small amount of plant material is used in order to display the beautiful lines of plant growth. The lines and forms such as triangle, rectangle are modified. Regardless of the forms of flower arrangements, the lines of all of them may be compared to the lines of a leafless tree with its lines radiating from the trunk.

- c) ***Combination of line plus mass arrangements***: This composition combines the best features of line and mass type arrangements. Design is emphasized in these arrangements. they are usually stylized. Some popular shapes are- the triangle, pyramid, circle, upright, semi-circle, crescent C-curve, fan, horizontal, vertical, L shaped and hogarth S-curve.

Diminutive arrangements: Small arrangements may be used on trays or individual placements on dining tables.

- d) ***Japanese flower arrangements***: This style emphasizes a basic theme according to which the flowers are arranged. Japanese have developed this art to a high degree through many different schools of flower arrangement. Flowers have an important place in the life of the people of Japan, and have special significance beyond beauty

Practically all styles of Japanese arrangements are based on three principles: Heaven, Man and Earth which are represented by three main sprays. The highest spray symbolized Heaven and it is arranged as central axis in the vase. The length is usually measured from on and one half to two and one half times the height of a tall container. The second height represents Man. It gives the greatest width to the arrangement, and is almost three-fourth the height of the tallest spray. The lowest spray denotes Earth, and the spray is about half as tall as the one signifying Man, and it extends very little beyond the diameter of the vase. It is placed opposite to the branch signifying Man and thus balances it.

Tall as well as low vases can be used in this type. Mostly they are made from bamboo, bronze or pottery in some subdued colours as brown, gray, tan, dull, blue, grayish green or bronze. In low pots metal pin holders are used in tall vases split twig or forked branch is used to hold the flowers stems.

The stems are bent by various cuts to give impression of natural growth of the plant. These arrangements always appear simple and never overcrowded. The



arrangements mostly use odd number of sprays such as three, five, seven and so on but the effect is of the main three branches – Heaven, Man and Earth. In case of low flat shape vases, the height of spray is determined on the basis of the diameter of the bowl.

Steps in making Flower Arrangements: Whatever may be the type of flower arrangements, the simple rules of guidelines will help to arrange the flowers:

1. Make a definite plan for any flower arrangement based on the purpose, room, space and location in the room.
2. Select containers, flowers and foliage that express the mood of the room, the occasion, and the colour scheme.
3. Use flowers with stems of different sizes and select flowers according to the size of the vases- short or tall, eg. Short stems in low wide vases.
4. Arrange the tallest stems first and then others according to the type of arrangement- namely mass, line or their combination, Japanese and so on.
5. Large flowers with bright bold colours can be used in small numbers and at the center in tall vases. Small, short stemmed flowers may be easy to arrange in groups in low vases.
6. Do not mix up fresh flowers and artificial ones.
7. The whole arrangement should keep proper proportion between size and shape of vases and those of lower stems.
8. Small arrangements should be grouped with other objects.
9. Cover up the stem holders.
10. Pour enough water in the vases.
11. Change the water every day.
12. Use a water spray can to keep it fresh and to bring the dew drops effect- a feel of freshness.

Flower arrangement is an art which when effectively practiced and done brings ample beauty to the surrounding and happiness to the arranger. With the change in availability, space and cost, one should now look out for arrangements of multiple usage and long lasting ones that would further make its need felt cherished



and wanted for ever. The art of using dried flowers and foliage is very much in vogue now. This aids to have an enduring arrangement of lasting exquisiteness.

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RESISTANCE AGAINST OPPRESSION OF WOMEN THROUGH GANDHIAN NON-VIOLENCE: A PHILOSOPHICAL STUDY

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“It is good to swim in the waters of tradition, but to sink in them is suicide”

“**Woman** is the companion of man, gifted with equal mental capacities. She has the right to participate in the very minutest details in the activities of man and she has an equal right of freedom and liberty with him. She is entitled to a supreme place in her own sphere of activity as man is in his.”

Mahathma Gandhi

Introduction:

All over the history in many societies especially in India, gender inequality is an important issue. The history of women in India has been exciting. Due to the existence of patriarchal system women had to submit them to the male-dominated culture. The traditional patriarchal society generally restricted women's freedom and even in their own families they had to receive various kinds of restriction. In spite of being an independent nation, women don't get freedom in India. The tendency of doing crimes against women is gradually increasing. One of the hardest truths and the most evident symbol of this reality is the declining sex ratio of girls to boys. The sex ratio in India, which represents the survival scenario of women, has been exceptionally unfavorable to women that is 933 female per thousand male while at world level it is 937 females per thousand males. Violence and inequality are still the major problems in our society. Due to the influence and emphasis of old customs and beliefs, in the present era even in independent India women have been undergoing torture and suffering. It assumes that the position of women is essentially narrowed down to the household works like kitchen work and fostering their children etc... Because of male domination and male-chauvinism women get a low grade status than men in different spheres of life. Female foeticide, infanticide, child marriage, widowhood, sexual harassment of women, domestic violence against women, discrimination against girl



child, denial of education to women and dowry system are the various forms of violence and discriminatory attitudes against the women. According to the recent studies, India occupies the fourth position in advocating violence against women. The present condition of women is also blight upon the yet to-be-born girl child in posterity. The freedom and equality are granted to women only in printed papers, documents and laws not in real life. We can see gender inequality in every phases of a woman's life. From this we can easily deduce the fact that gender equality did never exist in India. Even after sixty-five years of Indian independence, women still remain as one of the most weak and marginalized sections of Indian society. Here arises the importance of Gandhi and his ideals. He not only opposed the harmful practices and also encouraged regeneration of women and gave the ideal that women are not just equal and different but superior to men.

Gandhi's Voice against the Social Evils:

When Gandhi was amongst the other reformers in leading India to freedom, the average life span of an Indian woman was only twenty seven years. The practice of child marriage and purdah system was very ordinary and widows weren't permitted to marry again. In the practice of purdah system if a Muslim woman needs to go out she had to cover her face with cloth. Only two percentage of women got education. At that time women didn't have an identity of their own. Women could not go out of the house unless accompanied by men. Even then some social reformers, missionaries and government tried hard to wipe out violence against women in the society. But unfortunately a small number of women only got benefit out of this. It is in this context, the ideas and ideals of Gandhi turns worthwhile in regard to giving respect to women. He played a central role in the upliftment of women and also enlightened women to rediscover their self esteem. Gandhi opposed harmful practices like female infanticide, female illiteracy, child marriage, dowry system, purdah system, pathetic widowhood, sati, polygamy and subjugation of wives, molestation, prostitution etc. Gandhi severely criticized the system of child marriage that had existed in India ages before. The girl child who got into nuptial relations at a budding age ended up in bearing severe health problems after their early time pregnancy and child birth. A good percentage of girl children had died due to the aforesaid problems. They were also treated as mere instruments at the hands of their husbands and their cries were often unheard or silenced by their husbands. In his opinion if a widow doesn't wish to live as single she must be given all the right to remarry and the public should never dare to interfere in



such matters or mustn't underestimate widow re-marriage. He strictly opposed the system of dowry. Because of this existing evil system parents are compelled to give huge amount of dowry for giving away their daughters in marriage. For this reason most of the parents unwelcome the birth of a girl child in their family. It also leads to the mushroom growth in the number of female infanticides. According to him the dowry system is a product of the caste system. The abolition of caste will lead to the abolition of dowry (Harijan, 23rd May, 1936). Gandhi was very much disturbed by the dilemma of the widows, mainly child widows. . He seriously requested the young generation of the country to marry the widows. He also opposed the system of purdha because in his opinion through the practice of purdha wearing women lose their inner courage and will make them feel as a weaker section. It also abandons girls' free movement in our society. "He was sure that abolition of purdah would lead to mass education for both men and women and would help women in gaining strength and becoming an active participant in the struggle for swaraj" (Ref. Gandhi on gender violence and gender in Equality: An over view.p-1). He said that women should learn the art of protecting themselves from the rude behavior of youth. When a woman gets assaulted by others she won't be able to practice non-violence for her primary duty is self protection. In Gandhi's opinion prostitution is a social disease. It is like a disease that spreads in a society which greatly harms the morality code of our society. In prostitution so many women sell their chastity for men's lust. The weak circumstances of the child prostitutes worried him enormously. So he forcefully opposed this system. He requested women to stop this and take up living by spinning khadi. In Gandhi's point of view lack of education is the root cause of all the evils against women. He believed that education is necessary for enabling women to claim their right, to work out them wisely and to work for their development.

Gandhiji's contribution to the betterment of women in India:

Gandhi was an activist at the core who had no aim to find any new system of philosophy. He was fully satisfied with a sect for a following. He has repeatedly said that he was not made for academic writing but action was his chosen domain. Gandhi was very keen towards women's suppression and tried his level best for improving their status on par with men. In his view the customs and traditions of the Indian society were hostile to the spirit of development of the Indian women. Gandhi respected traditions of the society, but not the ones denying individual dignity. In his opinion "It is good to swim in the waters of tradition, but to sink in them is suicide"(Ref-



Gandhi and women. P-1). He also said that “women have been suppressed under custom and law for which man was responsible and in the shaping of which she had no hand. Rules of social conduct must be framed by mutual co-operation and consultation. Women have been taught to regard themselves as slaves of men. Women must realize their full status and play their part as equals of men”. (Ref. Constructive program, pp. 17-18). He even dares to criticize the evils which had absorbed the Indian society, and he took more effort to remove these types of harmful practices against women. Indeed it was he who introduced well ahead of time his thinking about the values and magnitude of women in the family. Due to his influence women entered the public sphere for their rights. They actively participated in India’s struggle for freedom along with men. Gandhi’s advice to women to join India’s struggle for independence was very helpful in changing their outlook by bringing them out of their homes. Women held public meetings, organized picketing of shops selling foreign alcohol and articles, sold Khadi and actively participated in National Movements. Indian national movement gave women full chance for participating in social and political activities. Nationalist movement helped in the upliftment and empowerment of women. These women laid the foundation for women’s struggle for empowerment in 20th century Indian context. So the period from 1857 to 1947 was an era of enlightenment for the Indian women. Gandhi was the master brain behind all these changes. Gandhi has shown a practical formula for life, a pattern and structure based on his serious of experiments with Truth through Non-Violence in the religious-moral, socio- economic and political spheres by upholding the individuality and dignity of the individual without losing sight of Truth and Non – Violence. Women boldly faced the baton of the police and even went behind the bars. During the period of their involvement in Indian freedom struggle, women of India had broken the shackles of bondage that had crushed them to a secondary position from time immemorial. Even though Gandhi never planned any programs specifically for women in all his programs they were active participants.

In his point of view all types of violence against women is anarchy. It opens out women’s subordinate status in our society. He first believed that for the improvement of humankind for a better tomorrow, the role of woman is as important as that of man. Indeed Gandhi had great ideas about the importance of women in family, society and the nation. When we compare the status of women before and after Gandhi, we can understand how much progress has occurred to the status of



women. A whole generation of women leaders came up influenced by Gandhi's vision. Gandhi said.... "The mind is a restless bird, the more it gets the more it wants and still remains unsatisfied. The more we indulge in our passion, the more unbridled they become." (Ref. Gandhi and Empowerment of women - Miles to go). In present day India if women can go and work in offices, educational institutions, and factories without fear or hesitation, the roots for such freedom are formed out of the rigorous effort of Gandhi and his followers 90 years back. He criticized men's mistreatment of women and in that perspective he said : "of all the evils for which man has made himself responsible, none is so degrading, so shocking or so brutal as his abuse of the better half of the humanity" (Ref. young India, 15-9-1921, p- 292) . Further he said: "by sheer force of a vicious custom, even the most ignorant and worthless men have been enjoying superiority over women, which they do not deserve and ought not to have". Through this statement he tried to make men recognize the fault they have committed against women and also to make them conscious about the loss they have brought to the society by keeping women inside the four walls of house away from the public sphere.

Challenges faced by women in present context:

The women folk of India have achieved great accomplishments during the past fifty years. The Government of India has taken all pains to wipe out the differences and inequalities between men and women. According to the Constitution of India, men and women are equal before law. The government of India has been taking special attention on girl's education. Even when many women perform far better than men in various fields, many are still suffering tortures in the hands of patriarchy. When we open news papers and news channel we can see and read about harassment and abuse of women at work place, at home and society. Recent reports and dowry deaths and murder of rape victims are shocking. Nowadays husbands consider their wives as a good source for getting dowry. So they ask for more money from bride's parents. So now there is a rapid rise in the rate of bride-burning and bride- killing than before. So there is deterioration in the status of Indian women today. Women are gifted with equal mental capacities and therefore she has equal rights. However, due to the force of custom, ignorant and worthless men have been enjoying superiority over women. (Speeches and Writings of Mahatma Gandhi, ps. 424-425). So it needs great effort on our part to overcome these handicaps and social evils that engulf our male dominated society.



Conclusion:

Today women's progress and empowerment are the biggest goals that we want try to attain in this patriarchal society. Without second thought we can say that the marginalization of women has not been taken up seriously either by public or government. Her freedom and empowerment are limited only to papers. It is high time that we must understand and follow Gandhi's ideology relating to Human Rights and Empowerment of Women for a better tomorrow. Gandhi's principle of non-violence is his best gift to world civilization. In my point of view if we follow the principle of non violence, to a certain extend we can reduce discrimination against women. Where there is no discrimination, there is no need of empowering women. Involuntarily there will arise a just society based on equality and justice. Gandhi worked for gender equality and was successful in making positive change in the lives of many women of his time. Violence is not always a satisfactory method to solve the entire problem. Through violence we may be able to stop the evil at that particular movement. But Non-Violence as propounded by Gandhi is the most powerful weapon to uproot the evils that women face in this society. In fact one person cannot make a difference. If everyone in this world follow non- violence, there will be peace everywhere. Then women would not have to take up violent actions for her defense. I wish that today's younger generation will take up Gandhiji's uncompleted manifesto and will work for the equality and empowerment of women breaking all the social barriers facing by women.

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BUDDHISM : A POSITIVE PSYCHOLOGY

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Introduction:

Today world is a world full of disturbances. Modern people today are badly in need of positivity towards life. In this world of chaos, people often lose track in their lives by suffering from frustration and pain. Even after recovering from the state of frustration also that would not result in full happiness which is free from all sorts of depression, anxiety and anger.

Therefore it is very important to improve the lives of modern people by making them happy, optimistic, engaged, purposive and brilliant. Because positivity in life is very important to enhance one's personal effectiveness. It can be done only by increasing and prompting the exercise of positive emotion in their lives. Now a days the number of positive psychologists are growing who are committed to understand and cultivate those factors that nurture human flourishing, and we are encouraged that the field of positive psychology seems to be thriving as well. Researchers who were studying positive strengths, emotions and institutions long before the term 'positive psychology' was coined are receiving increased recognition and support for their work, while young researchers worldwide can apply for research and intellectual support via positive psychology research awards and conferences.¹

Positive emotions have a very important role in physical health also. Emotions are thought to represent the principal pathway linking psychological stress to disease, and enduring affective styles such as anxiety and depression have been found to be associated with greater morbidity and mortality. However, when health psychologists have referred to the roles of emotions and affect in health, they have typically meant negative emotions such as anger, depression, and anxiety.²

When we emphasize the Indian perspective on positivity towards life then certainly we can discuss about the Buddhist school of Indian Philosophy which gives utmost importance to develop positive attitude inside man. Buddhism is more a revolution than a religion. Though primarily it was originated by Gautama Buddha in India but with the passage of time it crossed the boundary of India and got spread worldwide



and earned great popularity among masses. The whole philosophy of Buddhism is centred around human suffering and the way to get rid of it.

The three major concepts of Buddhism regarding life and suffering are *Pratityasamutpāda*, *Kṣaṇikavāda* and *Anatmavāda*.

Pratityasamutpāda is the theory of causation which can be called as the sole core of whole Buddhism. According to it, every effect has a cause; therefore human suffering also has certain causes and if we remove the causes then we will be able to remove the sufferings also. Buddha has given so much importance to this theory that he calls it the '*Dhamma*'.³ According to Buddha, those who fail to understand the standpoint of this theory cause troubles in their lives. Because we can see how this theory can be applied to find out the causes of our sufferings and also regarding the solution for it.

Kṣaṇikavāda says that everything is momentary and therefore suffering also lasts for moments only. Hence nothing is permanent in this world as well as our troubles, miseries and sorrows. Therefore it gives us the message that as suffering comes; it also goes away and in this way it gives us a mental strength to live happily.

Again according to *Anatmavāda*, there is no permanent soul and thus it denies the 'ego', 'selfishness' and 'I' inside human being. Buddha said that the so-called soul is merely a collection of five changing phenomena, together called as the *pañca-skandhas*. The soul denotes nothing more than this collection. These are:

- 1) form (*rūpa*) consisting of the different factors which we perceive in this body having form,
- 2) feeling of pleasure, pain and indifference (*vedanā*),
- 3) perception including understanding and naming (*sañjñā*),
- 4) predispositions / tendencies generated by the impressions of past experience (*saṃskāra*),
- and
- 5) consciousness itself (*viññāna*).⁴

This theory teaches us to become a selfless person by avoiding the "I" ness inside us, which is the main cause of all our desires.

With the help of these famous concepts Buddha has propounded the famous



Four Noble Truths (*catvāri ārya satyāni*) which is the main basis of his philosophy.

According to the first noble truth, human life is full of sufferings (*duḥkha*). From the time of our birth till death sufferings comes in various forms to our lives. But it does not mean that Buddha did not recognize the existence of pleasure or happiness in life. He only wanted to emphasize that even if there is happiness there is sorrow and both are subject to change and impermanence.

According to the second noble truth there is cause of sufferings (*duḥkha-samudaya*). He explained this with the help of his famous theory *Pratityasamutpāda*, as I mentioned earlier, that every effect has a cause. The existence of everything including our sufferings also depends on some conditions. In this context Buddha has given a chain of causes and effects which leads to suffering in the world. There are twelve links in this chain and thereby it is called *dvādaśa nidāna* and also it is known as the *bhava chakra* (wheel of rebirth). These twelve links are as follows:

From Past life: ignorance (*avidya*), and impressions (*saṃskāra*),

From Present life: consciousness (*viññāna*), mind and body (*nāma-rupā*), the six organs of knowledge (*sadayatana*), sense contact (*sparsā*), sense experience (*vedanā*), thirst (*tṛṣṇā*), clinging (*upādāna*), and becoming (*bhava*);

For Future life: Rebirth (*jāti*), and old age and death (*jara-marana*).

This chain of twelve links explains the miseries of earthly existence. It shows that ignorance or *avidya* is the root cause and all others are following each other in this chain. So if we remove the causes one after another then the following effects also can be demolished thereby.

The third noble truth is that there is cessation of these sufferings (*duḥkha-nirodha*). This is the most positive message of Buddha. It says that even though there is suffering, it is always possible to eliminate them from our lives. According to this truth, suffering and its causes are dependent on mental state, if we can change our mind, we can also eliminate suffering. This achievement can happen only with perfect wisdom (*mahaprajñā*) and great compassion (*maha-karuṇā*) which helps to get rid of delusions, problems and sufferings. This is similar to a sick person go to a doctor, who diagnosis the problem and prescribes medicines.

The fourth noble truth says that there is a way to the cessation of sufferings (*duḥkha-nirodha-mārga*). Buddhism has a medical ethics inside it where the element



of negativity can be destroyed by practicing meditation and the noble eight fold path (*astangika-mārga*).

The eightfold path (*astangika-mārga*) is as follows:

1. Right Views (*Samyag-Drsti*)

This step consists in gaining right knowledge and an inclusive understanding about the four noble truths. Without right knowledge, nobody will be able to eliminate one's sufferings and hence it is very important to remove the ignorance which is the root cause of our miseries.

2. Right Resolve (*Samyag-Sankalpa*)

Right resolve means not gripping any negative thoughts including greed and anger, and desisting from harming others either directly or indirectly. Knowledge of the truths also will be meaningless unless one resolves to reform their lives in their light.

3. Right Speech (*Samyag-Vak*)

Right speech means controlling the misuse of speech. We should accurately use our power of speech to confer harmony, happiness and wisdom and avoid its misuse which causes ignorance, delusion, pain and deceit.

4. Right Conduct (*Samyag-Karmanta*)

Right conduct means not harming any life, stealing or committing falseness. It includes the famous *Panca-sila* of Buddhism comprised of abstention from killing, stealing, sensuality, lying and intoxication.

5. Right Livelihood (*Samyag-Jiva*)

Right livelihood means maintaining of one's life by honest means and avoiding occupations that harmful to oneself and others. Right livelihood signifies the way to make oneself a useful, productive citizen who contributes to one's own as well as to the welfare of the whole society.

6. Right Effort (*Samyag-Vyayama*)

Right effort means doing one's best in the precise direction. It involves continuous effort to maintain moral progress by banishing evil thoughts and entertaining good ones. Right effort is fourfold; (a) avoid arising of evil and harmful states of mind; (b) overcome evil and harmful states of mind which is already present; (c) try to



produce good and decent states of mind; and (d) develop such states of mind which are already present.

7. Right Mindfulness (*Samyag-Smrti*)

Right mindfulness means being always aware and constantly remembering the perishable nature of all phenomena. This is important for preventing attachment to worldly objects. Right mindfulness deals with what is happening in the body, feelings, mind, ideas, thoughts, etc. It is associated with becoming more considerate to our thoughts, emotions, feelings, speech, and behavior through meditation. Whatever mind experiences, it becomes more conscious and attentive to it; through this it gains an insight into the workings and influences of itself on our actions in daily life.

8. Right Concentration (*Samyag-Samadhi*)

Right concentration attempts to make the mind attentive and calm in order to reveal the true nature of things. Right concentration is the development of a positive attitude to develop one-wontedness of the mind which bestows much strength and freedom, including mental-clarity and calmness to remain to the path of good conduct.

Here also we can find a fourfold schema of meditation where mind goes from one stage to another through meditation. In the first stage it concentrates only on reasoning and investigation regarding the truth; secondly it concentrates on unruffled meditation which is free from all reasoning; third stage is the detachment from all joy of tranquility and the fourth stage is detachment from the whole world, after which a person becomes an *arhat*, who is free from all sorts of bondage and attains perfect happiness and bliss.

A follower of this eightfold path attains the perfect wisdom and perceives things as they really are, and the relationship between cause and effect. The eightfold path is a highly systematic and methodical approach programmed to initially develop character and personality, then perfect ethical conduct and self-control which promotes concentration and positive attitude. Thus, the eightfold path helps an individual from the state of misery to the attainment of perfect happiness.

Though in the initial stages Buddhism was much criticized for being pessimistic but a clear monitoring of this philosophy would clearly signify the optimism that lies inside its teachings. Buddhism always teaches human being to become optimistic towards life. The meditation skills and mindfulness of Buddhism help to make the



mind free from all disturbances that block it from blossoming into perfect wisdom confers a clear understanding about things as they really are. This helps eliminates craving and desire, and develop detachment, which terminates suffering, and ensures supreme happiness.

Conclusion:

Therefore as we can see, the philosophy of Buddhism is really helpful to understand the conditions we are in and what the problems are. All the three major concepts, viz., *Pratityasamutpāda*, *Kṣāṇikavāda* and *Anatmavāda* with the Four Noble Truths prescribe methods and attitudes to strengthen our physical and mental abilities to overcome our sense of dissatisfaction, and attain enlightenment through the practice of the Eightfold Path with its training in morality, meditation, and wisdom.

Hence in this way within Buddhism we can find an accurate positive psychology which teaches us that suffering is not the end; we have to learn how to demolish this suffering and bring back happiness to our lives.

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INNOVATIVE REVELATIONS BEHIND DECAY OF INDUS CITIES- AN ECOLOGICAL EXPLANATION TO THE DISAPPEARANCE OF A HIGH BREED CIVILIZATION

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TOPICAL PROLOGUE- Our historical scrutiny regarding of decline of the Indus civilization varied since generations. There are a generation of Archaeological surveys have materialized out from the schooling of an Aryan invasion theory to explain the decline of the Indus civilization. This paper probes about new researches about the disappearance of the Indus cities & formulates new synopsis on the impact of River Saraswathi & her tributaries on the Harappan cities¹.

The first reference to the disappearance of the lower course of the Saraswathi is from the Brahmanas, texts that are composed in Vedic Sanskrit, but dating to a later date than the Veda Samhitas. The Jaiminiya Brahmana speaks of the ‘diving under (upamajjana) of the Saraswathi’, and the Tandya Brahmana calls this the ‘disappearance’ (vinasana). It is recorded that the Saraswathi is ‘so to say meandering’ (kubjimatī) as it could not sustain heaven which it had propped up. The Plaksa Prasavana or place of appearance/source of the river may refer to a spring in the Siwalik mountains. The distance between the source and the Vinasana which is the place of disappearance of the river is said to be 44 ashvina between several hundred and 1600 miles².

The Nadistuti hymn in the Rigveda (10.75) mentions the River Saraswathi between the Yamuna in the east and the Sutlej in the west, and later Vedic texts like Tandya and Jaiminiya Brahmanas as well as the great Indian epic Mahabharata mentions that the Saraswathi dried up & disappeared in a desert. The Hindu goddess Saraswathi was originally a personification of this river, but later developed an independent identity and gained significant meaning. The identification of the Vedic Saraswathi River with the Ghaggar-Hakra River was accepted by Historians & scientists such as Christian Lassen, Max Müller, Marc Aurel Stein, C.F. Oldham and Jane Macintosh, while some Vedic scholars like Kochhar believe the Helmand River



of southern Afghanistan corresponds to the Saraswathi River³. http://en.wikipedia.org/wiki/Sarasvati_River - cite note-4 It was believed that the Aryan coming by way of Afghanistan invaded north west India and overthrew the walled cities of Harappa⁴. Based on several Indian literary sources this event was believed to have taken place around 1500 B.C⁵. Indirectly evidences of sorts found in the two sites at that time Mohenjaddaro and Harappa were linked with the incidents and Characters described in the Rig Veda⁶. Thus God Indra who is described as the destroyer of forts is shown as having destroyed the fortified Harappan cities in order to earn that name⁷. Layers of ash and evidences of fire were contrasted to the description of Indra's destroying Dravidian castles by putting them ablaze⁸. Absence of proper dates for many isolated surface finds from further west disallowed from ascribing confirmed dates for many events in the Indus basin⁹. Likewise a lack of understanding of the factual functioning of the Indus society acts as one of many such hurdles¹⁰. Both Gordon Childe and Sir Mortimer Wheeler despite these hurdles had continued to maintain that the decline of Indus valley is linked to with the Aryan invasion of these regions. Marshall and Mackay¹¹ commented that flooding of the Indus valley had eventually lead to the destroying of the civilization. Cities must have been destroyed during these devastating floods this must have made it easy for the barbarians to take over, the Saurashtra remains were not equal to the devastation of the north Indian cities and their destruction. Very recently Prof. Lambrick proposed a slightly modified theory of repeated shifting of the river basin. Raikas has proposed an elaborate argument of another modified process of sudden flooding and inundation of the entire region¹². According to Raikes a massive tectonic movement caused the formation of a dyke like feature across the Indus a little south of Mohenjo-Daro This created both silting and inundation of the areas north of Mohenjo-Daro and dried off the river below this site Thus in either direction it caused disaster to both cities and their primary economic base¹³. Piggot, Gordon, Wheeler, etc have supported a foreign invasion theory. This is shown by the periodical reinforcement of platonic soil silts¹⁴. S.R Rao opines that the Harappan refugees on their arrival in the Ganga Yamuna doab felt that they were amidst unfamiliar & alien culture¹⁵. Here they had to face not only a hostile population but also a hostile environment. They were new to a cultural background that demanded absolute changeover¹⁶. It is argued that it demanded clearing the thick forests to devise their livelihood & they have to deal with a hostile & unreceptive surroundings. This fastened their voyage from traditional places to newer locations in search of new means of



life¹⁷.

THE FINDINGS

1. The Harappan civilization did not come to end by an alien invasion as it is told often. The inhabitants of Harappan cities relocated themselves because the river they so depended for their entire livelihood failed to feed water to their vast habitations¹⁸. They had no choice but to move to other water bed areas. Thus they started moving south wards. The southern March of these in is attested by Archaeological discoveries¹⁹.
2. The drying up of the river was the natural cause for the decline and the demise of the Harappan culture. Thus an unexpected end to the famous Harappan civilization theory becomes obsolete²⁰.
3. The invaders from central Asia initiated to fill abandoned areas of the Harappans as a natural phenomena of habitational movement. The old theories about vane of Harappan culture due to foreign invasion thus loses ground²¹.
4. Innumerable books on Indian history have become obsolete and wrong as to the pre-historic periodization of Indian History. Therefore, the period 3500 BC, the date of the Harappa findings marks not the beginning of the Aryan Civilization but the point of the Maturity of the Harappan Civilization²².
5. This is demonstrated beyond doubt by the archaeological researches and excavations in the state of Rajasthan, Gujarat and lower Saurashtra²³.
6. The process of Aryanization started only in those places where the Harappans earlier resided and lead a civilian life²⁴.
7. The theory that Aryans who came from Central Asia took many years to place themselves in Gangetic belt itself explains the fact that Harappans had already established themselves in the western plains and they succumbed to Aryan forces only at the end of 2500B.C²⁵.
8. Tectonic changes of the river flow made people of this area to migrate to newer areas and migration left the earlier habitations abandoned and new migratory clans such as Aryans filled the vacuum and they also started to move towards Gangetic plains in search of mild water sources.
9. This also explains the theory that Harappans with such vivid city life culture could



not have vanished due to an alien invasion but the culture declined due to natural geographical metamorphosis. The environmental changes solicited the complete migration of habitations. The highly enormous differences in the life styles of the two cultures are thus obvious²⁶.

SUMMARIZING

Thus we can find out that the drying up of the river caused the Harappans many a problems. They were forced to move south wards. There are ample archaeological evidences to make a relocation of the civilization through incessant migration. This river ceased to be a sea going river around 3000 BC explaining why the 3rd millennium settlements on the banks of the river ended in Bahawalpur region of the Punjab and do not touch the sea. Many scientists & geologists researched on late Harappan sites on the dry bed of a river in the state of Gujarat & Rajasthan. This shows that the Harappans had prepared themselves to the fact that the complete drying up of the river was in the offing, They completely ruled out its resurgence and built cities again & again. The Archaeological findings point out to this understanding as vehement in city building. This paper thus focused to derive at a conclusion that Harappan cities disappeared following an ecological insurgence.

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ICT USE TO FACILITATE HIGHER EDUCATION – CONTEXT AND CONCERNS

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INTRODUCTION

The speed with which the revolution of Information and Communication Technology (ICT) has taken place is phenomenal. Today, school teachers in many countries of the world are dealing with “digital natives” who are growing up with ICT as an omnipresent tool, in the same way that an earlier generation took television for granted. The changes have been faster and more sweeping than could have been imagined two or three decades ago (**Facer 2003**). ICT allows us to create, collect, store and use knowledge and information; it enables us to connect with people and resources all over the world, to collaborate in the creation of knowledge and to distribute and benefit from knowledge products (**Loveless and Dore 2002**). In this context, teachers are almost inevitably pressed to integrate ICT into the curriculum. But integrating ICT is a complex process of educational change, and the adoption of ICT applications in schools is still extremely varied (**O’Dwyer, Russell, and Bebell 2004**). Some teachers are intrinsically motivated to use ICT in educational practice, while others do not share this affinity.

The effective integration of ICTs into the educational system is a complex, multifaceted process that involves not just technology—indeed, given enough initial capital, getting the technology is the easiest part!—but also curriculum and pedagogy, institutional readiness, teacher competencies, and long-term financing, among others. In many parts of the world the use of Information and Communication Technology (ICT) in higher education has made an impressive ‘big leap forward’ since the early 1990s. ICT is now being used for various purposes in higher education institutions, ranging from executive decision-making systems (**Frackman 1996**) to course evaluation schemes (**Steen 2000**). The greatest expectations concerning ICT can often be found in area of teaching and learning (**Bates 2000**). Here it is of importance to make a distinction between the use of ICT in traditional teaching environments for



traditional student groups, and new uses of ICT for nontraditional student groups. The increased internationalisation and commercialisation of higher education, and the growth in part-time, Higher Education (**Springer 2006**) interactive and distance-learning schemes, are developments made possible thanks to the growing use of new information and communication technology. As a result the competition among higher education institutions is rapidly increasing (**Pedro 2001**).

For colleges and universities trying to stay in this competition, the main question these days does not seem to be whether they should adopt ICT in their study programs, nor the many consequences this might have for higher education, but rather how fast they can realise in practice the opportunities the new technology is offering (**Eriksen 2001**). This feeling of urgency related to the need of using and continuously updating ICT in higher education has led many universities and colleges into a more action-oriented adaptation approach (**Schmittlein and Taylor 2000**). The focus is often more on the end product than on the premises and processes behind a well-functioning incorporation of ICT in teaching and learning (**Pedro 2001**). ICT-adaptation in higher education – normative and empirical

Perspectives Studies that have analysed or proposed strategies for adaptation of ICT in higher education, often end up with rather normative check-lists of important organisational factors for a successful outcome. Typically, these include:

- A well-defined institutional ICT-strategy.
- A professional organisation of the ICT-focused strategic process.
- The commitment and involvement of the institutional top management.
- The need to link ICT to organisational development initiatives.
- The inclusion of ICT in human resource management activities.
- The internal 'marketing' of ICT in the organisation.
- The development of comprehensive and relevant documentation related to the process.
- The availability of financial resources.
- The availability of technical support and skills. (**Svenkerud 1990; Tvera°mo 1992; Bates 2000; Fallshaw 2000**).



Even if it can be expected that these factors do have a significant impact on the outcome of any ICT-initiative, they do not shed light on the underlying organisational adaptation processes. A normative perspective on the use of ICT in higher education is often grounded in the conviction that ICT necessarily will “change the way a university or college does its core activities or business so that it can reach out to new needs and new target groups” (Bates 2000, p. 57). Stensaker and Skjersli (2002, p. 112) have criticized this perspective for ignoring the history of higher education institutions, and the interest many universities and colleges have in maintaining and developing their profile and distinct identity even when adapting to new technologies. Even more importantly, a normative perspective also presupposes that ICT based or ICT supported learning necessarily will be an improvement compared to more traditional forms of teaching and learning – a discussion not addressed in this paper. However, normative ‘check-lists’ such as the above can easily be associated with a well-planned, top-down and deliberate change process where higher education institutions shift their attention from traditional teaching and learning methods to an ‘ICT-mode’ (Bates 2000; Lindberg 2000).

ICT AND EDUCATION SYSTEM

ICT stand for information and communication technologies and are defined, as a **“diverse set of technological tools and resources used to communicate, and to create, disseminate, store, and manage information.”** These technologies include computers, the Internet, broadcasting technologies (radio and television), and telephony. In recent years there has been a grounds well of interest in how computers and the Internet can best be harnessed to improve the efficiency and effectiveness of education at all levels and in both formal and non-formal settings. But ICTs are more than just these technologies; older technologies such as the telephone, radio and television, although now given less attention, have a longer and richer history as instructional tools. For instance, radio and television have for over forty years been used for open and distance learning, although print remains the cheapest, most accessible and therefore most dominant delivery mechanism in both developed and developing countries. The use of computers and the Internet is still in its infancy in developing countries, if these are used at all, due to limited infrastructure and the attendant high costs of access. Moreover, different technologies are typically used in combination rather than as the sole delivery mechanism. For instance, the Community Radio Internet



uses both radio broadcasts and computer and Internet technologies to facilitate the sharing of information and provide educational opportunities in a rural community in Sri Lanka. The Open University of the United Kingdom (UKOU), established in 1969 as the first educational institution in the world wholly dedicated to open and distance learning, still relies heavily on print-based materials supplemented by radio, television and, in recent years, online programming. Similarly, the Indira Gandhi National Open University in India combines the use of print, recorded audio and video, broadcast radio and television, and audio conferencing technologies.

THE USE OF ICT IN EDUCATION SYSTEM

Education policymakers and planners must first of all be clear about what educational outcome are being targeted. These broad goals should guide the choice of technologies to be used and their modalities of use. The potential of each technology varies according to how it is used. Haddad and Draxler identify at least five levels of technology use in education: presentation, demonstration, drill and practice, interaction, and collaboration. **(Haddad, Wadi D. & Alexandra Drexler, 2002)** Each of the different ICTs—print, audio/video cassettes, radio and TV broadcasts, computers or the Internet—may be used for presentation and demonstration, the most basic of the five levels. Except for video technologies, drill and practice may likewise be performed using the whole range of technologies. On the other hand, networked computers and the Internet are the ICTs that enable interactive and collaborative learning best; their full potential as educational tools will remain unrealized if they are used merely for presentation or demonstration. How have radio and TV broadcasting been used in education? Radio and television have been used widely as educational tools since the 1920s and the 1950s, respectively. There are three general approaches to the use of radio and TV broadcasting in education **(Perraton, H. and C. Creed, 2002)**

- 1) Direct class teaching, where broadcast programming substitutes for teachers on a temporary basis;
- 2) School broadcasting, where broadcast programming provides complementary teaching and learning resources not otherwise available;
- 3) General educational programming over community, national and international stations which provide general and informal educational opportunities.



The most notable and best documented example of the direct class teaching approach is Interactive Radio Instruction (IRI). This consists of “ready-made 20-30 minute direct teaching and learning exercises to the classroom on a daily basis. The radio lessons, developed around specific learning objectives at particular levels of maths, science, health and languages in national curricula, are intended to improve the quality of classroom teaching and to act as a regular, structured aid to poorly trained classroom teachers in under-resourced schools.” IRI projects have been implemented in Latin America and Africa. In Asia, IRI was first implemented in Thailand in 1980; Indonesia, Pakistan, Bangladesh and Nepal rolled out their own IRI projects in the 1990s. What differentiates IRI from most other distance education programs is that its primary objective is to raise the quality of learning—and not merely to expand educational access—and it has had much success in both formal and non-formal settings. **(Bosch, A., 2002)** Extensive research around the world has shown that many IRI projects have had a positive impact on learning outcomes and on educational equity. And with its economies of scale, it has proven to be a cost-effective strategy relative to other interventions. Mexico’s Telesecundaria is another notable example of direct class teaching, this time using broadcast television. The programme was launched in Mexico in 1968 as a cost-effective strategy for expanding lower secondary schooling in small and remote communities.

In Asia, the 44 radios and TV universities in China (including the China Central Radio and Television University), Universities Terbuka in Indonesia, and Indira Gandhi National Open University have made extensive use of radio and television, both for direct class teaching and for school broadcasting, to reach more of their respective large populations. For these institutions, broadcasts are often accompanied by printed materials and audio cassettes. Japan’s University of the Air was broadcasting 160 television and 160 radio courses in 2000. Each course consists of 15 -45 minute lectures broadcast nationwide once a week for 15 weeks. Courses are aired over University-owned stations from 6 am to 12 noon. Students were also given supplemental print materials, face-to-face instruction, and online tutorials. **(Iwanaga, M., 2002)** Often deployed with print materials, cassettes and CD-ROMS, school broadcasting, like direct class teaching, is geared to national curricula and developed for a range of subject areas. But unlike direct class instruction, school broadcasting is not intended to substitute for the teacher but merely as an enrichment of traditional classroom instruction.



School broadcasting is more flexible than IRI since teachers decide how they will integrate the broadcast materials into their classes. In developing countries, school broadcasts are often a result of a partnership between the Ministry of Education and the Ministry of Information. General educational programming consists of a broad range of programme types—news programs, documentary programs, quiz shows, educational cartoons, etc.—that afford non-formal educational opportunities for all types of learners. In a sense, any radio or TV programming with informational and educational value can be considered under this type. Some notable examples that have a global reach are the United States-based television show Sesame Street, the all-information television channels National Geographic and Discovery, and the radio programme Voice of America. The Farm Radio Forum, which began in Canada in the 1940s and which has since served as a model for radio discussion programs worldwide, is another example of non-formal educational programming.

KEY CHALLENGES IN INTEGRATING ICT IN EDUCATION

Although valuable lessons may be learned from best practices around the world, there is no one formula for determining the optimal level of ICT integration in the educational system. Significant challenges that policymakers and planners, educators, education administrators, and other stakeholders need to consider include educational policy and planning, infrastructure, language and content, capacity building, and financing. Attempts to enhance and reform education through ICTs require clear and specific objectives, guidelines and time-bound targets, the mobilization of required resources, and the political commitment at all levels to see the initiative through. Some essential elements of planning for ICT are listed below:

- a. A rigorous analysis of the present state of the educational system. ICT-based interventions must take into account current institutional practices and arrangements. Specifically, drivers and barriers to ICT use need to be identified, including those related to curriculum and pedagogy, infrastructure, capacity-building, language and content, and financing.
- b. The specification of educational goals at different education and training levels as well as the different modalities of use of ICTs that can best be employed in pursuit of these goals. This requires of the policymaker an understanding of the potentials of different ICTs when applied in different contexts for different purposes, and an awareness of priority education needs and financial and human resource capacity and



constraints within the country or locality, as well as best practices around the world and how these practices can be adapted for specific country requirements.

c. The identification of stakeholders and the harmonizing of efforts across different interest groups.

d. The piloting of the chosen ICT-based model. Even the best designed models or those that have already been proven to work in other contexts need to be tested on a small scale. Such pilots are essential to identify, and correct, potential glitches in instructional design, implement ability, effectiveness, and the like.

e. The specification of existing sources of financing and the development of strategies for generating financial resources to support ICT use over the long term.

Challenges related to Infrastructure

A country's educational technology infrastructure sits on top of the national telecommunications and information infrastructure. Before any ICT-based programme is launched, policymakers and planners must carefully consider the following:

- In the first place, are appropriate rooms or buildings available to house the technology? In countries where there are many old school buildings, extensive retrofitting to ensure proper electrical wiring, heating/cooling and ventilation, and safety and security would be needed.
- Another basic requirement is the availability of electricity and telephony. In developing countries large areas are still without a reliable supply of electricity and the nearest telephones are miles away.
- Policymakers should also look at the ubiquity of different types of ICT in the country in general, and in the educational system (at all levels) in particular. For instance, a basic requirement for computer-based or online learning is access to computers in schools, communities, and households, as well as affordable Internet service.

In general, ICT use in education should follow use in society, not lead it. Education programs that use cutting-edge technologies rarely achieve long term success:

It is cheaper, and easier, to introduce a form of technology into education, and keep it working, where education is riding on the back of large-scale developments by governments or the private sector. Television works for education when it follows rather than precedes television for entertainment; computers in schools can be



maintained once commercial and private use has expanded to the point where there is an established service industry.

ICT-ADAPTATION IN HIGHER EDUCATION

Empirical studies in several countries supports the picture of a steady and increasing use of ICT in higher education for administrative and organisational purposes (Collis and Van der Wende 2002; Van der Wende and Van der Ven 2003). However, few dramatic changes can be seen when it comes to the effects of ICT on teaching and learning. Rather, 'a business as usual approach is taken, without [institutions] anticipating any dramatic changes in mission, profile and market position' (Collis and Vander Wende 2002, p. 7). The picture that emerges confirms earlier studies indicating that ICT is used more indirectly in teaching and learning activities, i.e. as a tool for organizing study courses and educational programmes, as a tool for information gathering for students, as a tool for communication, and so forth (Collis 1999; Collis and Vander Wende 1999). These empirical studies strongly suggest that the adaptation process as such is seldom characterized by the so often advocated strategic 'grip' of the institutional leadership on the use and update of ICT. Further that ICT, so far, has had rather limited direct influence on teaching and learning. This is not surprising. Institutions trying to use and update the use of ICT structurally and strategically, often face a situation where for years already some ICT applications have been used inside the institution, and where attempts to systematize the ICT activities, as a consequence, turn out to be rather complex processes. In addition, higher education institutions are well-known for their ability to protect 'traditional core activities' from external interference, which may explain the lack of direct effects ICT, as an externally initiated innovation, seems to have on traditional teaching and learning activities. 'Chalk and talk' is, in many institutions, still the dominant and most legitimate 'teaching technology' in use. In other words, there are reasons to believe that in the current practice of higher education ICT initiatives and activities necessarily must be more fragmented and less systematic than usually acknowledged, and that this situation is a typical starting point for higher education institutions attempting to adapt more systematically to the promises of ICT in teaching and learning. The human resource management strategy of an institution determines to a large extent the institutional approach to the training and upgrading of the skills and knowledge in the area of ICT of the academic staff. The smaller institutions seems able to deal with



ICT more comprehensively compared to larger universities who have been forced to organise ICT training courses in a more specialised manner and often based on voluntary participation without direct incentives for the target group to actually participate in the training. One of the informants says it like this:

“We must be better as an institution to highlight the pedagogical advantages ICT and new technology opens for us. The problem today is that people need to change their way they teach if new technology is to have any effect. Often, it is only when people see ICT based learning in action that they realise the potential of new technology. We must install processes that can trigger these effects”.

Conclusions

This study has provided insights into how higher education institutions in India are struggling in their efforts to use, update and integrate ICT in their teaching and learning. The study shows that the institutions, due to extensive external pressure, feel much urgency related to the implementation process. In other words, it is not the visions, the visionaries (the institutional top-management) and the economic foundations that seem to be lacking, but an effective link between purpose, people and pedagogy inside the institutions. The main intension behind the use and integration of ICT in teaching and learning is often to change how teaching and learning are conducted in the sense of putting more emphasis on interaction, flexibility and innovation (**Bates 2000**). Our data indicate that if this intention is to be realised, it is in the link between purpose, people and pedagogy that much can be gained. The missing or insufficient links between ICT and human resource management activities, and between ICT and organizational development initiatives, as well as the lack of internal promotion activities aimed at ‘spreading the gospel’ on what ICT is actually good for inside the institutions, are at present barriers to a better integration and use of ICT in higher education. These factors are important conditions facilitating pedagogical development relating to ICT in the future. As indicated, new technology does not necessary change pedagogy as such, but needs to be accompanied by measures that stimulate and encourage such change.

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YOGA: A JOURNEY OF REFLECTED CONSCIOUSNESS TOWARDS PURE CONSCIOUSNESS

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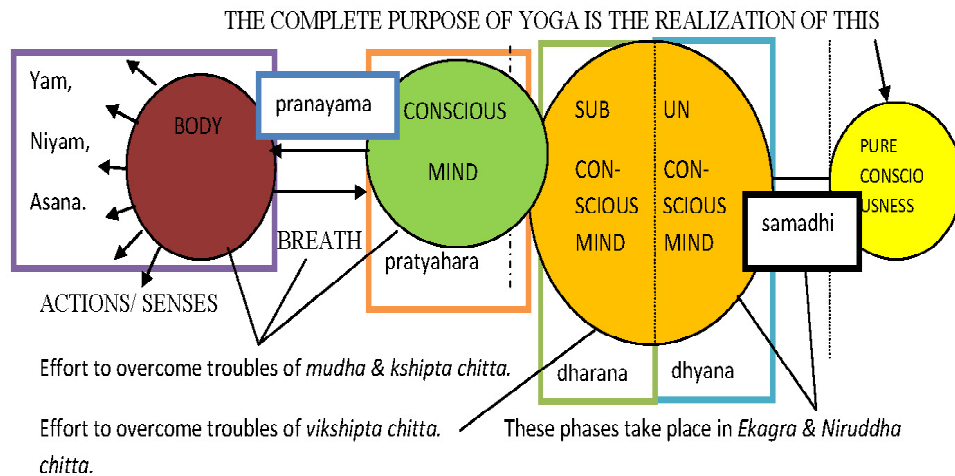
The term *yoga*¹ comes from a Sanskrit word which means yoke or union. Traditionally, yoga is a method joining the individual self with the Divine, Universal Spirit, or Cosmic Consciousness. Physical and mental exercises are designed to help achieve this goal, also called self-transcendence or enlightenment. On the physical level, yoga postures, called *asanas*, are designed to tone, strengthen, and align the body. These postures are performed to make the spine supple and healthy and to promote blood flow to all the organs, glands, and tissues, keeping all the bodily systems healthy. On the mental level, yoga uses breathing techniques (*pranayama*) and meditation (*dhyana*) to quiet, clarify, and discipline the mind. Yoga is not a religion, but a way of living with health and peace of mind.

“योगश्चित्तवृत्तिनिरोधः |”

Yoga is the restriction of the fluctuations of consciousness. (*Yoga Sutra*, I.2)

The Purpose of Yoga-

The word ‘yoga’ comes from ‘*yuj*²’; which has different meanings. Yoga is not limited to just *Yogasutras* but also includes *Vedanta & Tantra* and many other sources. The goal of Yoga is the realization of pre-existing unity of *Atman & Brahman*, *Jivatman & Parmatman*, *Shiva & Shakti* or *Purusha & Prakriti*.





Consciousness-

Consciousness is the quality or state of being aware of an external object or something within oneself. It has been defined as: subjectivity, awareness³, the ability to experience or to feel, wakefulness, having a sense of selfhood, and the executive control system of the mind. The origin of the modern concept of consciousness is often attributed to John Locke's Essay Concerning Human Understanding, published in 1690. Locke defined consciousness as "the perception of what passes in a man's own mind." His essay influenced the 18th century view of consciousness, and his definition appeared in Samuel Johnson's celebrated Dictionary (1755). The origin of the modern concept of consciousness is often attributed to John Locke's Essay Concerning Human Understanding, published in 1690. Locke defined consciousness as "the perception of what passes in a man's own mind." His essay influenced the 18th century view of consciousness, and his definition appeared in Samuel Johnson's celebrated Dictionary (1755).

The earliest writings on the subject of Consciousness are contained in the early prose *upanishada*⁴ of India and in its traditional text like *Sankhya, Yoga, Vedanta and Shaiva* philosophy where the concept of *chitti*⁵ and *chitta*⁶ is mentioned. There, the consciousness is described in the name of '*purusha*', *chaitanya*', '*brahman*' or '*param shiva*' etc. Subsequently, in 4th century B. C. Greece, various aspects of consciousness were addressed in the written dialogues of Plato (427-347 B. C.) and the works of Aristotle (384-322 B. C.). At macroscopic scale, the Consciousness is the whole Energy of the universe, that was explained by Einstein in his $E=mc^2$; while at a microscopic level it is the energy (e) present in each and every creature whether it is living object or a dead particle. This is also the stand of ancient *Vedic* and *Upanishadic* texts of India and its long philosophical tradition. Though there is a big difference between the Indian and Western understandings over the meaning of consciousness but it can be much more clearly understood through the advances in the area of Physics and concepts of the great scientists⁸ who also supported the Indian *Vedic* and *Upanishadic* thoughts.

Individual Stages of Yoga Practice¹⁸

1. Body and Breath (yam, niyam, asana & pranayama)-

The five parts of *yam*⁹ (*satya, ahimsa, asteya, brahmacharya & aparigraha*), also known as *Mahavratas*¹⁰, regulate the energies of body, that results in a surplus of energy, which can be used for the spiritual transformation of the personality. These five rules harmonize the relationship with the other beings. The five rules of *niyam*¹¹ (*shucha, samtosh, tapas, svadhyaya & ishvar-pranidhana*) harmonize the relationship to life and to the transcendental reality. *Asanas*¹² give the body a much comfortable and stable posture, which gives immediate change in the mood and facilitates their endeavour to concentrate the mind. A certain group of posture – known as seals (*mudra*) are especially potent in altering one's mood because they have a more intense effect on the endocrine system of the body. In *Pranayama*¹³, *prana* is the vehicle for the ascent of attention within the body, the focussing of awareness along the bodily axis towards the brain; attention ascends and leads to more and more subtle experiences. In the final stage of this process, the *pranic* energy is guided into the topmost psycho-energetic system (*cakra*) at the crown of the head. Yogi passes through four¹⁴ stages of *pranayama*- *Arambha, ghata, parichaya & nispatiti*. When *prana* and attention come to be fixed at that spot, the quality of consciousness may change radically, yielding the ecstatic state (*Samadhi*).



2. Conscious Mind (pratyahara)-

The practice of both *asanas* and *breath control* leads to a progressive desensitization that shuts out external stimuli. Now the person comes alive in the inner environment of their mind. When consciousness is effectively sealed off from the external environment, this is a state of sensory inhibition, or *pratyahara*¹⁵.

3. Subconscious Mind (dharana)-

*Dharana*¹⁶ is the holding of the mind in a motionless state. It is the focussing of attention to a given locus which may be a particular part of the body or an external object that is internalized (like the image of a deity.) This is a type one-pointedness or focussed attention. It is a highly intensified form of the spurts of concentration.

4. Unconscious Mind (dhyana)-

Prolonged and deepening concentration leads naturally to the state of meditative absorption, or *dhyana*¹⁷, in which the internalized object or locus fills the entire space of consciousness. All arising ideas gyrate around the object of concentration and are accompanied by a peaceful, calm emotional disposition. There is no loss of lucidity, but, on the contrary, the sense of wakefulness appears to be intensified, even though there is no or little awareness of external environment.

Acc. to *patanjala yoga darshana*, the stage of realization and liberation is brought about by *Asampragyata Yoga*. This *Asampragyata Yoga* is of two types-

(i) *Bhavapratyaya*²⁰

(ii) *Upayapratyaya*²¹

Beside these two, one other way is also present that can lead to the attainment of *Asampragyata Yoga* as well as the fruit of this *Yoga*, which is known as "*Ishwarpranidhana*²²".

“तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥५०॥”²³

तदेव रजोलेशमलापेतं स्वरूपप्रतिष्ठं सत्त्वपुरुषान्यथाख्यातिमात्रं धर्ममेध्यानोपगं भवति ।
सत्त्वगुणात्मिका चेयमतो विपरीता विवेकख्यातिरिति । अतस्तस्यां विरक्तं चित्तं तामपि ख्यातिं निरुणद्धि ।
तदवस्थं चित्तं संस्कारोपगं भवति । स निर्बीजः समाधिः । न तत्र
किञ्चित्सम्प्रजायत इत्यसम्प्रजायतः ।

यस्त्वेकाग्रे चेतसि सद्भूतमर्थं प्रद्योतयति, क्षिणोति च क्लेशान्, कर्मबन्धनानि श्लथयति, निरोधमभिमुखं करोति, स सम्प्रजातो योग इत्याख्यायते । स च वितर्कानुगतो, विचारानुगत, आनन्दानुगतोऽस्मितानुगत इति”

Description-

In *Patanjala Yoga darshana*, the concept of chiti and chitta is described where it is considered that the pure consciousness or *purusha* (*chiti*) is reflected in the mirror of *chitta*²⁴ which is composed of three principle *gunas* – *Sattva, Rajas and Tamas*. The reflected consciousness becomes attached strongly to *chitta* same as that of iron and magnet²⁵. The reason behind this kind of attachment is the eternal relationship of *purusha* to the mental modifications (*chitta vrutti*²⁶). This reflected consciousness strongly entangled with the *chitta* performs all the internal and external activities. Yoga literally has a meaning as “*Samadhi*” which is present in all the five stages of *chitta* i.e. *kshipta, mudha, vikshipta, ekagra and niruddha*. *Samadhi* is a wider term than Yoga because Yoga is present in only two states of *chitta* i.e. *Ekagra and Niruddha*. Thus in classical model, Yoga and Consciousness are very closely related. It can be compared with the subconscious and unconscious mind (*niruddha and ekagra chitta*) but can't be superimposed because there is difference between the concepts of mind and *chitta*.

View of Acharya Vachaspati Mishra-

Single Reflection Theory-

Because of being non-conscious in nature, *buddhi* cannot catch the shape of the objects. When the pure consciousness gets reflected in the unconscious *chitta* (*buddhi*), *chitta* serves as the mirror and pure consciousness forms its image, this image is said to be as reflected consciousness. Reflected consciousness is not the same as the pure consciousness because it becomes changed due to the properties of the mirror i.e. *chitta*, which consists of three *gunas* – *sattava, rajas and tamas*. Along with that the mirror also gets changed because it starts behaving like conscious one. Now this conscious *chitta* captures the shape of the object and gets aware of that. Here the reflected consciousness is the original knower. In this theory the reflection phenomenon takes place once only. So it is called as Single Reflection Theory.

‘न हि पुरुषगतो बोधो जन्यतेऽपि तु चैतन्यमेव बुद्धिदर्पणप्रतिबिम्बितं बुद्धिवृत्त्या अर्थाकारया
तदाकारतामापद्यमानं फलम् ।’ ----तत्त्ववैशारदी (पृ. २९)

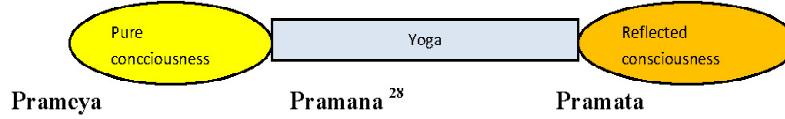
View of Vigyanbhikshu-

Double Reflection Theory-

Because of being non-conscious in nature, *buddhi* cannot catch the shape of the objects. When the pure consciousness gets reflected in the non-conscious *chitta* (*buddhi*), *chitta* serves as the mirror and pure consciousness forms its image, this image is said to be as reflected consciousness. Reflected consciousness is not the same as the pure consciousness because it becomes changed due to the properties of the mirror i.e. *chitta*, which consists of three *gunas* – *sattava, rajas and tamas*. Along with that the mirror also gets changed because it starts behaving like conscious one. Now this conscious *chitta* captures the shape of the object then again reflection takes place. Now this *chitta* along with the shape of the object serves as the OBJECT and pure consciousness serves as the mirror. So *chitta* along with the shape of the object gets reflected in the pure consciousness. Here the pure consciousness becomes the original knower. In this process the reflection phenomenon takes place twice. So it is called as the Double Reflection Theory.

‘चेतने तावद् बुद्धिप्रतिबिम्बमवश्यं स्वीकार्यम्, अन्यथा कूटस्थनित्यविभुचैतन्यस्य सर्वसम्बन्धात्सदैव सर्वं
वस्तु सर्वज्ञायेत ... यथा च चिति बुद्धेः प्रतिबिम्बमेवं बुद्धावपि चित्प्रतिबिम्बं स्वीकार्यमन्यथा चैतन्यस्य
भानानुपत्तेः²⁷।’
-योगवार्तिक (पृ. २२)

Relationship between Yoga and Human Consciousness-



Thus yoga is the path that leads the reflected consciousness to its destination i.e. pure consciousness. It is a kind of motion from gross to subtle, from external to internal, from outside to inside, from dispersion to unity, from differences to unification, from diversions to equilibrium and from ignorance to knowledge. This knowledge is a kind of self realization about the *self*. Thus consciousness and yoga are the two aspects which are described deeply in the classical model of *Patanjala yoga darshana*. The Consciousness is the original doer and yoga is the means through which the reflected consciousness again recognizes its original form of pure consciousness. This relationship is very unique in different schools of Indian Philosophy and each one has described the phenomenon in different terminologies². But truly speaking each philosophical school has reached to the same ultimate Pure Consciousness whether it is by realizing its own nature and uniting, or recognizing and assimilating itself in that pure consciousness. The path of all the schools is different but the goal is same.

Scientific Perspectives-

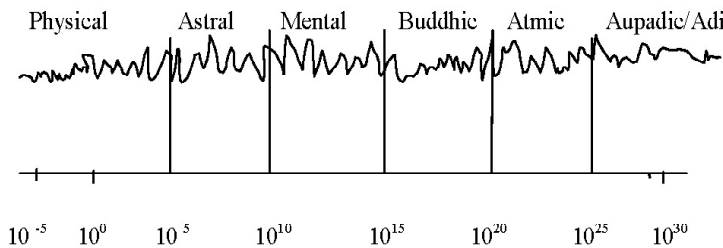
Einstein once said, “Intellect limits us to the immediate perception of an external reality, imagination embraces the whole cosmos, and intuition links the human feelings with life forces²⁹.”

As a whole, total existence is *Pure Consciousness*, it is the product of summation of Human consciousness and rest of all. An observation is not complete unless our consciousness has participated in it.

“The moon does not shine if there is no one to watch it.”

The truth of this statement is difficult to comprehend but nevertheless, impossible to deny.

Human consciousness is limited by the space –time frame of reference, very narrow bandwidth of consciousness (*energy*) and a limited range of sense organs. Human consciousness can be easily understood by its planes³⁰ -



The total consciousness of our mind consist of our sense perceptions, feelings and emotions, our memory and knowledge, our capacity of reasoning, our convictions, beliefs and faith. All this information is contained in the form of vibration patterns in a small section of cosmic spectrum. These sections are arranged in the above diagram in the increasing order of frequencies. The lowest frequency vibrations, which humans perceive are the nerve impulses produced by our senses in the form of sight and sound etc (*Physical plane*). Higher frequencies are generated by the self-oscillations in nerve cells which are perceived as feelings and emotions (*Astral Plane*). Still higher frequency vibrations carry sense impressions as memory and knowledge (*Mental Plane*). Interaction of vibrations at still higher frequencies gives us the power of reasoning and discrimination (*Buddhic Plane*). The highest frequency which can be sustained by human brain is the Atmic Vibration at which we perceive morality etc. ***Beyond Atmic Plane humans cannot perceive except by practice of meditation. The rest of spectrum is perceived as Divine and gives us supernatural guidance and devotion.*** Nerve impulse reverberating in brain can be seen as alpha, beta & gamma etc through EEG. They carry frequency of few hundred Hertz. On the other extreme, Atmic frequency for human beings is of the order of 10^{27} Hertz. At this frequency, reasoning and logics fail and our perception become vague and uncertain. All perceptible forms of existence lie in this frequency range; what lies beyond either side, we do not know.

Conclusion-

The major goal of human life is the attainment of the Ultimate. The yoga is the means that assist in it the most. In the form of merely an exercise it is helpful to get the health benefits and as a complete process, it is the path to the unification with the Ultimate Consciousness. It is very important to consider the consciousness as a whole which is present in all the creatures even in the non-living objects also but only the human consciousness has discovered such a scientific path of unification with its real form in the form of Yoga. Perhaps this is the main reason why humans are supposed to be at the highest stratum of the creation. Yoga explores the way how the small packet of human consciousness can be unified with the ultimate and through the reverse process it clarifies the process through which the Ultimate (*pure*) consciousness descends down to take the form of small packet. Thus it solves the biggest question of the creation of the universe. In this process, the human consciousness becomes the doer and the human body becomes the lab. Thus in the classical model, the Yogi explores the levels of consciousness in his own body, no outside laboratory is needed for that. So every person who has a desire to know about himself/herself can move on the path of yoga only with a strong will power and a pure heart. Yoga emphasizes over the search for an experienced Guru who can teach this properly with dedication because this science can only be understood in its real form when practiced personally and have been made in the experience of a person. Without self experience, nobody is able to teach it to the others in the right way. The incomplete or a wrong



process can only distract a person and nothing can be gained from that. Thus the role of a Guru is very important in the practice of Yoga.

“As a form of psycho-technology, Yoga deals first and foremost with the human mind or psyche. But acc to Yogic visionaries, our inner world parallels the structure of the cosmos itself. It is composed of the same fundamental layers that compose the hierarchy of the external world. Hence the maps put forward by Patanjali and other spiritual authorities are psycho-cosmograms, or guides to both the inner and outer universe .Their principle purpose, however, are to point beyond the levels or layers, of psyche and cosmos, for the essential nature of the human being, the self or spirit, is held to be utterly transcendental.”



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(2). a. 'युज समाधौ' धातु से + 'घञ्' प्रत्यय -- पातञ्जलयोगदर्शनम् -पृ. १

b. 'युजिर् योगे' धातु से + 'घञ्' प्रत्यय -- पातञ्जलयोगदर्शनम् -पृ. १

c. युजिर् योगे--to establish relationship

(4). 'सर्वम् हि एतत् ब्रह्म अयमात्मा ब्रह्म

सोऽयमात्मा चतुष्पात् ॥२॥

जागरितस्थानो बहिष्प्रजः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभृग्वैश्वानरः प्रथमः पादः ॥३॥

स्वप्नप्रस्थानोऽन्तः प्रजः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभृक् तैजसो द्वितीयः पादः ॥४॥

यत् सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ।

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभृक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥५॥'

- माण्डूक्योपनिषद्

5. (a). चित्तिशक्तिरपरिणामिन्यप्रतिसंक्रमा दर्शितविषया शुद्धा चानन्ता च । -- पातञ्जलयोगदर्शनम् (पृ. ९)

(b). चित्तिः स्वतन्त्रा विश्वसिद्धिहेतुः । -- प्रत्यभिज्ञाहृदयम् (पृ. ४२)

6. (a). चित्तं हि प्रख्याप्रवृत्तिस्थितिशीलत्वात् त्रिगुणम् । -- पातञ्जलयोगदर्शनम् (पृ. ९)

(b). चित्तिरेव चेतनपदादवरूढा चेत्यसंकोचिनी चित्तम् । -- प्रत्यभिज्ञाहृदयम् (पृ. ५१)

7. (a). अखण्डं सच्चिदानन्दं ब्रह्म । -- वेदान्तसार (पृ. १)

(b). सर्वम् खलु इदं ब्रह्म । -- वेदान्तसार

8. "From every sentence deep original and sublime thoughts arise and the whole is pervaded by a high and holy and earnest spirit... In the whole there is no study except that of the originals, so beneficial and so elevating as that of the Upanishads. It has been the solace of my life; it will be solace of my death." --- Arthur Schopenhauer

3. see Appendix fig. 1, 2, 3.

9. अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहाः यमाः ॥३०॥ -- पातञ्जलयोगदर्शनम् (पृ. २६६)

10. जातिदेशकालसमयानवच्छिन्नाः सर्वभौमा महाव्रतम् ॥३१॥ -- पातञ्जलयोगदर्शनम् (पृ. २७१)

11. शौचसन्तोषतपः स्वाध्यायेश्वरप्रणिधानानि नियमाः ॥३२॥ -- पातञ्जलयोगदर्शनम् (पृ. २७३)

12. स्थिरसुखमासनम् ॥४६॥ -- पातञ्जलयोगदर्शनम् (पृ. २९६)

13. श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः ॥४९॥ -- पातञ्जलयोगदर्शनम् (पृ. ३०१)

14. स्वविषयासम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥५४॥ -- पातञ्जलयोगदर्शनम् (पृ. ३१४)

15. देशबन्धश्चित्तस्य धारणा ॥१॥ -- पातञ्जलयोगदर्शनम् (पृ. ३२०)

16. तत्र प्रत्ययैकतानता ध्यानम् ॥२॥ -- पातञ्जलयोगदर्शनम् (पृ. ३२२)

17. see Mysticism And The Upanishads by Dr. Indulata Das, Pub- Nag Publishers, Delhi. (page no. 71)

18. see Appendix fig 4, 5, 6, 7.



19. तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥३॥
20. see patanjaliyogadarshanam (page no. 470)

(21). भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥१९॥ – पातञ्जलयोगदर्शनम् (पृ. ६)

विदेहानां देवानां भवप्रत्ययः । ते हि स्वसंस्कारमात्रोपेन चित्तेन कैवल्यपदमिवानुभवन्तः स्वसंस्कारविपाकं तथाजातीयकमतिवाहयन्ति ।
तथा प्रकृतिलयाः साधिकारे चेतसि प्रकृतिलीने कैवल्यपदमिवानुभवन्ति, यावन् पुनरावर्ततेऽधिकारवशाच्चित्तमिति ॥

(22). श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥२०॥ – पातञ्जलयोगदर्शनम् (पृ. ६)

उपायप्रत्ययो योगिनां भवति । श्रद्धा चेतसः सम्प्रसादः । सा हि जननीव कल्याणी योगिनां पाति । तस्य हि श्रद्धानस्य विवेकार्थिनो
वीर्यमुपजायते । समुपजातवीर्यस्य स्मृतिरुपतिष्ठते । स्मृत्युपस्थाने च चित्तमनाकुलं समाधीयते । समाहितचित्तस्य प्रज्ञाविवेक उपावर्तते ।
येन यथावद् वस्तु जानाति । तदभ्यासात्तद्विषयाच्च वैराग्यादसम्प्रज्ञातः समाधिः भवति ॥

(23). ईश्वरप्रणिधानाद्वा ॥२३॥ – पातञ्जलयोगदर्शनम् (पृ. ६)

प्रणिधानाद्भक्तिविशेषाद्वावर्जित ईश्वरस्तमनुगृहीत्यभिध्यानमात्रेण । तदभिध्यानमात्रादपि योगिन आसन्नतमः समाधिलाभः समाधिफलं च
भवतीति ।

24. चित्तं हि प्रख्याप्रवृत्तिस्थितिशैलत्वात् त्रिगुणम् ।

- (a). प्रख्यारूपं हि चित्तसत्त्वं रजस्तमोभ्यां संसृष्टमैश्वर्यविषयप्रियं भवति ।
(b). तदेव तमसाऽनुविद्धमधर्माज्ञानावैराग्यावैराग्यानैश्वर्योपगं भवति ।
(c). तदेव प्रक्षीणमोहावरणं सर्वतः प्रद्योतमानमनुविद्धं रजोमात्रया धर्मेज्ञानवैराग्यैश्वर्योपगं भवति ।
तत्परं प्रसंख्यानमित्याचक्षते ध्यायिनः ।
(d). चित्तिश्चित्तरपरिणामिन्यप्रतिसंक्रमा दर्शितविषया शुद्धा चानन्ता च । सत्त्वगुणात्मिका चेयमतो विपरीता
विवेकख्यातिरिति । अतस्तस्यां विरक्तं चित्तं तामपि ख्यातिं निरुणद्धि । तदवस्थं चित्तं संस्कारोपगं
भवति । स निर्बीजः समाधिः । न तत्र किञ्चित्सम्प्रज्ञायत इत्यसम्प्रज्ञायतः । द्विविधः स योगश्चित्तवृत्तिनिरोध
इति । --- पातञ्जलयोगदर्शनम् (पृ. ६)

25. “चित्तमयस्कान्तमणिकल्पं सन्निधिमात्रोपकारि दृश्यत्वेन स्वं भवति पुरुषस्य स्वामिनः । तस्मात्
चित्तवृत्तिबोधे पुरुषस्य अनादिसम्बन्धो हेतुः¹ ॥४॥” --- पातञ्जलयोगदर्शनम् (पृ. २१)

26. “वृत्तयः पञ्चतयः क्लिष्टाऽक्लिष्टाः ॥५॥” ----- पातञ्जलयोगदर्शनम् (पृ. २४)
“प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥६॥” ----- पातञ्जलयोगदर्शनम् (पृ. २८)

27. (a) Patanjaliyogadarshanam of Maharshi Patanjali by Dr. Suresh Chandra Srivastava, Pub- chaukhamba Surbharati
Prakashan, Varanasi. (page no. 32)

(b) ‘न केवलं तर्कादेव चिति बुद्धेः प्रतिबिम्बं कल्प्यते, किन्तु –

‘तस्मिन्निश्चद्वर्षणे स्फारे समस्ता वस्तुदृष्टयः ।

इमास्ताः प्रतिबिम्बन्ति सरसीव तटद्रुमाः ॥

यथा संलक्ष्यते रक्तः केवलः स्फटिको जनैः ।

रञ्जकाद्युपधानेन तद्वत् परम-पुरुषः ॥’

- इत्यादिस्मृतिशतैरेवेति ।

-योगवार्तिक (पृ. २२)

28. see Tarkabhasha by Shri Badrinatha Shukla, page no.16. (“प्रमाकरणं प्रमाणं [”)



29. Patanjali's Model of Human Mind (A scientific Approach to Indian Mythology) By H. C. Mathur (page no. 03).
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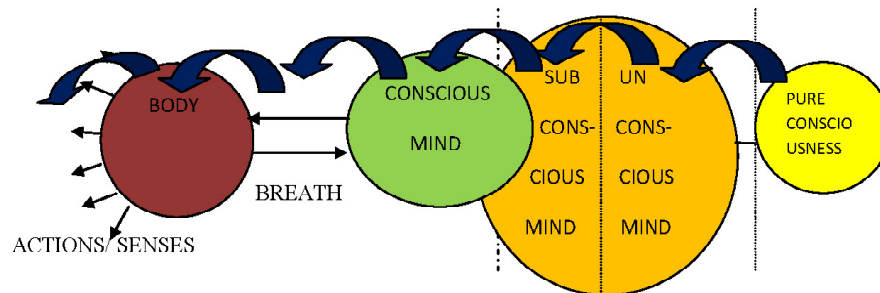
1. Patanjal Yoga Darshanam of Maharshi Patanjali *by* Dr. Suresh Chandra Srivastava, Pub- Chaukhamba Surbharati Prakashan, Varanasi.
2. Pratyabhigyaridayam of Kshemraja
3. Vedantasara of Sadananda Yogi *by* Acharya Badrinatha Shukla, Pub- Motilal Banarasidas, Delhi.
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9. Tarkabhasha *by* Shri Badrinatha Shukla, Pub- Motilal Banarasi Das, Varanasi.

Appendix-

3 Stages of Awareness

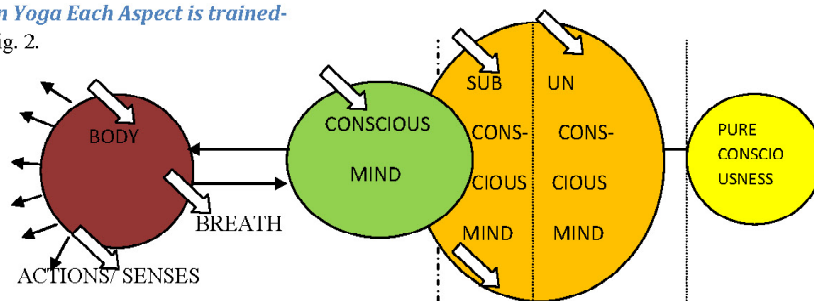
1) Awareness Manifests Outward to the World-

Fig. 1.



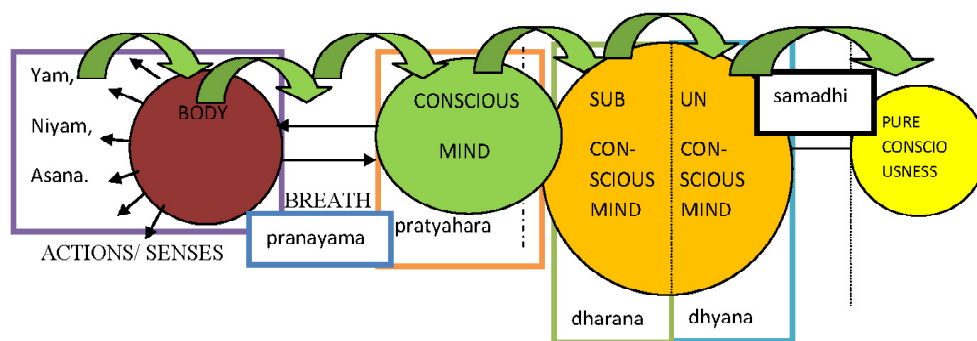
2) In Yoga Each Aspect is trained-

Fig. 2.



3) Awareness Recedes to the State of Yoga-

Fig. 3.



Individual Stages of Yoga-

Fig 1.

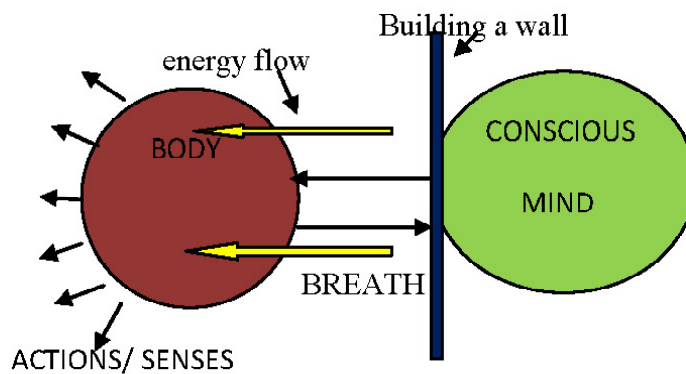


Fig 2.

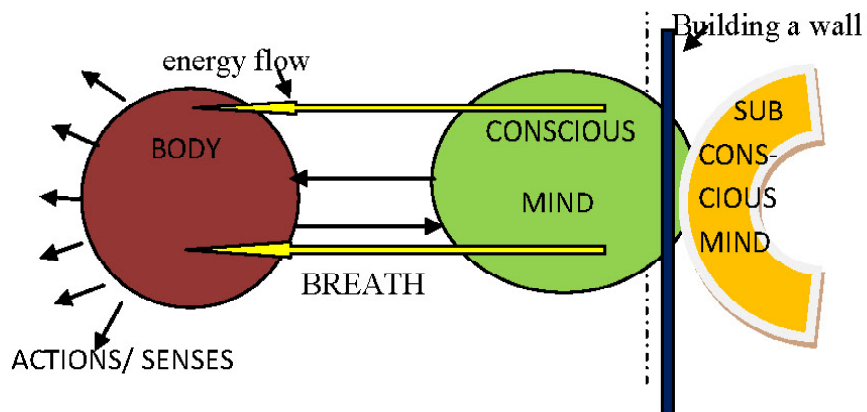


Fig 3.

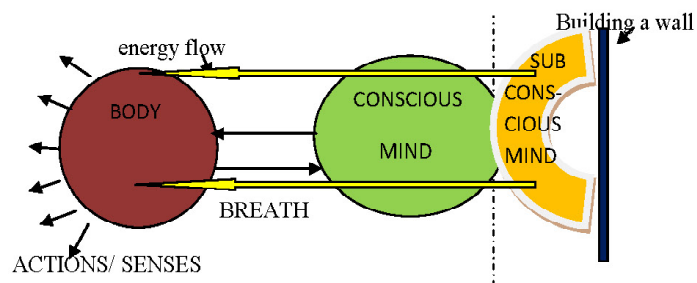
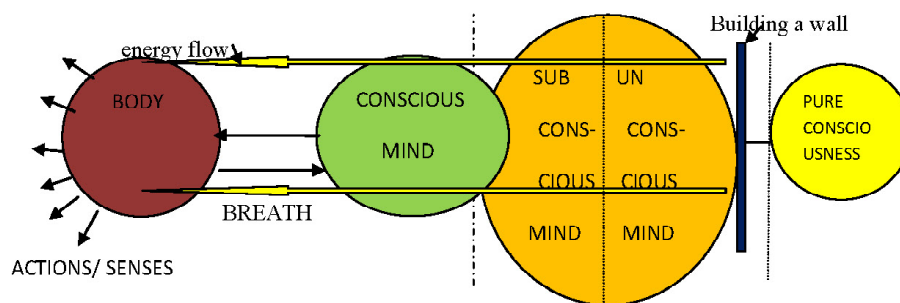


Fig 4.





RELIGIOUS HERMENEUTICS

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Language and Communication

Language is the unique possession of man. It is the medium through which ideas, views, doctrines and experiences are shared with others and preserved for posterity. Human-beings think and feel alike. Meaning is the 'universal', expressed through different forms, in different ways. That is why it (meaning or idea) is shared by the members of a linguistic community. Individuals distanced by space and time, think alike, feel alike and respond alike to stimuli. This points to the shared nature of human mind and understanding. Language is either spoken or written. In every speech situation, the speaker or writer intends to convey something to the hearer or reader through language. Thus, language, as such, is fraught with intentionality. Success of "speech activity" depends on the extent to which "meaning" is communicated. In case of spoken language, the speaker and the hearer are contemporaneous. On the other hand, a written text has relative permanence. When 'speech' is preserved through an electronic device it has almost the same status as a written text. Both are meant to be interpreted or understood by people across time and space. Communication presupposes a shared convention both on the part of speaker or writer, on one hand and hearer or the reader, on the other.

Every instance of successful speech is a case of "encoding of meaning" through signs or symbols. Every instance of understanding is a case of decoding of meaning by the reader or hearer, as the case may be. A text is always context-specific. Meaning is not out there as the inalienable part of 'sign' or 'symbol'. 'Meaning' is something that accrues to the sign or symbol, on account of convention or socio-cultural ambience. In turn, convention is subject to the contingencies of physical, psychic and social environment which constitute the "context". A text therefore, always smacks of situationality or historicity. Similarly, understanding of a text, is also conditioned by the historicity of the reader or interpreter. All understanding involves interpretation. Here lies the significance of 'Hermeneutics' which concerns itself with the method of



interpretation and understanding of texts. 'Hermeneutics' relates itself not only to the study of texts but also symbols and symbolic artefacts in form of art, sculptor, architecture etc.

'Hermeneutics' is derived from a Greek word, meaning 'an interpreter'. The term has its religious moorings in Greek Pantheon. Greek God 'herms' is depicted as one who used to interpret the message of regulations of God to the lesser mortals. Thus etymologically, 'hermeneutics' came to signify the process of understanding a text clearly. 'Hermeneutics' is a method of science of interpretation which appeared in form of literary hermeneutics, philosophical hermeneutics, the primary focus is on the method of interpretation of literary texts. Philosophical hermeneutics does not so much concerned with the method of interpretation as with the understanding of the structure of understand that influence interpretation. Hermeneutics assumes added significance when one is concerned with interpretation of 'terms' and 'symbols' in a religious discourse. When expressions of everyday language get transfigured. So, interpretation of a religious texts become all the more challenging. Religious hermeneutics, primarily, focuses upon study of religious texts, symbols and artefacts.

Given the hermeneutical canvas, it is pertinent to reflect upon the nature of interpretation of religious texts. It provides a theoretical framework for understanding the nature of interpretation. Scriptural hermeneutics, as a special category of religious hermeneutics, is concerned with the system of interpreting religious texts. According to traditional scholars, 'hermeneutics' involves a circular process. The meaning of parts i.e. words or sentences, become meaningful in their relation to the text as a whole. Similarly, the meaning of a text stands out in relation to the parts i.e. sentences and words. Thus, there is a circular movement from part to whole and whole to part. Contemporary thinkers ask, if meaning refers to something objective and given, which is only to be discovered. Is it possible to keep oneself immune to our pre-conceptions and pre-judgements while interpreting (understanding) a text ? Thinkers like Dilthey and Schleimaker contend that a faithful understanding of a text can be had only by getting at the 'meaning' which the author intended to communicate. In other words, they envisage the possibility of empathetic understanding i.e. understanding a text exactly in the way the author intended the text to be understood. This is hotly contested by thinkers like Heidegger and Gadamer who rule out the possibility of replication of meaning or understanding. The capacity to create is distinct from the capacity to understand. Interpretation is not an objective discovery of what is out there in the text.



It involves creative reconstruction is as creative an act, as the creation of a text. Needless to say that both the author and the interpreter are subject to the contingencies of historicity or situationality. Man is a prisoner of time, place and tradition. That explain why the creation of a work of art, as much as its interpretation, smacks of 'situationality' Thus, there are two extreme views, one claiming that 'meaning' is out and out objective and impersonal, while others contend that 'meaning' is subjective ascribed to the thesis that 'meaning' is the outcome of the semantic interface between the historicity of the text and that of the interpreter.

Understanding involves interpretation. If 'interpretation' is a process, 'understanding' is the product. That which is available for interpretation is the 'as-structure'. That which influences the interpretation is the 'fore-structure' which consists of pre-conceptions and pre-judgements. 'As-structure' lets itself to be seen or known through the 'fore-structure'. Even if the interpreter, somehow gets at the exact meaning which the author sought to convey, it is not an instance of replication but a case of self-understanding by the interpreter. It is as good as looking at an object by same kind of glasses from the same distance from the same perspective by different individuals. So, the perceived objectivity only tantamount to shared subjectivity. The 'subjectivisation of objectivity' is misconstrued by the traditional thinkers, as 'objectivisation of subjectivity'. We are the carriers of the legacy of pure past but we are not tied to it. Rather, the past is created and recreated in us so that it serves as a fulcrum, a spring board that helps us to live unto future, in and through the present. Man is inherently finite in so far as they cannot transcend his situationality. Meaning of a text, therefore, goes beyond what the author intended to convey. In this sense, a text goes beyond the author. One can, therefore, say that understanding is not merely reproduction of the past but end result of the fusion of the situations of the text and that of the interpreter. Hermeneutic phenomenon rules out the exclusiveness of the subject (interpreter) and the object (text). It Underline the intimate semantic interface between the two. As a result, ontology gives way to epistemology. Assertoric (apophantical) insight makes room for hermeneutical insight.

Understanding involves interpretation. It is true not only of understanding a text but also of any cognition whatsoever. Even a piece scientific knowledge, with its avowed ideal of getting at 'pure objective' is not free from hermeneutical bias. The framework of observation, observer-observed relationship has their influence on what



is observed. The observer stands as a veritable hindrance in observation. Even our 'existential awareness' is hermeneutical because the way the individual relates himself with his family, friends, and society, at large, depends upon his psychological make-up, value-awareness, pre-judgements etc. Every instance of our perception is hermeneutically tempered. The butterfly is not the same object for a child, a life-scientist, a poet and a spiritualist. It is not the same sea for a fisherman and a newlywed couple, a botanist and a hunter; It is also grossly mistaken to think that 'reason' has the unique capacity to arrive at 'objectivity'. If it is so, why do philosophers differ? Why is it that a foundational text in philosophy lends itself to varied interpretations? If the truth is one, why is it that scholars perceive it differently? If the Upanishads are said to contain the pristine metaphysical truths, how is it that Shankar, Ramanuja and madhava give us different accounts of them. Monism, dualism and Pluralism are but varied consequences of the philosopher's attempt to understand reality. Realism, idealism and phenomenalism are but three alternative accounts of the knowledge-phenomena.

Every cognitive enterprises, be it existential, scientific or philosophical, is hermeneutical. It is more pronounced in religious domain. Both the believer and non-believer live in the same world. The so-called virgin facts are same for both the theist and atheist. But the way they perceive, relate, and interpret things and events are radically different. The believer discovers 'divine will' behind everything that there is or happens. For the non-believer, things take place fortuitously, subject to the iron laws of causality. The former says, 'God is now here' and the latter says, 'God is no where'. The believer seeks to explain change teleological i.e. in terms of purpose (telos) and non-believer explain everything in terms of causal antecedent. Interestingly, the phenomenal world is made intelligible in both the ways though the adequacy of the either is put to test when one tries to understand the reality as a whole. This certainly goes to show that the world we live in is our own construction. The meaning or significance that we discover in the world around is, largely, our own making.

Religious thinkers, mystics, intuitionists, vouchsafe for a state, whereof the exclusiveness of the subject and object is overcome. As a result, there remains no room for subjective interpretation of the object. All that one is left with is an existential awareness, different from awareness of particulars which lend themselves to alternative interpretations. In other words, the highest state (transcendental stance) as envisaged



by intuitionists, mystics is non-hermeneutical. Hermeneutical predicament is coeval with the existence of 'mind' and its functional expression in form of predication and interpretation. Even conceding that there is a state which is beyond mind and categorization therefore, beyond the hermeneutical sweep, one cannot wish away the importance of hermeneutical process in understanding the religious phenomenon, religious predicament and religious discourse. Religious discourse is intimately bound up with hermeneutic understanding. The meaning of idioms and expressions largely depend upon what a religious follower understand by it. In the religious pronouncement, '*sarve bhavantu sukhinah*', the word '*sarve*' (all) has different meaning and appeal to different persons. For one, 'all' may mean 'all living beings', i.e. human fellows. It may mean 'all living beings' for one who carries the conviction that god is present in every living particular, tiny or big. For a realised one, 'all' means every expression, animate and inanimate. Similarly, in the commandment 'Love your neighbour as thyself', 'neighbour' may mean 'human neighbour' or it may mean every particular in the creation for a devout Christian who takes whole creation as the play of God and every particular as a living glory of God. Thus, the seminal concepts in religious texts lend themselves to different interpretations. 'Kuruksetra', in the Bhagavad Gita is taken by most of the Hindus as the place where the great war of Mahabharata was really fought. But a reflective follower of Hinduism finds added significance in it. For him, 'kuruksetra' means the human body or the microcosm. The war is interpreted as the conflict between forces of 'good' and 'evil'. The fall of the Kauravas is interpreted as the eventual triumph of 'good' over 'evil'. Religious symbols carry different shades of significance to its followers depending on the degree of psychic maturation and spiritual elevation. Though the symbol 'cross' (†) reminds one of the supreme sacrifice of the son of God, Jesus, the redeemer; its real import and impact on a devout Christian depends upon how far one has traversed on the God-ward path. What it did mean for the contemporaries, is vastly different from what it means to us today. Mere sight of the 'cross' is a constant reminder of love and sacrifice which gives renewed inspiration to walk on the path of love and service by overcoming the lures of the world.

The 'swastik' (卐) is used in different religions and carries different significance for the followers. For Hindus, 'swastik' stands for everything auspicious and sacred. In tantra, 'swastik' is symbol of spiritual victory or final fulfilment. It is also part of *yantra* (*tantric form*) on which the spiritual practitioner has to ideate upon, resulting in active transmission of spiritual power into the practitioner. Similarly, the rituals and



religious formalities have manifold significance, at least, the overt and covert meanings i.e. the surface and hermeneutical significance. The ritual of hurling stones at the pillars at Mina during Hajj has profound import for a conscious follower. Hurling stones means the determined effort to destroy or eradicate evil. The festival of colours (Holy) has deeper meaning than mere play with colours. The 'colour' (*varna*) doesn't mean external colour (physical colour) but the colour of the mind. As is the dominant psychic trait, so is the wavelength of mind and so is the colour of the mind. Depending on the basic disposition of mind, individuals are classified into four different categories. Colour is significative of imperfection, limitation or distortion. So, while offering colours to the Lord, the devotee prays, *O! God take away the colours of my mind* (my imperfections) and make me colourless (*avarna*). So, the festival of colours signifies man's eternal effort to move from imperfection to perfection, from the state of *varna* (being coloured) to *avarna* (states of being decoloured). This, of course, should not make one construe that understanding is out and out subject-specific. Had it been so, one could not explain the commonalities of beliefs, practices, even shared convictions among the members of a religious community. This is because the worldview, ethics and practices, command unconditional allegiance of its followers. There is observed homogeneity in respect of how believers think, value and act, by and large. Needless to say that, the perceived commonality is the consequences of the fact that they share from common universals. Thus, it is not difficult to see that 'objectivity', pure and absolute, is a myth and misnomer. As long as there remains the duality of the subject and object i.e. as long as we find ourselves in the domain of the conceptual; every cognitive enterprise, be it literally, philosophical or religious, remains inherently bound up with the hermeneutical predicament. It is only by transcending 'mind', that one can reach a state which is 'trans-hermeneutical'.

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MOTIVATIONAL FACTORS AS INDICATORS OF ACADEMIC MOTIVATION

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INTRODUCTION

One of the important parameters of quality of schooling is Students' performance in both cognitive and non cognitive areas. The process of schooling includes the organisation of curriculum where the teacher provides variety of learning experiences and tries to enhance students' participation in the process of learning. Classroom is a place where a variety of dynamic processes are apparent. The presentation of Learning experience to students and their reaction and counter reaction makes the classroom dynamic. When one looks at the behavioural patterns of students in classroom processes of learning, one finds that students differ in their goals and ways of reaching the goals. This indicates that learning depends not only on cognitive abilities but also on non-cognitive dispositions such as attitudes, interest, etc. These feelings undoubtedly would affect learning and performance as they ignite stimulations to get into action. A child cannot learn unless it has a willingness to learn, something usually referred to as Academic Motivation. The term Motivation to learn has a different meaning. It is characterised by long term quality involvement in learning and commitment to the process of learning (Carole Ames, 1990). Motivation to learn or Academic Motivation according to Frymier (1972) is that which gives direction and intensity to human behaviour in an educational context. Enhancing motivation at an optimal level involves a process of regulating human behaviour. Motivational techniques through their different aspects can be used to improve the learning of children in the classroom.

MOTIVATIONAL FACTORS- SELF CONCEPT, GOAL ORIENTATION, ACHIEVEMENT MOTIVATION AND ORIGIN PAWN CONCEPT

Different theories of motivation have brought to light various aspects of motivation which can be easily converted to motivational techniques for use in the classroom. These techniques have to be carefully embedded to the teaching learning process, without turning the classroom into an artificial setting. In the past quarter of



a century, cognitive, social cognitive and behaviourist perspectives have arisen to extend and refine the earlier theories. One of the most important theories of motivation is Attribution theory. This theory is important due to the vast coverage of most models of motivational theories. One of the strongest features of Attribution theory is its ability to infuse meaning to other theories of Motivation such as Achievement Motivation, Locus of control, Self concept, goal orientation and reinforcement theories. This theory amalgamates many theories into one. Some of the Motivational concepts discussed under this theory are Self concept, Goal orientation, and Achievement Motivation and Origin Pawn concept. This study intends to find out the relationship of the motivational factors, *Self Concept, Goal Orientation, Achievement Motivation and Origin Pawn concept with Academic Motivation*. These concepts are briefly discussed below.

SELF CONCEPT

Our self concept depends on our attitude towards the role we assume as well as our evaluation of ourselves within the individual roles and our satisfaction with those evaluations. An individual's knowledge about himself (conscious and unconscious) including his physical, social and intellectual perception decides his self concept. The dynamic quality of the self is its role in motivation. As Combs, et al. (1957) say, the maintenance and enhancement of the perceived self is the motive behind all behaviour. If this is so, then it follows that there is only one kind of motivation, and that is the internal motivation that each and every human being has at all times, in all places, and when engaged in any activity. For the teacher this may be a basic drive to motivate students by enhancing their self concept.

MASTERY AND PERFORMANCE GOAL ORIENTATION

The distinction between Mastery and Performance goals parallels to some extent the distinction between intrinsic and extrinsic motivation. A student, who adopts a Mastery goal orientation, should be focussed on learning, mastering the tasks according to self set standards, developing new skills, improving competence, trying to accomplish tasks challenging and trying to gain understanding or insight. A Performance goal orientation in contrast to mastery goal orientation represents a focus on relative ability and how ability will be judged. A student who adopts performance goal orientation tries to surpass normative performance standards and attempts to best others' performance. (Pintrich and Schunk, 1996).



ACHIEVEMENT MOTIVATION

Achievement Motivation is a pattern of planning of actions and feelings connected with striving to achieve some internalised standard of excellence. Achievement Motivation is not necessarily the same thing as the search for observable accomplishments such as obtaining high test scores, socially approved positions or a high salary. Though it involves planning and striving for excellence, it is the attitude towards achievement that is important, rather than the accomplishment. Research over the last twenty years has demonstrated that a person with a strong Achievement Motivation is the enterprising, self-reliant, takes personal responsibility for his actions, calculates the risks involved, takes moderate risks, plans prudently, checks his progress carefully, uses his skills and is conservative of time.

ORIGIN PAWN CONCEPT

De Charms (1968) differentiated origins and pawns as Rotter distinguished internal from external locus of control in terms of personal causation. Origin and pawn are short hand terms to connote the distinction between forced and free. An origin is a person who perceives his behaviour as determined by his own choosing. A pawn is a person who perceives his behaviour as determined by external forces beyond his control. Feeling like an origin has strong effects on behaviour as compared to feeling like a pawn. The distinction is continuous, not discrete – a person feels more like an origin under some circumstances and more like a pawn under others.

ACADEMIC MOTIVATION

Frymier (1972) clarifies the concept stating that motivation is that which gives direction and intensity to behaviour, and motivation to learn is that which gives direction and intensity to human behaviour in an educational context. Motivation to learn in school gives direction and intensity to students in a school situation.

OBJECTIVES OF THE STUDY

1. To find out the relationship between Self concept and Academic Motivation
2. To find out the relationship between Mastery Goal orientation and Academic Motivation
3. To find out the relationship between the Performance goal orientation and Academic Motivation



4. To find out the relationship between Origin Pawn concept and Academic Motivation
5. To find out the relationship between the Achievement Motivation and Academic Motivation
6. To study whether the multidimensional training programme on the motivational factors influence their relationship with Academic Motivation

HYPOTHESES OF THE STUDY

1. There exists no relationship between Self concept and Academic Motivation
2. There exists no relationship between Mastery Goal orientation and Academic Motivation
3. There exists no relationship between the Performance goal orientation and Academic Motivation
4. There exists no relationship between Origin Pawn concept and Academic Motivation
5. There exists no relationship between the Achievement Motivation and Academic Motivation

DESIGN OF THE STUDY

Quasi-experimental design is used. Pre-tests are given on the motivational factors –Self concept, Mastery and Performance Goal orientation, Achievement Motivation, Origin Pawn concept and Academic Motivation, both for Experimental and control groups. Then the experimental group is exposed to the multidimensional motivational training program developed by the researcher, for a period of three months. This is followed by the post-tests for control and experimental groups on the variables- Self concept, Mastery and Performance Goal orientation, Achievement Motivation, Origin Pawn concept and Academic Motivation. The relationship of each motivational factor with Academic Motivation is studied in pre-test and post- test both for control and experimental groups. The change in relationship after the group undergoes the training programme is studied using this technique of correlation.

SAMPLING

The study is conducted in Badagara Educational district of Calicut district, Kerala. Badagara Educational district has nine sub-regions under it. Perambra sub-



region is selected randomly from the nine sub-regions. On the basis of matching criteria, two schools are selected randomly from the Perambra sub-region. Two divisions of class IX, one from each school, are selected again on random basis. Seventy students of class IX, 35 each in experimental and control groups form the sample of the study.

TOOLS USED IN THE STUDY

The tools adopted in the study are Self concept questionnaire of R.K.Saraswat (1984), Achievement Motivation Inventory of Prayag Mehta (1969), Origin climate questionnaire of de Charms(1976), and Academic Motivation scale of Frymier (1970). The Goal orientation scale, used in the study, is developed by the investigator on the basis of the Goal orientation theories. Theory of Locke and Latham (1990) on goal orientation was referred.

RESULTS

To find out the relationship of the motivational factors- Self concept, Mastery and Performance Goal orientation, Achievement Motivation and Origin Pawn concept with Academic Motivation, both among the control and experimental groups coefficient of correlation is computed applying Pearson's Product moment correlation formula. The relationships are computed for the Experimental and control groups separately. Two types of relationships are taken into consideration, such as, relationship of the motivational factors with Academic Motivation on pre-test and post test scores for the control group and relationship of the motivational factors with Academic Motivation on pre-test and post-test scores for the experimental group.

The results of correlation analysis are presented in the tables below separately, for the experimental group and control group.

Control group (pre-test – post-test)

The 'r' values of the motivational factors in the pre-test and post-test for the control group are presented below.

Table 1: 'r' values of the motivational factors with Academic Motivation in case of the control group (pre test- post test)

Test	Self concept	Mastery goal orientation	Performance goal orientation	Origin pawn	Achievement Motivation
Pre-test	.005	-0.18	0.002	0.26	-0.16
Post-test	-0.01	-0.17	-0.07	0.23	-0.09



It is observed from the table that none of the 'r' values are significant either in the pre-test or post-test for the control group. It may be inferred from this result that there is no significant correlation between any of the motivational factors with Academic Motivation for the control group either in pre-test or post-test.

Experimental group (pre-test— post-test)

The 'r' values of the motivational factors in the pre-test and post-test for the experimental group are presented below.

Table2: 'r' values of the motivational factors with Academic Motivation in case of experimental group (pre-test and post-test)

Test	Self concept	Mastery goal orientation	Performance goal orientation	Origin pawn concept	Achievement Motivation
Pre-test	0.18	-0.29	-0.23	0.31	0.48**
Post-test	0.36*	-0.12	-0.46*	0.48**	0.36*

*Significant at 0.01 level, **Significant at 0.05 level

In the case of self concept, the 'r' value is significant only in the post-test but not in the pre-test. It is inferred from this that there exists a positive correlation between self concept and Academic Motivation in post-test. In pre-test there is no significant relationship between self concept and Academic Motivation.

It is observed from the table above that the 'r' value is not significant for Mastery goal orientation both in pre-test and post-test. From this it may be inferred that there is no significant relationship between Mastery goal orientation and Academic Motivation both in pre-test and post-test.

In the case of Performance goal orientation, the 'r' value is not significant in pre-test and the relation is negative. But in post-test 'r' value is significant. From this it is inferred that there exists a significant negative correlation between Performance goal orientation and Academic Motivation in post-test and in pre-test the relation is not significant.

In the case of Origin Pawn concept, the 'r' value is significant only in the post-test but not in the pre-test. It is inferred from this that there exists a positive correlation between Origin pawn concept and Academic Motivation in post-test. In pre-test there is no significant relationship between Origin pawn concept and Academic Motivation.



With regard to the factor Achievement Motivation, the 'r' values are significant both in pre-test and post-test. It can be inferred from this that there exists a significant positive correlation between Achievement Motivation and Academic Motivation both in pre-test and post-test.

DISCUSSION

Student learning is closely tied to motivation. Students will learn what they want to learn and will have great difficulty in learning material that does not interest them. They are no poor learners; nor are they unmotivated (McKeachie, Pintrich et al. 1988). Clearly student motivation is crucial to learning. Although the focus of much of a students' motivation is beyond teacher's control, there is much that teachers can do to heighten the motivation of their students. Research has also shown that good everyday teaching practices can do more to counter student apathy than special efforts to attack motivation directly (Erickson, 1978). Most students respond positively to a well organized course taught by an enthusiastic teacher who has a genuine interest in students and what they learn. Thus activities one undertakes to promote learning will also enhance student motivation. These activities can be built around motivational factors provided by well established theories in motivation.

Most researches indicate motivated students showing interest in academic activities. In the present study, it is found that there is a significant relation between all motivational factors dealt with in the study - Self concept, Performance goal orientation, origin pawn concept and Achievement Motivation, except Mastery goal orientation with Academic Motivation, in post-test, after the group, under study, is exposed to the training programme. Both in pre-test and post-test, mastery goal orientation is not correlated to Academic Motivation. In post-test, Performance goal orientation is negatively correlated to Academic Motivation. Whereas, there is no significant relation between any of these motivational factors with Academic Motivation for the control group either in pre-test or post-test. This result clearly indicates that it is possible to heighten the Academic Motivation of students using effective programmes.

A good number of research studies in the area corroborate these results. Self concept emerges as a significant predictor of Academic Motivation in the study of Learner and Kruger (1997). Choksi (1973) found students with high Academic Motivation showing good perception of themselves and others. P. Somasundarasastri (1987) found a correlation between Academic Motivation and origin pawn components.



He noticed a direct bearing of origin climate on Academic Motivation, Classroom climate and Academic achievement. Miller et al (1993) found that students with dominant learning goals and high perceived ability reported high levels of self monitoring than with students of low perceived ability. Ian hay et al (1999) found that the individuals with low achievement in one academic domain reduce their self concept in another. Hoge, Dean R etal (1995) studied on the reciprocal effects of self concept and Academic Achievement in sixth and seventh grades. They found that the influences from self concept to grades were very weak. But grades had a modest influence on self concept. Dweck (1986) hypothesized that students who are oriented to learning goals would engage in adaptive patterns of behaviour regardless of their level of perceived skill or the task. Horowitz and Tamar Ruth (1997) studied Achievement Motivation and Level of aspiration of adolescent Ethiopian immigrants in the Israeli education system and identified some components of Achievement Motivation which helps students to achieve high in school. Choksi, Dave (1973) studied Academic Motivation as one of the correlates of Achievement Motivation. The findings reveal positive correlation between the two variables. Further, studies conducted by McClelland (1965) found that the experimental treatments improve the Achievement Motivation of students. Contrary to the above finding, Mubayi (1974) reported a negative correlation between Academic Motivation and Achievement Motivation among pupils of tribal schools. Parikh (1975) reported a positive relation between Academic Motivation and Achievement Motivation.

It is high time we stopped spoon-feeding in classrooms and make the students learn to think. A deep seated sense of mission and dedication for implementing the motivational techniques only can solve the crisis effectively, and also produce a love of learning that will last for the rest of their life. It is possible for teachers to keep students motivated and also continually expand their learning horizons, being principal learners, conveying to students that learning is a never-ending, exciting quest.

IMPLICATIONS

Motivational training programmes would help in enhancing motivational levels of children. It is necessary that schools plan, design and implement such motivational training programmes or adopt the programmes already developed. These programmes can either be integrated into the regular curriculum transaction or can be implemented separately. Ultimately teacher is mainly responsible for implementing any such



innovative programme in the classroom. As such a teacher should be equipped with necessary skills of designing and implementing motivational training programmes for better learning and quality in education. This necessitates inclusion of motivational development courses in both pre-service and in-service teacher education programmes. This has implication for the present school system where students are trying to attain grades rather than acquiring knowledge, resulting in stress, tension and mental pressure as a result of acute competition. A teacher who is keen on motivating children can lead them to focus on learning. Consequently, mental pressure among children may be reduced, leading to an atmosphere which is conducive to learning.

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TRENDS IN INTERIOR DESIGN

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A general overview of trends and their significance

Before we start with the Interior design trends in India, let's look at what trends are, or what it is supposed to mean. Trends are a manifestation of new enablers unlocking existing human needs. Human needs are constantly changing with time. Some core needs remain constant throughout where as others evolve in alignment with external variables. Some trends remain, only modifying themselves along the way whereas others disappear making way for newer manifestations. Global events give rise to global trends. Local cultures are impacted by local events that shape local trends. Any which way one looks at it, trends are fluid in terms of their dynamics and most certainly affect all kinds of businesses. "I never predict. I just look out of the window and see what is visible – but not yet seen." - Peter Drucker This is certainly a great thought on "predicting" the future. Businesses don't really have to predict things. Knowing the future is not really possible. It is not exactly given to us. The point is, however, to better see and understand today's landscape in order to be successful in the future.

History and Tradition of Interior Design

Interior Design is, in essence, a part of a larger discipline that is Architecture. Both Interior Design and Architecture are the act of designing within either a building or a space, and have been adopted to differentiate the unique foci of work of the interior environment. However, it wasn't until the late 1980's that Interior Design was recognised as a discipline separate from Architecture in India. The historical aspect of Interior Design is almost incomplete without a reference to the grand Architecture that the nation fashioned. From the times of the Rajahs and till today, Indian arts and crafts have embellished plush luxurious homes around the world. Traditionally, the luxury of a designed space was enjoyed only by the affluent in India since it was only the rich who could afford to use expensive materials and hire craftsmen. This is established in the many palatial buildings that India is home to. On the other hand, the lower income groups worked with what nature provided and created wonders in the



least available. They created marvelous structures which mark the resourceful and energy efficient approach of the majority of Indians. India's rich culture, diversity and heritage have left us with a wonderful architectural legacy, whether its mud houses in Rajasthan, sloping roofs in Konkan or the Tanku houses with wind catchers in Khambat. Post Independence, a new India was formed. Poverty stricken, India's growth had stagnated at a GDP of 3.5%. India maintained this GDP for almost the next 40 years, until the economic liberalisation in 1991. The economic reforms brought about, changed the face of India by exposing it to the open market, giving way to new avenues in the design fields. Until then Indians themselves never truly explored the potential of design in the interior sector. Traditionally, Indian interiors are driven by a pure utilitarian motive. Functionality is of prime importance. Simplistic in its style, the interior design of an average house would often consist of stone or mosaic flooring, painted walls, colonial furniture handed down for generations, and local arts and crafts adorning the walls. Over the years, architects took on the responsibility of furnishing a space and designed every aspect that went to its conception – from the furniture to the art work to the tapestries. However, this level of comfort, amenities and beauty, were restricted to spaces belonging to the rich.

Over the last decade, urban India has grown leaps and bounds, from the failing third world country it once was. India is now one of the world's largest democracies and its continuous growth despite the global meltdown has put money into the hands of the middle class youth who are now living a lifestyle their parents had only dreamed of. A well planned, professionally designed space is now well within their grasp and its being reflected in the growing industry of Interior design.

An Introduction to the Interior Design Industry Image

Interior Design, as a separate specialized design discipline, is a relatively new field in India. It has now been recognized as a profession different from decorators and architects dominating the field for historic reason. Today, Interior design in India has come a long way. It has gained autonomy from Architecture and is not just reduced to decoration and furnishings anymore. Interior Design sees space as a living environment and is a holistic resolution of the socio-cultural, emotional and resource conditions of the context it represents. In the context of design, 'Interiors' refers to any space within an enclosed structure that is inhabitable and human centered. These spaces include residences, offices, institutions, schools, hospitals, theatres, restaurants,



hotels and resorts, airports and the like. This context also spills onto the structures' extensions such as porches, entrances, swimming pools, landscaped areas, decks, patios etc. The scope is so diverse in today's times, that the aspects of Interior Design encompass all those contexts and more. This has led to Interior Design's fragmentation into a variety of specialised micro-disciplines such as Residential Design, Office Design, Retail and Commercial Design, and Hospitality Design.

Residential Contemporary Opulence Trend

This latest trend is a definite shift from the Zen philosophy that ruled design trends in the past few years. Minimalism is out, Maximalism is in. Gone are the days of Spartan furniture, muted tones and unembellished interiors. Today, people love showcasing their new stature in society, and opulence and luxury are the key words in residential design. The classical opulent styles of the bygone eras have made a comeback with new contemporary modern overtones. The emphasis is on detailing, and accessories play a very important role in completing the look. Chandeliers, artwork along with the other embellishments such as inlay works and cutwork jail screens are popular. Bold patterns with baroque influences are the newest rage, and are reflected in the printed wallpapers, upholstery, chandeliers, moldings and mirrors. Darker hues and English color tones such as khaki and indigo as well as shades in greys, beiges and even blacks are juxtaposed with natural materials such as sandblasted stones and dark woods like walnuts and teaks. A jali is the term for a perforated stone or latticed screen, usually with an ornamental pattern Source.

The trend of contemporary opulence can be seen in this immaculately done up residences in different metros of India. This luxury infused space is a perfect example of how simple elements can be put together to create a truly opulent space. The wooden flooring creates a sense of warmth within the house. The dark woods used for the loose furniture and cabinets further add to creating a warm and cozy interior. Crystal chandeliers hanging from the ceilings in focal positions such as over the dining table and in the living room are eye-catching and further emphasize the lavishness of the décor. Comfortable and rich furnishings in bold patterned textiles and upholsteries add richness to the house. Wallpaper in a bold print on a dark hue and colours such as blues in the furnishings and reds in the accessories further accentuate the space.

Commercial



Commercial design encompasses a wide range of sub specialties.

- Retail: includes malls and shopping centers, department stores, specialty stores, visual merchandising and showrooms.
- Visual and Spatial Branding: The use of space as a media to express the Corporate Brand
- Corporate: office design for any kind of business
- Healthcare: the design of hospitals, assisted living facilities, medical offices, dentist offices, psychiatric facilities, laboratories, medical specialist facilities
- Hospitality and Recreation: includes hotels, motels, resorts, cafes, bars, restaurants, health clubs and spas, etc
- Institutional: government offices, financial institutions (banks and credit unions), schools and universities, religious facilities, etc
- Industrial facilities: manufacturing and training facilities as well as import and export facilities.

Others

Other areas of specialisation include museum and exhibition design, event design (including ceremonies, conventions and concerts), theatre and performance design, production design for film and television.

Retail Interactive Spaces Trend

Interaction design is an emerging trend in the retail design sector. Interaction design is creating a new and unique experience for the consumer by exploring ways of enhancing interaction with other individuals, products and the environment by blending traditional design techniques, an understanding of human behaviour and modern technology. This trend is an important development in the retail sector in understanding the psychology of the customer as well as being abreast with the latest technology. One can experience this interaction in various stores such as Levi's Rivet in Bangalore where a 34 feet long Heritage wall has been created and Colours – the Asian Paints showroom in Mumbai where you can play with colours in a virtual world to help choose your shade of colour.

The mandate of the Levi's Rivet at Bangalore was to create a sense of "premium-ness" and edginess and build a sense of mystery. Levi's has a long history



and heritage and that had to be obvious to every customer. The brand did this by using a combination of classical and cutting edge technologies. The awareness of the brand's heritage value was created by the use of Interaction Design with tactile surfaces. This allows the customer to interact with the store and create experiences while being educated about the brand. The Store front is constructed of 8000 copper rods and 16000 buttons from the denim, that slide in a giant perforated wall creating 3D patterns. This encourages the customer to dabble with the entire facade, in turn forming niches framing products on the rear of the wall, which is inside the store.

Interior styles

A style, or theme, is a consistent idea used throughout a room to create a feeling of completeness. Styles are not to be confused with design concepts, or the higher-level party, which involve a deeper understanding of the architectural context, the socio-cultural and the programmatic requirements of the client. These themes often follow period styles. Examples of this are Victorian, Islamic, Feng Shui, International, Mid-Century Modern, Minimalist, English Georgian, Gothic, Indian Mughal, Art Deco, and many more.

The evolution of interior decoration themes has now grown to include themes not necessarily consistent with a specific period style allowing the mixing of pieces from different periods. Each element should contribute to form, function, or both and maintain a consistent standard of quality and combine to create the desired design. A designer develops a home architecture and interior design for a customer that has a style and theme that the prospective owner likes and mentally connects to. For the last 10 years, decorators, designers, and architects have been re-discovering the unique furniture that was developed post-war of the 1950s and the 1960s from new material that were developed for military applications. Some of the trendsetters include Charles and Ray Eames, Knoll and Herman Miller. Themes in home design are usually not overused, but serves as a guideline for designing.

Art Deco Style in Interior Design

The Art Deco began in Europe in the early year of 20th but was not so popular until World War. The term 'Art Deco' was taken from the Exposition Internationale des Arts Decoratifs et Industriels Modernes, which was a world's fair held in Paris in 1925. Art Deco rejected many traditional classical influences in favour of more streamlined, geometric forms and metallic colour. The Art Deco style



influenced all areas of design, especially for interior design, because it was the first truly modern style of interior decoration in its use of new technologies and materials. This article will analyse the main features of Art Deco style in interior design by focus on the structure, material and colour, and also will mention the Art Deco style in furniture and lighting design which are the two indispensable parts of interior design.

Art Deco style is mainly structured on mathematical geometric shapes, the most common being triangles, rectangles, circles and squares. The elegant and strong geometric forms consist of well-defined lines that provide clean shapes. The streamlined or curvilinear geometric shapes including stepped shapes, sweeping curves and rounded corner emphasize the streamlining style. For the Art Deco interior design is primarily characterized by the inclusion of a mixture of geometrical shapes, angular edges and clean lines into furniture, accessories and interior wall structures. The geometrical shapes, angular edges and clean lines of the Art Deco interior design style, offer a sharp, cool look of mechanized living. The spacious lounge of Chicago's 1929 Powhatan apartments which was designed by Robert S. Degolyer and Charles L. Morgan was an Art Deco style interior with geometric element. These apartments note the geometric patterns on the ceiling's light panels, as well as on the mouldings, grilles and pelmet. All of these geometric patterns provide by sharp angles and well-define lines that give the whole space a clean and elegant looking.

In conclusion, like an iceberg, design has a deeper invisible portion than just the small portion that one can see above the surface. Design has a deeper meaning and responsibility than the super?uous trends that come and go. One must de?ne intentions, explore options and eventually create compositions that can take design to a new level. This can result in judgements that create innovations, and implement, promote and nurture concepts, that can build a foundation of good and deep design. Today, design comes under the umbrella of "Social Sustainability".

Here, there is a commitment to universal design over design being just about the individual, it and also looks to include many aspects of design that work to improve quality of life globally. This movement addresses the issues of sensitivity and diversity, and brings socially responsibility to everything that is designed. Indian design needs to advance at a faster pace, to constantly evolve in tune with global demands and expectations. All design decisions have environmental, social and ethical impacts, so there is a pressing need to provide guidelines for designers and design students within



an overall framework that takes a holistic approach to socially responsible design. Indian design is now coming of age and possesses the promise of responsible design.

In interior design we study trends and customers. We see the shop or residence as our laboratory. Our aim is to create impact instore, through insight and innovation. Our areas of work must include shopper research and instore consulting, design consulting, trend research and forecasting. Our solutions must be driven by a combination of various skills and disciplines, coming together on a vibrant and receptive platform. Research will form the basis of our consulting work. Consulting for us does not stop at developing a strategy, but extends to helping our clients to execute and evaluate the strategy. We also use this entire experience for trend research and forecasting. This alone will make us stand apart of our counterparts and march smoother towards our profession.

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**INFORMATION NEEDS FOR AGRICULTURAL COMMUNICATION
AMONG WOMEN FARMERS:
A STUDY IN SIVASAGAR DISTRICT OF ASSAM**

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I. Introduction

Assam is mainly an agricultural based state where more than 75 percent of population engaged with agricultural activities (agricultural census, 2009-10). Women have an immense contributor to the economy of the state through storing of seeds, transplanting, harvesting and almost equal sharing of agriculture and allied activities in Assam. Although, previous empirical studies have done for women development by focusing on financial support (Bora and Sharma, 2011), poverty alleviation (Bandyopadhyay, 2007), improving women entrepreneurship (Das, 2012) but they somehow ignored the information and communication channels of rural women i.e. what they actually need. In case of agriculture, right information determines the success and failure of the farmers and therefore agriculture, the mainstay of rural life, needs proper communication of new ideas and technological innovations for improvement of the life as a whole. The classical economists felt that the proper path of growth for a country is to develop its agriculture first, manufacturing industries second and commerce last. So, agricultural communication while dealing with other production factors such as land, labour, capital and managerial ability can be improved by relevant and reliable information and knowledge so that they can make better decisions to avail of market opportunities and to manage continuous changes in production systems (Demiryurek 2008). But it has been notice that women farmers are less informative than male farmers due to certain socio-economic and cultural factors in developing countries like India as well as in Assam.

II. Literature Review

Studies all around the world (Jiggins, 1993; Martin & Adams, 1987; Joshi et al., 1995) indicated women's role in in-situ conservation, production and exchange of seed and planting materials through kinship groups, informal work groups and friend-



ship networks. Women produce more than 50 percent of the total food grains of the world (FAO, 1995, FAO, 1998) and participate more than men in all major agricultural activities and carry out almost all the post harvest activities (World Bank, 2009). Women's role in carefully managing seed stocks and maximizing the number of crops grown, helps to maintain seed security, e.g., in southern India and Africa (Pionetti, 2006). Although men and women have the same potential as clients and change agents in agricultural development (Haque & Chowdhury, 2006), contributions of women are usually undervalued as 'helping out' due to gender blindness and invisibility (UNIFEM, 1995). Despite many initiatives to induce effective communication and diffusion of information among clients' systems, discrimination between men and women in information access and education prevail pervasively across South Asia and Bangladesh (Ramachandran, 2008; Parveen, 2005). For long, even after Independence, villagers in Assam had no access to modern mass media of communication and they persisted with interpersonal mode of communication. Of late, many of villagers in Assam have had access even to new media of communication, from where they are getting new ideas to implement, many a time, in agricultural development. *Hence it is an attempt to understand the agricultural communication among women farmers and their using pattern of information, needs and sources for sustainable agricultural development in Sivasagar district of Assam.*

III. The Field

Sivasagar is one of the historical places among the present district of Assam. It is situated on the plains of Brahmaputra valley and the north of Nagaland. The population of the district is 1150253; where male and female population is 589454 and 560799 respectively with 81.36% literacy rate (census, 2011). The district comprises 874 villages and 9 development blocks. The district covers a total area of 2668.8 sq. km and has good climatic conditions with reliable rainfall that favours the production of a variety of agricultural products. The main crops in the district include paddy, tea, banana, potatoes, tomato and other vegetables.

IV. Objectives

The objective of the study is

- To understand the information needs among women farmers;
- To identify the sources of agricultural information; and its correlates with

socio-structural factors.

V. The Methodology

A sample of 147 women farmers has been purposively selected from four villages having different caste categories including General, ST, SC, OBC and Tea Garden labourers and on the basis of minimum size of cultivated land (7.5 bighas). Data has been collected through structured interview schedule from female (one from each) farmers who are the decision making units of the family after husband and taken them as respondents. Data has been analysed by using SPSS (16.0) version.

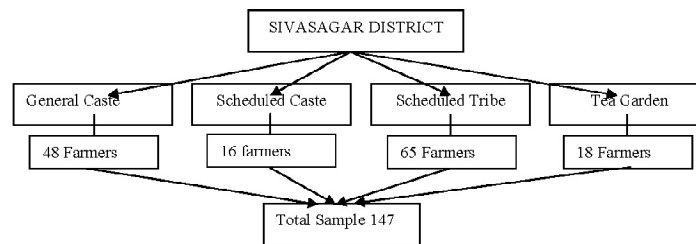


Figure I Methodological Framework

VI. Background of the Farmers

Table no. 1 Distribution of Farmers into Background Variables (N=147)

Variable	Categories	Responses	Percentages
Age	Young 15-34	55	37.41
	Middle 35-59	72	48.97
	Older >60	20	13.62
Family Size	Small (1-4)	50	34.02
	Medium (4-8)	56	38.09
	Large (8+)	41	27.89
Size of land	Marginal (7.5-15 bighas)	124	84.35
	Large (>15 Bighas)	23	15.65
Educational Qualification	Primary	47	31.97
	High School	63	42.85
	Higher Secondary	33	22.44
	Graduate	04	2.74

The table no.1 shows that around half of respondents are middle age groups followed by young (37.41%) and old age group (13.62%). Majority of the respondent farmers (38.09%) have medium size of family structure with a minimum 4-8 member; whereas more than one third of them have small size of family and around one fourth



(27.89%) have large family members. Regarding size of land holding most (84.35%) of them has marginal land and only 15.65% have large size of cultivated land. Educational qualification reveals that 42.85% of farmers have High School level, followed by Primary level (31.97%), Higher Secondary (22.44%) and only a few (2.74%) are graduate farmers.

VII. Results and Discussion

I. (a) Information Needs: Pragmatic Situation

Although rural farmers need various information but it depends on information seeking and sharing behaviours among farmers (Gaikwad and Sen, 1974-69). The total agricultural information relates with various social structural factors such as caste, community, religion, age, kinship, size of land, income, educational levels and occupation etc. The respondent farmers were asked to understand their knowledge on agricultural inputs. On the basis of responses (3, 2, 1) score has been given to know what knowledge they have and what knowledge/information they need. Although farmers have a little traditional knowledge on agricultural inputs but they need more knowledge for agricultural development. The table no. 2 shows the levels or degree of information needs to women farmers.

Table no. 2 Distribution of Farmers into levels of Information Needs		
Levels	No. of Farmers Responses	Percentages
High	86	58.50
Medium	49	33.34
Low	12	8.16
Total	N=147	100

From the above data it clear that each and every farmers need information but levels may be different. More than half of the farmers (58.50%) need information on agricultural equipment whereas near about one third (33.34%) of them have need medium levels of information and less than one tenth (8.16%) need low information. The point is that high levels information needs means low level knowledge on agricultural communication or equipment.

(b) Categories of Information

As the information needs are related with socio-structural factors of the farmers but close observation can reveals the actual information needs are common to all the



farmers. The following table (no. 3) shows that more than half (58.50%) of the farmers need seeds information especially on HYV, Hybrid. Whereas, 81.63% of farmers have need information on fertilizers, agricultural subsidies/loans (83.67%), agricultural schemes (65.98%), marketing and productions (47.61%), new technology (23.12%) and in irrigations (8.16%). The highest (90.47%) information needs shows in pesticides and insecticides. As the data shows large percentage of farmers needs information but it does not mean that they have very little knowledge on agricultural communications. Because, their responses shows that they have average knowledge stock on traditional methods of cultivation which is passing through generation by generation to them. But they are almost unaware to new agricultural information and communication where they need more knowledge for more productions.

Table no. 3 Distribution of Farmers into Categories of Information Needs

Categories of Information	Farmers Responses	Percentages
Seeds, HYV	86	58.50
Fertilizers	120	81.63
Irrigations	12	8.16
Marketing & Productions	70	47.61
Pesticides/Insecticides	133	90.47
Agri. Schemes	97	65.98
New Technology	34	23.12
Subsidies, Loans	123	83.67

II. Sources of Agricultural Information

Information which is a resource alone can't do anything if it not accurate, reliable and relevant (Opara, 2008). Information always be disseminate through certain channels or ways or network which can be called as sources of information. The methods of diffusion of innovation are necessary to got information from any channels. However, diffusion mostly happens through interpersonal and mass media sources as pointed out by Subedi & Garforth 1996. Here, *Interpersonal* sources indicates face to face communication through several *formal* sources like extension officer, village level workers, field workers, non-governmental organisation etc. and *informal* sources such as neighbour, friends, local input dealers and relatives. Besides, Radio, TV, mobile, internet and print media like news papers, magazine, posters, leaflets is taken as under *Mass Media* sources.



Table no. 4 Distribution of Farmers into Sources of Agricultural Information

Sources of Information	Farmers Responses	Percentages
Interpersonal Sources		
Extension agents	9	6.12
Fellow farmers	22	14.96
Experienced farmers	10	6.81
F/N/R	81	55.11
Mass Media Sources		
Radio	12	8.16
Television	8	5.44
Mobile	2	1.36
News Papers	3	2.04
Total	N=147	100

F/N/R: Friend/Neighbour/Relatives

The table (no.4) shows that more than half (55.11%) of farmers sources of agricultural information is friend, neighbours and relatives. Second largest (14.96%) agricultural information got from fellow farmers and almost equal farmers i.e. (6.12%) and (6.81%) have got information through extension agents and experienced farmers within interpersonal sources. Radio (8.16%) have important role regarding information for among mass media sources followed by TV (5.44%), newspaper (2.04%), and Mobile (1.36%). No one can get information from Community leaders, Extension leaflets, Bank, Internet, Magazine, Community meetings, Farm demonstrations, and Farmer's cooperatives. It is also found that from last five years they do not have seen any agricultural meetings, demonstrations or cooperatives. So, agricultural communication mostly happens through interpersonal sources.

VIII. Conclusions

Women farmers need information on various aspects as discussed above but the reality is that they do not aware of the latest technology or not interested for both information seeking and sharing. All of them feel it is a job of male members to collect and apply new methods in their fields. Except few they never went to agricultural offices or do not know any agricultural schemes which is available to farmers. The agricultural officials also do not visit to them for any information as showing shortage of staffs. Self awareness and initiatives of officials or NGO's can reduce their agricultural problems. We can not deny the roles of mass media which can easily



create awareness among rural farmers.

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THE PHILOSOPHICAL AND RELIGIOUS THOUGHTS OF TYĀGARĀJA (1767-1847)

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The hundred years from 1750-1850 are considered to be the golden age of Carnatic music. It was during this period that the three great composers, styled musical 'trinity' illuminated the musical horizon by their *kṛtis* and their devote lives. The three great saint-musicians, *Tyāgarāja*, *Yāsa* *Āstri* and *Muthuswāmi Dīkṣitār* of *Tanjore* flourished in this period and the South Indian music of today is mainly as the result of the contribution of these three great musician composers.

The trinity was great devotees, poets and musicians, who gave a fresh life to South Indian music by their superb handling of the art. They were born in the same village, *Tiruvārur*, which has become thrice holy to all the lovers of music since then. The remarkable significance about the Trinity is that they were great composers and at the same time *bhaktas*.

Tyāgarāja was born on 4th May 1767 at *Tiruvārur* in the *Thanjavur* District of Tamil Nadu. He is the father of modern Carnatic music and regarded as the greatest among the music composers of South India. At the age of 13, he composed his first song '*Namo namo Raghavaya*' in *Dēśya Todi*, and became one of the musical prodigies of all time. Being a born musical genius from his very childhood *Tyāgarāja* became a devotee of *Nāda-Brahma* and devoted his time in learning. He had his training in music from *Sri Shanti Venkata Ramanayya*, one of the greatest masters of his time.

Eulogising *Tyāgarāja*, Dr. S. Radhakrishnan says:

"*Tyāgarāja* was person of great humility, utter self-effacement. He expresses the truths of the *Upaniṣads* and the *Bhagavad-Gītā* in a simple and appealing language. He addresses the Supreme as *Rāma*. The kingdom of God acquired through



devotion is the greatest of all treasures: ‘*Rāma bhakti samrājyamu*. He brings *Rāma* before our eyes as he steps forward with his waving hair to bend the bow his pride. Religion is the *Sādhana* or discipline by which we make a whole of our being, when our thought, speech and action, *manas*, *vāk* and *kārya* work together. *Tyāgarāja* speaks of *Rāma* as an integrated person.”¹

The name *Tyāgarāja* means the prince of renouncers, of those who give up worldly desires. *Tyāga* or renunciation is the way to mental peace and freedom. So long as we are incapable of withstanding the snares of fear, greed ambition, vanity, we will have disquiet in our minds and violence in the world.

Recognizing his extraordinary gifts and musical talents, *Rāma Brahman*, his father joined him under *Sonti Venkatasubbayya* who was the chief among the *vidwans* of *Thanjavur* in Tamil Nadu, and his son *Venkatārāma nayya*. As a boy *Tyāgarāja* learnt ‘*Rāma ?adak?ari*’ mantra from a saint *Rāmakrishnānanda*. On the advice of this *Guru*, *Tyāgarāja* performed *japa* of the *Nārada Mahāmantra* and soon he had a vision of *Sage Nārada* who was stated to have given him a treatise called the ‘*Svarar?avam*’. As his fame was spreading in and around the area, his guru *Venkatarama?aiah* invited him to perform before the leading musicians of *Tiruvaiyaru*. The *Walajahpet* manuscript of *Tyāgarāja*’s life records that he first sang ‘*Jānakirama?a*’ in *?uddhasimantini rāga* and then ‘*Dorukuna ituvanti*’ in *Bilahari rāga*. It was a proud occasion for his guru, *Venkataramanaiah* and eulogized his performance and honoured him with his own medals.

T.S. Parthasaradhi says :

“To those of *Tyāgarāja*’s contemporaries who might have regarded his talent as mainly lyrical and devotional, the majestic sweep of the epic style displayed in the ‘*Pancharatna ‘Kīrtanas*’ must have come as blinding revelation.”²

Every composition of *Tyāgarāja* overflows with the sentiment devotion (*Bhakti*). The qualities of *Sāhitya* or literature wedded to the attractive *Sangītā* or



music. *Tyāgarāja* says that *bhakti*, combined with the ambrosial *Rasa* of *Svaras* and *Rāgas*, is itself Heaven and salvation. In one of his songs '*Tera tiyagarāda*' *Tyāgarāja* says: "O Supreme Being, *Tirupati Venkata Rāmaṇa*, could you not remove the screen of pride and envy, which is taking a firm stand within me, keeping me out of the reach of *Dharma* and like.

Tyāgarāja's musical contribution is remarkable for its quantity and variety, as much as for its quality. The highest musical excellence is found in his compositions, which we have come to call *Kṛtī*, in, which he captured and effectively pictured the essence of *Rāgas*.

Tyāgarāja is stated to have composed thousands of *Kṛtī* but only about 700 *Kṛtīs* are available now. According to *Nārada's Bhakti Sūtras* there are eleven types of devotion in which '*kīrtanas*' are treated as *Bhakti*. *Tyāgarāja* took up this path of devotion and made the *Kṛtī* the sole vehicle for all the species of music current in his time.

According to T. S. Pardhasaradhi:

"*Tyāgarāja*, a confirmed *Rāmabhakta* has sung on several other deities with equal devotional fervour and his songs addressed to *Rāma*, however, stand in a class of their own. A mystical rapture appears to have seized him at the very thought of *Rāma*, conversing with his *Iṣṭa Dēvata* on an equal plane, now pleading with Him as a devotee, now reproaching Him for His slighting him and now assuming the role of a *Nāyaki* and communicating his love for him."³

It is in the seven notes that the Lord lives and moves and has His being: *Saptasvarācāri* (in *Srīāppriya Rāga* in *Athāṇa*). If one can manifest the *svaras* precisely, each one of them would form a veritable ornament to God (*Susvarāma yabhusa* in *Ni dayache Rāma* in *Rāga Yadukula Kambhoji*). In '*Sadhinchene*' in *Rāga Ārabhi*, he refers to *Rāma* as the maintainer of the music tradition - '*Sangītasāmpradāyakudu*'.

The songs and references cover every aspect of the art, musical criticism, elucidation of musical concepts, the best way to practice music, music as a help to



spiritual effort and above all, music itself as *Yoga* and a *Siddhi*, a path and a realisation.

In his *Sriranjani* piece:

*“Sogasuga mridanga tālamu jatagurci ninu
sokkajeyu dhirudevado”*⁴

(In *Sri Ranjani rāga*, *Rūpaka tāla*).

Tyāgarāja declares in the *Kṛtī*, that music is *yoga*. “Music which is composed of the seven *svaras* is a treasure for the great *tapasvins* (ascetics) who have cooled the *tāpatraya* (the world of involvement. *Mokṣa* is impossible for one who has no music in him.

*“Sri pāpriya Sangītopāsana Cheyave O’ manasa.
in Athāṣa, rāga, Ādi- Tāla.”*⁵

Tyāgarāja says that music, without devotion, would lead one astray, that music is something high that great sages and saints have practiced and that its real efficacy is known only to a person knowing the right and wrong and the worthlessness of worldly things, and one who has subdued his defects and the six inner enemies: passion, anger, avarice, delusion, elation, and intolerance.

“Sangītā jṇānamu bhakti vīna

Sanmārga mu galade? Manasā

Bhrngi Natesa SamiRāja Ghataja

Mātanga Nārada dulupasinchu

Nyānyāyamulu delusunu jagamulu

Māyamāyamani delusunu durguṣa

Kayajadi sadripula jayinchu

*Kayamu delusunu, Tyāgarājūnī.”*⁶

It is not *Bhajana* as such but true *Bhajana* of the Lord that is the means of welfare in the hereafter-*Paraloka Sādhana*; such true *bhajana* is what one does without lust, avarice, delusion and other sins and it is such *bhajana* that is the effective antidote of the ills of mundane life and the Transmigratory cycle.

“Smaralobha mohadi pāpulanu

smariyinchake Sri Rāmabhajana



para loka Sādhaname manasā” ⁷

His *Vedāntic* notion of ultimate reality of life is reiterated in following lines in *Manirang rāga, Ādi tāla*,

“*Rānidi rādu surasurla kaina Ponidi podu bhusurula kaina.*” ⁸

According to *karma* theory of Indian Philosophy, one should get the result according to his deeds.

“*Adigi sukahamu levaranubhavinchithi rā*” ⁹

Tyāgarāja has chosen *Jnāna-Mārga* or *Jnāna-Yoga*. *Advaita* doctrine says revelation leads to liberation. In *Tyāgarāja*’s words,

“*Manta lēkunda vanta ela kādo,*
Jnānam lēkunda mokṣamu rādu.” ¹⁰

Another noteworthy feature about the music of *Tyāgarāja* is that it is full of ‘*Bhāva*’, the *rāga* chosen for the song aptly conveys the emotion expressed by the *sāhityam* (lyric). In particular, the pieces of *Tyāgarāja* reflecting ‘*karuṣarasa*’ are matchless for their excellence, and remind one of the poet’s observations. ‘Our sweetest songs are those that tell us of saddest thought

Tyāgarāja expressed his devotion by words and deeds, and he gave a deeper thinking and a cognitive structure to devotional aspects such as qualities of a devotee. He expressed his thoughts and feelings, about others who did not know the real devotional path. A number of his compositions stand as examples about such lamentations.

“Two special classes of *Tyāgarāja*’s called ‘*Divyanāma-Kīrtānas* and *Utsava Sāmpradāya Kīrtānas* are more pronouncedly religious in affiliated to worship. The old type of musical form known as *Dvi Dhātu, Tri Dhātu, Chatur Dhātu Prabandhanas* are found in *Tyāgarāja*’s compositions e.g., his *Divyanāma Kīrtānas* viz. ‘*Pāhi, Rām Chandra*’ and ‘*Shri Raghuvara Dasaratha*’ in *Śankarābharaṇa Rāga*’ are good examples of ‘*Dvi Dhātu Prabandhas*’. Similarly the



Kṛtī ‘Sarasa Samādāhna’ in Kapinārayaṇi Rāga is a good illustration of ‘*Tridhātu Prabandha*’ and the *Kṛtī ‘Amba ni Charanamū’ Ānand Bhairavi Rāga* is a good place of the *Chaturdhātu Prabandha*.”¹¹

Shantsheela Sathianathan says:

“In the compositions of this musical genius we are able to find that the South pursued the ancient traditions of musical forms, which were lost permanently in the musical forms of North India. All his life *Tyāgarāja* adored Lord *Rāmachandra* and poured forth all his music, as an ablation to this incarnation *Viṣṇu*. According to his songs Lord *Rāma* had vouchsafed to *Tyāgarāja* that he would reveal himself and bless him with salvation.”¹²

On the spiritual heritage of *Tyāgarāja* it is observed:

“Poetic fancies, learned allusions, moral precepts, enunciation of doctrines, high *Upaniṣadic* truths, condemnation of shame, hypocrisy and false paths, happy similes, worldly wisdom, popular sayings, and above all every shade and mood of religious, devotional and spiritual experience-renunciations of worldly good and the flattery of the rich, prayer, plaintive pleading, yearning, anguish, remonstrance, sportive rebuke, despair dejection, self-depreciation, faith, hope exhilaration, ecstasy of realisation, endearment, joy of service, surrender and dedication, satisfaction at his own devout life, gratitude. These make the songs of *Tyāgarāja*, an endless epic record of the mind of a great *Bhakta* which was, till the end, erupting like a ceaseless volcano.”¹³



Tyāgarāja's *Pañcharatna Kīrthanās*:

As there were some critics who used to propoganda against *Tyāgarāja* that he was only a devotee of *Rāma* but not a Classical pandit, *Tyāgarāja* composed his first *Kīrthana* '*Jagadānandakāraka*' in *Nāta rāga*, *Ādi tāla*, which expounded his great command and mastery over Classical Music. In his second *Kīrthana*, '*Dudukugala Nannelu dora koduku brochura*' in *Goula rāga*, *Ādi tāla*, *Tyāgarāja* criticised the arrogant nature of some Classical pandits in his time. In his third *Kīrthana*, '*Sādhinchene O manasā*', *Ārabhi rāga*, *Ādi tāla* and fourth *Kīrthana* '*Kanakanaruchira*', *Varāli rāga*, *Ādi tāla*, *Tyāgarāja* sang about the incarnations of *Sri Rāma* and expressed his ardent devotion towards his Deity. In his fifth *Kīrthanā*, '*Endaro mahānubhāvulu andariki vandanamulu*', *Sri rāga*, *Ādi tāla*, he expressed his deep respect and regard towards all the great people around him who were devotees of his favourite deity, *Rāma*.

Pañcaratna refers almost exclusively to the groups of five *kṛtis*, composed by *Tyāgarāja*. He has six sets of *Kṛētra Pañcharatna kṛtis* to his credit on the presiding deities of five *Kṛētras*,

1). *Tiruvaiyāru* 2). *Tiruvottiyūr* 3). *Govūr* 4). *Lalgudi* and 5). *ṛiriraṅgam*.

DIFFERENT RAGĀS RENDERED BY TYĀGARĀJA IN DEVOTINAL ASPECT:

The following are the *rāgas* rendered in devotional aspect:

Ābheri, *Ābhogi*, *Āhiri*, *Amrithavarṣini*, *Ānandabhairavi*, *Andhali*, *Āndholika*, *Ārabhi*, *Āsāveri*, *Athāna*, *Bahudāri*, *Bālahamsa*, *Bāngala*, *Begada*, *Bhairavam*, *Bhairavi*, *Bhauri*, *Bhavapriya*, *Bhinnashadja*, *Bhushavali*, *Bilahari*, *Brindavanaāsranga*, *Chakravāka*, *Chandrajyothi*, *Chārukesi*, *Chayanāta*, *Chenchukāmbhoji*, *Chittaranjani*, *Darbār*, *Desiyatodi*, *Devaāgnidhari*, *Devakiriya*, *Devamanohari*, *Dipakam*, *Divyamālāti*, *Gambhiravāni*, *Gānavaridhi*, *Gangeyabhushani*, *Garudadhwani*, *Goulipantu*, *Gouri*, *Gaurimanhohari*, *Ghanta*, *Gujjari*, *Garudapriya*, *Hamirkalyāṇi*, *Hamsānandam*, *Hindola*, *Hindolavasanta*, *Ishamanohari*, *Jaganmohini*, *Janaranjani*, *Jayantasri*, *Jenjhatti*, *Jhankāradhwani*, *Jhingla*, *Jujahuli*, *Kaikavāsi*, *Kalākanthi*, *Kalgada*, *Kalānidhi*, *Kalāvathi*, *Kalyānavasantha*, *Kalyāṇi*, *Kamalāmonohari*, *Kāmbhoji*,



*Kānada, Kanakāngi, Kannada, Kannadagoula, Kantāmani, Kāpi, Kāpinarāyani, Karnataka Kāpi, Keādra, Kedāragoula, Kesari, Khamās, Kharaharapriya, Kranavali, Kiravani, Kokiladwani, Kokilapriya, Kokilaravam, Kolahalam, Kuntālavarali, Kuranji, Latāngi, Madhyamāvathi, Malavasri, Mālavi, Malayamārutham, Mānavati, Mandāri, Manirang, Manjari, Manoranjani, Margahindola, Maruvadhanyāsi, Māyāmālavagoula, Mohana, Mukhāri, Nabhomani, Nādachintāmani, Nādanāmakriya, Nādatarangini, Nāgagāndhāri, Nāganandini, Nāgaswaravali, Nāgavarangini, Nalinakanti, Nāryanadeshakshi, Narāyani, Nasikabhushini, Nāta, Natakuranji, Navanitham, Navarasakannada, Nilāmbari, Panthuvārāli, Phalamanjari, Pharāz, Pratapavarāli, Punnagavarāli, Purnachandrika, Purānalalitha, PurviKalyāṇi, Rāgapancharam, Rāmapriya, Ranjani, Ratnāngi, Ravichandirka, Revagupti, Rishmapriya, Ritugoula, Sahana, Sāma, Śankarābharaṇam, Sāramati, Sāranga, Sārangi, Saraswati, Saraswatimanohari, Sougandhini, Sāveri, Śdvidhamargini, Śanmukhapriya, Sidhasena, Simhendramadhyama, Simhavāhini, Sindhuramakriya, Srirāga, Sriranjani, Srutiranjani, Subhapantuvarāli, Subhoshini, Sudhabāngla, Sudhadesi, Sudhadhanyāsi, SudhaSāveri, Śudhasimantini, Sulini, SuprĀdipam, Surutti, Suryakantham, Svarabhushani, Svarāvali, Takka, Tivravahini, Todi, Umabharanam, Vāchaspati, Vāgadhisvari, Vakulābharanam, Vanaspati, Varāli, Vasanta, Vasantabhairavi, Vasantavarāli, Vardhani, Vegavāhini, Vijayasri, Vijayavasanta, Viravasanta, Vivardhini, Yadukulakāmbhoji, YamunaKalyāṇi.*¹⁴

Tyāgarāja is verily the ‘tone-poet of humanity’. With minimum means of execution, he has given maximum melodic expression. The *kṛtis* of *Tyāgarāja* couched in dignified prose though appear simple and tiny, assume, when rendered, a magnificent melodic proportion and each *kṛti* leaves scope for being dealt and interpreted in a very exhaustive manner. His handling of rare *apurva rāgas* served to immortalize them. *Nalinakānti, Umabharanam, Candra jyoti* and many others live through his songs.

“The highly *rakti rāgas* have been defined by his *kṛtis* in a most ideal manner. The use of medium tempo, fewer words, employment of easy time measures and above all, a very clear picture of the *rāga* depicted in an impressive manner are



considered the charm of his compositions. They have the fundamental resources to enchant, inspire and please the listeners. His *kṛtis* are profusely used in *Bhajans* and *Harikatha kālakṛēpa*.¹⁵

“The infinite play of imagination and originality is evident in him more than in other composers. In fashioning a variety of expressive forms in well-known melodies or in newly invented melodies, “In several respects, the genius of *Karnataka* music may be in the perfecting of the form of composition called *kṛti* and enriching it with inventive elements, in the poetry and philosophy of the text of the songs, in all these, he stands out as the foremost tone-poet and as the single complete example of the genius of *Karnataka* music at its best and highest.”¹⁶

Thyagaraya Jayanti is the birth anniversary of Thyāgarāja, one of the famous *Vaggeyakāra* (saint poet) of South India. It is observed on *Vaiṭākha ṣukla Saṭti*, sixth day in bright half of *Vaiṭākha māsam*. In 2010, the date of Thyāgarāja *Jayanti* is May 19. This festival is celebrated with gaiety in Tamil Nadu, Pondicherry, Karnataka, and Andhra Pradesh.

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Dr. S RADHAKRISHNAN'S VIEWS ON INTELLECT AND INTUITION

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Introduction

This paper analyses Dr. S. Radhakrishnan's view on intellect and intuition and it tries to evaluate the philosophical puzzle regarding epistemology. Radhakrishnan does not talk explicitly about intellect as a general concept, instead of that he considers it as a way of knowing which is not false but partial. The term *intellect* has ambiguous use in English language. In the broader sense it is an attribute of brain. It's quite interesting to think of intellect and analyze it by means of intellect. It has many meanings, sometimes it is considered as a property, sometimes as an essence. Philosophically, intellect is a property which distinguishes man from other animals. While considering metaphysically Radhakrishnan explains intellect in the Upanishadic point of view, that the intellect is the quality of upgraded being. The cosmic evolution is a structural process. The whole earthly beings were categorized as *Panca kōsa* i.e. matter, life, mind, intellect, bliss. The whole cosmos undergoes its teleological evolution. Those beings have the intellect is in the fourth position; they are human beings. This intellect is the basis of all knowledge. The most valuable contribution to philosophy by Radhakrishnan is the concept of 'intellect and intuition' in its wider sense. As an idealist he considers his philosophical perspective in a new phase which is entirely different from the so called idealism.

All cognition through sense as well as reason is partial and it is not absolutely real. He considers that truth and reality have only verbal difference not any ontological differentiation. He says truth having two forms, relative truth as well as truth of absolute. In western context truth is considered as judgment but in Radhakrishnan's philosophy truth is judgment in the lower sense and truth is a vision in absolute sense. Whatever is real they are true too and vice-versa. The essence is real as well as true. The real truth has apprehensible only by intuition and not by reason.



All our scientific and empirical observations are through the lower sense of truth experiment, which is intellect. Since the time point 'p' it is true, but not for ever. But the Higher order truth claims the truthfulness for ever; beyond space and time. It is the real knowledge. He says that Indian philosophy discusses about the intuitive truth rather than empirical or logical truth. It is an experience and realizing one's own true nature. Radhakrishnan discusses about three ways of knowing, they are sense experience, discursive reasoning, and intuitive apprehension. Sense experience is the knowledge through external sense-organs. Discursive reasoning is the part of internal sensation and reflection. His perception regarding mind as well as intellect is resembled with Vedanta perception, so he also considers the internal sense-organs are material entities. The internal sense organs are mind, intellect, ego, and intentionality (*manōbudhiahankārachittāni*). 'Mind' is the power to concentrate on something. 'Intellect' is the faculty of reasoning, understanding, assessing, judging, of empirical data given by sense organs. Among living beings humans are mostly blessed with this capacity. Through this faculty he conquers the whole world and brings all other living organism under his control. The whole scientific achievements are the contribution of this faculty. 'Ego' is the consciousness of 'I', and 'intentionality' is the awareness of the surroundings. The third and last way of knowing is intuitive knowledge. It is the knowledge about the whole. It has no medium and also it is unpredictable; we can not foresee it. As Radhakrishnan observes, "Direct perception or simple and steady looking upon an object is intuition. It is not mystic process, but the most direct and penetrating examination possible to the human mind."¹

Intellect and Intuition on Different Philosophical Dimensions

Intellect is the source of empirical knowledge and intuition gives us insight into that information. The intellect verifies data, and format the data into a logical presentation so that it can be understood and accepted by people who primarily value logic. The intellect conveys both analytically and paradoxically non-analytical data. Radhakrishnan's epistemology is idealistic in nature. He substantiates his philosophical ideas through the support of *upanishadic* as well as western idealistic thoughts. In his famous work '*An Idealist View of Life*' he discusses the topic of intellect and intuition. In it he evaluates and interprets the concept of intuition and intellect. For him Intellect gives us superficial knowledge of reality; intuition reveals the truth of it. Mind gives us limited and relative knowledge of things but intuition reveals to us its inner and holistic knowledge. Mind gives imperfect knowledge but insight gives perfect perception.



Mind is speculative in its nature and by gradual cultivation it culminates in intuition.

The philosophical traditions of India are quite different from the Western Philosophy. Generally speaking, the modern Western approach seeks to find an objective method, which purposefully examines the term “reality” analytically. The Indian approach, by contrast, has sometimes been called a subjective attempt to find the ultimate objective. While the modern West solely stresses up on dialectic and discursive deductive reasoning, but Indian thought emphasis on intuitive insight and introspection, intimately coupled with reason. Eastern philosophical schools have traditionally taken a more holistic, interactive and experiential approach to acquiring knowledge.

The Nyāya-Vaiseshikā, realistic systems of Indian thought give more importance to epistemology. Nyāya was founded by Gautama and Vaiseshikā by Kanāda. The Nyāya School conventionally divided in to four parts; the theory of knowledge, the theory of world, the theory of self and liberation and theory of God realization. Of which the theory of knowledge discussing about the matter of intellect. It characterizes and discriminates the valid knowledge from invalid, as well as truth from falsehood using the tools of logic and discursive reasoning. The ultimate aim of these philosophical systems is to realize the real nature of being by the use of different Pramānas. Intellect is used for discriminating the real from the unreal and it cannot bring ultimate freedom from the karmā to being. The ultimate goal is Liberation which is only attainable through intuitive apprehension.

Another prominent system in Indian Philosophy is Sāmkhya-Yōga. Kapila is the founder of Sāmkhya and Patanjali of Yōga. The fundamental components of the Sāmkhya ontology are purusha and prakṛti . Within the human, the link between purusha and prakṛti is the buddhi or Intellect faculty. This faculty performs the servile act of representation for purusha, presenting the whole world-body-mind matrix to purusha consciousness. The faculty which holds this matrix together within the individual is the ego (ahamkāra). The ahamkāra functions by concretizing a specific mutual sensitization of body and world, and it is this sensitization which manifests itself as habits, tastes, personal preferences, etc. which constitutes the self in the Sāmkhya system. It proposes a cognitive sense, manas, which synthetically constructs a unified sensory for the ahamkāra out of the individual sensitizations of the other five senses. The ultimate aim of Yōga philosophy is to stop the unwanted thoughts and attain perfect concentration. Yōga philosophy claims that cognition is the nature of all



conscious beings. It may be correct or incorrect. It is truthful if it corresponds reality, otherwise it is wrong. Right awareness is based on exact perception. One needs perfect intelligence to decide whether a perception is correct or incorrect. Yōga philosophy states that, wrong knowledge disappears in the light of perfect intelligence. It is the power of correct perception. Intellect is the discriminative or decision-making faculty

Another system in Indian philosophy which discusses about intellect is that Advaitā of Sankaracharya. It explains that the various components of human beings are comprised of body (*dēha*), mind (*manas*), intellect (*buddhi*), ego (*ahamkāra*) and consciousness, or soul (*ātman*). Of these various aspects of the human being, it is without doubt *ātman* which takes precedence. *Ātman* is considered to be ontologically anterior and qualitatively superior to every other aspect of the human person, including ego, intellect, mind and body. Out of all, logic tells us that only *ātman* is eternal, being the ultimate identity of each living being. The Self is known as *ātman* it is *sat*, *chit* and *ānanda*, or unending being, consciousness and bliss, respectively. On the other hand, the material body is composed of a combination of five gross material elements. Mind and intellect are also considered as material in nature as well, but of a “subtler” variety of matter. Indeed, unlike in the Western world, *manas*(mind)and *buddhi*(intellect)are considered to be material elements in themselves. *Manō-Budhi-ahamkāra-citānināham sivōhamsivōham*.¹ Intellect (*buddhi*) is considered to be the higher faculty which processes the power of categorization and makes decisions about the information presented to it by both the physical senses and mind. *Buddhi* is the cognitive organizing dimension of the human being which serves as the seat of reason. It is *buddhi* which gives direction, purpose and focus to the mind. It is the referee of all the analytic functioning, logic and philosophic speculation that takes place in the playground of the mind.

In Buddhism intellect is the faculty of which one can pursue the *aṭṭhaka mārgā*. It is distinguished from the feeling and willing. It is the cognitive function of the mind and covers all the modes of knowing such as perceiving, convincing, thinking, reasoning, judging and imagining. To the person who is constituted of mind and body, the source of knowledge can be external to the mind-body complex or internal to it. Reason and logic will be sufficient to arrive at knowledge and understanding of Buddhist doctrine through verbal communication and transfer of information.



Role of Intellect and Intuition in Spirituality, Ethics and Aesthetics

Radhakrishnan takes the opportunity to raise the pedigree of the Indian tradition to the western world that the charges leveled against Indian philosophy are worthless and illogical. The western philosophers criticized Indian philosophy as dogmatic and hanging only in metaphysical speculations. But according to Radhakrishnan, the *Pr?tāṇāṭrayās* (the Upanishads, the Bhagavad gīta and Bṛahma sūtrā) are sound enough to answer to such allegation from western counterpart. We can see sufficient discussion on logic ethics and metaphysics in the Indian tradition. Radhakrishnan again talks about the reason and intuition and its relation to ethics and aesthetics. “*Animals are conscious; men are self’ conscious, and so have greater dignity than stones, or plants or animals.*”¹ Man are both spiritual as well as rational being. He is not satisfied with mere rational knowledge. The cause behind this quest is that ultimately man is a spiritual being rather than rational. Rationality is a tool to attain his spiritual nature. We are rectifying our errors through intellect. If intellect will falsify we should correct it with intuition because it is supra logical. The basis of our linguistic ability is like; felling and willing are related to intellect. Through these faculties we have to reach our final destiny. Our ethical actions not only come from mere intellect, because the question ‘why be moral?’ this question is unanswerable with reason. But it can be answerable through spiritual point of view, that is; the real nature of human is moral. Our aesthetic sense also related to our Intellect. It is clear that without intellect we cannot apprehend the beauty of an object. But here there is one contradiction, because those having high intellect might not be sense of beauty. So this is the problem which had been already stated in formerly that the term intellect is ambiguous in its nature. Sometimes we denote the term ‘intellect’ as a faculty and somewhere it as substratum of all human ability. If it is the primary meaning it has lot of limitations, and if it is in the second sense, there will be linguistic difference between intellect and intuition but not in the factual difference.

Conclusion

Here the paper concludes with a remark of Henry Bergson because Radhakrishnan and Bergson were contemporary thinkers who shared similar ideas on intellect and intuition. In his famous work, ‘*Creative Evolution*’ Bergson says that man is basically irrational and emotional and his reasonableness is the upshot of irrational hypothesis that is always covered by this reasoning power which cuts the world into



the subjective and the objective sides, but actually there are no such sides in nature². On Radhakrishnan's view, Man cannot be identified only with a mind, intellect, feeling, volition and memory. Of course, all of them are the parts of human nature, yet none of them individually, separately, can be identified with human nature. Thus, it is inferred human intellect is limited. It exists in space and time. It can be contradicted by same parameters. Radhakrishnan's main aim was to establish the necessity of intuition over intellect. It is a new way of approach which synthesizing the intellectual knowledge and intuitive knowledge simultaneously.

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¹ P.A. Schilpp, *The Philosophy of S. Radhakrishnan*, P.28.

² Henri Bergson, *Creative Evolution*, P.34.

¹ I am not the mind, the intellect and the ego. I am that which the part of universal consciousness is.

¹ S. Radhakrishnan, *An Idealist View of Life*. p.146.



INTEGRATING READING WITH MATHEMATICS

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INTRODUCTION

Mathematics can definitely be found in almost every subject- even reading and language arts. Reading and basic mathematics are essential skills. Without them, the child will be hampered in their ability to succeed both academically and in the work force.

A children's rhyme linked the domains of the three Rs-reading, 'riting and 'rithmetic-long before the whole language philosophy or integrated curriculum became focal points for educators. Letters, symbols, and numbers are the primary methods of communication in the world. This includes the universal sharing of ideas, concepts, data, and information. This common role in society creates a natural connection for the integration of reading and mathematics in the school curriculum.

Success in reading and mathematics is based on process skills that incorporate the integration of contextual information and with prior knowledge to produce meaning. The development of the skills involved in these domains could be considered the four Cs: construction, collaboration, context, and communication. Knowledge is actively constructed in each of these areas. In reading, letters from words that symbolize objects, attributes or action. In mathematics, numbers symbolize amounts, patterns or relationships. These words and numerical expressions create a basis for additional focus or information processing. This knowledge can be constructed and enhanced through collaboration with others in the classroom or workplace. Knowledge is communicated with others to share, compare and assess information.

WHY READ?

There are many reasons why children need to make reading a part of their lives. While most of them pertain to their future and, in some way, help the mental growth of



the child. Along with growth, reading also stimulates the mind. However, the primary reasons to inculcate such a wonderful habit in your child are:

- **An Active Mind:** when you child picks up a book and reads, his mind receives stimulation. At a younger age, the books given to children contain colourful images and large fonts. This helps stimulate parts of the brain, especially those that deal with vision and creativity. Colours and large words have been scientifically proven to enhance a child's attention and retention powers.
- **Fundamental Skills:** The first step towards a wonderful life is to build your child's fundamentals. There is no better way of doing this than books. If it isn't about the information that these books contain, then it is about the whole concept of reading. Children not only improve their attention span and concentration ability, they also improve their comprehension, reading speed as well as spelling & grammar.
- **Improves Vocabulary:** Reading different kinds of books as well as authors ensures that children are exposed to a wide universe that is diverse and exciting at the same time. There is absolutely no doubt that if allowed to, a book can widen a child's horizon beyond all possibilities. Vocabulary, spelling and new words are just some of the wonderful gifts that a child can earn through these fantastic books.
- **Concentration & Focus:** when a child spends hours reading his favourite book, he is inadvertently learning how to keep her/his mind on something. While this may not seem like a conscious effort at the time, it automatically gives the child the ability to concentrate. Whether reading, learning or simply looking at pictures, the child's mind learns to pay attention to the task at hand – an invaluable skill as they grow up with more distractions around them.
- **Increased Self-Esteem:** As a child reads books, s/he learns new things that give them more confidence in their ability. An increase in knowledge automatically makes the child feel more confident. The child finds a new love in books. With a steady companion for all times, children can easily make their world fuller and a better place as long as they have books to take them through.
- **Memory Boost:** As a child reads through books, they read along a storyline that holds meaning only if you remember what happened earlier along its path. This means that if a child is engrossed in a book right until the end, then s/he is surely aware of what happened in the beginning. In young children, such reactions are extremely



admirable. While this is just one way to improve a child's memory, it is the most fun way as not only does the child read a wonderful story but the better the story, the longer the child holds onto it in her/his mind. This is nothing but a memory and retention boost that children unknowingly acquire.

- **Creativity:** There is scientific evidence that colourful objects, even in books, invigorate a child's mind. There is no limit to the creativity that mind can achieve, especially when it is untouched by real-world limitations. As parents, you may want your child to grow with a certain minimum level of intelligence in mind. Exposing her/him to books early on will get the child interested in colours, shapes and pictures. Storylines, when supported by pictures, allow children to imagine what the situation is like. For e.g. when a child sees the picture of a rabbit and then reads about it burrowing a hole in the ground, s/he can try and imagine the way it would look. This is invaluable compared to a television set that simply throws the image at the child.

- **Expertise Builder:** Books are not just about helping children grow. They are also about helping them hone their skills, even at an early age. Irrespective of the kind of interests a child has, reading more and more about them will help them develop a strong understanding of the subject matter and, therefore, develop a level of knowledge regarding the subject matter.

- **Stress Buster:** Books can be an incredible way to escape from your world, within your mind. Better than any drug on the market, books can take your mind completely away from all your worldly problems, into a whole new realm of limitless possibilities. This is something that is not just relevant to kids, but even to people of all ages who are willing to take their mind off troubles and stress.

NATIONAL COUNCIL OF TEACHERS OF MATHEMATICS SAY ABOUT THE INTERDISCIPLINARY APPROACH OF TEACHING MATHEMATICS WITH READING

The National Council of Teachers of Mathematics (NCTM, 1989) acknowledged the integration between the domains of mathematics and reading with the inclusion of Standard 2 "Mathematics as Communication" in the "Curriculum and Evaluation Standards for School Mathematics." The emphasis for the grade groupings follows.

Grades K-4

- [Mathematics can be thought of as a language.](#)



- Reading children's literature about mathematics, and eventually text material, needs more emphasis in the K-4 curriculum.
- Children can meaningfully learn mathematics; teachers can help the process by providing opportunities for them to communicate and to "talk math" with their friends.
- Use connections to construct knowledge, learn alternative ways to think about ideas, clarify thinking, and communicate about problems.

Grades 5-8:

- Use the skills of reading, listening, and viewing to interpret and evaluate mathematical ideas. :

Grades 9-10:

- Use of skills provides opportunities for interpretation of data and statistics regarding social issues. In this manner, mathematics helps students develop an understanding of the events in society.

The NCTM also acknowledges this linkage in its other publications, including the 1995 Yearbook, "Connecting Mathematics across the Curriculum," and the 1996 Yearbook, "Communication in Mathematics K-12 and Beyond." The 1995 yearbook focuses on the connections of mathematics in all areas and all levels of the school curriculum. It specifically addresses the topic for elementary school curriculum in a chapter by David J. Whitin, "Connecting Literature and Mathematics" who suggests that children's literature can help students meaningfully connect their world to the world of mathematical ideas. The 1996 Yearbook focuses on building a discourse community of meaningful mathematical communication within classrooms and beyond. One of the sections for such a changing paradigm is reading. Topics included for discussion are the use of trade books, metaphorical thinking, reading to construct meaning, and communicating mathematics through literature. The NCTM is promoting collaboration of reading and mathematics.

WHAT IS THE IMPACT OF READING ON MATHEMATICAL PROCESS AND SKILLS?

Reading provides both context and motivation for the mathematics students. Reading from a text book, trade book, or newspaper article can provide the students



with a shared basis for receiving and sharing information. Reading can supply a common setting, environment, and details for application of students' mathematical skills. Reading provides an interesting context that students can explore. This exploration can occur either in a group with many students or with one student. In general, the integration of math and reading creates a relevant context for the formal and abstract mathematical processes.

The use of either fiction or non-fiction material can create the context for discussion and set the stage for mathematical skills. The specific areas may include:

- Posing questions in mathematics.
- Sequencing events in a story.
- Questioning and seeking additional information students would like to know about a topic.
- Developing recording skills.
- Comparing and contrasting. For example, a Venn diagram can be used to compare and contrast different versions of the same story.
- Constructing charts and graphs to illustrate or determine the impact of details.
- Counting through one-to-one correspondence.
- Predicting and hypothesizing. For example, examining stories for patterns like this one: introduction, development of details and theme, climax, and conclusion.
- Validating or persuading, using data or details to determine and support a particular position.
- Conferring with others to generate new knowledge or to confirm a position on a topic.

STRATEGIES OF READING CAN BE APPLIED TO THE LEARNING OF MATHEMATICS

- Creating a meaningful and relevant context for the knowledge, skills and values of mathematics.
- Realizing the starting point of interest in mathematics is the knowledge base



of the student.

- Providing opportunities for the learner to see the skills, processes and values of mathematics by the teacher's modeling.
- Continuing to build on the knowledge base and challenging the students-scaffolding.
- Facilitating the metacognition of the student by helping the student identify the learning processes and how he or she learns.
- Assisting the learner to accept the responsibility for the construction of knowledge.
- Building a community of learners in a risk-free learning environment.

These strands should be interwoven into the classroom environment to aid in the content, methodology, and assessment in mathematics. Bickmore-Brand suggests that these steps will create a positive association with mathematics and mathematical relevancy in society.

CONCLUSION

It is a recognized fact that reading has a crucial role to play in creating independent learners, literacy promotion and educational attainment of individuals in every society in the world. In support of this assertion, Ayodele (1984) observed that reading, especially the efficient type is the bedrock to a learner's success whether in the primary, secondary or tertiary level of education. No doubt, there is no way one can be literate without reading. It is an important language skill that a child needs to survive in the learning environment. The skill has to be developed and build upon as he/she goes along education ladder in life. It is in recognition of this that reading is being taught, promoted and advocated right from the tender age of a child in every serious nations of the world.

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**DR. S. RADHAKRISHNAN VIEW'S ON RELIGIOUS
UNDERSTANDING**

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Religion is generally defined as a belief in a super natural power, which transcends the human power entitling obedience and worship. Religion is based on the unification of man with God (finite and infinite). Philosophy of religion is a philosophic thinking about religion. It is an attempt to think critically and comprehensively with logical coherence, consistency in thought and that, which stands the test of reason. It is an enquiry into the general subject of religion from the philosophical standpoint. In its enquiry it employs the accepted tools of critical analysis and evaluation without any predisposition or bias, either to defend or reject the doctrines of any particular religion. Many Philosophers have defined religion, each covering some aspects of religion, each covering some aspects of religion, but no definition is found to be comprehensive and exhaustive.

Religion – in the Oxford Dictionary-

The belief in a super human controlling power especially in a personal God or Gods entitled to obedience and worship, a particular system of faith and worship.

“Religion says Prof. Metagart,” is clearly a state of min. it means to me that it may best be described as emotion resting on a conviction of harmony, between our selves and the universe at large”¹

But for Schleirmacher the element of feeling of unity is the main characteristic of religion.



“The sum total of religion”, says Schleiermacher”, is
to feel that in its highest unity, all that moves in feeling is
one, to feel that ought single and particular is only possible
by means of this unity; to feel that it is to say, that our
being and living is a being and living in the and through
God.”²

In the word of Bradley morality when led beyond its self into a higher form of goodness, ends in what may be called religion.³ White Head thought that religion is to be ‘want the individual does with his solitariness.’⁴ William James observes religion as “the feelings, acts and experience of individual man in their solitude so far as they apprehend themselves to stand in relation to whatever they may consider the divine.”⁵ In the afore said definitions we find more stress being laid on the individual aspect of religion by passing the social aspect. Mysticism, which plays a vital part of religion, lays more emphasis on the individual aspect and ignores the social function of religion.

“Rhys Davids, the famous Buddhist scholar thinks that religion means a law abiding, scrupulously conscientious frame of mind”. He further says that this derivation “seems to be most in accordance with the conceptions prevalent when the use of the phrase began and more in harmony with the similar expressions that arose under similar circumstances else where”.⁶ Most of the definitions of religion are not adequate and comprehensive conversing all the aspects religion as they have been framed interims of some particular aspects of religion. Leuba classified these definitions into three types: 1). Framed from intellectualistic 2). Affectivistic and 3). Voluntaristic or practical view points.

Intellectualistic definitions conceive religion as essentially faith or belief in certain things. It is also knowledge or apprehension whether clear or obscure of these things. Reverence for certain objects is an appropriate attitude without which certain higher values would be missed. But whatever is unknown or not understood is not by the fact it self certified as worthy of reverence. This practice is all too common of giving a name to what one does not know and of their mistaking the name for a piece of knowledge and letting one’s attitude be changed by the connotations of the name one chose.⁷

While the intellectualistic definitions conceive the essence of religion as belief or faith, affectivistic definitions conceive religion as feeling God mentions about the



intensity of the commotion of some people's experience in connection with religion. When a camp meeting in the Western New York was held, one of the participants said "Brothers, I feel but O I feel: I feel."⁸

Humanism accepts religion in a voluntaristic or practical sense. The Humanist Manifesto states that religion consists of those actions, purposes that are humanly significant. The religion is inclusive of labor art, sciences, philosophy, love, friendship, recreation – all that is in its degree, expressive of intelligently satisfying human living. Humanism believes that religion must work increasingly for joy in living. The religious humanist wishes to foster these aspects that are creative in man and to encourage achievements that add to the satisfaction of life.⁹

Every religion preaches some code of conduct. For some a people religion is essentially moral. Some strictly follow religious rituals of their religion, but they are unethical in their behavior, whereas some people do not profess any religion, yet they practice morality in their day-to-day life. We find that some ethical theories are based on naturalism and humanism. They are not based on any set of dogmas and they do not accept any scriptures of prophets as final authority.

Religion may effect a change in a person or among the group of people. It may shape them as moral. But we find some persons and socialites following moral norms with out being religious. There has been an intimate connection between religion and morality. In the history of human civilization many races and social communities are following a code of conduct, which is preached by their respective religions. Speculation about moral issues on the basis of reason and analysis is of recent origin. While dealing with the sociological aspect of religion Wright states:

"The endeavor to secure the conservation of socially recognized values through specifications that are believed to evoke some agency, different from the ordinary ego of the individual or from other merely human beings, and that imply a feeling of dependence upon this agency".¹⁰

In the opinion of Wright one cannot claim to make a religion his own, as one cannot devise a language. In the manner language is inherited, religion is also socially inherited.



CH. Toy pointed out that:

“Religion is man’s attitude towards the universe, regarded as a social and ethical force, it is the sense of solidarity with objects regarded as powers, and the institution of social relations with them”.¹¹

Religion springs out of the human need and demand safety, security and happiness as gifts of the extra human powers, says Toy.

Leuba analyses religion from the psychological point of view to be more comprehensive. He holds that any impulse or any desire may lend to religious activity. Since religion develops certain human needs, tends to be excluded from the psychological point of view and attempts to appear exclusively in the secular life. In the words of Leuba.

“Religion serves more and more exclusively in the attainment or preservation of that which is not otherwise easily securable and of which it is found most successful in securing.”¹²

Anthropopathic behavior is a type of behavior employed in dealing with human beings, animals super human spirits and with also Gods and there are conceived as endowed with superior psychic powers than human beings. It assumes that prayers, praise hility, can influence these invisible beings and other forms of worship. The so-called Gods are human inventions but they do not exist. They are held to be useful to the human beings even if they do not exist. Leuba maintains that certain effects of religion are valuable and real. He considers religion as an important factor in the development of human race. He further says that belief in the Gods; produce results that are beneficial to the individual as well as the society.

There have been divergent opinions on religion by the eminent religious thinkers of the West. Among the specific questions which constitute a part of the philosophy of religion in general as the nature of religion, the function and value of religion, the validity and claims of religious knowledge, religion in its relationship with morality, the characteristics of ideal religion, the problem of evil, the nature of theodicy, religion in its revealed versus natural form, the nature of soul and its destiny, the relationship of human with the divine, with regard to the freedom and the responsibility of the individual



and the character of divine purpose, prophecy, intuition, revelation, inspired utterances, prayer, immorality, rituals, ceremonies, rites, meaning and significance of human existence, deity, and the nature of faith etc.

According to some scholars, the philosophy of religion is not a discipline, meant for any inquiry but it is viewed as a philosophy of particular religion. Generally it becomes apologetic or defense of an accepted religious faith. Philosophy of religion has become a highly specialized discipline. It has become so complex that one must have a comprehensive grasp of various disciplines like history of religions, Ancient cultural History, History of Religious institutions, History of Theology, Psychology of Religion, Sociology of Religion, Social Psychology, Social Anthropology etc. Without such vast, varied and deep study of the subject stated above, any study of philosophy of religion remains incomplete and inadequate and in comprehensive.

Some of the important concerns that make themselves manifest and central to any philosophic treatment of religion are the problems of God, relation between God and the World religion and scientific knowledge, the existence of different religions and the prospect of genuine encounter and interrelations dialogue to promote understanding and unity of religions to share their experiences. Edward Taylor's primitive culture and Anthropology, sir James monumental work the 'Golden Bough' opened up a now vistas in the study of origin and development of religions from an anthropological approach. The development of archaeology and decipherment of the ancient texts of the early civilization like Egyptians, Assyrians and Babylonians has given much scope for the study of similarities in the religious beliefs.¹³ Religion is found to be a universal phenomenon, Since the dawn of human history to the present, all cultures and civilizations have practiced some kind of religion or the other.

In the words of Dr. S. Radhakrishnan,

"Religion is native to the human mind, integral to human nature itself. Every thing else may dissolve, but belief in God which is the ultimate confession of all the faiths of the world remains."¹⁴

No religion is perfect or final. All religions have and their historical origin. In the opinion of Dr. S. Radhakrishnan religion is a movement, and a growth. In all the religions new growth, what is called new rests on the old? He maintains that if –



religious forms are held to be final and infallible expressions of divine will, people should have to accept slavery, subservience of women to men and many other evils as Gods work.¹⁵

Maxmuller observes that all religions have an element of the divine.

“I hold,” says Maxmuller, that there is a divine element in every one of the great religions of the world. I consider it blasphemous to call them the work of the devil, when they are work of God, and I hold that there is nowhere any belief in God except as the result of a Divine revelation, the effect of divine spirit working in man.”¹⁶

Dr. Estlin carpenter also felt that there is no absolute form of religion. Theism is found in most of the religions. As the human nature is one and the same, the religious experience and belief also must be similar with some difference due to other influences like culture and civilization, environment etc. In the Veda it is declared that people call God by name Indra, Mitre, Varuna, Agni, and so on. Sages name God with various names but He is one. Though sages in their hymns gave many forms to God, He is but one.¹⁷ In the Bhagavad-Gita also, the passage containing the same meaning is found. “They also who worship other Gods and make offering to them with faith, son of Kunti, do verily make offering to me, though not according to ordinance.”¹⁸

Similarly emperor Asoka’s inscription reveals his liberal outlook. “The King Piyadasi honors ascetics, monks and house holders; he honors them by gifts and various kinds of favors... for he who does reverence to his own sect while disparaging the sects of others wholly from attachment to his own, with intent to enhance the splendor of his own sect in reality by such conduct inflicts the severest injury on his own sect.”¹⁹

St. Augustine held the same opinion. He pointed out:

“The very thing which is now called the Christian religion existed among the ancients and never failed from the beginning of human race up to the coming of Christ in the flesh. Then the true religion, which already existed, began to



be called Christianity.²⁰

The change has not been much in the religious consciousness of all these thousands of years. In the prayers of Varuna as well as in the Psalms the same yearning and devotion could be found. Akbar the Mughal Emperor who ruled India declared that there are sensible men in all religions, and thinkers and men endowed with miraculous powers among all nations.²¹

Comparative religion tells us that all religions have had a history of their own and no religion is final or perfect. Every religion is a movement and a growth and in all its true growth, the new rests on the old. The need for religion, one from or the other is necessary to mankind. As the humanity is evolving towards higher stages of rationality, his religion also reaches higher stages giving the humanity a better system of belief.

No expression of religion is exhaustive, comprehensive and absolute. Every religion needs to be better and improved thought the idea of improvement is not acceptable to dogmatists and fundamentalist's comparative study of religion helps the adherents of their own religion to adopt certain ideas and concepts of other religions to enrich their own religion. The study of 'History of Religion' reveals that almost all religions are to some extent influenced by other religions. As Dr. S. Radhakrishnan aptly pointed out that when the Vedic Aryas met the Dravidians and the aboriginal tribes of India, comparisons were instituted and relative merits were discussed. The ancient Greeks showed considerable interest in the diverse practices around them. Christianity has taken many religious practices and concepts from Judaism. The Arab invasion of Europe confronted Christianity with Islam. Similarly Buddhism has taken some concepts from the Upanishadic thought and give a new interpretation to the basic issues of religion.

Thus the development of religious thought is not static but dynamic and continuous. There will be continuous enrichment of each and every religion through experience, interaction and acculturation. Dr. S. Radhakrishnan is of the opinion that this process has to be a regular feature so as to continue among the major religions for the progress and development of all religions.

Finally my conclusion point is Religion is personal and individualistic. Some people focus on the intellectual and emotional aspects of Ethics and belief. Religion is conceived as a universal function of human societies. For many people religion is



affair of the heart, so often own special feelings for the particular beliefs and ceremonies that they consider as sacred through long association. It is difficult of them to assume an objective and scientific stance.

Religion is a vital force in the human society. Although religion is held to be a personal matter; it is a social reality embracing all the values. It is inclusive of the values of truth, Beauty and goodness. Religion recognizes all the human duties as divine commands. Religion and morality inseparably bound up with each other. Morality plays a significant role with religion. Dr. S. Radhakrishnan says that the ethical means an the spiritual end cannot be separated. Religion is a life to believe but not a theory to be accepted. Religion aims at the unity of mankind and a true religious life must express itself in love the goal of world unity could be achieved by non-violence expressed in Hinduism, Jainism, Buddhism, and Christianity.

Religion is an inward transformation and a spiritual change. It has to overcome the discords within the human nature. It is an insight into reality and an experience of reality.

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MORAL DILEMMA AND ITS PROBABLE SOLUTIONS

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Introduction:

Moral dilemma is an important and highly crucial concept in the evolution of moral spheres. Each and every individual faces the moral dilemma in his every walk of life in the broad sense. We face hurdle to take the decision in the time of moral dilemma. What should do in that kind of situation? The present paper deals with the talk of moral dilemma and also it is an effort to show probable solution of it. We know, dilemma or *dharma samkata* means a situation in which we have to do two things but we can't do both. Dilemma involves a crisis of choice between two or more alternatives. It arises in a situation where it is difficult to choose either one or the other source of action. Usually it is a situation of 'neither-nor' when one is in a fix and can do neither this nor that. One has then to take recourse to passivity which, at times, arouses a sense of guilt in one's mind. The sense of guilt usually arises in a moral situation where one is unable to act according to his normative inclination. The situation becomes, as if, paradoxical and the individual is not able to take a decision to act this way or that way. Moral dilemma, therefore, can be said to be a moral situation involving a confrontation of the alternatives of seemingly equivalent nature. The expression 'seemingly' is being used specifically in this context because the term 'equivalent' is hard to determine in a normative realm. In the ethical context it is difficult to find exact equivalent situations. All we can say is that the alternatives may be more or less equivalent. It is mostly so because the moral judgment depends on objective considerations but it has great subjective fervour as well. In any concrete situation the ideal of morality objective judgment is neither fully possible nor plausible.

Dilemma may be various types and here may arise many questions like what dilemma you have? What is human dilemma? What is Cultural Dilemmas? Why we feel ethical dilemma? How do we answer a dilemma? How can dilemmas be dealt



with? Are dilemma and choice the same? What is the environmental dilemma? What is the solution of the nature dilemma? What are the dilemmas and hopes of the current environment? What is moral dilemma? Etc.

Now let us see that what is the actual meaning of moral dilemma and what are the instances in which we can find such type of dilemma? Moral Dilemmas refer to situations which involve conflicts between two moral requirements. These situations have a very apparent conflict between moral imperatives such that obeying one will result in transgressing the other. What is common to the two well-known cases is conflict. In each case, an agent regards herself or himself as having moral reasons to do each of two actions, but doing both actions is not possible. Ethicists have called situations like these *moral dilemmas*. The crucial features of a moral dilemma are these: the agent is required to do each of two (or more) actions; the agent can do each of the actions; but the agent cannot do both (or all) of the actions. The agent thus seems condemned to moral failure; no matter what she or he does, she or he will do something wrong (or fail to do something that she ought to do). Some ethicists call this situation as ‘practical deadlock’¹ where an agent finds himself placed in front of a ‘moral blind alley’² since in whichever direction he proceeds his action would turn out to be morally wrong.

The Platonic case strikes many as too easy to be characterized as a genuine moral dilemma. For the agent’s solution in that case is clear; it is more important to protect people from harm than to return a borrowed weapon. And in any case, the borrowed item can be returned later, when the owner no longer poses a threat to others. Thus in this case we can say that the requirement to protect others from serious harm *overrides* the requirement to repay one’s debts by returning a borrowed item when its owner so demands. When one of the conflicting requirements overrides the other, we do not have a genuine moral dilemma. So, in addition to the features mentioned above, in order to have a *genuine* moral dilemma it must also be true that neither of the conflicting requirements is overridden

According to Thomas Nagel moral dilemmas are situations in which “there is decisive support for two or more incompatible courses of actions or inaction..... since either choice will mean acting against some reasons without being able to claim that they are outweighed.”³

According to Bas van Fraassen moral dilemma is “a conflict between what



ought to be (done) for one reason and what ought to be (done) for another reason, which cannot be resolved in terms of one reason overriding another.”⁴

According to Bernard Williams a tragic moral conflict is one in which “an agent can justifiably think that whatever he does will be wrong: that there are conflicting moral requirements, and neither of them succeeds in outweighing the other.”⁵

Some basic distinctions among various types of moral dilemma which may be considered as follows: -

In the literature on moral dilemmas, it is common to draw distinctions among various types of dilemmas. Only some of these distinctions will be mentioned here. It is worth noting that both supporters and opponents of dilemmas tend to draw some, if not all, of these distinctions.

One distinction is between *epistemic* conflicts and *ontological* conflicts. The former involve conflicts between two (or more) moral requirements and the agent does not know which of the conflicting requirements takes precedence in her or her situation. Everyone concedes that there can be situations where one requirement does take priority over the other with which it conflicts, though at the time action is called for it is difficult for the agent to tell which requirement prevails. The latter are conflicts between two (or more) moral requirements, and neither is overridden. This is not simply because the agent does not *know* which requirement is stronger; neither is. Genuine moral dilemmas are ontological. If both opponents and supporters of dilemmas are acknowledged that, there are epistemic conflicts.

Another distinction is between *self-imposed* moral dilemmas and dilemmas imposed on an agent *by the world*, as it were. Conflicts of the former sort arise because of the agent’s own wrongdoing. If an agent made two promises that he knew conflicted, then through his own actions he created a situation in which it is not possible for him to discharge both of his requirements. Dilemmas imposed on the agent by the world, by contrast, do not arise because of the agent’s wrongdoing. The case of Sartre’s student is an example, as is the case from *Sophie’s Choice*. For supporters of dilemmas, this distinction is not all that important. But among opponents of dilemmas, there is a disagreement about whether the distinction is important. Some of these opponents hold that self-imposed dilemmas are possible, but that their existence does not point to any deep flaws in moral theory. Moral theory tells agents how they ought to behave; but if agents violate moral norms, of course things can go askew. Other



opponents deny that even self-imposed dilemmas are possible. They argue that an adequate moral theory should tell agents what they ought to do in their current circumstances, regardless of how those circumstances arose. And given the prevalence of wrongdoing, if a moral theory did not issue uniquely action-guiding “contrary-to-duty imperatives,” it would be severely lacking.

Yet another distinction is between *obligation dilemmas* and *prohibition dilemmas*. The former are situations in which more than one feasible action is obligatory. The latter involve cases in which all feasible actions are forbidden. Some [especially, Valentyne (1987 and 1989)] argue that plausible principles of deontic logic may well render obligation dilemmas impossible; but they do not preclude the possibility of prohibition dilemmas. The case of Sartre’s student, if genuinely dilemmatic, is an obligation dilemma; Sophie’s case is a prohibition dilemma. There is another reason that friends of dilemmas emphasize this distinction. Some think that the “disjunctive solution” used by opponents of dilemmas — when equally strong precepts conflict, the agent is required to act on one or the other — is much more plausible when applied to obligation dilemmas than when applied to prohibition dilemmas.

As moral dilemmas are typically described, they involve a *single agent*. The agent ought, all things considered, to do *A*, ought, all things considered, to do *B*, and she or he cannot do both *A* and *B*. But we can distinguish *multi-person* dilemmas from single agent ones. The two-person case is representative of multi-person dilemmas. The situation is such that one agent, *P1*, ought to do *A*, a second agent, *P2*, ought to do *B*, and though each agent can do what he ought to do, it is not possible both for *P1* to do *A* and *P2* to do *B*. Multi-person dilemmas have been called “interpersonal moral conflicts.” Such conflicts are most theoretically worrisome if the same moral system (or theory) generates the conflicting obligations for *P1* and *P2*. A theory that precludes single-agent moral dilemmas remains uniquely action-guiding for each agent. But if that same theory does not preclude the possibility of interpersonal moral conflicts, not all agents will be able to succeed in discharging their obligations, no matter how well-motivated or how hard they try. For supporters of moral dilemmas, this distinction is not all that important. They no doubt welcome (theoretically) more types of dilemmas, since that may make their case more persuasive. But if they establish the reality of single-agent dilemmas, in one sense their work is done. For opponents of dilemmas, however, the distinction may be important. This is because at least some opponents



believe that the conceptual argument against dilemmas applies principally to single-agent cases. It does so because the ought-to-do operator of deontic logic and the accompanying principles are properly understood to apply to entities about which decisions can be made. To be clear, this position does not preclude that collectives (such as businesses or nations) can have obligations. But a necessary condition for this being the case is that there is (or should be) a central deliberative standpoint from which decisions are made. This condition is not satisfied when two otherwise unrelated agents happen to have obligations both of which cannot be discharged. Put simply, while an individual acts involving one agent can be the object of choice, a compound act involving multiple agents is difficult so to conceive. To the extent that the possibility of interpersonal moral conflicts raises an intramural dispute among opponents of dilemmas, that dispute concerns how to understand the principles of deontic logic and what can reasonably be demanded of moral theories.

In the Book I of Plato's *Republic*, Cephalous defines 'justice' as speaking the truth and paying one's debts. Socrates quickly refutes this account by suggesting that it would be wrong to repay certain debts — for example, to return a borrowed weapon to a friend who is not in his right mind. Socrates' point is not that repaying debts is without moral import; rather, he wants to show that it is not always right to repay one's debts, at least not exactly when the one to whom the debt is owed demands repayment. What we have here is a conflict between two moral norms: repaying one's debts and protecting others from harm. And in this case, Socrates maintains that protecting others from harm is the norm that takes priority.

Nearly twenty-four centuries later, Jean-Paul Sartre described a moral conflict the resolution of which was, to many, less obvious than the resolution to the Platonic conflict. In his influential book "Existentialism is Humanism"⁶ Sartre [1957] tells story of a student whose brother had been killed in the German offensive of 1940. The student wanted to avenge his brother and to fight forces that he regarded as evil. But the student's mother was living with him, and he was her one consolation in life. The student believed that he had conflicting obligations. Sartre describes him as being torn between two kinds of morality: one of limited scope but certain efficacy, personal devotion to his mother; the other of much wider scope but uncertain efficacy, attempting to contribute to the defeat of an unjust aggressor.

While the examples from Plato and Sartre are the ones most commonly cited, it should be clear that there are many others. If a person makes conflicting promises,



she faces a moral conflict. Physicians and families who believe that human life should not be deliberately shortened and that unpreventable pain should not be tolerated face a conflict in deciding whether to withdraw life support from a dying patient.

More we can show an example of moral dilemma which is from an accident like following:

One person is an emergency worker that has just been called to the scene of an accident. When he arrives and sees that the car belongs his wife. Fearing the worst he rushes over to see she is trapped in her car with another man.

She sees that person and although barely conscious, she manages to mouth the words "I'm sorry".....That person does not understand, but her look answers he questions. The man next to her is her lover with whom she's been having an affair. That person reels back in shock, devastated by what her eyes have just told him. As he steps back, the wreck in front of that person comes into focus. That person sees his wife is seriously hurt and she needs attention straight away. Even if she gets attention there's a very high chance she'll die.

That person looks at the seat next to her lover. He's (of injured man) bleeding heavily from a wound to the neck and that person needs to stem the flow of blood immediately. It will only take 5 minutes to stop, but it will mean his (of that man) wife will definitely die.

If that person tends to his wife, the man will bleed to death despite the fact it could have been avoided.

Who would that person choose to work on in that situation from the moral point of view?

In such dilemma we should keep our mind that we are human being and we have come from ultimate one. In that sense we have to work impartially and going beyond our inclination and selfish attitude.

Moreover, in the end of the paper we can say in such situation we should look the level of seriousness of the injured person whatever he or she is closely related with me.



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CONSTITUTIONAL DIMENSIONS OF RIGHT TO EDUCATION

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“Education is the transmission of civilization”

-Ariel and Will Durant

INTRODUCTION

About a hundred years ago, Swami Vivekananda gave in outline, a method of Solving India's problem based on education. With his vast knowledge of history and from what we had seen in various parts of the world, we had concluded that education was to be one of the prime instruments in elevating India.

Here, we have in brief swami Vivekananda's ideas on a scheme of national regeneration through education. Swamiji has also described education as the panacea for all social evils. As it obtains today, the primary aim of the educational system seems to be earning a livelihood no more. Traditionally, people were regarded as educated if they knew the three R's, namely reading, writing and arithmetic.

Swami Vivekananda has described education as “the manifestation of the perfection already in man” (C.W., 4.357). In this one cryptic statement is contained perhaps all we need to know about education. Moreover our elders compared man without education as to animal. Through education only man will develop in all spheres of activity. But now a day the education has become very costly, because of establishment of more private institution. And in private institution the children are treated as machines or computers. They are not even given time to think themselves. Just the teachers are spoon feeding the education to the children and they look for only ranks and marks. This system of education should be changed by establishing or providing good education through Government Schools. While in this connection the Government has enacted “The right of Children to Free and Compulsory Education Act” in the year 2009 and it came into force on 1st April, 2010.

The enactment of the Right to education Act amounts to statutory codification of the existing constitutional command in the form of Article 21-A of the constitution



inserted by the 86th Constitutional Amendment in 2002. Even it is exercised by the power of parliament; it is merely an endorsement of the Supreme Court's judgment first in the Mohini Jain Case¹ and Subsequently in the Unnikrishnan Case². Right to education was read into the text of Art .21 for the first time in Mohni Jain's Case and the Unnikrishnan's Case merely qualified it by confining it to the age-group of 6 to 14 years in the light of express mandate of Art.45 of the constitution. Article 21 of the constitution guarantees right to life and liberty. The right to life and liberty are useless and meaningless in the absence of the right to basic education.

The new Act has been describes the modalities of the provision of free and compulsory education for children between 6 and 14 years in India under article 21A of the Indian Constitution. India became one of 135 countries to make education a fundamental right of every child ³.

EDUCATION IS HUMAN RIGHT AS WELL AS FUNDAMENTAL RIGHT:

Education is both a human right in itself and an indispensable means of realizing other human rights. As an empowerment right, education is the primary vehicle by which economically and socially marginalized adults and children can lift themselves out of poverty and obtain the means to participate fully in their communities. Education has vital role in empowering women, safeguarding children from exploitative and hazardous labour and sexual exploitation, promoting human right and democracy, protecting the environment, and controlling population growth. Increasingly, education is recognized as one of the best financial investments states can make.

An education that enables them to acquire the skills, knowledge, value and attitudes necessary to become responsible and active citizens of India.

The Act makes education a fundamental right of every child between the ages of 6 and 14 and specifies minimum norms in government schools. It requires all private schools to reserve 25% of seats to children from poor families (to be reimbursed by the state as part of the public – private partnership plan)⁴.

Under the Right of Children to Free and Compulsory Education Act, 2009. There are one crore children who do not go to school now will be benefited to facilitate basic education for children under the age group of 6-14. For the proper implementation purpose of the right to education bill Act, the Centre and State have accepted to share the fiscal load in the ratio of 55:45 and the Finance Commission provided Rs. 25,000



crore to the States. For the year 2010-2011, the Central Government has permitted an outlay of Rs. 15,000 crore⁵.

The Right to education Act (RET) requires surveys that will monitor all neighbour hoods, and set up facilities for providing it. The World Bank education specialist for India, Sam Carl son, has observed: “The RTE Act” is the first legislation in the world that puts the responsibility of ensuring enrollment, attendance and completion on the Government. It is the parent’s responsibility to send the children to school in the U.S. and other countries.⁶

In the Indian Constitution, education comes under the purview of the states, and the Act has made state and local bodies accountable for the implementation. The states have been clamoring that these bodies do not have the financial capacity to implement all the school needed for universal education.⁷ Thus it was clear that the central Government (which collects most of the revenue) will be required to subsidize the states.

ROLE OF JUDICIARY IN IMPLEMENTING THE ACT:

In the year 2008 the Supreme Court pronounced two more significant judgments increasing significance of education in relation to the right to life guaranteed under Article 21 of the constitution. At first in the case of Election Commission of india⁸ regarding the use of services of a school teacher for election purpose, the supreme court held that the sovereign function of providing basic education will have precedence over equally compelling sovereign function of holding election by enunciating in unequivocal terms that the right to basic education stands at a higher pedestal then the right Franchise. Subsequently in Asok Thakur⁹ pertaining to reservation in educational institutions, the Constitutional Bench once again underscored the significance of education and the fundamental obligation of the government to make basic education available to all. The Constitution Bunch further held that the fundamental duty caste on every citizen to develop a scientific temper and humanism, through Art 51-A of the constitution could not be achieved in the absence of the right to basic education. The Constitution Bench in the Unnikrishnan Case exposed the linkage between education and culture under the following sentences- “victories are gained peace is preserved, progress is achieved, civilization is built up and history is made not on the battlefields where ghastly murders are committed in the name of patriotism, not in the council chambers where insipid speeches are spun out in the name of debate not even in



factories where are manufactured novel instruments to strangle life, but in educational institutions which are the seed-beds of culture, where children in whose hands quiver the destinies of the future, are trained. From their ranks will come out when they grow up, statesman and soldier, patriots and philosophers, who will determine the progress of the land.

QUALITY OF EDUCATION PROVIDED BY THIS ACT:

Quality in elementary education is a pre-requisite to pursue the goals of the constitution in general and right to education in particular. The qualities of education provided by the government system remain in question¹⁰. Many Muslim families resist sending their children to distant schools. The government schools are riddle with absenteeism and mismanagement and appointments are based on political convenience. Despite the allure of free lunch-food in the government schools, parents prefer to send their children to private schools. At the same time average schools teacher salaries in the rural private schools (about Rs. 4,000/- per month) is 5 to 10 times less than the government schools¹¹. The highest salaries in rural private schools are less than the lowest salaries in the rural public schools. In order to overcome these quality issues, the Act has provisions for aiding private schools via schemes such as public private partnership and for school vouchers, whereby parents may 'spend' their vouchers in any school, private or public. These measures, however, have been viewed by some organizations such as the All-India forum for Right to Education (AIF-RTE), as the state abdicating its "constitutional obligation towards providing elementary. Education"¹².

The society for un-aided Private School, Rajasthan petitioned the supreme court of Indian claiming the act violates the constitutional right of private managements to run their institutions without governmental inference¹³. The Bill has also been criticized for excluding children under six years of age.¹⁴

The act has been criticized as discriminatory for not addressing these issues. Well known educationist Anil Sadagopal said of the hurriedly drafted act as "it is a fraud on our children. It gives neither free education nor compulsory education. In fact, it only legitimizes the present multi-layered, inferior quality school education system where discrimination shall continue to prevail"¹⁵. Entrepreneur Gurcharan Das noted that 54% of urban children attend private schools, and this rate is growing at 3% per year. "Even the poor children are abandoning the government schools.



They are leaving because the teachers are not showing up”¹⁶.

There is also another criticism that the government has not consulting many groups active in education, not considering the quality of education, and for infringing on the rights of private schools to administer their system. Many of the ideas are seen as continuing the policies of “ Sarva Shiksha Abiyan “ of the last decade, and the World Bank funded District Primary Education Programme DPEP of the 90’s both of which, while having set up a number of schools in rural areas, have been criticized for being ineffective¹⁷ and corruption ridden.¹⁷

Today’s burning problem of Maoists is posing the greatest challenge before the government not only on the security points but also from the developmental angle and the denial of the basic education is the major contribution for encouraging this problem. Providing free and meaningful primary education to all the children living in the rural and tribal areas will definitely work as a weapon on the naxal problem. To put a check to the ever growing problem free and compulsory education is a good solution, and also careful for all over development of the children.

KEY ACTORS FOR RIGHT TO EDUCATION:

The right to education involves four key actors: The Government as the provider and / or further funder of public schooling, the child as the principal bearer of the right to education and of the duty to comply with compulsory – education requirements, and the child’s parents who are “The first educators” and educational institutions. The guaranteed freedom and the corollary responsibility of parents to choose education for their children constitutes one pillar of the right to education; another is embodied in the human legitimize their denial of their children’s right to education; in the case of a conflict between parental choice and the best interests of the child, the latter prevail. Rather, parental choice prevents a state monopoly over education and protects system.

“our constitutional fathers did not intend that we just set up hovels, put students there give untrained teachers, give them bad text books, no playground, and say, we have complied with Art.45 and primary education is expounding.... They meant that real education should be given to our children between the ages of 6 and 14...”M.C. Chagla, 1964¹⁹. But in real this is the position of the Govt. schools, that’s why the strength is very low, and some schools are seems to be close down. If the teachers



work hard and if they teach well, provide adequate facilities (in some villages there is no building for schools, we seen in the news papers) then only the strength will improve and it is meaning of enacting the Act otherwise which is of no use, the fruits of this Act cannot reach to the children who are really in need, just it will be limited only to records like the previous Acts.

CONCLUSION:

To address the problem of untrained teachers the qualification for appointment of teachers to be laid down by academic authority authorized by Central Government may be set up. Another important thing is to prohibiting the teachers for non-educational purposes. A special team has be to appointed for monitoring the admissions, attendance, lab facility for kids, playground facility, and the own buildings for school is to be needed. The new Act has excluded the age group of 0-6 years children if it includes those and also it may extend up to the age of 18 years it is well and good. If the salaries are raised then they will work with commitment and they won't go for the other activities. It is therefore, the role and problems and convergence of the four actors namely the Government, child, parent and educational institutions in the context of right to education have to be analysed and discussed for proper understanding and effective operationalisation of the right to education.

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CULTIVATION OF SOCIAL VIRTUES AS THE CULTURE OF MAHAYANA BUDDHISM

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Buddha was a very sympathetic teacher is clear from the Theravada discourses and early Buddhist Nikayas. A passage in Anguttara Nikaya reads as follows:

“Monks, there is one individual who arose and came to me for the welfare of the multitudes, for the happiness of the multitudes, out of sympathy for the world”

Buddha's fundamental motive was to cultivate love (metta) and act for others out of sympathy (anukampa) who are in the midst of sufferings of births, old age, sickness and death. He also taught the way of escape from the unending, beginningless continuum of suffering to the immortal state called Nirvana by attaining enlightenment. These are the expressions of Buddha's love and sympathy for the plight of world. First, we shall consider the meaning of sympathy.

MEANING OF SYMPATHY:

Etymologically, the word 'sympathy' (anukampa) can be understood as the condition of "being moved in accordance with others of 'in response' to others (ami)"

The instruction of Buddha to the monks about the need to have universal compassion towards the suffering of creatures is very clear from this passage:

“Your task should be to preserve your hearts unmoved, never to allow an ill word to pass your lips but always to abide in compassion and good will, with no hate in your hearts unfolding in radiant thoughts of love the person addressing you and proceeding thence to unfold the whole world in your radiant thoughts of love - thoughts like solid earth beneath thoughts great vast and beyond measure in which no hatred is or thought of harm”

Heart of monks should be strong with compassion and good will. One should not even think of the harm of others. Buddha out of sympathy for the entire human



mass, discovered the four noble truths which leads the Way to liberation from suffering. Out of sympathy Buddha pointed out the necessity of virtue for the realization of the four Noble Truths.

BENEFITS OF BUDDHA'S KINDNESS:

Buddha's kindness towards the people who are said to be suffering become visible in many of his utterances. The practitioner will experience the four path and fruitions. In these four paths ⁴ one will be conscious of Nirvana. They are:

1. Loving Kindness
2. Compassion
3. Gladness
4. Equanimity .

A beginner in meditation subjects should learn loving kindness. He should see the danger in hate and advantages in patience. So hate is to be abandoned and patience should be cultivated.

The dangers of hate is when a person dislikes, he is a prey to hate and his mind is obsessed by hate, he kills living beings. So according to Buddha there is no higher rules than patience.⁵

One should like himself first and develop love towards himself. May I happy and free from suffering or may I keep myself free from enmity, affliction and anxiety and live happily .⁶ So it is said:

"I visited all quarters with my mind; Nor found I any dearer than myself; Self is likewise to every other dear; Who loves himself will never harm another".

So, first, one should learn to love himself and think in the same manner for others, An angry person does harm to himself as well as to others. Angry person is a prey to anger and ruled by anger he misconducts himself in body speech and mind. By controlling verbal, mental and bodily behaviour one can have sufficient patience and also he hears the Dhamma attentively by growing confidence in his mind through these qualities. A person, at this stage cannot do harm to others.

"When a fool hates a man that has no hate Is purified and free from every blemish
'Such evil he will find comes back on him As does fine dust thrown up against the wind'" ⁷



Anger does harm to the angry person. By getting angry, he is like a man who wants to throw dust at another against the mind and only covers himself with it. So when all beings are free from enmity, affliction and anxiety are in loving kindness. The advantages of loving-kindness, according to the Buddha, are described as follows:

1. A man sleeps in comforts;
2. Wakes in comfort;
3. Dreams no evil dreams;
4. he is dear to non-human beings;
5. he is dear to non-human beings;
6. deities guard him;
7. fire, poison and weapons do not affect him;
8. his mind is easily concentrated;
9. the expression of his face is serene;
10. he dies unconfused;
11. if he penetrates no higher he will be reborn in the Brahma world.⁸

COMPASSION:

After discussing the developments and the advantages of loving kindness, let us see how the danger lies in lack of compassion.

Every body should feel compassion for the unlucky and unfortunate persons. On seeing a wretched man who is unfortunate in every respect, one should try to diminish his utter misery. This feeling is called compassion. And again one should also feel compassion for a evil doer. The evil doing person, for example, a robber is going to be executed after he has been caught with his stolen goods. But still he is happy, people feel compassion for him because that fellow is going step by step to death. Just like this poor wretch, people who are cheerful, enjoying their wealth, still for want of good deed (of body, speech and mind) they can come to experience unfold suffering in the states of loss.

So Buddha taught that compassion should be aroused for evil doer, dear person, neutral person and next for a hostile person successively in the same manner,⁹ And



also the benefits for a person who feels compassion for wretched persons are the same under loving kindness.

GLADNESS:

Gladness should be aroused in all categories of persons either he is a dear or other. At least by reciting the past happiness or in cases by referring to future cases. Buddha was concerned for the good fortune of the other beings. He came for the welfare, benefit and happiness of all beings of high and low (such as snakes, well winged birds, etc.).

For the welfare of the multitudes, the enlightened one, the Buddha, with wisdom instructs others to get benefits in this life. He endowed with an open hand helps the multitudes for happiness. Out of sympathy for the world means that being endowed with love and compassion, he guards and protects with world like a parent. His sympathy for the benefit, happiness and welfare of gods and humans (it should be understood that by mentioning humans and gods, he includes only individuals who are fit that is to say, tractable sentient beings).

He teaches his own coming to be so that they may attain the paths, fruitions, and nirvana (by following his example). The benefit is the ultimate aim, Nirvana.

BUDDHA'S SYMPATHY IS A SPECIAL KIND:

The interest of Buddha to help others for their happiness without any worldly normal bias and attachment so it was unlimited. He was not fettered by helping others progress. Buddha was also not motivated by personal gain but was deeply concerned with the well-being of his audience. It follows from the discussion of Mara to Buddha in Samyutta Nikaya. "The Harmonious one is sympathetic. To others' welfare, he is enlightened, When he teaches, he is liberated. From (desirous) bias and dissatisfaction"

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If somebody thinks that action is impossible without desire, the Theravada answers with a subtle psychological analysis of the nature of desirous and wholesome states of mind. Sense-desire (kama) and attachment are leading to intense involvement with misguided habits. This attachment is the root cause of repeated births and sufferings.

So attachment, which is an attitude of the mind, always occurs with a lack of clarity, lack of mental peace and a disregard for what is most helpful to one self and



others. Buddha maintained a purified and clean concern that was free from all attachments. His balanced involvement is a model for his disciples and enlightened worthy ones.

“Yet it may be, Brahmin that you imagine that even today the recluse Goutum is not void of passions, hate and delusion and therefore takes to living in the wild and depths of the forest, far from hounds of men, not so, I live the solitary life because there is I see two fold good; I see my own well-being here and now, and I have compassion on them¹¹

From this passage it follows that Buddha lives in forest not just because it is pleasant but also out of sympathy for the people of future.

SYMPATHY OF BUDDHA IS TIMELY:

“Truth finder never says any thing which he knows To be false, untrue, unprofitable, and also dis-pleasing and disagreeable to others. He never says anything which is known to be false - knows the deer season when to state it and why out of pity for creatures”

This passage is the clear expression of Buddha’s timeliness of sympathy towards the suffering creatures. Buddha explains that he does not say that is untrue, profitless and unpleasant nor what is true, profitless and unpleasant. On the other hand, he knows the right time to say things that are true and profitable.

Buddha’s speeches are just like the speech of a father to his son’s well-being and benefits. His speeches are helpful, timely and reliable. Though the speech of Buddha to the people is unpleasant but still it is necessary and true for their betterment.

RECEIVING GIFTS OUT OF SYMPATHY:

Buddha explains that the families who have wealth, riches and so on are only due to gift giving, truth and restrain (most likely in a past life). And if a person is not practicing these things and having a storage of wealth may be a harm to the family by a ruler, thief, fire, flood, etc. so according to Buddha’s teaching, giving brings wealth and so forth in return.

Once while the Buddha asked a difficult question of the head man of village that, in as much as Buddha praises care, protection, and sympathy for the people, how is it that he persists in going for alms with a great company of monks in drought-



stricken

Nalanda?¹³ To this question Buddha answers that he can remember back ninety-one aeons and does not know of one family that had been harmed by giving alms. So going for alms and receiving donations are only emphasis on sympathy for the people. Buddha praises alms giving. Because he says that who gives pleasing things receives pleasing things. It is recorded that individuals asked Buddha to accept gifts out of sympathy.

SYMPATHY OF THE FOLLOWERS OF BUDDHA:

Apart from Buddha's sympathy, his disciples like Mahakassapa also practiced sympathy. Mahakassapa teaches people out of simple compassion, tender care and sympathy.

"Tender care is the condition of protecting another. Sympathy is the state of having a tender mind. Both are the same as simple Compassion¹⁴

Mahakassapa, out of sympathy for people, undertook many activities like he became a monk, living in the forest, wearing rags, being contented, living alone and acting with energy. It is clear that like Buddha, Mahakassapa is an example who will be followed by peoples for their benefits. Monks, in general, are also said to be sympathetic. They renounce all weapons and live with sympathy for welfare of all living beings.

MONKS TEACH PEOPLE OUT OF SYMPATHY:

Buddha encourages the monks to go out and teach other. Monks go round and travel for the welfare of the multitudes. They are to teach dharma that is beneficial in the beginning, beneficial in the middle and in the end.

Buddha does not use the term love (metta) or compassion (karuna) to motivate the monks to teach others. And also in the first collections of discourses, Gotam hardly ever uses the terms 'love' or 'compassion' in connection with himself, mentioning once his ability to cultivate the four sublime attitudes of love, compassion, sympathetic joy and equanimity and once that he lives with these attitudes¹⁵

It is described that Buddha was never, except in 5 cases, connected with these words of love or sympathy either with himself or with monks. The distinctive use of 'sympathy', to the exclusion of 'love' and compassion is especially striking



upon considering its semantic relation to the latter terms. For this purpose it needs investigation of the levels of concentration.

SYMPATHY AND PRACTICE:

Buddha taught his audiences to lead religious activities by appealing to their sympathy without referring to higher principle or explaining the reward immediate or distant. According to Buddha, monks should cultivate, practice for the sake of direct knowledge and this is for the welfare, benefit and happiness of multitudes out of sympathy for the world.

LOVING MIND OF BODHISATTVA:

In "On Fear and Terror" the Brahmin JanussonL^{1T} asks Gotama about the difficulties coming out of living in the forest. Buddha explains Janussoni that those wanderers and Brahmins who live in the forest with angry or defiled minds would in fact evoke fear and terror in themselves. When a person was a Bodhisattava - a training for Buddhahood - he lived in the forest, but had a loving mind not an angry mind. Experiencing a loving mind, the Bodhisattva felt no hesitation, fear or terror. A loving mind wishing welfare of all and not filled with anger is the mind of Bodhisattva.

For this purpose, a Bodhisattva enjoyed a series of pleasing results. He was not reborn in this world. He was born on heavenly world of radiance. The loving mind that a Bodhisattva cultivated gave rise to all these fruits.

LOVE AND ANGER:

Love can exist at three levels - 1. rudimentary, 2. Access, and 3. placement. In the discourses we find that love being associated implicitly or explicitly with the strength of either access or placement concentration. This distinguishes the usage of 'love' from that of 'loving'. Love refers to the state of mind or an activity that possesses or reflects any strength of love, from the rudimentary level up to placement. Buddha also explains that he never finds any phenomena to compare with the liberation of the mind which is love as it has got the power of preventing anger from its arising and also removing anger which is artisen. So love is described as the liberation of mind.

An individual is a means to save others from disaster that is to help them to get salvation. When love is systematically cultivated, it liberates the mind from the hinorances. Love also liberates the mind from anger.



DEVELOPMENT OF LOVE:

The first absorption is free of the hindrances and possesses the five predominant factors of initial application of the mind to its object, sustained application of the mind to its object, pleasurable interest, bliss and concentration,¹⁸ Normally, when an individual concentrates his mind, that bliss is impossible. So training to attend the first absorption involves learning how to balance the energy of effort with the serenity of concentration there by one gets tension-free concentration of mind. By the steps a meditator will take in cultivating the liberation of the mind and love. Buddhaghosa describes the process involves the universalizing and depending the love already possessed. The beginner starts with himself and wishes. "May I be happy, May I be free from enemy".¹⁹ Just like he wishes for happiness, he naturally experiences the wish for other's happiness and welfare. He then proceeds to cultivate love for one of his dear, pleasing and respected religious teachers.

A trainee, remembering his teacher's inspiring and pleasing words of his admirable conduct and learning is easily able to reach placement love with regard to himself. Then he proceeds for a dear friend, a neutral person and a person with enemy towards him to develop love in steps. By this way he makes his mind thoroughly flexible and efficient in loving each of these individuals. Now, it is quite likely that the practitioner upon calling to mind the person with enemy, will develop hostility himself.

Counteracting this, Buddhaghosa suggests that individuals inherit the results of their deeds. "Now what is the point of your getting angry with him? Will not this karma of yours that has anger as its source lead to your own harm? For you are the owner of your deeds, heir of your deeds, having deeds as your parent, deeds as your kin, deeds as your refuse; you will become the heir of whatever deeds you do".²⁰ And this is not the kind of deed which will bring you to full enlightenment. So by taking everybody as one's own father, mother, brother, sister, son, daughter, and think this person gave me such and such help, so it is unbecoming for me to harbour hate for him in my mind.

If one abandons hostility, he will free himself from mental suffering associated with aversion. Through the operation of the laws of cause and effect, that person is reaping and will reap more pain than any one would wish another. We should help and have love for others by avoiding hostility for them. By regular attention of these contemplation the individual will be more expert at displacing anger arising in the



course of cultivating love towards a hostile individual. Automatically he tries to affect his reactions to all beings with a wish for their welfare.

If the trainee or a practitioner succeeds in developing a love that is always to him or his dear friend or a neutral person or an enemy, he is said, at this stage, as not different from others (destroys the barrier in between himself and others). This is the attainment of access of love.

SO BUDDHA SAYS:

The mindful one is always fortunate, The mindful one finds
happiness. For the mindful one, tomorrow is better. He is not
released from enmity. He who delights in harmlessness. The
whole day and night And loves all beings Has no enmity for any

From this passage it is clear that mindfulness is not liberated from enmity but one who gets delight in harmlessness and loves people at the time, he is released from enmity.

Again, Buddha lays emphasis on the indestructibility of the loving mind. The strength and durability of a mind endowed with love can be compared with earth. As the vast immeasurable earth cannot be destroyed by digging into it or animating on it and so forth. Like-wise the strength of the loving mind cannot be destroyed. (Making the whole world of beings) the object of these (minds endowed with love), we will continue to relate to the whole world with minds that are like the earth. Untroubled, free from enmity, vast, enlarged, and measureless .²² Similarly Buddha instructs the monks to cultivate love so that their minds cannot be painted like the Ganges cannot be burned.

THE POWER OF LOVE:

Buddha likes to compare the power of love with a family consisting of many women and few men are easily assaulted likewise a monk who has not cultivated the power of love is easily assaulted by non-human spirits. Conversely, just as it is difficult for families with many men and few women to be assaulted by robbers, so it is difficult for a monk who has cultivated the liberation of the mind which is love to be assaulted by



non-human spirits. He then advises the monks to cultivate this love. In the Kindred Sayings it is said:

“Wherefore, brethren, thus must be tram your selves; liberation of the will through love we will develop, we will often practice it, we will make it a vehicle and a base, take our stand upon it”.²³

In ‘The Discourse on Love’, Buddha teaches the monks how to meditate by means of which they will not be frightened and disturbed by mischievous deities. The get peaceful state one should be profitable in skilled practices. He should be capable, honest, straight forward, receptive, flexible, humble, content with few activities and few possessions. The monk should not practice any low conduct at all then he will be criticized by the wise persons.

The commentary states that when the monks knew this discourse and followed the instructions and developed love, the disturbing deities became pleased, happy, cooperative and helpful. So, love has the power to affect the attitudes of this spirits. In Buddhagahosa Visuddhimagga there is the description of Visakha’s case he is dear to non-human beings and also ‘Because you are going away’. What good does my living here do you? Then the deity said “Venerable Sir, as long as you live here non-human beings treat each other kindly. Now when you are gone, they will start quarrels and loose talk”.²⁴ This is the power of love, which can also bring love in non-human beings.

Again we see the expressions of Buddha, when a certain monk had been fatally bitten by a snake, he says that because the monk had not related to the four families of snakes with a loving mind. If the monk had related to the four families of snakes with a loving mind he would not have been bitten. So Buddha instructs in order to protect themselves from snake bite practitioners should be related to the four families of snakes with loving mind, using the following reflection.

“I have love for the Virupakka and love for the Erapatas. I have love for the Chabya puttass and (love) for the Kanthagotamakas. love for those with two I have love for those with four feet and love for those with many. May those without any feet not harm me, nor Those with two... may all sentient beings, All breathing beings, all living beings all together see auspicious sights. May evil come to no one”.²⁵

The monks would exemplify the rewards of the religious life with their calm



and mindful demeanor, there by inspiring others. Buddha say monks, he who protect himself protects others. He, who protects others protects himself. One protects himself by patience, by harmlessness, by condition of love and by tender care.

According to Buddha, a worthy one is a model to others of the rewards obtainable from religious life. One will be pleased, confident, and inspired by the personality by seeing worthy one. At that time the individual has a wholesome mind and creating causes and conditions for becoming a worthy one himself in future. So a practitioner by becoming a worthy one protects others.

A practitioner protects his mind with regard to his attitude towards others by means of patience, harmlessness, the condition of love and the condition of tender care. The last three attitudes are interpreted to mean the sublime attitudes compassion, love and sympathetic joy meaning as that they are universal love. These sublime attitudes protect an individual from negative attitudes anger.

Thereby he will permanently abandon all mental defilements. So he liberates himself from rebirth of sorrows and sufferings and becomes a worthy one, So he protects himself and also thereby protects others.

“He who does not kill, nor cause others to kill, He who does not rob, nor cause other to rob, He who has love for all beings, Has no enmity towards any one”²⁶

The above passage is the praise of Buddha to the development of love. By means of love the fetters become diminished. He sees the destruction of the basis of rebirth and the cyclic existence.

Buddha, an enlightened one, who has got the supreme state of Bodhisattva and his instruction to all monks helps others and serves the suffering multitude with love, compassion and sympathy. This will lead monks to the supreme state of Bodhisattva.

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SUSCEPTIBILITY OF HIV/AIDS IN THE SOCIETY

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Introduction

Acquired Immuno Deficiency syndrome (AIDS) has become one of the major life –threatening public health burden globally. In India, so far all the estimates have made us to recognize that it is an alarming growing epidemic. According to the previous estimates about 5 million people would be infected and AIDS cases would exceed 1 million in India by 2000AD (NACO, 1994), however recent revised estimates in 2006 show 50% decline with 2.5 million people living with HIV and AIDS (NACO-NIIMS, 2006). Though there has been decline in the figures it still needs effective measures to control and prevent the disease.

The primary problem of the people living with HIV/AIDS is Stigmatization which is also a major barrier to disease prevention and treatment. Stigma about AIDS may actually affect the health condition of the individual. The fear of being stigmatized and rejected leads them to resist testing. They shy away from others fearing rejection and concealing formation about their condition from the significant persons in their lives. This fear contributes indirectly to social isolation. There is an intense conflict between the wish to reveal (to gain support from the society) and the need to conceal information about the diagnosis (fear of rejection, discrimination, or gossip). The effected person weights the benefits of disclosing information versus the disadvantages of being stigmatized. Reluctance to disclose increases the sense of isolation and helplessness and stands in the way of finding and accessing support. It is known that individuals cope better with stressful events if they have someone with whom they can discuss their personal difficulties. They experience a range of negative emotions, including depression and anxiety. They even harbour inbuilt anger and hostility at the world that has come down crashing on them. In the present society, the HIV affected person perceives less interaction from the people which follows psychologically strained.



AIDS related stigma and discrimination have serious individual and public health ramifications. Stigmatization will entirely take effect on inequalities in social, economic and political power. Stigma not only makes it more difficult for people trying to come to terms with HIV and manage their illness on a personal level, but it also interferes with attempts to fight the AIDS epidemic as a whole. On a national level, the stigma associated with HIV can deter governments from taking fast, effective action against the epidemic, while on a personal level it can make individuals reluctant to access HIV testing, treatment and care.

The present work, therefore, attempted to furnish some information which is lacking. It has mainly attempted to examine the social and psychological implications in the context of HIV/ AIDS effected persons.

Confidentiality, Stigma, Discrimination and Voluntary Disclosures

The primary problem of the PLWHA is stigmatization. They shy away from others fearing rejection and conceal information about their condition from the significant person in their lives. This fear contributes indirectly to social isolation. They experience a range of negative emotions, including depression and anxiety. They even harbour inbuilt anger and hostility at the world that has come down crashing on them. Stigma related delay in detection and treatment has serious implications on the course of the disease prognosis (Leary and Shreindorfer, 1998).

It is known that individuals cope better with stressful events if they have someone with whom they can discuss their personal difficulties. Derlega, Lovejoy, Barbee and Winstead (1998) studied concerns and dilemmas of the PLWHA, as to whom to reveal the results. Reluctance to disclose increases the sense of isolation and helplessness and stands in the way of finding and accessing treatment.

Large numbers of patients in developing countries continue to be tested without informed consent or counselling. Hence, the patients develop misconceptions about the nature of the disease, modes of transmission, and the importance of treatment. Counselling is necessary at all stages of the disease to meet the myriad of emotional and social problems and the informational needs of the patients. Apart from providing correct information about the disease, discussion about coping strategies, disclosure to selected persons, condom negotiation, and integrating treatment and care in daily schedules prepares the patient to deal with the many challenges presented by the



diseases. In view of this, issues related to stigma, discrimination and disclosure warrant investigation in order to facilitate the PLHA to overcome emotional distress caused by the diagnosis and timely intervention.

We reproduce some of the responses of the patients on knowing about their diagnosis. 'I became very tense and nervous, I thought I have AIDS and won't live very long'

'What will happen to me? will I live or not?'

'I was really nervous, I thought everything is finished in my life'

'There is no point in life, I am going to die.'

Childcare was a major cause of concern for those who had dependent children. They were worried about their care, their future and possible transmission to the child.

'This is a sudden tragedy: I am especially worried about my Children. I have a kid. What if the kid gets infected?

For some who had possibly not engaged in any risk behaviour, the diagnosis of HIV was a shock. It shattered them.

'I was in total shock and did not disclose to anyone nor knew what to do about this.'

Denial and disbelief as a coping strategy was another reaction to protect one self.

'I was least bothered because I was drinking. 'Initially, I could not believe that I had AIDS.'

Shame and guilt caused patients to believe they deserved to be punished. For example, a 65-year old expressed.

'I told my children to stay away and I used to eat separately.

I got the fruits of my deeds.'

Efforts to regain equilibrium after the initial shock and turmoil were also reported by the patients.

'I used to cry all the time and was preoccupied for 2 months. Later I joined Yoga classes to gain mental peace. 'I thought there was no point in living ... But later I decided to take treatment and take care of my husband.' I have now accepted my fate.'



Voluntary Disclosure and Notification

An overwhelming majority of the patients did not want to reveal their status to anyone other than close family members. They did not want to disclose their status for fear of being disowned by family or social discrimination, isolation, and fear of being avoided and shunned.

They reported apprehension as to:

‘People will not drink water from me if I disclose the status.’

People taunt me and think I am untouchable and they hate the infected person and stay away.’

“They will treat me as a member of a deviant group (gay men) or being promiscuous’. ‘People may misunderstand my character’. Few patients felt that their illness was of a personal nature and that they did not wish to share with others information regarding their illness. For example, ‘It is a personal problem, my wife is aware of it and I need not share it with others. ‘Some feared gossip and social ridicule. For example:’ They will spread the news to others’. Some feared gossip and social ridicule. For example: I feel shy because I have grown up children, what they will think? How did I get it (HIV)?”

Some did not notify relatives as they wanted to protect them emotionally. For instance: “If I tell relatives, they will feel upset’. I did not disclose because family members will take tension. It is important to note that each of the patients had disclosed the status to at least one significant other member in their social network.

The present study has brought out that the most common form of discrimination experienced by the PLHA was in a healthcare setting. It is unfortunate that the very same people engaged in helping the people engage in discriminatory behaviours. Discrimination and stigma in the health area is glaringly evident since the PLHA first approach the health care system for testing and receiving treatment and care. Open, non-discriminatory and supportive health care policies and positive attitude from health care personnel will enable patients to access health care services and seek timely interventions.

In order to reduce the discrimination within the health care sector, it is important to challenge the beliefs about the causal modes of HIV transmission. More patients need to receive information about treatment and care options and partner notification.



Mistaken beliefs about immediate death and perceptions of HIV as a stigmatized disease would hamper their prognosis. Most of the patients were not told about the implications of the disease and the future action to be taken. Information about their disease can give them a sense of control over the situation and reduce the sense of ambiguity and uncertainly following the diagnosis. Initial reactions to the diagnosis revealed that many clients reported feelings of tension and fear rather than shock or denial of the diagnosis. It is possible that most were aware of their high-risk behaviour and all that the diagnosis did was to shatter their false sense of security or feelings of invulnerability. The myriad of emotional responses and concerns revealed a strong need to provide an atmosphere free of stigma and discrimination.

Thus, a more enabling environment needs to be created and the future test is to confront the fear based messages and attitudes to reduce the discrimination and stigma for the PLHA (Avert and UNAIDS, 2000).with laws and advocacy to protect the rights of HIV infected, discrimination has become more subtle and less explicit. Therefore, stigma reduction should be the central goal of AIDS education efforts.

In order to examine the social psychological implications HIV/AIDS, the characteristics which have been taken into consideration are individual background, sexual behaviour and perceived social psychological feeling such anxiety, susceptibility and threat about HIV/ AIDS. In order to measure low and high perceived anxiety, susceptibility and threat and HIV/ AIDS knowledge, the responses were collected in three to four point scales method and later clubbed and coded into two category of low and high according to positive and negative value of the responses of the respondents interviewed.

As mentioned about, the paper has mainly attempted to observe the perceived social psychological implications about HIV / AIDS among the people living with HIV / AIDS. The highest proportions of responses were taken as shown below, to study the perceived social psychological implications about HIV /AIDS of the respondents.

Individual Characteristics

Knowledge of the socio-economic and demographic characteristics is the basic requirement for understanding and exploring any area of investigation. Some of the basic background information taken into account are age, sex, marital status, education.



Examine the People who are living with the HIV/AIDS patients

The interaction of the people with the AIDS effected people creates mental tension in the minds of the patient due stigmatization and he was unable to live happily along with the not only with the relatives but also with the society. In overall, respondents, involvement in high threat behavior can be seen clearly from the individual background characteristics. Thus it reflects that majority of respondents think that it was a chronic disease. Since, HIV / AIDS is an incurable disease, the majority of people under lack of awareness, live with a persistent psychological fear related to HIV/AIDS disease even though the people are literate. The present situation may be due to multiple inhibitions like cultural sensitiveness that hinder open discussion about sexual behaviour, insufficient attention to information due to the perception that it is not relevant to oneself and also due to the limitation in the approach of awareness campaigns(Sethi, 2002).it addition some of the HIV/AIDS awareness campaigns had their role in creating wrong notions in the minds of individuals about this disease (Bharat, 1996) which throws light on the current knowledge and provides valuable inputs for the planners and policy makers to increase the awareness and about HIV/AIDS in future. This calls for immediate intervention and diversion of funds to educate the masses (people living with HIV/AIDS) about HIV. To alter the present state of ignorance, government should try for new strategies to effectively communicate message personally to provide happiness in the lives of HIV affected people.

Conclusion

It is high time that the government comes forward to accept the seriousness of the epidemic rather than continue in dark parsing the higher values attributed to premarital chastity, marital fidelity, sexual abstinence and total absence of homosexuality in India (Nag, 1996). In the light of evidence from the present study as well as in the considering specific problems in India, urgent step should be taken to improve the knowledge among the public about the epidemic, which is the only feasible step affordable to us in the present situation.

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KNOWLEDGE AND ATTITUDE TOWARDS PRENATAL CARE AMONG HUSBANDS OF PRIMI ANTENATAL MOTHERS

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Prenatal care is a systematic observation and advice given from the conception till delivery which includes examination and advice. Studies indicate that the risk of maternal morbidity and mortality is significantly bigger among women who do not receive prenatal health-care services compared to women who do so. Prenatal care has been recognized as the corner stone of our health care system for pregnant women since the beginning of the 20th century. Helping mothers before child birth is very essential and potential for improving the health by the support of husband.

According to WHO information reports, more than a million women become pregnant in the developing countries every year and an estimated 5,00,000 women die from pregnancy related causes. Every 5 minutes, a woman dies of pregnancy related cause. 25% - 35% of all deaths of women of reproductive age, in many developing countries, are the result of complication of pregnancy. India is among countries which has a very high maternal mortality rate. The cause of deaths can be over come by providing essential obstetrical care. Many maternal deaths can be prevented if couple receives adequate health information during pregnancy. In this regard, the significance of antenatal checkups and care, play an important role during pregnancy in reducing the complications in order to reduce the maternal mortality rate. Studies indicate that the risk of maternal morbidity and mortality is significantly bigger among women who do not receive prenatal health care services.

Male partner's involvement in women's reproductive health has recently garnered considerable attention. Given the sensitive nature of gender roles and relations in many cultures, understanding the context of a particular setting, potential barriers and attitudes for the study includes only the level of knowledge among husbands towards the care during pregnancy, as the husband's role significantly plays a dominant role in a nuclear family.

During their study the investigators found that some of the antenatal mothers were admitted in the hospital with complaints of leaking membranes for the prolonged period and diminished fetal movements etc. due to lack of knowledge to both husband



and wife, led to morbidity and mortality. Majority of the families are nuclear and no support found from the elders. Hence, the investigator felt that the need to assess the knowledge of husbands towards antenatal care of their wives at Govt. Maternity Hospital.

Objectives of the study:

- ❖ To assess the knowledge among husbands of primi antenatal mothers on prenatal care.
- ❖ To describe the attitude among husbands of primi antenatal mothers on prenatal care.
- ❖ To identify the association between demographic variables and the knowledge among husbands of primi antenatal mothers on prenatal care.
- ❖ To find the association between demographic variables and the attitude among husbands of primi antenatal mothers on prenatal care.

Operational definitions:

Knowledge: Information obtained from husbands, regarding prenatal care.

Attitude: The response of the husbands towards care during pregnancy.

Prenatal care: Systematic observation and care given by the husbands of primi mothers during pregnancy.

Husbands of Primi Mothers: Husbands who attended OPD (Out Patient Department) along with their wives, who conceived for the first time.

Assumptions:

The study assumed that

1. The husbands of primi antenatal mothers would be willing to participate in the study.
2. The knowledge may differ according to the background of the subjects.

Delimitations:

The present study is delimited to husbands of primi antenatal mothers attending OPD (Out Patient Department) at Govt Maternity Hospital, Tirupati. under inclusive criteria.



Methodology:

This chapter deals with the methodology adopted to assess the knowledge and attitude towards prenatal care among husbands of primi antenatal mothers attending OPD at Govt. Maternity Hospital, Tirupati. The various sections in this study include research approach, research design, sampling, development of tool, validity, reliability, pilot study, method of data collection and plan for data analysis.

Research Approach:

A survey approach was adopted for conducting the study, aimed at assessing the knowledge and attitude of husbands of primi antenatal mothers regarding prenatal care. The research design in this study is descriptive in nature with the objective of assessing the knowledge and attitude of husbands of primi antenatal mothers towards prenatal care.

Sample:

The sample of the study was husbands of primi antenatal mothers attending OPD (Out Patient Department) at Govt. Maternity Hospital, Tirupati.

Sample size:

A sample of 100 husbands of primi antenatal mothers.

Sample Technique:

Purposive sampling technique was chosen so as to achieve the desired sample size during the time of data collection period.

Content Validity:

Validity refers to the degree to which an instrument measures what it is supposed to measure. Hence the tool was given to obstetricians, experts in obstetrics and gynecological nursing, psychologists and suggestions were incorporated.

Data Collection Procedure:

Formal permission was obtained from Medical Superintendent, Govt. Maternity Hospital, Tirupati. Data was collected from 25.01.2010 to 11.03.2010. A hundred husbands of primi antenatal mothers were met, the investigator initially established the rapport, using interview schedule, data was collected. A time limit of 40-50 minutes was taken by the investigator to collect data. The investigator maintained confidentiality



and had no difficulty in collecting data.

Plan for Data Analysis:

The data was analyzed with the help of descriptive and inferential statistics.

Descriptive statistics were used to analyze

- ❖ Frequency and percentage distribution to summarize the sample characteristics.
- ❖ Frequency, percentage, mean and standard deviation to calculate the knowledge scores.

Inferential statistics:

- ❖ Chi-square was used to analyze the relationship between the knowledge level and to their demographic characteristics.

Analysis and Interpretation

Analysis means categorizing, ordering, manipulating and summarizing the data, statistically to obtain answers to research (Polit and Hungler).

Interpretation is the process of studying the results of analysis, making inferences about the occurrences or relations and drawing conclusions about these relations in terms of purposes of the study being reported.

This chapter deals with the analysis and interpretation of data collected from 100 husbands of primi antenatal mothers through structured interview schedule, towards prenatal care.

Analysis and interpretation was done with the help of descriptive and inferential statistics to meet the objectives of the study. The data collected were tabulated and interpreted into:



TABLE: 1
Percentage Distribution of Demographic Variables of Primi Antenatal Mothers and Their Husbands

S. No	Demographic Variables	Frequency	Percentage
1	Age of the Mother in years		
	15 -19	14	14%
	20 – 24	66	66%
	25 – 29	18	18%
	30 – 34	2	2%
	35 above	0	0%
2	Mother's Education		
	Illiterate	8	8%
	Primary Education	48	48%
	Secondary Education	19	19%
	Higher Education	25	25%
3.	Mother's Occupation		
	Cooli	17	17%
	House wife	74	74%
	Private Employee	4	4%
	Govt Employee	5	5%
4.	Religion		
	Hindu	89	89%
	Muslim	7	7%
	Christian	3	3%
	Others	1	13%
5	Type of Family		
	Nuclear	46	46%
	Joint	52	52%
6.	Married life in years		
	1 – 2	65	65%
	3 – 4	19	19%
	5 – 6	4	4%
	7 and above		
7.	Age of the Husband		
	15 -19	0	0%
	20 – 24	20	20%
	25 – 29	56	56%
	30 -34	24	24%
8.	Education of Husband		
	Illiterate	11	11%
	Primary Education	41	41%
	Secondary Education	23	23%
	Higher Education	25	25%
9.	Occupation of the Husband		
	Cooli	33	33%
	Business/Agriculture	28	28%
	Private Employee	34	34%
	Govt Employee	5	5%
10	Religion		
	Hindu	91	91%
	Muslim	4	4%
	Christian	3	3%
	Others	2	2%
11	Place of Living		
	Rural	58	58%
	Urban	42	42%
12.	Monthly Income		
	Below 3000	42	42%
	3001 -5000	39	39%
	5001 – 7000	10	10%
	7001 – 9000	9	9%
	9001 and above	0	0%



The above table shows the analysis of demographic variables of husbands and primi antenatal mothers.

According to age of mothers, 66 (66%) were between 20-24 years, 18 (18%) were between 25-29 years, 14 (14%) were under the age group of 15-19 years, and 2 (2%) were between 30-34 years.

Pertaining to education of mothers, 48 (48%), 25 (25%), 19 (19%) and 8 (8%) obtained primary, higher, secondary and without education (illiterates) respectively.

Pertaining to Occupation, out of 100 mothers, 74 (74%) were house wives, 17 (17%) were coolies, 5(5%) were government employees, 4 (4%) were private employees.

Regarding religion, 89 (89%) were Hindus, 7 (7%) were Muslims, 3 (3%) were Christians and 1 (1%) were others.

Pertaining to type of family, 52 (52%) were under joint family, 46 (46%) were under nuclear family, and 2 (2%) were under extended family.

Regarding marital life, 65 (65%) were between 1-2 years, 19 (19%) were between 3-4 years, 12 (12%) were 7 and above, 4 (4%) were 5-6 years.

Pertaining to age of husbands, 56 (56%) were between 25-29years, 24 (24%) were age group of 30-34 and, 20 (20%) were under the age group of 20-24 years.

Regarding education of husbands, 41 (41%) got primary education, 25 (25%) higher education, 23 (23%) secondary education and 11 (11%) were illiterates.

Pertaining to occupation of husbands, 34 (34%) were private employees, 33 (33%) were coolies, 28 (28%) were business/agriculture people and 5 (5%) were government employees.

Regarding religion of husbands, 91 (91%) were Hindus, 4 (4%) were Muslims, 3 (3%) were Christians and 2 (2%) belong to other castes.

Pertaining to locality, 58 (58%) were living in rural area and 42 (42%) were living in the urban area.

Regarding income, 42(42%) belong to income group of below 3000, 39(39%) were between 3001-5000, 10(10%) were between 5001-7000 and 9(9%) were between 7001-9000.



Table - 2
Percentage Distribution of Husbands of Primi Antenatal Mothers According To Knowledge

N=100

S.NO	Level Of Knowledge	Frequency	Percentage	Mean	S D
1.	Inadequate	27	27%	21.050	5.154
2.	Moderate	59	59%		
3.	Adequate	14	14%		

From the above table, it is observed that among 100 husbands of primi antenatal mothers, 59 (59%) possessed moderate knowledge, 27 (27%) had inadequate knowledge and 14 (14%) got adequate knowledge.

Table - 3
Percentage distribution of knowledge of husbands of primi antenatal mothers on various aspects of prenatal care

N=100

S. No	Item	Inadequate		Moderate		Adequate		Mean	S D
		F	%	F	%	F	%		
1.	Physiology of Pregnancy	33	33%	41	41%	26	26%	6.160	1.958
2.	Prenatal Care	32	32%	46	46%	22	22%	10.840	3.130
3.	Danger signs during pregnancy	43	43%	28	28%	29	29%	2.720	1.408
4.	Preparation for Delivery	57	57%	0	0%	43	43%	1.330	0.649

Physiology of Pregnancy:

Out of 100 husbands, 41 (41%), 33 (33 %), 26 (26%) acquired moderate, inadequate and inadequate knowledge towards physiology of pregnancy respectively.

Prenatal Care:

Among 100 husbands, 46 (46%), 32 (32%), 22 (22%) obtained moderate, inadequate and adequate knowledge towards prenatal care respectively.



Danger Signs in Pregnancy:

Among 100 husbands, 43 (43%), 29 (29%), 28 (28%), possessed inadequate, adequate and moderate knowledge towards the danger signs in pregnancy respectively.

Preparation for Delivery:

Out of 100 husbands 57 (57%) and 43 (43%) had inadequate and adequate knowledge towards preparation for delivery respectively.

Table - 4
Care

S. NO	LEVEL OF ATTITUDE	FREQUENCY	PERCENTAGE	Mean	S D
1.	LOW	34	34%	94.160	9.473
2.	MEDIUM	25	25%		
3.	HIGH	41	41%		

The above table reveals that out of 100 husbands 41 (41%) possessed highly positive attitude, 34 (34%) contained low positive attitude and 25 (25%) got medium positive attitude towards prenatal care.



Table - 5
Association of demographic variables with the knowledge of husbands of primi antenatal mothers

S. No	Demographic variables	Inadequate		Moderate		Adequate		Total		Chi-Square
		F	%	F	%	F	%	F	%	
1.	Mother's Age Vs Husband knowledge									4.117 Df=6 N.S
	15 – 19	5	5	8	8	1	1	14	14	
	20 – 24	19	19	37	37	10	10	66	66	
	25 – 29	2	2	13	13	3	3	18	18	
	30 -34	1	1	1	1	1	1	2	2	
	35 and above	0	0	0	0	0	0	0	0	
2.	Mother's Education Vs Husband's Knowledge									10.801 Df=6 N.S
	Illiterate	4	4	2	2	2	2	8	8	
	Primary	12	12	33	33	33	48	48	48	
	Secondary	7	7	9	9	3	3	19	19	
	Higher	4	4	15	15	6	6	25	25	
3.	Mother's Occupation Vs Husband's Knowledge									4.074 Df=6 N.S
	Cooli	5	5	9	9	3	3	17	17	
	House Wife	20	20	45	45	9	9	74	74	
	Private Employee	1	1	3	3	0	0	4	4	
	Govt Employee	1	1	2	2	2	2	5	5	
4.	Religion Vs Knowledge									13.840 (Significant at 0.05 level) Df=6
	Hindu	26	26	54	54	9	9	89	89	
	Muslim	1	1	3	3	3	3	7	7	
	Christian	0	0	2	2	1	1	3	3	
	Others	0	0	0	0	1	1	1	1	
5.	Type of Family Vs Knowledge									2.289 N.S Df=4
	Nuclear	11	11	29	29	6	6	46	46	
	Joint	16	16	28	28	8	8	52	52	
	Extended	0	0	2	2	0	0	2	2	
6.	Married life in years Vs Knowledge									6.803 N.S Df=6
	1 – 2	21	21	35	35	9	9	65	65	
	3 – 4	2	2	14	14	3	3	19	19	
	5 – 6	0	0	4	4	0	0	4	4	
	7 and above	4	4	6	6	2	2	12	12	
7.	Age of the Husband Vs Knowledge									2.592 NS Df=8
	15 – 19	0	0	0	0	0	0	0	0	
	20 – 24	3	3	13	13	4	4	20	20	
	25 – 29	18	18	31	31	7	7	56	56	
	30 – 34	6	6	15	15	3	3	24	24	
	35 and above	0	0	0	0	0	0	0	0	



8.	Education of Husband Vs Knowledge									25.934 Significant at 0.01 level
	Illiterate	5	5	6	6	0	0	11	11	
	Primary	16	16	24	24	1	1	41	41	
	Secondary	4	4	16	16	3	3	23	23	
	Higher	2	2	13	13	10	10	25	25	
9.	Occupation of the Husband Vs Knowledge									6.146 DF=6 N.S
	Cooli	12	12	19	19	2	2	33	33	
	Business/Agriculture	7	7	15	15	6	6	28	28	
	Private Employee	6	6	23	23	5	5	34	34	
	Govt Employee	2	2	2	2	1	1	5	5	
10.	Religion Vs Knowledge									4.789 NS DF=6
	Hindu	26	26	54	54	11	11	91	91	
	Muslim	1	1	2	2	1	1	4	4	
	Christian	0	0	2	2	1	1	3	3	
	Others	0	0	1	1	1	1	2	2	
11.	Locality Vs Knowledge									1.304 NS DF=2
	Rural	18	18	33	33	7	7	58	58	
	Urban	9	9	26	26	7	7	42	42	
12.	Monthly Income Vs Knowledge									4.315 NS DF=8
	Below 3000	10	10	27	27	5	5	42	42	
	3001 – 5000	12	12	23	23	4	4	39	39	
	5001 - 7000	3	3	5	5	2	2	10	10	
	7001 -9000	2	2	4	4	3	3	9	9	
	9001 and above	0	0	0	0	0	0	0	0	

The above table reveals that there is a significant relationship between knowledge of husbands and education at 0.01 level.

There is no significant relationship between the knowledge of husbands and the age of mothers, mother's education, mother's occupation, type of family, married life in years, age of husband, and occupation of husband, religion, locality and monthly income.



Table - 6

Association of demographic variables with the attitude of husbands of primi antenatal mothers

S.No	Demographic variables	Low		Medium		High		Total		Chi-Square
		F	%	F	%	F	%	F	%	
1.	Mother's age Vs Husband's Attitude									5.349 Df=8 N.S
	15 – 19	5	5	3	3	6	6	14	14	
	20 – 24	21	21	19	19	26	26	66	66	
	25 – 29	6	6	3	3	9	9	18	18	
	30 -34	2	2	0	0	0	0	2	2	
	35 and above	0	0	0	0	0	0	0	0	
2.	Mother's Education Vs Husband's Attitude									8.144 Df=6 N.S
	Illiterate	5	5	2	2	1	1	8	8	
	Primary	14	14	11	11	23	23	48	48	
	Secondary	9	9	3	3	7	7	19	19	
	Higher	6	6	9	9	10	10	25	25	
3.	Mother's Occupation Vs Husband's Attitude									3.574 Df=6 N.S
	Cooli	4	4	7	7	6	6	17	17	
	House Wife	26	26	16	16	32	32	74	74	
	Private Employee	2	2	1	1	1	1	4	4	
	Govt Employee	2	2	1	1	2	2	5	5	
4.	Religion Vs Attitude									4.362 Df=6 N.S
	Hindu	31	31	22	22	36	36	89	89	
	Muslim	2	2	2	2	3	3	7	7	
	Christian	1	1	0	0	2	2	3	3	
	Others	0	0	1	1	0	0	1	1	
5.	Type of Family Vs Attitude									4.355 Df=4 N.S
	Nuclear	14	14	13	13	19	19	46	46	
	Joint	18	18	12	12	22	22	52	52	
	Extended	2	2	0	0	0	0	2	2	
6.	Married life in years Vs Attitude									4.022 Df=6 N.S
	1 – 2	24	24	17	17	24	24	65	65	
	3 – 4	5	5	5	5	9	9	19	19	
	5 – 6	0	0	1	1	3	3	4	4	
	7 and above	5	5	2	2	5	5	12	12	
7.	Age of the Husband Vs Attitude									14.146 Df=6



	15 – 19	0	0	0	0	0	0	0	0	4.901 N.S Df= 8
	20 – 24	9	9	5	5	6	6	20	20	
	25 – 29	15	15	17	17	24	24	56	56	
	30 – 34	10	10	3	3	11	11	24	24	
	35 and above	0	0	0	0	0	0	0	0	
8.	Education of Husband Vs Attitude									6.249 Df=6 N.S
	Illiterate	6	6	2	2	3	3	11	11	
	Primary	12	12	12	12	17	17	41	41	
	Secondary	10	10	6	6	7	7	23	23	
	Higher	6	6	5	5	4	14	25	25	
9.	Occupation of the Husband Vs Attitude									8.164 Df=6 N.S
	Cooli	13	13	10	10	10	10	33	33	
	Business/Agriculture	12	12	7	7	9	9	28	28	
	Private Employee	7	7	8	8	19	19	34	34	
	Govt Employee	2	2	0	0	3	3	5	5	
10.	Religion Vs Attitude									3.008 NS Df=6
	Hindu	31	31	23	23	37	37	91	91	
	Muslim	2	2	1	1	1	1	4	4	
	Christian	2	2	1	1	1	1	4	4	
	Others	0	0	1	1	1	1	2	2	
11.	Locality Vs Attitude									0.493 NS Df=2
	Rural	19	19	16	16	23	23	58	58	
	Urban	15	15	9	9	18	18	42	42	
12.	Monthly Income Vs Attitude									1.879 NS Df=8
	Below 3000	15	15	11	11	16	16	42	42	
	3001 – 5000	13	13	11	11	15	15	39	39	
	5001 – 7000	3	3	2	2	5	5	10	10	
	7001 -9000	3	3	1	1	5	5	9	9	
	9001 and above	0	0	0	0	0	0	0	0	



The above table reveals that there is no significant relationship between attitude with age of mother, mother's education, mother's occupation, religion, type of family, married life in years, age of husband, education of husband, occupation of husband, religion of husband, locality and monthly income.

Conclusion:

The following conclusions were drawn on the basis of the study results.

- In overall knowledge, a majority 59 (59%) of husbands of primi antenatal mothers possessed moderate knowledge towards prenatal care.
- 27 (27%) of husbands had inadequate knowledge, while 14 (14%) got adequate knowledge regarding prenatal care.
- The knowledge was high regarding plan for delivery 43 (43%), danger signs during pregnancy 29 (29%), physiology of pregnancy 26 (26%) and the knowledge of prenatal care 22 (22%).
- Among those 41 (41%) acquired highly positive attitude, 34 (34%) contained low positive attitude and 25 (25%) had moderately positive attitude on prenatal care.
- There was significant association with education of husbands of primi antenatal mothers and the knowledge. The χ^2 values arrived at is 25.934 at 0.01 level of significance.

Nursing Implications:

The findings of the study have following implications in the areas of nursing service, nursing education, nursing administration and nursing research.

Nursing Service:

Planned health teaching programs have to be conducted in various settings to enhance the knowledge among husbands of primi antenatal mothers towards prenatal care.

Nursing Administration:

Nurse administrator needs to conduct in service educational programs for the nurse personal to update their knowledge regarding prenatal care among husbands of primi antenatal mothers.



Nursing Research:

The findings of the study serve as basis for the professional and the student nurses to conduct further studies on prenatal care and the findings should be communicated through journals and other media.



VALUE BASED MANAGEMENT AND CORPORATE CULTURE VALUE CREATION: INDIAN PERSPECTIVE

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Introduction:

The word value can be interpreted in two ways, one as price or cost and another as standard ethical or moral principles. We use the word 'Value' to mean moral principle and practices of business that are to be followed for doing business. Values mean principles of behaviour, ethics and standards accepted by an individual and class of society that are to be observed while behaving with the others. The things that are necessary for social discipline and social health are moral things. There is always morality in values. Businesses are one of the parts of the society; they have to follow certain rules and regulations, code of conduct while doing their activities.

Some of the most progressive private sector firms have begun to implement successful new approaches for motivating workers, improving productivity and quality, facilitating changes and maintaining continuity in their organization's culture. A comprehensive approach developed by CESJ is called "Value-Based Management (VBM)"—a business philosophy and management system for competing effectively in today's global marketplace, centered around the inherent value and dignity of every person.

"Management involves the act of achieving the objectives of an organisation. These objectives will of course, vary with each organisation."

George R. Terry defines management as "a process consisting of planning, organising, actuating and controlling performed to determine and accomplish the objectives by the use of people and resources". Thus the management is very essential function to achieve the goals of business organisation.

Value-Based Management (VBM) is a customer-focused system built upon shared principles and core values, which is designed to instill an ownership culture within an organization. VBM is catalyzed by "authentic leaders" who actively seek to



empower others; it is developed and sustained from the ground-up. Value-Based Management follows the market-oriented theory of economic justice first advanced by the ESOP inventor Louis Kelso and the philosopher Mortimer Adler.

Although there is an ongoing polemic regarding the metrics that should be used and initially even more who could claim the copyright on them, we see that apart from which management approach or process is used, VBM measures are generally based on comparison between (a) corporate market value & corporate accounting book value and/or (b) on the residual income measure. (Bromwich, 1998) Moreover, it seems that even in the way the different practices are being described, authors tend to veil their concepts in mist. We find however that most definitions of value-based management are a sign of the same way of thinking. A first set of publicists describes the output of value-based management:

Value-based Management is essentially a management approach whereby companies driving philosophy is to maximize shareholder value by producing returns in excess of the cost of capital. (Simms, 2001)

Value-based Management is a framework for measuring and, more importantly, managing businesses to create superior long-term value for shareholders that satisfies both the capital and product markets. (Ronte, 1999)

Value-based management is a framework for measuring and managing businesses to create superior long-term value for shareholders. Rewards are measured in terms of enhanced share price performance and dividend growth. (Marsh, 1999)

Value-based management is a managerial approach in which the primary purpose is shareholder wealth maximisation. The objective of the firm, its systems, strategy, processes, analytical techniques, performance measurements and culture as their guiding objective shareholder wealth maximisation. (Arnold, 1998)

Meaning of value based management:- Value based management means performing managerial functions by using rules regulation, self restrictions and business principles considering the social and ethical development of the people concern with the business.

To nurture values in the person related to the business organisation is one of the objective of value based management. While doing managerial functions like planning, organising, staffing, co-ordinating and controlling of business activities, the manager



should observe the principles those are helpful for achieving the goals of organisation as well as goals of people concern with the organisation. Value based management is the process of doing managerial work by accepting the values such as honesty, discipline, welfare of the worker, satisfaction of customer and so on.

Objectives of value based management:- Value based management is the process of managing the all business activities with the help of business values. The objectives of value based management can be summarised as follows:-

1. To earn profit by lawful way.
2. To utilise the natural resources more efficiently for the development of the society.
3. To provide the adequate wages to the worker as the partner of the business organisation.
4. To provide good returns on the capital invested by the owner.
5. To follow honesty while doing any business activity or managerial function.
6. To carry out economic responsibilities of the nation.
7. To develop the nation through the development of people.
8. To provide goods and services to society at lowest cost.
9. To produce qualitative goods.
10. To develop human life by satisfying their needs by using new techniques and technology.

Value-Based Management offers workers an opportunity to participate as first-class shareholders in the company's equity growth, and in monthly and annual profits on a profit center basis. Experience has shown that where reinforced by a VBM culture, people become empowered to make better decisions, discipline their own behavior, and work together more effectively as a team. Because each person contributes, risks and shares as an owner, as well as a worker, VBM helps unite everyone's self interest around the company's bottom-line and corporate values. Value-Based Management calls for a new philosophy of leadership. It holds that a genuine leader sees himself or herself as the ultimate servant and a teacher, one who empowers others to realize their hidden potential, not one who rules by fear or refuses to be



accountable to others.

The current economic and social environment, characterized by countless changes and evolutions (Young and O.Byrne, 2001) provides management and more particularly those in management accounting and management control functions, with new challenges. Those challenges not only reveal inefficiencies in the existing management systems but also support the need for an integrated management tool.

Companies are looking for an approach that serves as many purposes as possible. The VBM approaches are argued to subsume or render unnecessary most, if not all, other types of performance measures at the corporate and strategic business unit levels. They therefore contest the principle of different accounting for different purposes. (Bromwich, 1998) but also Ottoson and Weissenrieder (Ottoson and Weissenrieder, 1996) mention the search for comprehensive systems. Bromwich observes the need for measuring tools, applicable to different organizational levels, such as corporate and business unit level, while Ottoson and Weissenrieder emphasize the need for measurement systems, which can be used for internal and external communication.

At first sight, literature suggests a great distinction between the stakeholder and the shareholder approach. However, when we look at the interpretation and observations of Grant (1998) according to the shareholder theory, we detect a great similarity between his viewpoint and that of Mills and Weinstein. For indeed, Mills and Weinstein (Mills and Weinstein, 2000) point out that the shareholder and the stakeholder principle do not have to conflict if the issues of the measurement of value and the distribution of value are looked at separately.

Importance:

The socially responsible business behavior., as defined by (Rappaport, 1999), integrates the statements of (Pruzan, 1998) that most traditional business thinking is based and dominated by the concept of shareholder accountability, with the conclusions of Mills and Weinstein, since this behavior is described as an alternative stakeholder approach, consistent with the shareholder interests without neglecting the other stakeholder groups and the emphasis on the competitiveness of the organization.

Some of the most progressive private sector firms have begun to implement successful new approaches for motivating workers, improving productivity and quality,



facilitating changes and maintaining continuity in their organization's culture. Value-Based Management calls for a new philosophy of leadership. It holds that a genuine leader sees himself or herself as the ultimate servant and a teacher, one who empowers others to realize their hidden potential, not one who rules by fear or refuses to be accountable to others.

A well-designed Value-Based Management system sharpens and crystallizes the leader's philosophy around a set of universal moral principles. Through a participatory, company-wide process, the foundation is laid for an ongoing ownership sharing culture within the company. Such a culture typically incorporates an employee stock ownership plan (ESOP), individual and team performance feedback (i.e. formula-based cash profit sharing), ownership education and sharing of financial information, and structured participatory management and governance.

VBM operates at other levels too. Line managers and supervisors, for instance, can have targets and performance measures that are tailored to their particular circumstances but driven by the overall strategy. A production manager might work to targets for cost per unit, quality, and turnaround time.

At the top of the organization, on the other hand, VBM informs the board of directors and corporate center about the value of their strategies and helps them to evaluate mergers, acquisitions, and divestitures. A value creation mindset means that senior managers are fully aware that their ultimate financial objective is maximizing value; that they have clear rules for deciding when other objectives (such as employment or environmental goals) outweigh this imperative; and that they have a solid analytical understanding of which performance variables drive the value of the company. They must know, for instance, whether more value is created by increasing revenue growth or by improving margins, and they must ensure that their strategy focuses resources and attention on the right option.

A functional manager's goals could be expressed in terms of customer service, market share, product quality, or productivity. A manufacturing manager might focus on cost per unit, cycle time, or defect rate. In product development, the issues might be the time it takes to develop a new product, the number of products developed, and their performance compared with the competition.

The value of an organization can be gauged from two different angles. Value-



enhancing managers are considered to be those who create value by increasing the company's value relative to the cost of capital at their disposal. Managers whose accounting investments exceed the market value of their business are said to be destroying value. In the first viewpoint, the stock market data provide us with the information needed to calculate the value of the company unambiguously. We will entitle this approach the listed perspective. On the other hand, many companies (and obviously all non-quoted organizations) estimate the warranted value of their common stock indirectly, using an alternative valuation model. In this way, these performance measures can very well be used to assess divisional performance and to provide information supporting decisions on corporate or divisional level.

The concept of culture is borrowed from the field of Anthropology, Sociologists, Anthropologists and Behavioural scientists have extensively used the term culture that stands for symbols and values. Culture facilitates a harmonious and balanced cultivation of all the faculties in man - intellect, emotion, intuition, sense and perception. It is the primary and basic element; it is inside in every human being and is what we are. It plays the role of a guide making human beings conform to accepted ways of life. It lays down norms of behaviour and provides the mechanism, which secure an individual his personal and social survival.

The management should achieve the above objectives while doing management of any business organisation.

Importance of value based management with Indian perspective:- Management is a development of people concern with the business *i. e.* workers, producer or suppliers, customers, employer and all the people. For the benefit of these people the management should think about the happiness and welfare of them. The values like morality, honesty, discipline, character are very important while doing management of any business. Such values are also called as 'trade values'. This will help the organisation to achieve the goals of the people working with the business.

Today, it is observed that the functions of management are performed by the traditional managers and the owners of the business houses, where the objective is only maximisation of profit. A traditional management is also called as family management. Those do believe on production based management. In India, we find that some people like K. K. Birla, Ratanji Tata, Mukesh Ambani, have developed their own rules and practices of doing business. The traders and the businessman also



develop their rules, regulations and code of conduct of their business which is more favourable to them. The values accepted by the traders and managers are vary from the region to region and organisation to organisation. The traditional managers are not aware about the values, ethics those are observed for the welfare of the worker, satisfaction of customer and development of the nation. The coca cola have developed their factories in the various parts of world and they are providing cold drinks to the people. It is questionable whether such drink is healthy to human body. They are using ample of underground water for earning more and more profit, which may reduces underground water level of the earth. Traditional management as we all knows does not posses all the characteristics of professional management such as systematic knowledge, formal training, professional goals of organisation, ethical code of managers. Managing a business is no longer just a matter of intuition or a family ability. It has now come to be studied and taught as a subject by itself. In India, we have at present many national institutions and number of universities which offers MBA programmes to young graduates to enable them to take up the profession of management. The professional management will give proper attention to value based management.

Value based management enable the manger to follow the values, so that development of all persons concern with the business will become possible. Value based management will give emphasis on the following values of humanity.

1. Honesty.
2. Welfare of workers.
3. Lawful profit.
4. Lawful activities and objectives.
5. Satisfaction of customers.
6. Efficient use of national resources.
7. Economical responsibilities of society.
8. Timely payment of taxes to the government.
9. Protection of Environment by following regulation made by government.
10. Development of people.

These principles or values should be observed by the management while doing the business activities. These values will develop individual people, business organisation



and ultimately develops the nation. It can be possible through the professional managers. Professional management will give attention towards the values that are followed by the managers.

Advantages of value based management:- Now a days, we find that there are number of businesses manufacturing and providing goods and services to the society. There is keen competition among the producers and the businessman. The task of management is to survive business organisation by providing adequate returns to the people concern with business organisation. Value based management will provide the following benefits to all concern people-

1. Value based management will help to earn profit to the business organisation.
2. It will help to the development of peoples related to business organisation.
3. Value based management will create discipline among the all people concern with the business.
4. Value based management will provide adequate revenue to the government for performing their social responsibilities.
5. Value based management will help to increase the moral of workers.
6. It will also help to develop human relations in the organisation.
7. It will also make possible to the people to obtain self control and self awareness about their responsibilities to the society.
8. Value based management will help to create ideal business organisation.
9. Value based management will help to strengthening the business organisation for perpetual existence as well as sustainable development.

The three key areas of culture are as follows:

Shared Values

Beliefs and

Behavioural Norms.

Broom and Selznick, (1968) indicate that cultural values are widely held beliefs of what is important. Values are things that are prized in a community and what people feel are inherently important. Beliefs are what one accepts emotionally as inherently



true. Norms are based on values and are guides to conduct, usually framed as rules, prescriptions, or standards to be followed by people who occupy specified roles.

Theoretical perspectives

Culture has become a sine qua non of modern thought, notwithstanding its ambiguities. In the English language, the term 'culture' is derived from the original Latin word 'cultura' - the "cultivation of soil". As human beings, we are continually activating the process of culturing, that is, "producing and reproducing social realities in ways that are liberating, inhibiting, puzzling, boring or exciting" (Smircich, 1983). Morgan (1994) describes culture as an active living phenomenon, through which people jointly create and recreate the worlds in which they live.

Adaptationist System

The adaptationist school conceives culture as a system of socially transmitted behaviour patterns that serve to relate human communities to their ecological settings. Culture is seen as "a pattern of life within a community- the regularly recurring activities, and material, and social arrangements" working in the adaptationist tradition agree on some broad assumptions (Keesing, 1974):

Culture is a system of socially transmitted behaviour patterns that relate human communities to their ecological settings, namely technologies, and modes of economic, political organization, social grouping, religious beliefs, practices and so on. The culture concept has come down to behaviour patterns associated with particular groups of people their customs or their way of life (Binford, 1968).

Cultural change is primarily a process of adaptation that human beings ought to maintain with their surroundings to survive. When the equilibrium is upset by environmental, demographic, technological or other systemic changes, adjustive changes ramify through the cultural system (Meggers, 1975).

Technology, subsistence economy, and social organization that are directly linked to production are the most adaptively central realms of culture (Vayda and Rappaport, 1968).

The 'ideational' components of culture such as religious practices and elements of social organization may have adaptive consequences in maintaining the ecosystem, controlling human beings, and contributing to human subsistence. For instance, Rappaport (1967) has suggested that ritual systems and the cultural frame of sanctity



play a focal part in mediating cultural adaptation.

Ideational System:

In contrast to the adaptationist theorists of culture, stand a number of theorists who see culture as an 'ideational' system. This school views culture as a system of knowledge, of standards for receiving, believing, evaluating, and acting (Allaire & Firstrotu, 1984). Three different ways of studying culture as a system of ideas are proposed by Keesing (1974):

(1) Culture as Cognitive System: Culture is seen as a system of knowledge that lies beyond the realm of observable events. Goodenough states: A society's culture consists of whatever it is one has to know or believes in order to operate in a manner acceptable to its members. Culture is not a material phenomenon; it does not consist of things, people, behaviour or emotions but it is rather an organization of these things.

(2) Culture as Structural system: Culture is viewed as shared symbolic systems that are cumulative creations of mind. It is discovered in the structuring of cultural domains - myth, art, kinship and language - the principles of mind that generate these cultural elaborations. Material conditions of subsistence and economy constrain but do not explain lived-in worlds. Only the mind imposes culturally patterned order of relations and transformations on a continuously changing and often random world. Then, culture is seen as transcending individual actors, even as transcending ethnic boundaries (Levi-Strauss, 1964).

(3) Culture as Symbolic System: Culture is not in people's heads, but is in between the minds of these people. Symbols and meanings are shared by social actors. Cultural patterns are not metaphysical but are things of this world such as a cockfight, a funeral, a sheep theft. Humans are always engaging themselves in symbolic actions and studying their culture means studying their shared codes of meaning. This would, then, suggest that culture is a matter of 'interpretation' and not just 'decipherment' (Geertz, 1967).

Culture is a system of symbols and meanings. It comprises categories or units or rules about relationship and modes of behaviour. The epistemological status of cultural units or things does not depend on their 'observability'. Nor are rules and categories to be inferred directly from behaviour. They exist, as it were, on their own right, independent of their imperfect manifestations in the thought and actions of their



bearers. In short, culture is system - centered; it takes people's position vis-a-vis the world, rather than the people's position on how to get along in this world as it is given. We are left between the horns of a conceptual dilemma: on the one hand, of adaptationist reductionism which views culture as an autonomous and uniform world of symbols, entirely freed from the constraints of human mind and brain, and on the other, of ethereal/ideational idealism which misses the magic of shared symbols among human beings.

Characteristics of Organizational Culture

Some of the important characteristics of organizational culture are given below:

Observed behavioural regularities: When organization members interact with one another, they use a common language, terminology, jargon, and symbol related to deference.

Norms: Standards of behaviour are conspicuous in the way organization members abide by the interests and compulsions of their groups. For instance, guidelines or directions may flow from group norms that require members to strictly work to rule, and exert nothing more.

Dominant values: Every organization advocates certain values, and expects its members to absorb and adhere to them faithfully (Deal & Kennedy, 1982)²⁰. Typical examples are the repeated proclamations of organizations about Total Quality Management (TQM), consumer satisfaction, commitment and credibility.

Philosophy: This is a mission statement that manifests an organization's beliefs about how its employees and/or customers are to be treated. For example, an organization may declare its philosophy of fomenting a sense of fraternity, togetherness, and belonging, by emphasizing the pre-eminence of team work.

Rules: These are strict guidelines that have to be followed by the organization members. For example, if a company has standard operating procedures for taking orders, baking bread, and sending the finished product to the market, the discretion of organization members to set independent standards of behaviour is severely limited.

Organizational climate: This is an overall feeling that is conveyed by the physical layout and the way organization members interact with one another, and also with customers or outsiders. Although none of the above mentioned characteristics by themselves represent the culture of an organization, yet collectively they do reflect



organizational culture.

Various studies indicate that companies with strong cultures are more likely to be successful, but only under a particular set of conditions. The effect of organizational culture depends partly on its strength. Corporate culture strength refers to how widely and deeply employees hold the company's dominant values and assumptions. In a strong organizational culture, most employees across all subunits hold the dominant values.

These values are also institutionalized through well-established artifacts, thereby making it difficult for those values to change. Furthermore, strong cultures tend to be long lasting; some can be traced back to company founder's values and assumptions.

In contrast, companies have weak culture when the dominant values are short-lived and held mainly by a few people at the top of the organization.

Conclusion:-

The history of management can be divided in three parts- Early management, modern management and value based management. The early management consist of three approaches, scientific management approach, administrative management approach and human relation approach. The modern management consist of behavioural approach, system approach and contingency approach. Value based management consists professional approach and development of people approach which will enable to the management to achieve the goals of individual, organisation and the nation. It also helps to the development of all people.

Value based management is one of the modern way of management, in the era of globalisation, which will give satisfaction to all people concern with the organisation. The concept of organizational culture is different from sociological concept of culture. Social culture is the mean to an end, the end being the holistic development of one's own personality and one's own society. The context of an organization is very different from that of the societies with which Anthropologists and Social theorists are typically concerned. Organizations are bounded, purposive and intentionally structured in ways that societies are not, and where as societies embrace their member's lives, organizations like other institutions are directly concerned with only part of those lives.

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GANDHI'S POWER OF NON-VIOLENCE

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Introduction

Power is frequently defined as the ability to influence the behavior of others. Discourses of power in the Western societies are almost exclusively conflictual or adversarial. Power tends to be associated with coercion or domination. The issues of social conflict, control, and coercion are highlighted by power in Western society. The writings of Nietzsche, Dahl and Lukes, explicates the aspect of power related with domination, violence. But this view is not acceptable to Gandhi. He discovered the power of nonviolence. For him, it was the power of non-violence through which India could get its freedom from the foreign domination.

Gandhi was not satisfied with the way power was viewed in Western discourse. The paper will explicate Gandhi's power of non-violence, his method of *Satyagraha* which was based on his power of nonviolence. The paper will also try to locate Gandhi's notion of power as an alternative model of power which is better than the violent means of coercion.

Western Discourse of Power

In Western societies, the notion of power is associated with coercion or domination. The predominant model of power in Western social theory is that of domination. This power as domination paradigm can be traced through the writings of prominent power theorists like, Nietzsche, Dahl and Lukes.

For Nietzsche, the only real truth about us and the world is the irrepressible "Will to Power" of everything and its energetic need to control. This means that human beings only ever create 'truths' for themselves that are useful and help them to survive as a species.¹ Through doctrine of Will to power, Nietzsche asserts that all humans strive to forcibly impose their will upon others. Man will relentlessly exercise his will over



others as an example of his determination, spirit, and strength of character. For him, the inherent motivation to act is to demonstrate and acquire his power and influence. Nietzsche alleges that humans are wholly egocentric and self-seeking by nature. Violence is central to Nietzsche's idea of man and his relation to [society](#). Nietzsche thinks that violence is [instinctual](#), often in the form of a will that is struggling to be expressed or discharged. Using a [Genealogical Method](#), Nietzsche concludes that violence is an integral part of man. The dictates of society are only able to force human violence to turn inwards rather than disappearing entirely. Instead, this violence is redirected against the self, and forms the basis of the redirected will to power, "All instincts which are not discharged outwardly turn inwards-this is what I call the internalization of man: with it there now evolves in man what will later be called his 'soul.'"² This is the redirection of the violent instinct that characterizes Nietzsche's individual in modern society.

Dahl conceptualized power in simple behavioral terms, explaining that "A has power over B to the extent that he can get B to do something that B would not otherwise do."³ Implicit in Dahl's definition was the understanding that "power is a relation and that is a relation among people."⁴ Dahl argued that a sufficient research design for the study of political power should incorporate the following elements⁵: (1) the concept of power as gaining one's way through changing the behavior of others, and that power should not be equated with the resources used to gain power, such as money or prestige; (2) that power should be observed through construction of case studies of political action; (3) that there are different domains of political action, and power in one is not necessarily the same as power in another; (4) that one should define power in terms of the goals of the actors themselves, not in terms of some theoretical construct not understood by the actors.

According to Lukes, power over others can be exercised by preventing them from identifying or recognizing their own interests. In other words, power can be exercised over others by cultivating what Marx and Engels referred to as false consciousness, or by exercising what Gramsci referred to as cultural hegemony. Lukes refers to "power as domination." Domination can occur through explicit coercive means, but it can also occur through unconscious mechanisms.⁶ As Lukes explains:

...A may exercise power over B by getting him to do what he does not want to do, but he also exercises power over him by influencing, shaping or determining



his very wants. Indeed, is it not the supreme exercise of power to get another or others to have the desires you want them to have - that is, to secure their compliance by controlling their thoughts and desires?⁷

Though Nietzsche, Dahl and Lukes each advanced different definitions of the term power, but all of these definitions were contained within the boundaries of the power as domination paradigm. Violence has been regarded as constitutive of political power because without the employment of force and punishment, there can be “no power at all.”⁸

Gandhi's Power of Non-Violence

M.K Gandhi (1869-1948) was a great Indian leader, social reformer and thinker. He went to South Africa in 1893 and this visit proved to be a turning point in his life. He was worried about the racial discrimination done by the white people against the colored people. So, he launched various campaigns against this inhuman practice to secure justice for the oppressed people. During that period India was being ruled by the British. The British were using power to dismantle Indians. They had established control over Indians by bringing economic, military, technology, etc under their control and management. By bringing the indicators of power under their control, they also got hold over Indian culture. Now the main target for Gandhi was to make India free from the clutches of the British. The technique of struggle adopted by Gandhi against the mighty British Empire was based on the principle of non-violence (*ahimsa*). His method of *Satyagraha* was strongly based in non-violence. So, it was the power of non-violence through which he launched several movements against the British rulers in India and demanded full freedom for the Indians from the foreign domination.

Gandhi arrived at his understanding of non-violence through an assimilation of various philosophical tenets such as, Jainism, Buddhism, Bhagavad-Gita, Christianity, etc. By bringing together all these philosophical tenets, Gandhi was in search for a meaningful life, a life based on truth and honesty, a life that would boast of a moral courage to stand for the right and for justice, even at its own cost. It was this outlook that Gandhi employed as a tool to guide India's freedom struggle, which eventually succeeded to unite the length and breadth of the country like never before.⁹

Acknowledging the inherent goodness of human beings, Gandhi emphasized the capacity of all human beings to develop their full potential of non-violence. He saw the path of violence as a downward path away from our humanity and closer to that of



brute while the path of non-violence was closer to humanness. He believed in the unity and oneness of all including the sentient and non-sentient beings. He believed that all human beings are part of the divine and they are interdependent and interrelated. If one person gains in nonviolence, the entire humanity gains with him and vice versa. In such an interrelated and relational framework, nonviolence becomes the cardinal principle governing human relations.¹⁰

Reading Indian traditions of non-violence through a lens colored by his Western education, Gandhi considered *ahimsa* a mode of being and action consistent with a deeper ontological “truth” that points to the unity of all beings. According to Gandhi, there is inextricable relation between *ahimsa* and Truth. *Ahimsa* could be described as the means leading to the realization of Truth as the end or goal, but since means and ends are convertible terms in Gandhi’s philosophy of life, to practice *ahimsa* is to realize Truth and to realize Truth is to practice *ahimsa*. For Gandhi attainment of one involves also the realization of the other.¹¹

Gandhi was of the view that the Truth known to human beings is never absolute but relative. Therefore a seeker of Truth has to adhere to the path of non-violence because unless he uses non-violence, he will not be able to be receptive to the notions of Truth held by others. Gandhi wanted that all struggles and conflicts should be approached as a contestation between the notions of relative truth held by the conflicting parties. Only through a non-violent method you will be able to pursue a struggle of this kind because in it truth contestation becomes a joint effort of both conflicting parties. In other words it becomes a joint search for Truth by the conflicting parties. There is no imposition of your notion of Truth. Just as you envisage the possibility of the conversion of other side to your position, the reverse possibility also cannot be ruled out.¹²

He identified two basic expressions of nonviolence: “In its negative form, it [nonviolence] means not injuring any living being, whether by body or mind. I may not therefore hurt the person of a wrong-doer, or bear any ill will to him and so cause him mental suffering...In its positive form, *ahimsa* means the largest love, the greatest charity.”¹³ We should extend our love not only to those who love us, but also to those who hate us. In Gandhi’s own words:

It is non-violence only when we love those that hate us. I know how difficult it is to follow his grand law of love. But are not all great and good things difficult to do? Love of the hater is the most difficult of all. But by the grace of God even this most



difficult thing becomes easy to accomplish if we want to do it.¹⁴

He was willing to extend the scope of nonviolence beyond the physical dimension. Gandhi went so far as to suggest that physical violence represents merely a reflection of a deeper layer of conceptual violence: “Our violence in word and deed is but a feeble echo of the surging violence of thought in us.”¹⁵

Non-violence is not the resort of the weak; it is the power of the strong. This power comes from the firm adherence to truth. Along with courage the practice of *ahimsa* requires faith together with discipline and humility. Gandhi states of *ahimsa* that ‘In the last resort it does not avail to those who do not possess a living faith in the God of Love.’¹⁶

Gandhi put stress on self-suffering which is the other name of nonviolence. He told people to renounce everything and endure every pain. He said that self-sacrifice is the basic principle of our culture. Non-violence as transformative and elevating force has two purpose-

1. Purification of oneself, and
2. Purification of others.

Gandhi’s Concept of *Satyagraha*

Satyagraha was based on the principle of non-violence, which was the founding principle of Gandhi’s political ideology. In Gandhi’s philosophy all the three terms-Truth, *ahimsa* and *Satyagraha* are interrelated and it is difficult to treat them separately. *Satyagraha* is a direct corollary of Truth and non-violence. It is the way in which *ahimsa* is implemented or put in action; it is the technique of non-violence. Gandhi by the use of *Satyagraha* links it more closely with his concept of Truth (*Satya*), and non-violence (*ahimsa*). ‘Truth (*Satya*) implies love, and firmness (*agraha*) engenders and therefore serves as synonym for force. I thus began to call the Indian movement ‘*Satyagraha*’, that is to say, the Force which is born of Truth and Love or Non-violence...’¹⁷

Gandhi’s method of *Satyagraha* was strongly based in non-violence. In *Hind Swaraj* (1910) he defines *Satyagraha*, as “a method of securing rights by personal suffering: it is the reverse of resistance by arms. When I refuse to do a thing that is repugnant to my conscience, I use soul-force...It involves sacrifice of self.”¹⁸ In this text Gandhi used the term ‘Passive Resistance’ as equivalent to *Satyagraha*, but in



his later writings, particularly in *Satyagraha in South Africa* (1928), Gandhi drew distinction between passive resistance and *Satyagraha*. He affirmed that whereas passive resistance was compatible with mild forms of physical violence, *Satyagraha* ruled out any type of violence.

The purpose of *Satyagraha* is conversion and never coercion. It aims at winning over a man by the power of love and gentle persuasion and by arousing in him a sense of justice rather forcing him to submit of fear and embarrassment. He believed in arousing the conscience of the evil-doer; so he endorsed the motto of hating the sin and not the sinner.

Gandhi recognizes that *Satyagraha* requires self-discipline and dedication hence his insistence was on high moral standards and adequate training for prospective *Satyagrahis*. It corresponds to what Gandhi conceives to be necessary in the quest for Truth. He asked *Satyagrahis* to follow the given principles¹⁹:-

1. Nonviolence (*ahimsa*)
2. Truth — this includes honesty, but goes beyond it to mean living fully in accord with and in devotion to that which is true
3. Non-stealing
4. Chastity (*brahmacharya*) — this includes sexual chastity, but also the subordination of other sensual desires to the primary devotion to truth
5. Non-possession (*aparigraha*)
6. Body-labor or bread-labor
7. Control of the palate
8. Fearlessness
9. Equal respect for all religions
10. Economic strategy such as boycotts (*swadeshi*)
11. Freedom from untouchability

Bhikhu Parekh²⁰ has identified the following three areas in which Gandhi tried to use ‘soul-force’ or ‘truth-force’ (that is *Satyagraha*) against various forms of brute force:

- a) Racial discrimination in South Africa;
- b) British rule in India; and



- c) Ugly social practices prevailing in Indian society (such as untouchability, communal prejudices and hatred, etc.)

Gandhi's Notion of Power as an Alternative

Western discourse of power considers that the exercise of political power inevitably involved employing violent means of coercion. Power is generally linked with violence, coercion, domination, etc. Power is thought to be used by one to suppress the other through violent means. Gandhi challenged this, and offered an alternative model of power based on non-violence through the method of *Satyagraha*:

[It] is a method of securing rights by personal suffering; it is the reverse of resistance by arms. When I refuse to do a thing that is repugnant to my conscience, I use soul-force. For instance, the Government of the day has passed a law which is applicable to me. I do not like it. If by using violence I force the Government to repeat the law, I am employing what may be termed as body-force. If I do not obey the law and accept the penalty for its breach. I use soul-force. It involves sacrifice of the self.²¹

Gandhi wished to challenge the natural connection between power and violence shown in Western discourse in his assertion that *Satyagraha* represented power “born of Truth and Love or non-violence.”²² He explained two kinds of power- One is obtained by the fear of punishment and the other by acts of love. Power based on love is a thousand times more effective and permanent than the one derived from the fear of punishment.²³ There is existence of fear but he insisted on the possibility of overcoming fear. It is necessary to overcome fear to practice ahimsa to perfection. Martin Luther King Jr., eloquently restated the core of the Mahatma’s insight: “One of the greatest problems of history is that the concepts of love and power are usually contrasted as polar opposites. Love is identified with a resignation of power and power with the denial of love... What is needed is a realization that power without love is reckless and abusive and that love without power is sentimental and anemic.”²⁴

Acknowledging the inherent goodness of human beings, Gandhi emphasized the capacity of all human beings to develop their full potential of non-violence. For him, the path of non-violence was nearer to humanness. He opted for a model favoring the idea of common people exercising power nonviolently through voluntary self-suffering and sacrifice for a cause they consider to be “just” according to the standard of fulfillment



of human needs.

Thus, Gandhi's power of nonviolence challenges Western conceptualizations of power as mode of domination based on violence. Gandhi was of the view that violence can never be fought with violence. Violence can only be extinguished with non-violence. It is the power of non-violence which is inherent in all human beings. The path of non-violence is close to humanness whereas the path of violence is opposite to the basic nature of human beings.

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BASEL III NORMS – IMPACT ON INDIAN BANKS

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The Basel Committee proposed the Basel–III guidelines by December 2010, following which a six year phase-in period beginning 2013 is likely to be prescribed. The impact of the suggested norms relating to forward looking approach and counterparty risk weights are not captured in this note, since for that more granular data would be required and these are not available currently in the public domain. The norms on “Leverage ratio” and “net stable funding ratio” are also not discussed in this note as they are likely to be implemented not before 2019.

Objectives of Basel III Reforms :-

The following are the various objectives of Basel-III :-

- 01) The document Basel-III :- *International framework for liquidity, risk measurement, standards and monitoring*, strengthen global capital and liquidity rules with the goal of developing more stable banking sector. The objective of the reforms is to improve the banking sector’s ability to absorb shocks arising from financial and economic stress.
- 02) To improve risk management and governance as well as strengthen banks transparency and disclosures of systemically significant cross-border banks.
- 03) To maintain a strong and resilient banking system for sustainable economic growth.
- 04) To improve confidence in the solvency and liquidity of many banking institutions.
- 05) To improve global liquidity, cross-border credit availability & demand for exports.
- 06) To introduce a number of fundamental reforms to the international regulatory frame work. The reforms strengthen bank-level, or micro prudential, regulation, which will help raise the strength of individual banking institutions to periods of



stress.

- First, the new Basel-III package affords the financial industry more clarity on the regulatory front. In today's still challenging economic and financial conditions, uncertainty is the enemy. Removing regulatory uncertainty can contribute importantly to the ongoing recovery.
- Second, the new Basel-III package combines enhancements at both the micro and the macro prudential level. The new standards improve on the Basel-II framework at the micro level of individual financial institutions, especially by strengthening the level and quality of capital. But, Basel-III also has a Macro prudential overlay to promote the greater stability of the financial system as a whole. The aim is to establish appropriate capital schemes to address the procyclicality of the financial system and to deal with systemic risk. The countercyclical capital buffer will be activated by national authorities within the general guidance provided by an international agreement, depending on circumstances in specific jurisdictions. Tools will be available to limit systemic risk and this will surely put a premium on effective supervision within jurisdictions, as well as on international peer reviews of local arrangements to ensure their international consistency. Last but certainly not least, the foundation of a sound macro prudential framework has now been laid.
- Third, there will be an appropriately long transition period. The new definition of capital, higher risk weights and increased minimum requirements will entail a significant amount of additional capital. The agreed transitional arrangements will help ensure that the banking sector can meet the higher capital standards through reasonable earnings retention and capital-raising, while still supporting the flow of new lending to the economy.
- Fourth, we must avoid complacency. True, the financial industry will have time to adapt so as to both maintain an adequate supply of credit for the economy and repair balance sheets. Banks and supervisions alike will have to redouble their efforts to foster behavioral changes to ensure a sustained global recovery from the deep financial crisis. From this perspective, it goes without saying that those banks that already meet the minimum standards but do not meet the conservation buffer should apply the conservation principle.



BASEL-III NORMS :- IMPACT ON INDIAN BANKS

According to RBI Governor D. Subbarao, Indian Banks are not likely to be impacted by the new capital rules. At the end of June 30, 2010, the aggregate capital to risk-weighted assets ratio of the Indian banking system stood at 13.4%, of which Tier-I capital constituted 9.3%. As such, RBI does not expect our banking system to be significantly stretched in meeting the proposed new capital rules, both in terms of the overall capital requirement and the quality of capital. There may be some negative impact arising from shifting some deductions from Tier-I and Tier-II capital to common equity. Indian banking system is moderately leveraged and PSU Banks may not face problem in building buffer capital. The Governor also says that PSU Banks, Public Sector Banks should not be so much worried about meeting the capital requirements under the Basel-III norms because the governor says that the Government will have to contribute to help public sector banks meet their capital requirements and also maintain their 51% ownership.

Anand Sinha, Deputy Governor, R.B.I. has said that the Central Bank has already finalized certain portion of Basel-III norms. As an impact of the previous crisis, two things have emerged including counter-cyclical capital and counter-cyclical provisioning. Our Banks have already done it in the past.

The adoption of Basel-III norms significantly increases the regulatory capital requirement of Indian Banks. Furthermore, within capital, the proportion of the more expensive core capital could increase. According to the proposed norms, the minimum core capital requirement is set to be raised to 4.5%. In addition, the introduction of the conservation and countercyclical buffer means that the capital requirement would increase to between 7% and 9.5%. Indian Banks, as per the current norms are required to maintain Tier-I capital of at least 6%. However, since innovative perpetual debit and perpetual non-cumulative preference shares cannot exceed 40% of the 6% Tier-I capital, the minimum core capital is 3.6% (i.e., 60% of 6%).

Given that most Indian banks are capitalized well beyond the stipulated norms, they may not need substantial capital to meet the new stricter norms. However, there are differences among various banks. While core capital in most of the private sector banks and foreign banks exceeds 9%, there are some public sector banks that fall short of this benchmark. These public sector banks, which account for more than 70% of the assets in the banking sector and are a major source of funding for the



productive sectors, are likely to face some constraints due to the implementation of the Basel-III norms. These banks are also unable to freely raise capital from the market as the Government has a Policy of maintaining at least 51% stake in these banks. Currently, there are only six banks where the government stake is higher than 70%. The other option is for the Government to infuse capital to these banks to augment their core capital.

The primary challenge for India will be to develop the capability to collect accurate and relevant data granularly. Given that Indian financial markets were not subject to the same stress level as markets in advanced countries, predicting the appropriate stress scenario will be a tough call. However, at the same time, most Indian Banks follow a retail business model whereby there is limited dependence on short-term or overnight funding. Furthermore, Indian banks possess a large amount of liquid assets that will enable them to meet new standards. From the Indian point of view, a key issue is the extent to which SLR holdings should be considered in the estimation of the liquidity ratios. On the one hand, while there is a case for these to be excluded as they are expected to be maintained on a regular basis; however, it would also be reasonable to treat at least a part of the SLR holdings in calculating the liquidity ratio under stressed conditions, especially since these are Government bonds against which the RBI provides liquidity.

CONCLUSION :-

The Central Government, finance ministry or the R.B.I. all these top department are see not only Global changes and implement them in Indian Banks, but understand the common-man, Indian middle class, they are not change as past as developed Countries, they may do Global touch with Indian needs and growth speed.

Basel-III is an opportunity as well as a challenge for Banks. It can provide a solid foundation for the next developments in the banking sector and it can ensure that past pitfalls are avoided. The primary objectives of the Basel reforms are to ensure the reduction of incidence, severity and costs of financial crises and the associated output loss.

Where banks have strengthened their capital over the last few years through retained earnings and capital raisings, the implementation of Basel-III is likely to have less of an impact on the global economy. To the extent that Banks try to comply more



quickly with Basel-III's capital and leverage requirements, this may lead to an increase in loan spreads, the tightening of Loan terms or a cut-back in lending volumes.

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GANDHI AND THE ENLIGHTENMENT

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Mahatma Gandhi was one of the most influential characters in the history of Indian National Movement. He was the man of action although his words have had equal impact. He was the one to first sow the initial seeds of self-dependence among the people of Indian nation, who had almost forgotten their identity as rational beings. He 'enlightened' them in the true sense of the word, made them aware of their existence as human beings, as the creator of their own destiny and more than that he showed them the path to live life with freedom, rights and equality.

The notion of 'Enlightenment' was at its heights during the Indian National Struggle against the British colonialism and Gandhi and his contemporaries were aware of its increasing effects. The colonization of India and many other Asian and African nations was the result of the encroaching effects of the Enlightenment. Gandhi was influenced by the thoughts of many Western thinkers, but he reformulated them according to his own principles of *Truth, Ahimsa and Satyagraha*. In the same way he retained the novelty of his articulation of the term Enlightenment. To present the notion of Enlightenment, I will deal with the views of Immanuel Kant, who has explicated his notion of enlightenment in his article *An Answer to the Question: What is Enlightenment?* After presenting the Kantian notion of enlightenment, I will expound the Gandhian articulation of this notion embedded with the values of Indian tradition and culture.

What is Enlightenment?

The Enlightenment period was the reaction against the existing hierarchies of the society, the absolute control of church over the state, and the age-long suppression of the rational nature of human being. It primarily emerged in the political upheaval of the French Revolution during the eighteenth century. This revolution cultivated the philosophical and political thoughts of freedom, equality and liberty and it tried to regain the lost treasure of rationality of human nature. The industrial revolution and scientific



inventions multiplied the impact of this enlightenment project on social and political levels. The rapid production of machines and the increasing use of print media provided a strong base for the social development of the people. Now it was possible to do things more easily and in less time and with less labour. People became aware of the lives and conditions of the people of other places through the print media. Many thinkers and philosophers wrote about the free and rational nature of human being and criticized the suppression of state by the church. The primary features of the enlightenment period were as follows: the priority of use of reason over emotions, the increasing use of science and technology, the effort to take control over the nature and the establishment of liberty and equality among all human beings.

As every event has its pros and cons, so did the enlightenment period. Due to the use of science and reason, people came out of many superstitions and oppressions. But at the same time, as the result of this development, the people of the West started considering themselves superior to those people who were still unaware of the scientific and industrial revolution. The colonization of the Asian and African nations by Britain was the result of these proceedings. Now, human mind took the central position and it attempted to take nature under its control.

Many political thinkers and philosophers contributed in various ways to promote this enlightenment project and among them Immanuel Kant holds an important place.

Immanuel Kant, in his article *Answer to the Question: What is Enlightenment?*, has defined the term 'enlightenment' as "man's emergence from his self-incurred immaturity".¹ The self-incurred immaturity means "the inability to use one's own understanding without the guidance of another".² Kant has a firm belief that man is a rational being and rationality dictates him to guide his actions and tackle his own problems. He is an autonomous being and master of his thoughts and actions. Hence, it is not his nature to follow the commands of others or to be dependent on other's supervision. He should only follow the commands of his own reason and free will. He is free to do whatever he wishes to. His acts are self-determined and this is the reason that Kant uses the word 'enlightened' for human beings. He claims that if man is a rational and free being, he should be able to guide his own actions; he should not be dependent on the will of any person or institution. And only in this way he can be said to be truly 'enlightened'. Man should be the master of his actions; he should be mature enough to deal with his works and to use his own reason to guide his



actions. But at the same time, his reason should not be the slave of his emotions or desires. Then only can he be said to be a free, rational and an enlightened being.

He gives so much importance to the notion of enlightenment that he contends, in his political view, that:

The only qualification required by a citizen (apart, of course from the natural one that he is not a woman, nor a child) is that he must be his own master (*sui iuris*) and must have some property (which can include any skill, trade, fine art or science) to support himself.³

This idea becomes more intense in his political philosophy where he asserts that only those persons can said to be citizens who are the master of their own actions and are not subordinate to others. Only those persons, who earn their living only by selling what is theirs and are not dependent on others, can be called citizens. In this sense, the domestic servants, housewives, labourers, employees, etc. cannot be the citizens according to Kant.

Kant presented the central role of reason in the human life: "Only reason can supply universal and necessary principles, whether to knowledge or to conduct".⁴ Reason is free from that category of causality which binds all the worldly things. Reason is only bounded by its own laws. Only reason can be the cause of its own actions and that is free causality. Freedom is also a causality—a causality of reason, and it is not latitude but a freedom to follow the rules of reason. This point is very important as it shows why human being is rational, for he is not bound in the causal laws of nature by which everything of this world is determined. Kant has stated:

Will is a kind of causality that living beings insofar as they are rational, and *freedom* would be that property of such causality that it can be efficient independently of alien causes *determining* it, just as *natural necessity* is the property of the causality of all nonrational beings to be determined to activity by the influence of alien causes.⁵

Hence it is our ability to decide what we ought to do and our freedom in performing an action that makes us a moral being.

According to Kant, reason is not a slave of our inclinations and desires. Reason is autonomous and a priori. When man acts according to his own rational and autonomous will, without being influenced by his inclinations and desires, then only he does his



‘duty’, i.e. actions only done from a sense of duty, not influenced by desires are moral acts. Kant clarified that moral actions are universal and if they will be based on some inclinations which are mutable by nature, those actions cannot claim to be universalizable.

In this way, Kant defines the term ‘Enlightenment’ in his ethics and political philosophy and through this definition he tries to provide reason the priority over the nature.

Gandhi’s View of Enlightenment

The term ‘enlightened’ has been used for the person “who has attained the true knowledge” in the Buddhist Philosophy. And the Indian civilization has followed this meaning of the enlightenment where the focus has been on its spiritual nature. To attain *moksha* has been the ultimate aim of all schools of Indian Philosophy (except the Charvaka Philosophy) and most of them consent that in this state of *moksha* the self becomes ‘enlightened’ by achieving the right knowledge of self and Brahman. To free the self from the ignorance and to realize the true nature of the self have been the primary aim of these schools of Indian Philosophy. The material world has been seen as the source of ignorance and it has been accepted that the self can attain *moksha* only if it ignores the cravings of the material world and concentrates on the spiritual nature of itself.

A great influence of *Bhagvat Gita* and *Advaita Vedanta* can be seen on the views and life of Gandhi. He followed the teachings of *Gita* that one should do one’s duty and should not worry about the results and he always had faith in the theory of *karma*. Following the philosophy of *Advaita Vedanta*, he asserted that all human beings are equal and there is God inherent in everyone: “I am endeavouring to see God through the service of humanity, for I know that God is neither in heaven nor down below, but in everyone.”⁶ But he defined and used these thoughts in his own style and applied them in the framework of the current political situation. On the basis of these thoughts, he presents the political ideals of liberty, equality and freedom. He has given his ideals of *Satya*, *Ahimsa*, *Satyagraha*, *Sarvodaya*, *Trusteeship*, etc. and through these ideals he wants to make everyone a self-dependent person who possesses *Swaraj*, i.e. self-rule.

Gandhi was the person who mobilized the Indian people against the exploitation and suppression of the British rule. He was aware of the industrial revolution, the



scientific developments and the approaching liberal thoughts of the Western countries, which were the outcome of the Enlightenment period. Akeel Bilgrami has stated in his article *Gandhi: The Philosopher*: “This (enlightenment) is a paradigm in which science became set on a path, which seemed destined to lead to *cumulative* results, building to a *progressively* complete understanding of the world in which we lived, a world which we could as a result control. It is a familiar point that there is no understanding Gandhi, the anti-colonial nationalist, without situating him in these larger trajectories of his thought”.⁷ This enlightenment period was so intense that it was impossible, for anyone, to neglect its impact in any field. Hence, Gandhi too accepted its relevance but he defined it in his own way and according to the needs of the Indian nation and criticized its specific aspects which threatened humanity.

Gandhi was an adherent of Indian culture and tradition and he wanted to make India a free and developed nation on the basis of its own culture. He worked hard for the freedom of India, but his aim was to attain *Swaraj*, not independence. *Swaraj* does not mean only political independence, but it also means social, economic and spiritual independence. To attain this *Swaraj*, it was necessary to be free not only from the British rule but also from the encroachment of the evil of modernity. He did not want “English rule without Englishmen”.⁸ On the contrary, he wanted the growth of India in its own distinctive way in the name of *Swaraj*. Gandhi also underlined the fact that *Swaraj* is also ‘a self-transformative’ activity. In other words, the meaning of *Swaraj* is to become in charge of one’s own destiny. According to Gandhi, complete Indian independence “means the consciousness in the average villager that he is the maker of his own destiny”⁹.

Gandhi’s concept of Enlightenment is embedded in the Indian tradition and culture. He supports the enlightenment concepts of liberty, equality and autonomy of individual. For Gandhi, “every human being has a right to live and therefore to find the wherewithal to feed himself and . . . to cloth and house himself.”¹⁰ But he was against the increasing role of science and the impact of modernity on the life of the individual. The highly individualistic, universal and alienated approach of the enlightenment project which presents the power of science, reason and economy, has been criticized by Gandhi and he has given his own alternative conception of Enlightenment which illuminates the non-violent, spiritual, social and traditional nature of human being. He taught us about the moral nature of human being and ‘inner



voice'. Gandhi says, "For realizing the self, the first essential thing is to cultivate a strong moral sense"¹¹ and moral sense propounds the theory of karma and at the same time the realization of unity with the whole universe. He was not a blind follower of the Indian tradition but a cautious proprietor of the self-dependent nation. He raised voice against the unethical practices of untouchability, the sati pratha, and fatalism of Hindu Religion, but he always had a hope that by following the path of non-violence and truth, Indian people will achieve the *Swaraj*, they don't need to imitate others and modern civilization was in no way superior to their own civilization.

Indian civilization has a nature of assimilation and it believes in the unity of the whole universe. It focuses on the spiritual nature of the human being and in that sense it illuminates the path of uniting oneself with the whole universe. The Enlightenment concept presents the individualistic notion of the individual and it alienates him from his society in the sense that it sees an individual as a rational being and as a unit in himself who possesses equal liberty and autonomy. He should follow his own reason to become an autonomous person, but this notion nowhere defines how the society may or may not be helpful in achieving this goal of autonomy. On the other hand, Gandhi believes that a lay man is circumscribed by his everyday needs and he is attached with his family, friends, and society. Though an individual can individually perform many actions but many people can be affected by his or her actions and for many things we depend upon others and its difficult and in many cases impossible to perform that action without the help or participation of others. One can easily do some work with the help of others and it helps in increasing the personal relationship. We do various kinds of things just for the sake of others. In this way Gandhi admits that people are interdependent and there exists a unity in diversity and it is the primary feature of Indian Civilization that it considers the whole universe as a family (*vasudhaiva kutumbakam*).¹² Tercek has rightly asserted that, "For Gandhi, Enlightenment conceptions of individualism separate persons from their tradition and from one another, and he offers a theory of autonomy designed to empower individuals within their tradition and community".¹³

Another characteristic of the Enlightenment project is that it gives priority to reason over emotions and it also asserts that to become an ethical person one should perform the work according to his or her reason and not emotions or desire. Gandhi did not give priority to reason over the emotions, in contradiction with Kant's position,



and he focused more on the spiritual part of the individual. Though he accepts that man is a rational being and he should become his own master by following his own reason, he was against the Kantian approach that man should give priority to his reason and should subordinate his emotions and passions. It is not possible for a person to cast aside his emotions and to act only rationally. Reason degrades the human feelings. In India the concept of love, sympathy, sacrifice and forgiveness have always been overpowering and Gandhi himself has defined the term *Ahimsa* in terms of love. Man cannot be abstracted from his social and family bonding and his very existence as the social being affects his actions and thinking. Gandhi's thoughts are in opposition to Kant's liberal views which assert that man should follow the rules of reason without being obstructed by his emotions because emotions are hurdles in the path of moral actions. But Gandhi always looks at an individual surrounded with many relationships. Moral acts require some kind of love towards others and Gandhi believed that every individual should be emphatic towards every creature of this world. If one will develop this feeling of love, he will never use others as means¹⁴.

The strongest recursions posed by Enlightenment were through the excess use of science and modern technology. Many scientific inventions and industrial revolution have changed the outlook of the Western society by increasing production, making life more comfortable, decreasing the human labour, etc. Railways, doctors, lawyers, machines all are symbols of the modern civilization and they are the outcome of the Enlightenment project. Gandhi was reluctant towards the increasing use of technology, science and the whole modern civilization. He claims that the people of the West have become the victim of this modern civilization and it has degraded their humanity. Gandhi has asserted in his book *Hind Swaraj*:

The condition of England at present is pitiable. I pray to god that India may never be in that plight... If India copies England, it is my firm conviction that she will be ruined...It is not due to any particular fault of the English people, but the condition is due to modern civilization.¹⁵

So he was not against the British but he was against the modern civilization which was diminishing and insulting the Indian Civilization. In his book *Hind Swaraj*, Gandhi provides a scathing critique of modern civilization. The three recurrent themes are (i) colonial imperialism; (ii) industrial capitalism; and (iii) rationalist materialism.¹⁶

Due to the scientific developments in the western nations, they considered



themselves superior to other Asian and African nations. They have made “bodily welfare the object of life” and on that criteria they consider themselves civilized and others barbarian¹⁷. But Gandhi says that to attain the bodily welfare and to make life more comfortable and luxurious do not make any civilization great, it only destroys the civilization: “This civilization is irreligion, and it has taken such a hold on the people in Europe who are in it appear to be half mad. They lack real physical strength or courage. They keep up their energy by intoxication. They can hardly be happy in solitude. . . This civilization is such that one has only to be patient and it will be self-destroyed”.¹⁸ In this way, Gandhi while criticizing Western rationalism, empathizes with the people of the West that they have become the victim of this self-destroying civilization. Hence, Gandhi warns the people of India against the diminishing outcome of this civilization and says: “It is my deliberate opinion that India is being ground down, not under the English heel, but under that of modern civilization. It is groaning under the monster’s terrible weight. There is yet time to escape it, but every day makes it more and more difficult”.¹⁹ Gandhi asserts that the Indian people should not leave their own civilization for this self-destroying modern civilization. Gandhi has presented the immoral character of modern civilization by comparing it with the Indian civilization and mentioned: “The tendency of the Indian civilization is to elevate the moral being, that of the Western civilization is to propagate immorality. The latter is godless, the former is based on a belief in God.”²⁰

Gandhi propagates the cult of *charkha*, and promotes the concept of *swadeshi*. He led Indians to the condition of self-dependency through the notion of *swadeshi*. Through the cultivation of *swadeshi*, Indian people could become able to resist the sense of inferiority inculcated by the British. He criticized the use of machines as it leads towards the unemployment of people and devalues the human labour. He has considered machinery as “the chief symbol of modern civilization; it represents a great sin” (Gandhi, Hind Swaraj, 63). Like machines, he criticized lawyers, railways, doctors, etc. as all of them are the cause of destruction.²¹ These inventions of science have created a disbalance in the natural way of living of men. The use of science and technology and overemphasis upon reason has shown the path of destruction of nature. Now people are playing with the nature and it has made them increasingly greedy and dissatisfied. This desire of taking control of nature is self-destructive. Gandhi was aware of this fact and that is the reason that he always suggested people to be attached



with the nature as it can give us the true pleasure.

Conclusion

Gandhi was the true believer of Indian civilization and tradition. Following the Indian tradition he stuck to this fact that the enlightenment can only be achieved through the knowledge of the self and by the realization of the spiritual nature of human being. The destruction of all kinds of cravings of material world and the realization of humanity is the only path towards liberation. Science and technology cannot lead us towards the Enlightenment because they can only fulfill our desires. The true aim of human being is to realize and develop his spiritual aspect.

Gandhi was not totally against the use of science and technology, but he holds that it should be used for the benefit of human beings only when it is necessary and indispensable. It should not take control over the life of people. Gandhi was against this devastating effect of science and technology. He tried to revitalize the Indian tradition and civilization by introducing the novel interpretation of term civilization: "Civilization is that mode of conduct which points out to man the path of duty. Performance of duty and observance of morality are convertible terms. To observe morality is to attain mastery over our mind and our passions. So doing, we know ourselves".²² In this way, it can be seen how he links civilization with morality. To become an 'enlightened being' a person would have to control his reason as well as his passions, because reason without emotions becomes very abstract and alienated and emotions without reason become harmful. So he says that we should have control over both of them. Gandhi has given all principles from the point of view of an ordinary person who is not perfect, does not possess the true wisdom and who is concerned about the needs of his family and himself. Hence, Gandhi has always presented such concepts that can be linked with and followed by the ordinary people while remaining embedded in their own tradition and culture.

Man should follow his own traditions and try to advance it by refining its shortcomings. To adopt some other civilization for the sake of being civilized and developed is not the right way as we cannot separate ourselves from our own traditions and culture. Gandhi's main concern was to make India a free and developed country, but he was not willing to establish it in the manner of other western nations. In his important essay on Gandhi's nationalist thought, Anthony J. Parel emphasizes that Gandhi regularly used the Gujarati word "praja" as the equivalent of the English term



“nation”. As opposed to the more common term “rashtra”, which emphasizes the dimension of the state power, *praja* carries the strong denotation of “people” or “cultural community”.

Hence, he has asserted that the Indian nation or *praja* cannot be achieved through a modernity based European model. To Gandhi, nation, as a categorizing device, was perhaps the narrowest in its manifestation as it ignored the inherent diversities of the communities. The aim of this Western notion of nation was to homogenize the world while ignoring the diversities of traditions and culture. This universalism was the outcome of the Enlightenment project which on the basis of the universal rule of reason attempted to homogenize all cultures.

In this way, we can see that Gandhi was against the idea of separating a person from his tradition, culture, civilization, social and family background and nature. And he claims that this is the greatest demerit of the notion of Enlightenment. There should be a balance among these things. Then only man can truly become ‘enlightened’.

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- ¹¹ Gandhi, M. k. "Letter to Minilal Gandhi", November 24, 1909, in *Collected works of Mahatma Gandhi* 100 Vols., Delhi: Publications Division, Ministry of information and Broadcasting, 1958-84. Vol. 10, p.317.
- ¹² For more details see Gandhi's Cosmology presented by Terchek, R.J. *Gandhi: Struggling for Autonomy*, pp. 10-11
- ¹³ Ibid. p. 7
- ¹⁴ Kant has given this maxim of morality that never use anyone as a means, always consider them as an end.
- ¹⁵ Gandhi, M. K. *Hind Swaraj and Other Writings*, pp. 30-33.
- ¹⁶ Chakrabarty, B. *Social and Political Thought of Mahatma Gandhi*. London and New York: Routledge. 2006, p. 24.
- ¹⁷ Gandhi has devoted one full chapter to criticize the notion of Western civilization in his book *Hind Swaraj*.
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- ¹⁹ Ibid. p. 42.
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**THE ROLE & THE RESPONSIBILITIES OF RURAL BANK IN
ALLEVIATION OF RURAL CREDIT SYSTEM–A CASE STUDY OF
CAUVERY GRAMEENA RURAL BANK OF HASSAN DISTRICT
(From 2005-06 to 2011-12)**

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(PART-1)

INTRODUCTION

Finance is the lifeblood of any economy. No sector of the economy can improve without the availability of adequate and timely finance. Economic development of any country is therefore dependent on the organization and working of the financial institutions. Financial institutions are expected to play a vital role in the process of economic development particularly in developing countries like India. The aim of the financial institutions in India today started to be designed at increasing the social welfare of the mass of agricultural population rather than caring for institutional profits¹. Thus Indian economic scenario was innovatively promoted with the concept of Regional Rural Banking sector to enhance the growth of Indian agricultural sector. The Rural Banks were created through the recommendations made by the Commission². The Commission felt that the existing Financial structure functions of Commercial and Cooperative banks was inadequate to congregate the full credit requirements of the medium and small cultivators in India³. It expressed severe doubts regarding the capabilities of Commercial Banks in giving ample & adequate exposure to the rural sector in the pioneering economic future⁴. It is against this monetary backdrop the Banking Commission recommended the establishment of the Rural Banks. While the Cooperative sector was suffering from acute financial limitation and managerial ineffectuality. Commercial Banks had limited coverage, inadequate appreciation of rural problems and convincingly larger cost of operations. Since Commercial Banks enjoyed financial strength and managerial banking competence and cooperatives had local feel and rural background, it was thought proper and desirable to create an institution which would combine the strong points as these two organizations devoid of



their defects. The Rural banks were mainly conceived for meeting this targeted aspiration. They have originated from the local neighborhood needs. They have incorporated the rural shades of the Co-operatives and the Organizational efficiency, managerial competence and financial strength of the commercial banking system.⁵

STUDY OBJECTIVES:

This study attempts to spotlight the role & responsibilities of rural banking in Hassan District and attempts to categorize & identify the future role of the Rural Bank (It is named as Cauvery Grameena bank herein after abbreviated as CGB) in the inclusive & overall economic development of Hassan district⁶. There are many financing institutions existing in the rural areas of this district⁷. The commercial banks have earlier opened many branches in this district⁸. Importance of the study lies in the fact that the rural banks are very popular means of dispensing credits and the people are very much interested to maximize the benefits of credit banking facilities of the rural banks. The rural banks are meant to assist the credit needs of the rural poor, the study has limitations and reserves⁹. The CGB Bank has been playing a vital role in implementing the deposits & credits of the District¹⁰.

ROLES & RESPONSIBILITIES OF THE BANK

The Rural Bank has been growing in importance since its inception. It is playing as a fiscal mechanism & catalyst in the development of rural economic sector of this district. It is playing a higher role in financing the weaker sections of the community. They are accommodating good economic practice among the district poor population. They are gradually projecting the dissemination of banking habits among the uneducated rural masses. It is chalking out programs and policies of the small and the marginal farmers. It is helping with credit in easy and affordable interest rates. It has become a multi agency credit delivery system of the district particularly at the grass root level it is worth while to study their contributions to the economic development of state & the country.

References

- ¹ The Rural Banks are popularly called as 'Grameena Banks'. They were initiated in the year 1975 October as an important agent of economic development. Refer to table No 1



- ² Banking Commission in its Report submitted to the Government of India in 1972 emphasized the setting up of rural banks
- ³ Mahatma Gandhi had conceived of this conceptual strategy of Rural Banking when he emphasized on the policy of self sufficiency of villages with traditional economic values and leading a simple way of life.
- ⁴ According to the recommendations of the Commission in the large and complex situation in the field of rural credit in India there would remain a large gap even after the maximum possible branch expansion is done by the commercial banks.
- ⁵ Refer to table No 2
- ⁶ Refer to table No 3
- ⁷ Refer to table No 4
- ⁸ Refer to table No 5
- ⁹ Refer to table No 6
- ¹⁰ Refer to table No 7



TABLES. 1
CAUVERY GRAMEENA BANK OF HASSAN (CGB) GEOGRAPHICAL ATTRIBUTES.

BANK	SPONSOR BANK	AREA	VILLAGES COVERED.
CGB HASSAN	STATE BANK OF MYSORE	18,768 Sq km	3,908

SOURCE : CGB ANNUAL REPORTS 1985- 2005.P.8

TABLE TWO
AREA WISE COVERAGE OF THE CGB HASSAN

TOTAL POPULATION	TOTAL VILLAGES COVERED
10, 789	4789
11, 768.	5,774
14, 954	6,888
17,456	7,532
20, 889	9,821

SOURCE; ANNUAL REPORT OF THE CGB HASSAN P.34

TABLE 3.
NUMBER OF BANKS IN HASSAN DISTRICT.(AS on 2005-06)

TALUK	COMMERCIAL	RURAL	TOTAL
ALUR	8	1	9
ARAKALGUD	10	6	16
ARSIKERE	17	10	27
BELUR	10	5	15
CHANNARAYAPATTANA	21	5	26
HASSAN	33	6	39
HOLENARASINPURA	9	8	17
SAKLESHAPURA	19	3	22

SOURCE;HASSAN DISTRICT AT AGLANCE 2005-06 P.47



TABLE 4.
TOTAL POPULATION DISTRIBUTION AS on 2005-06

TALUK	MALE	FEMALE
ALURU	42887	43184
ARAKALGUD	99764	100194
ARSIKERE	152106	150938
BELUR	91744	92011
C.R.PATTANA	137573	163527
HASSAN	181057	180090
H.N. PUR	87575	87669
S.K.PUR	66380	67965

SOURCE. HASSAN DISTRICT AT AS GLANCE P.7

TABLE 5.
RURAL POPULATION DISTRIBUTION OF HASSAN
(ACCORDING TO 2001 CENSUS in thousands)

TALUK	RURAL	URBAN
ALUR	79938	6233
AK GUD	184789	15169
ARSIFERE	257878	45166
BELUR	163527	20228
C.R.PATTANA	243590	34515
HASSAN	227885	133262
H.N.PURA	148220	27024
S.K. PURA	111169	23176

SOURCE:. HASSAN DISTRICT AT A GLANCE P 7



TABLE 6
TALUK WISE DISTRIBUTION OF AGRICULTURAL POPULATION
2005-2006 (in thousands)

TALUK WISE	CULTIVATORS
ALUR	18705
ARAKALGUD	65385
ARSIKERE	84540
BELUR	48178
C.R. PATTANA	102664
HASSAN	93315
HOLENARASIPURA	51563
S.K.PURA	11466

SOURCE HASSAN DISTRICT AT A GLANCE 2005-2006- P.13

TABLE 7
THE STATISTICS SHOWING DEPOSITS AND CREDITS AS on 2005-06

TALUK	DEPOSITS (IN LAKHS)	CREDIT (IN LAKHS)
ALURU	36856	6673
ARKALGUD	11067	11245
ARSIKERE	18054	18014
BELUR	12606	14083
C.R.PATTANA	19422	21114
HASSAN	63156	55508
H.N.PURA	10106	7658
S.K.PURA	13070	19485

SOURCE; HASSAN DISTRICT AT A GLANCE. 2005-06 P. 47



SATYAGRAHA & UPAVASA IN INDIAN PHILOSOPHY

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INTRODUCTION OF INDIAN PHILOSOPHY

Very early in their history, human being has formed various conceptions of their relations with each other and nature, of their destiny, of their duty, and of the totality of existence including humanity and nature. Some of them have also been led to believe in a reality beyond existence, which has given rise to the latter or serves as its ground. Some of these conceptions and beliefs have been later found to be errors, and have been either replaced or revised by others; new conceptions and beliefs have been later found to errors, and have been either replaced or revised by others; new conceptions and beliefs have been formulated in every age to be discarded, modified, conformed, or developed in the same or succeeding ages. All these, however, do not arise in a vacuum, but in a particular milieu. Social and political circumstances as well as legal another institution influence their origins, shaping and growth. Economics necessities and development condition and mould politics and social institutions, whereas political and social theories, views and institutions, in their turn, influence economic development. In most cases there is no direct economic causation or determination of religious and philosophic conceptions and beliefs and their developments but political, social, legal, and moral ideas and institutions on the one hand and economic relations and exiting material conditions of existence on the other hand exercise reciprocal influence on each other and the former interact with religious an philosophical though, mutual influencing each other. Thus, to a certain extent and more often indirectly religious a philosophical though and beliefs react upon the whole development of society including economic development, and are themselves reacted upon by such development.

Although not wholly, man is a free and creating being; so material modes of existence or social, political and legal institutions cannot completely determine his thing or activity. It is generally true that “philosophers do not grow out of the soil like



mushrooms they are the product of their time and of their people.”¹ Apart from the fact that the growth of mushrooms too is not accidental or haphazard, it is not true that every philosophy is “thus spiritual quintessence of its time”² for a philosophy may be atavistic, futuristic, or transcendental. A Marxist may say that such cannot be “true’ philosophies, but others may refuse to agree with him “man”, said Feuerbach, “thinks differently in a place hut”³ and again while this is largely these, there have been some emperors who thought an acted like sannyasins and dervishes, and some slaves who formulated philosophies of harmony cheerful optimism and contentment. Notwithstanding all that I have just said in modification of marks and Feuerbach philosophical and religious thought can be properly understood only in relation to their prevalent ideologies.

That it is not its inner dialectic alone or the nature of reality only that determines thought can be argued out in a somewhat different way also. An individual’s situation in life penetrates into the process of his experience and thinking influencing to some extend their origins and scope as well as their intensity and content. Further, thought is always the individual who looks at things and thinks about anything, because the psychic the same point of view or the same way of thinking about anything, because the psychic structure of each differs from another and one may comprehend certain truths to which others are blind. The philosophy which is so important in each of us, “said William James, “is our individual way of just seeing and feeling the total push and pressure of the cosmos,”⁴. But even genius cannot function in isolation, nor can he rise entirely above the experience of his generation and culture; for what one sees and feels and the manner in one sees, fees and expresses are colored to some extent by the historical experience of a particular society. Even when one thinks further ahead of or differently from what others thought, the latter conditions the former; for the ways of looking at and thinking about things are limited. So, the origin and growth of ideas cannot be adequately understood at the level of ideas only, but by taking into consideration the structure, attitudes, beliefs, expectations and ideals of the society in which they are generated.

But no society is no society is entirely homogenous; for in every society there are various strata, and conflicting interest and impulses, and so different ways of looking at things and interpreting experience and building up knowledge. Not only different cultures, ages and societies have different perspectives, all of which mutually



influences each other and some of which may at times merge into each other. While the way of thinking of the stratum or section in a society to which one belongs would tend to subordinate, if not suppress, other ways of thinking. And in every society the dominant section would be that which controls the means and techniques of material production and the levers of military and political power. But if a society is colonial, its mentality as a whole and all the ways of thinking of its different sections will in turn be dominated by the way of thinking and the view of the world of the society which has acquired mastery over the former.

So, if “every great philosophy up to now has been the personal confessions of its originator, a type of involuntary and unwire memoirs,”⁵ it must not be forgotten that every person wills, sees things and thinks from the perspective of the society to which he belongs. Nevertheless, it is possible for one to try to transcend the mentality of one’s epoch, class and society, and seek to see things and desire to comprehend them objectively, and one may also succeed in this. He may then end up by appropriating the perspective and mentality of another epoch, class or society, or by giving rise to a new way of looking things and an original mode of thought.

Philosophy in modern India is closely related to politics and society conditions and these latter have been shaped by the new material conditions of existence that arose in modern India. So, I propose to deal with these in their interconnection.

PHILOSOPHICAL THOUGH IN INDIA

The philosophies of a Culture Have a Common Genius

There has been no uniform conception of philosophy in the West. The Greek conception differs very much from that of Kant, and Kant’s philosophical thought is in turn altogether dissimilar from that of a man like Ayer. However, there are certain broad characteristics, which distinguish the philosophy of European culture from the philosophies of Hindu and Chinese culture. Within the same culture, of course, there are a number of clear cut directions. It may for example, be pointed out of philosophy, as conceived in Germany, Spain, and Italy differs very much from the philosophy that has evolved in Britain and Scandinavian countries.

There is certainly, exception: Britain has produced Bradley and Whitehead; and Denmark, Kierkegaard. Still we are not far wrong in thinking that there is something which distinguishes the philosophy of one tradition from that of another. This difference is



inevitable because philosophical activity takes place not in vacuum but within a historical setting. History is influenced by the geography of the country and the ratio-cultural patterns that have been established. Again, foreign impacts produce currents of far-reaching change in habits of thought as well as action. To cite an instance, but for the German influence sweeping through Coleridge, the cards, and Green, Bradley or basinet would be unexplainable. I will therefore assume that the philosophy of a tradition can be taken as a history and continuous phenomenon with a special genius of its own and, perhaps, a destiny as well.

Whereas most of my remarks will apply to all the India philosophies, some are applicable to the philosophies of Hindu traditions only. By "Hindu tradition" I mean the civilization and culture that have been given rise to and formulated by the peoples of Mohenjodaro and Harappa the Vedic Aryans, and the successive generations of their offspring.

SENSE OF INFINITY:

Anybody who has grasped India imaginatively is struck first by the fact that it is a vast domain with varying climates-huge and sprawling, touching Soviet central Asia on one side and reaching off to Ceylon on another side. In the mountainous regions and the valleys one often comes across scenic grandeur of immense beauty, and in the jungle and deserts one feels the isolation and utter loneliness of man lost in nature. Terrific natural phenomena like Earthquakes, torrential rains, and devastating floods are common in India. Beasts of magnificent power and reptiles secreting poisons for which no antidote is known are man's neighbors. In India, it might be said, nothing has limits. The light, the blaze of the tropical sun, is unlimited. He scorches, enervates, and yet sustains. The bright and limpid starry sky at night overwhelms the man in the plains. Living, Thus, amid things, which know no bounds the Indian develops a sense of infinity. Nothing has an end- neither and nor nature, for unending seems to be the cyclic cosmic process. The life giving spring, followed by the scorching summer, succeeded by the winter of cold breezes from Himalayan glaciers rotate in sequence. They fail not to come or to pass on order, art, seems to be heir essence. May not the same advent and disappearance, birth and death, be true as well of the world as a whole? The mighty world compared to which man seems so tiny and helpless, looms immense and without a beginning point. And how can this glorious ting have an end? Subject to fast disintegration, but ever resurrecting itself through an inner law of its



own, the world is infinite. This sense of infinity was responsible for the theory of the cyclic rotation of the creations and the dissolutions of the world. In mythology as well as in philosophy this belief is accepted. All Indian systems accept the world process as infinite. It is infinite in philosophy, the Mimamsa, maintains that the world lies eternal; it an always was as it is at demands nothing short of this. Thus we see that the sense of infinity, which dawned in the racial consciousness of the cowherds of the Indus Valley, continues to be acceptable in the form of the theory of cycles in all Indian philosophies.

TRAGIC SENSE

Philosophies of India are overshadowed by a tragic sense of life. Disease, old age, and death stalk across all the philosophical corridors of India. And one confronts these ghosts at every turn. Life was particularly tragic to the Indians around 600 BC. In the Veda we find a simple naiveté and joy of life. “May we live for a hundred autumns” is a frequent Vedic prayer. In Vedic times population was limited; sheep, oxen, and horses abounded; fertile wheat-growing areas stretched across thousands of acres of the Indo Genetic plains, and the life-giving juice of the soma plant was ever ready. No wonder that for the Vedic people’s life was a poetic dream; the more of it, the better. Intertribal wars, the income of new tribes, famine, food, pestilence, and the tropical fecundity of people evaporate the optimism of India. Life became a battle. It was in such circumstances that the creative century, the century of the Upanishad seers and the Buddha, dawned. In the Upanishads we find some pessimism. People are fed up with the daily round of duties, the monotony of life, and the inevitable staring at the face of death. It was in such circumstances that what might be called the tragic philosophies of India emerged.

Death is inevitable sweep erase our footprints. What does it profit to achieve? Life, verily, is all vanity. This was the feeling of some of the reflective minds of these philosophies the problem is how to conquer suffering and death. Thus we see that the tragic sense of the Indian was not a passive, helpless, tragic feeling. It was dynamic in be a Sahara. How shall we convert this seemingly insipid, monotonous mill of existence into a working and blissful song of the spirit? That was their problem. It is quite unlike what modern apostles like Heidegger say-that death is the only certainty for man and that sort of tragic feeling entertained by ancient Indians. They confronted death but wished to conquer it. Transcendence was what they aimed at. And the



unmistakable answer of all Indian philosophies is that the tragic is not the whole of existence, for. According to Vedanta, Brahman is an ands, bliss.

TRADITIONALISM IN UPAVASA

Another important distinguishing feature of Hindu philosophies is that they are all “traditional Upavasa”. In short, philosophy within the Hindu tradition was a superstructure like the medieval cathedral in Europe, which was built, altered, rebuilt, and repainted by successive generations; philosophy was conceived as a stupendous corporate effort. A result of this traditionalism in upavasa was to look upon philosophy as a precious heritage.

SATYAGRHA IN DEMOCLRACY

When I began to preach Satyagraha and civil disobedience it was never meant to cover criminal disobedience. My experience teachers me that truth can never be propagated by doing violence. Those who believe in the justice of their cause have need to posses boundless patience, and those alone are fit to offer civil disobedience who are above committing criminal disobedience or doing violence. A man cannot commit both civil and criminal disobedience at the same time even as he cannot be both temperate and furious at the same time, and just as self-restraint is acquired only after one has been able to master his passions, so is the capacity for civil disobedience acquired after one has disciplined oneself in complete and voluntary obedience of the laws of the land. Again, just as he alone can be said to be proof against temptation who, have been exposed to the, has succeeded in resisting the, so may we be said to have conquered anger when having sufficient cause for it we have succeeded in controlling ourselves.⁶

I hold the opinion firmly that civil disobedience is the purest type of constitutional agitation. Of course, it becomes degrading and despicable, if its civil, i.e. non-violent character is a mere camouflage.⁷

Disobedience to be civil must be sincere, respectful, restrained, never defiant, must be based upon some well-understood principle must not be capricious and above all, must have no ill will or hatred behind it.⁸

Thos only can take up civil disobedience, which believe in willing obedience even to irksome laws imposed by the state so long as they do not hurt their conscience



or disobedience to be civil has to be absolutely non-violent the underlying principle being the winning over of the opponent by suffering i.e. loves.⁹

This I do say, fearlessly and firmly, that every worthy object can be achieved by the use of Satyagraha. It is the highest and infallible means, the greatest force. Socialism will not be reached by any other means. Satyagraha can rid society of all evils, political, economic and moral.¹⁰

I wish I could persuade everybody that civil disobedience is the inherent right of a citizen. He dare not give it up without ceasing to be a man. Civil disobedience can lead to it. Every State puts down criminal disobedience by force; it perishes, if it does not. But to put down civil disobedience is to attempt to imprison conscience.¹¹

We must not resort to non-payment because of the possibility of a ready response. The readiness is fatal temptation. Such non-payment will not be civil or non-violent but it will be criminal or fraught with the greatest possibility of violence. Not until the peasantry is trained to understand the reason and the virtue of civil non-payment and is prepared to look with clam resignation upon the confiscation (which can only be temporary) of their holding and the forced sale of their cattle and other belongings, may they be advised to withhold payment of taxes.¹²

It is not any imprisonment that will lead to Sara. It is not every disobedience that will fire us with the spirit of obedience and discipline. Jails are no gateway to liberty for the confirmed criminal. They are temples of liberty only for those who are innocence personified. The execution of Socrates made immortality a living reality for us, not so the execution of countless murderers. There is no warrant for supposing that we can steal swaraj by the imprisonment of thousands of nominal non-violent men with hatred, ill will, and violence raging in their breasts.¹³

Since Satyagraha is one of the most powerful methods of direct action, a satyagrahi exhausts all other means before he resorts to Satyagraha. He will therefore constantly and continually approach the constituted authority, he will appeal to public opinion, educated public opinion, state his case calmly and coolly before everybody, who wishes to listen to him, and only after he has exhausted all these avenues will he resort to Satyagraha. But when he has found the impelling call of the inner voice within him and launches out on Satyagraha he has burnt his boats and there is no receding.¹⁴



Discipline has a place in non-violent strategy, but much more is required. In a Satyagraha army everybody is a soldier and a servant. But at a pinch every satyagrahi soldier has also to be his own general and leader. Mere discipline cannot make for leadership. The latter calls for faith and vision.¹⁵

I have said times without number that satyagraha admits of no violence, no pilage, no incendiaries; and still in the name of Satyagraha we have burnt buildings, forcibly captured weapons, extorted money, stopped trains, cut off telegraph wires, killed innocent people and plundered shops and private houses. If deeds such as these could save me from the prison-house or the scaffold, I should not like to be so saved.¹⁶

Indiscriminate resistance to authority must lead to lawlessness. Unbridled license and consequent self - destruction.¹⁷

The first indispensable condition precedent to any civil resistance is that there should be surety against any outbreak of violence whether on the part of those who are identified with civil resistance or on the part of the general public. It would be no answer in the case of an outbreak of violence that it was instigated by the state or other agencies hostile to civil resisters. It should be obvious that civil resistance cannot flourish in an atmosphere of violence. This does not mean that the resources of a satyagrahi have come to an end. Ways other than civil disobedience should be found out.¹⁸

Civil disobedience and non-co-operation are designed for use when people... have no political power. But immediately they have political power, naturally their grievances, whatever their character, will be ameliorated through legislative channels.¹⁹

People in a democracy should be satisfied with drawing the government's attention to mistakes. If any, they could remove the government if they wished to. But they should not obstruct them by agitating against them. Ours is not a foreign government having a mighty army and navy to support them. They have to derive their strength from the people.²⁰

Complete civil disobedience is rebellion without the element of violence in it. An out-and-out civil resister simply ignores the authority of the state. He becomes an outlaw claiming to disregard every unmoral state law. Thus, for instance, he may refuse to pay taxes; he may refuse to recognize the authority of the state in his daily intercourse. He speak to the soldiers, he may refuse to submit to limitations upon the



manner of picketing and may picket within the prescribed area. In doing all this he never uses force and never resists force when it used against him. In fact, he invites imprisonment and other uses and other uses of force against himself. This he does because and when he finds the bodily freedom he seemingly enjoys being an intolerable burden. He argues to himself, that a state allows personal freedom only in so far as the citizen submits to its regulations. Submission to the state law is the price a citizen pays for his personal liberty. Submission, the fore, to a state wholly or largely unjust is an immoral barter for liberty. A citizen who thus realizes the evil nature of a state is not satisfied to live on its sufferance, and therefore appears to the others who do not share his belief to be a nuisance to society him. Thus considered, civil resistance is a most powerful expression of a soul's civil resistance is most powerful expression of a soul's anguish and an eloquent protest against the continuance of an evil state. Is not this history of all reform? Have not reformers, much to the disgust of their fellows, discarded even innocent symbols dissociated with an evil practice?

When a body of men disowns the state under which they have hitherto lived, they nearly establish their own government. I say nearly, for they do not go to the point of using force when they are resisted by the state. Their 'business', as of the individual, is to be locked up or shot by the state, unless in south Africa after due notice to the Government of the Transvaal crossed the Transvaal border in 1914 in defiance of the Transvaal Immigration Law and compelled the government to arrest them. When it failed to provoke them to violence or to coerce them into submission, it yielded to their demand. A body of civil resisters is, therefore, like an army subject to all the discipline of a soldier, only harder because of want of excitement of an ordinary soldier's life. And as a civil resistance army is or ought to be free from passion because free from the spirit of Relations, it requires the fewest number of soldiers. Indeed one perfect civil resister is enough to win the battle of Right against wrong.²¹

WHAT IS THE MEANING OF UPAVASA

"It is not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou sees the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"Then shall thy light break forth as the spring forth speedily; and thy righteousness shall go before thee; the glory of the LORD shall be thy rearward."²²



FASTING AS PENACNE

Once when I was in Johannesburg I received tidings of the moral fall of two of the inmates of the Ashram. News of an apparent failure or reverse in the Satyagraha struggle would not have shocked me but this news came upon me like a thunderbolt. The same day I took the train for Phoenix. Mr.Kallendbach insisted on accompanying me. He had noticed the state I was in he would not brook the thought of my going alone, for he happened to be the bearer of the tidings, which had so upset me.

During the journey my duty seemed clear to me. I felt that the guardian or teacher was responsible, to some extent at least, for the lapse of his ward or pupil. So my responsibility regarding the incident in question became clear to me as daylight. My wife had already warned me in the matter, but being of a trusting nature, I had ignored her caution. I felt that the only way the guilty parties could be made to realize my distress, and the depth of their own fall would be for me to do some penance. So I imposed upon myself a fast for even days and a vow to have only one meal a day for a period of four months and a half. Mr.kallenbach tried to dissuade me, but in vain. He finally conceded the propriety of the penance, and insisted on joining me. I could not resist his transparent affection.

I felt greatly relieved, for the decision meant a heavy load off my mind. The anger against the guilty parties subsided and gives place to the purest pity for them. Thus considerably eased, I reached Phoenix; I made further investigation and acquainted myself with some more details I needed to know.

My penance pained everybody, but it cleared the atmosphere. Everyone came to realize what a terrible thing it was to be sinful, and the bond that bound me to the boys and girls became stronger and truer.

A circumstance arising out of this incident compelled me, a little while after, to go into a fast for fourteen days, the results of which exceeded even my expectations.

It is not my purpose to make out from these incidents that it is the duty of a teacher to resort to fasting whenever there is a delinquency on the part of his pupils. I hold, however, that some occasions do call for this drastic remedy. But it presupposes clearness of vision and spiritual fitness. Where there is not true love between the teacher and the pupils, where the pupil's delinquency has not touched the very being of the teacher and was the pupil has no respect for the teacher, fasting is out of place



and may even be harmful. Though there is thus room for doubting the propriety of fasts in such cases, there is no question about the teacher's responsibility for the errors of his pupil.²³

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NRI MARRIAGES - THE PUNJAB PERSPECTIVE

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INTRODUCTION

Of a population of over one billion Indians, nine million Punjabi NRIs constitute the biggest community from any Indian State to contribute to the total of twenty five million NRIs living worldwide. Times have changed but family law legislations enacted by the Indian Parliament in 1955 and 1956 have left Indians where they were. The result, an influx of family law problems arising out of NRI marriages with no practical solutions in the legislative enactments as they exist today. To compound the problem, registration of marriages, which is optional under Hindu Family laws, has not been made compulsory in most States including Punjab. The result: multiple marriages by the NRI often without a previous divorce, invariably by duping the previous spouse and providing no maintenance to the abandoned wife and the unfortunate child of such union if any. Legal recourse is difficult, time consuming, expensive and complicated. Despite a Family Courts Act, 1984, Punjab has none despite 22 years having elapsed since this law was made. The end result: about thirty thousand abandoned women in Punjab fending for themselves in an uphill legal system which provides no solutions or answers. These figures have been compiled by the National Commission for Women and the Ministry of Women and Child Development as reported in the Indian Express, Chandigarh Edition dated 5 February 2011 in the article "Runaway NRI grooms now risk losing their passports." As a matter of fact, fifteen thousand abandoned NRI wives are from Punjab's Doaba region.

II) COMMON ISSUES ARISING FROM NRI MARRIAGES

- A. Women go overseas after the wedding only to find themselves abandoned with no one to turn to, no money, no ability to speak the foreign language and no knowledge of the customs of the alien country and having no friends to turn to.
- B. Women who are battered or kept prisoner in the foreign home are often treated like domestic workers and sometimes not allowed to work outside the house.



- C. Innocent woman who later finds that her NRI husband is already married in the foreign country of his residence or has a live in partner in close contact.
- D. Appalling but true there are also cases of “holiday brides” - women abandoned in India within days or weeks of marriage, with the husband promising to return once visa arrangements have been made, but never to be seen or heard again.
- E. Women who later realise that their NRI husband had furnished false information about his job, immigration status, earning, property, marital status and other material particulars about his personal life.
- F. Women whose husbands taking advantage of more lenient divorce grounds in other legal systems in foreign jurisdictions obtain ex-parte divorce by fraudulent representations and the helpless women remain oblivious of such a divorce. Recent cases have shown that women are duped, returned to India and abandoned without a passport in their parental home. They have thus no recourse to return to the foreign land.
- G. Women who are denied maintenance in India on the technical ground that her NRI husband had already procured a divorce abroad and she has no proof of his income, financial status and his assets abroad. Consular protection obligations in this regard need serious introspection and deliberation, at a policy level involving meaningful cross border cooperation between member states.
- H. Women running from pillar to post fighting never ending legal battles but repeatedly encountering technical impediments relating to jurisdiction, service of notice, enforcement of orders etc. Often, on the passing of a three-year separation period, sometimes Courts decline to interfere, quoting a bar of limitation.
- I. Women who sought the legal recourse to bring the erring NRI spouse to task by initiating proceedings under the criminal law but failing because the NRI husband does not respond to the summons or even the warrant of arrest. Sometimes the women have no address or contact details to serve the summons overseas.
- J. Women have to fight legal battles for the custody of their children after their divorce abroad or after they are forced to leave the foreign home. Often such women also have to face charges of illegal abduction in addition to the emotional



trauma of being duped. Such women are embroiled in time-consuming court cases

III) LEGAL ISSUES INVOLVED IN NRI MARRIAGES:

- 1) Conflict of laws: On the issue of the validity of the marriage, the choice of law of marriage and divorce i.e. whether the Indian law would apply or the law of the husband's country of habitual residence would apply in dissolving the marriage.
- 2) Issue of Jurisdiction: Whether the Courts in India or the Courts of the country of the husband's residence have the jurisdiction to deal with the matrimonial dispute, issues relating to maintenance and other ancillary matters of child custody.
- 3) Maintenance and Custody Laws: Whether the Indian law on these issues will apply or the law of the husband's country of habitual residence will apply to them.
- 4) Validity of foreign court orders: Situations are abound when a non resident Indian invokes the jurisdiction of the foreign Court where he is resident and convinces the overseas Court to pass favourable Orders in such matters which are thereafter sought to be executed in the Indian jurisdiction through the Courts of law in India. Another very important question, which comes up at, the end relates to enforcement and execution of foreign judgments when they are sought to be implemented in India. The Indian Courts do not accept foreign Court Judgements, which violate Sections 13 and 44 of the Indian Code of Civil Procedure, 1908.
- 5) Power of the Indian Courts: Whether the Indian Courts have the power to restrain legal proceedings in the foreign courts and/or pass contrary judgments/orders. The foreign courts mostly do not accept Indian Court Orders.
- 6) Property rights and other ancillary issues: Does the abandoned wife and her children out of the broken wedlock have property rights in the ancestral or the property of her in law's in India. Indian Courts mostly decline any such rights.
- 7) Other legal remedies available: Whether the abandoned wife can avail other remedies like extradition, impounding of passport, cancellation of citizenship, attachment of property, look out orders, suit for damages, injunction, declaration or invoking the Writ of Habeas Corpus. Experience shows that foreign missions and embassies in India of the respective foreign countries offer little or no help. For the abandoned spouse to reach the foreign country is expensive, difficult and



cumbersome, if in the first place the spouse manages to obtain a visa at all.

Note on the legal difficulties being faced by NRI women

In most cases, when a marriage breaks overseas, the woman is left high and dry in a foreign country and is often forced to return to India, with or without children to live with her natal family. In such cases, the husband files for divorce and custody in a foreign country (mostly USA) and gets ex parte orders of divorce. Unlike India, the laws governing divorce in USA are very liberal and it is possible to get ex parte divorce decree with ease. These orders are then produced in India and on the basis of these orders, courts in India are asked to hand over custody of the child to the father leaving the woman helpless. Added to this is the problem that Supreme Court has taken the view that since the woman and child are USA citizens and are domiciled in USA, courts in India will have no jurisdiction to entertain the petition. This situation needs to be remedied. A possible solution to remedy

IV) RECOMMENDATIONS/PROPOSALS FOR REFORM AND CHANGE:

- a) India should sign the Hague Conventions. In particular the following conventions which are directly related to the issue of NRI marriages: Till the decision for signing The Hague Conventions remains pending, India can contemplate signing bilateral or multilateral treaties especially with countries having considerable population of Indian origin. However, mechanical enforcement of foreign orders should not take place as provided under Sections 13, 44 and 44A of the CPC. Recent trends of the Indian Supreme Court show that in matters of marriage, divorce, child custody and maintenance, there is no mechanical application of a foreign court order and the Courts go into the merits of the matter.
- b) To review the existing legal system and to formulate new laws which are in conformity with The Hague Conventions and help achieve the purpose of marriage related Hague conventions.
- c) Specific amendments to: I) The Passport Act, 1967 providing for cancellation of the passport of the offending NRI spouse and including more details of the spouse in the passport. II) The Extradition Act, 1962 to incorporate offences relating to NRI marriages like fraud, dowry, abandonment and cruelty. III) The Indian Penal Code, 1860 in order to recognise specific offences relating



to NRI marriages. IV) The Code of Criminal Procedure, 1973 and The Code of Civil Procedure, 1908 laying down clear and definite procedures where NRIs are concerned. V) The Citizenship Act, 1955 for the cancellation of the citizenship of the offending spouse.

- d) Enact special Indian enactments to address the various issues that arise in NRI marriages and at the same time incorporating progressive principles being evolved in the field of private international law especially through the Hague Conventions. These enactments should specifically cover issues like validity of the marriages in the NRI context, Choice of law of marriage and divorce, Jurisdiction of courts, enforceability of foreign court orders, offences relating to marriages and the right of the abandoned spouse to property.
- e) Registration of marriages must be made compulsory. The marriage certificate of the NRI spouse must carry his social security number of his foreign home and the certificate must be lodged with the embassy in India compulsorily. There should be specific columns in the marriage registration certificates for NRIs having complete substantive details about the foreign spouse.
- f) Adopt the convergence approach among official Indian agencies like the Ministries of Government of India: Women and Child development, Overseas Indian affairs and External affairs. Also efforts should be made to coordinate the initiatives on the issue of NRI marriages and to jointly set up “special cells” for dealing with problems relating to NRI marriages. Ongoing efforts of the Ministry of Overseas Indian affairs in this regard are indeed laudable.
- g) Involve the Indian Embassies to provide crisis assistance and support to abandoned brides through Welfare Officers. Make arrangements for providing extended residence permits or permanent residence status to abandoned spouses. Also to extend legal, monetary support and shelter to them.
- h) To provide free legal aid to distressed abandoned women in India and to try and explore joining hands with agencies in other countries to aid and advice women stranded in other countries.
- i) To set up help lines to educate people about this growing menace and to provide counseling to women in need.
- j) To sensitise the police and the judiciary on the problem being faced by women



in NRI marriages.

- k) Undertake specialised training of lawyers to deal with the problems relating to NRI issues. NRI related issues especially with regard to International family law should be part of the curriculum and continuing legal education programme for the legal fraternity.
- l) To develop cooperation between the non-governmental organisations and the government agencies to deal with this specific problem.

V) CONCRETE LEGAL PROPOSALS TO ACT AS IMMEDIATE DETERRENTS:

In the context of the State of Punjab, the following suggestions are being put forward for improving the existing family law problems posed daily before NRIs and faced by effected people resident in the State of Punjab consequentially when they come in contact with NRIs. The solutions partly exist in proper implementation of existing laws, framing of proper regulations, creation of Family Courts and Fast Track Courts and by amendment of existing legislation. The seven point charter summary is set down as hereunder in the following sequence.

1. REGISTRATION OF MARRIAGES MUST BE MADE COMPULSORY.

This will in turn ensure compliance of conditions of a valid marriage, provide proof of marriage and act as a deterrent for bigamous practices. Section 8 of the Hindu Marriage Act, 1955 makes it optional for State Governments to provide for rules for providing for registration of marriages. It is opined that states with significant NRI migration must make marriage registration compulsory particularly when one of the spouses is an NRI. Simultaneously, it should be made obligatory that the NRI spouse must give intimation of his registration of marriage to the concerned Embassy / High Commission in India, in which country he is presently resident. The State of Punjab should make and notify rules under Section 8 providing for compulsory registration of marriages and incidental matters related thereto.

2. CREATION OF FAMILY COURTS:

It may also be worthwhile to suggest that under section 3 of The Family Courts Act, 1984, the respective State Governments where Family Courts have not been established should be directed to provide for Family Courts. The State of Punjab which essentially needs Family Courts as a matter of dire urgency should immediately create such



Courts to deal with family law problems and give priority to settlement of family law issues where parties are NRIs. Wherever one of the spouses is an NRI, these family Courts can better provide for provisions for maintenance and alimony of spouses, child custody and child support as also settlement of matrimonial property. This will ensure that the spouse/children on Indian soil are maintained and provided for in accordance with the income & standard of the NRI spouse in the foreign jurisdiction.

3. CREATION OF FAST TRACK COURTS AND SIMPLIFICATION OF PROCEDURES:

In the matters of Succession, Transfer of Property, Making / execution / implementation of Wills, repatriation of NRI funds, the respective State Governments must simplify and streamline procedures. Ideally speaking, in matters having property problems, fast track Courts must be set up to deal with such cases expeditiously in accordance with a time bound schedule. The Punjab Government has made amendments in The East Punjab Rent Restriction Act, 1949 and The Punjab Security of Land Tenures Act, 1953 for the summary trial of disputes regarding agricultural, commercial and residential property. However, no special Fast Track Courts exist in the State of Punjab to settle these matters on priority. A fresh proposal should be mooted to set up such Courts as soon as possible.

4. AMENDMENT OF FAMILY LAWS: Dissolution of marriage on the ground of breakdown of marriage as an additional ground for divorce should be introduced when at least one of the spouses is an NRI subject to safeguards provided by legislation. This would require amendment of the provisions of the Hindu Marriage Act, 1955 and Special Marriage Act, 1954. Such a ground would provide NRI spouses a judicial forum in India to seek a remedy on Indian soil rather than importing foreign judgments of alien courts on breakdown grounds and give a chance to the Indian spouse to defend on convenient and equitable terms in Indian courts. The need for this amendment must be strongly mooted by the State of Punjab to the Government of India to enact appropriate legislation by suitable amendments in the existing Hindu Marriage Act, 1955 and Special Marriage Act, 1954 since inter country migration from the State of Punjab is significant and in large numbers.

5. DEDICATED CENTRAL/STATE GOVERNMENT REGULATED WEBSITE OF ERRING NRI SPOUSES.

The Ministry of Overseas Indian affairs at a Central level, and in coordination with the respective State Governments should maintain a dedicated website of erring NRI husbands and habitual NRI offenders,



who contract multiple marriages. This will to some extent act as a major deterrent, but more importantly it will be a source of information/caution to general members of the public so that they are not trapped into marrying a NRI groom, who is already guilty of contracting multiple marriages on the Indian soil and escaped the clutches of law. Such a website could also be translated into regional languages, for reasons of greater and easier accessibility.

6. MEANINGFUL CONSULAR ASSISTANCE AS PART OF CONSULAR PROTECTION OBLIGATIONS. That as part of Consular protection obligations, Foreign Embassies, Missions and Consulates in India should mandatorily furnish all the relevant data to aggrieved spouses of erring spouses of NRI marriages, who are habitually resident and domiciled in foreign countries. Some sort of practice directions by the Ministry of External Affairs in conjunction with the Ministry of Overseas Indian Affairs, Ministry of Women and Child Development can well be framed to direct Embassies and Foreign Missions to provide meaningful consular assistance to abandoned NRI brides. In fact all such foreign missions, should have dedicated desks or officers exclusively to provide proper assistance to such spouses in distress.

7. Lastly, The Punjab Government in the year 2010 enacted the Punjab Prevention of Human Smuggling Act, 2010 which is currently awaiting the assent of the President of India. Likewise, the Central Government as also the Punjab Government could well seriously consider enacting the NRI abandoned legislation, also having extra territorial application like the provisions of the Hindu Marriage Act, 1955.

In the my view, the above changes can be made either by providing a new composite legislation for NRIs or suitable changes can be made in existing legislations for streamlining the laws and procedures. It is suggested that a Core Committee of specialists in the field of Private International Law should be constituted at the earliest to prepare a comprehensive draft to suggest the said changes in legislation in the best possible way.

CONCLUSION

It is a matter of great concern that in democratic country like India where we claim equality before law and equal protection of law, we are considering such a basic topic where not only basic human rights are violated but constitutional rights are also at stake. A serious step need to be taken. NRI are also part of India. No doubt they



can contribute a lot to Indian economy but that require serious consideration of the problem and a workable solution of the issue.

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BOOK REVIEW

“RURAL HEALTH CARE DELIVERY SYSTEM IN INDIA”

by Dr. V. HARI BABU

The Associated Publishers, Ambala Cantt

ISBN: 81-8429-093-4

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A good book, worth reading, that makes a great plea for the further understanding of the concepts on Rural Development, Rural Health Care and the delivery systems. The book covers the entire gamut of the status, operation and dynamics of rural health care in India and the delivery systems with a special reference to Visakhapatnam. In the basic curricula for primary care professionals, public health principles should be taught and they should be refreshed and explored in greater depth throughout the career of a primary care professional. Within Continuing Medical Education (CME), this book could be very useful to support primary care professionals in refreshing the key elements of public health in relation to the community and holistic approach that has to be implemented everywhere. It concerns equity that is constantly under threat by further privatization of health care in all parts of the world, including India, as the authors describe.

The first chapter ‘Introduction’ depicts the history of the problem, nature and evolution of the health care concepts in India since independence and perception of different researchers and their contribution. In particular, this chapter explains clearly what the author had in mind when he spoke about public health and primary care as partners in population health, knowing that there is no one single blueprint for the development of such an ideal system, certainly not throughout India. The local social context and the country’s economic history, etc. are crucial to the possibilities of developing the ideas as they are set out by the author. This chapter also has thrown light on the various statutes of international organizations and the response of the national governments and their efforts to comply with and meet the standards and requirements of the local populations at regional level.



The second chapter successfully dealt with the existing infrastructure of Primary Health Care Requirements vis-a-vis existing infrastructure and the role of different types of health workers and their limitations constraints and potential to contribute in a more successful way In the Indian context. Here the author has covered extensively the health care delivery systems in India with facts and figures very thoroughly covering the four southern states of India viz. Tamil Nadu, Kerala, Karnataka and Andhra Pradesh. As a teacher politics and public administration, working in the policy development and organization of Primary Care at the Indian level, I am surprised that even in India epidemics are wildly prevalent and unregulated; this fact wouldn't be known by primary care professionals.

The third Chapter is exclusively earmarked to depict the state of health care in Andhra Pradesh with reference to the various methods of medicine like Ayurveda, Siddha, Unani, and Homeopathy along with Allopathy medicine and their extent as to how they are covering various groups of populations. Basic principles, such as "the upstream approach", "hierarchy of prevention" or the "standard precautions to limit the spread of disease and health and its management are dealt with great depth and understanding. One should be familiar with all professional practices working in Primary Care. Apparently, there is a need for more advanced introductions than only this book provides.

Fourth chapter throws light on the aspects of rural health infrastructure and clientele perception of Utilization and availability of health care services in Visakhapatnam district. Workforce issues are tackled specifically in this chapter by stating that public health and primary care practitioners should understand the complementary nature of their disciplines in order to mobilize each other's resources more effectively. I would state that this is valid for all different professionals active in primary care.

In chapter five the author has given a brief on the various aspects discussed from the national level to state level and with special reference to Visakhapatnam district and has come out with novel, viable and pragmatic solutions to improve the health care in Visakhapatnam and also to alleviate the problems of the medical workers and also the society as a whole. However, reading the major chapters of the book, chapters the book should have another title. I would suggest: "Public Health for the Primary Care Professional" as the book is providing primarily the public health issues



that should be known by primary care professionals and not vice versa.

A good example of integrated common learning in pre-registration health and social care is the Common Learning programme. But the strength of the book is clearly the way it strives for more attention to the public health approach included in primary care. Policy makers need to be mindful of the law of unintended consequences”. This is not only valid for India but for many countries in the world.

To build up the evidence base, look for best practices, and ways of implementing effective methods and management of health problems in Rural Health Care Delivery System in India: the book shows a way forward in fighting social exclusion in India. Everyone who is concerned about rural health should read and understand it all so that one can work as a multidisciplinary team for this ultimate goal of National Rural Health Care.

