Editorial Board

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

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Editorial …….

Our progress is steady and we are in a position now to receive, evaluate and publish as many articles as we can. The response from the academicians and scholars is excellent and we are proud to acknowledge this stimulating aspect.

The editorial board members deserve a special mention. Their periodical guidance and support is phenomenal and I owe my thanks to each one of them.

All of us as a team are committed to our beliefs, and concepts. Our endeavour is to make sure that the community benefits with our inputs embedded in the articles published.

Best wishes and warm regards

(Dr.VictorBabu Koppula)

PERCEPTION OF ACADEMIC EXPECTATIONS OF PARENTS AMONG HIGH SCHOOL BOYS AND GIRLS AND THEIR PSYCHOLOGICAL CONSEQUENCES

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The most consistent predictors of children's academic achievement and social adjustment are parental expectations of the child's academic attainment and satisfaction with their child's education at school. Due to rapid changes in socio-economic condition and the competitive nature of our society, parents often worry about their child's education and future. Every parent has a dream of an excellent career of their child. As a result too much emphasis is being given by the parent on their child for obtaining very high marks in every subject without realizing the aptitude and interest of the individual child. The child is subjected to mental pressure due to parental expectations which leads some students to be a failure in the rat race and the student becomes less confident and suffers from several psychological problems.

Parental Expectation:

Expectation can be defined as a strong belief that something will happen in the future or it is a belief that someone will or should achieve something. Expectations are centred on the future and may or may not be realistic. A less advantageous result gives rise to an emotion of disappointment. If something happens that is not at all expected it is a surprise. An expectation about the behavior or performance of another person, expressed to that person, may have the nature of a strong request or an order. Parental expectations are wishes about their offspring's academic performance and career ambitions.

Parental expectations are considered as one of the important cultural factors affecting the achievement of adolescence in the Indian context. Most of the daily newspapers carry information on how students struggle

with parental expectation in India during their annual examinations. In addition, adolescent students also tend to face more problems and challenges in the society, getting admission into reputed colleges, competition between schools, competing with different sectors of community, high levels of competition for professional courses driven by societal trends to name a few (Sasikala and Karunanidhi, 2011).

The nature and structure of the Indian parents not only encourage parents to have investment and expectations for their offspring's; children have also been educated to obey and fulfill their parental expectations and needs (Chen, 1999; Shek and Chen, 1999). Many parents believe that transmitting a sense of high expectations to children is one way to infuse them with confidence, self-esteem, and personal standards of merit and value. But most of the time these expectations are unrealistic and unattainable. High expectations to succeed can be crushing; in some cases it can be detrimental too. Parents often clamp down and put more pressure on the adolescent to conform to parental standards (Santrock, 2007).

Academic Achievement and Parental Expectations:

Academic achievement is commonly measured by examinations or continuous assessment but there is no general agreement on how it is best tested or which aspects are most important-procedural knowledge such as skills or declarative knowledge such as facts (Ward et al.1996). Studies have found that students' prior achievement had the strongest direct effect on achievement; however, student expectations for academic achievement, which are mediated by perception of parental expectations, were a strong predictor of achievement (Patrikakou, 1996). Parents set standards for their children, and these standards determine what children view as important. The internalization of these parental values may motivate students to pursue the same goals that are valued by the parents.

Parents who push their children to excel in school and extra-curricular activities may be harming their children's ego and academic performance (Adams et al. 2000).Parents who expect their children to

work hard and to strive for success will encourage them to do so and praise them for achievement directed behavior. (Hoyenga and Hoyenga, 1984). Many different types of parenting practice and behaviours have been associated with positive student outcomes (Thorkildsen and Stein 1998). Bandura et al. (1996) found that children whose parents had high academic aspirations for them generally had higher academic self-efficacy compared to children whose parents did not. Hao and Bonstead-Bruns (1998) found that adolescents who perceived that their parents had similar expectations as they did tended to perform well academically. On the other hand, when there was a perceived mismatch in students' and parents' expectations, the students' academic performance suffered. Taken together, these studies indicate the important influence parental expectations and perceived parental expectations can have on adolescents' academic achievement.

Psychological Consequences:

Now-a-days students face a lot of psychological problems which gets enhanced due to parental expectation. The consequences can be of various types. Sometimes it affects the emotional growth of the child which leads to many emotional symptoms and disturbances which again affects their academic performance and achievements. They might even have some conduct problems. Sometimes they become more hyperactive and it affects their healthy growth and well being. One important aspect is peer relationship. Peer relations play a very important role in a student's life. If a child has a proper and healthy peer group then it is usually seen that the child faces much less problems and the psychological problems can be curbed and the consequences can be intervened to a great extent. And last but not the least, sometimes the prosocial behavior of a child is also seen affected. Broadly the psychological consequences due to parental expectation (academic) perceived by children can be divided under five domains. They are emotional symptoms and disturbances, conduct problems, hyperactivity, peer problems and prosocial behaviors.

Emotional Symptoms and Disturbances.

There has not been a particular cause of emotional disturbance found. There has been and continues to be, numerous studies done on the causes of emotional impairments. Some of these studies have suggested a variety of reasons to why children are faced with having an emotional disorder but the list of causes is as wide as the behaviors children with this disorder can exhibit (Bricker, Davis and Squires, 2004). Some of the more common behavioral characteristic of students with emotional disturbance are physical signs of aggression towards themselves and / or peers, hyperactivity, poor social skills, a tendency to retreat from others, behaviors that are immature for their age, and having difficulty with academics. Even though these behaviors are common in students with emotional impairments, they are also not limited to these behavioral patterns. Students who have a more severe degree of an emotional disturbance may even exhibit greater hostility, physical outbursts or even an altered state of reality (Cooper, 1999).

1. Conduct Problems.

Conduct problems are common among school going children and are seen more among high school students. They are lying, stealing, demanding and stubbornness; temper tantrums, aggression, truancy, gang activities etc. These problems are not only troublesome to the individual but also distressing to those around the them.

2. Hyperactivity.

Attention problems during classroom instruction and school work are among the most common difficulties exhibited by students (Du Paul and Stoner, 2003). Students with attention difficulties or ADHD often struggle with maintaining attention, impulsive behaviors, organization, transitions, acting as if rules do not apply to them, negative attitude, low self esteem, peer isolation and poor grades (Pledge, 2002).

3. Peer Problems.

Teens want to be with people of their own age that is with their peers. The influence of peers, whether positive or negative is of critical importance in a teen's life. Whether the parents like it or not, the opinions of their child's peers often carry more weight than theirs. Students have to deal with many problems in middle school. Some examples of common problems include bullying, fights with parents or friends, peer pressure and dropping classes.

4. Prosocial Behavior.

Prosocial behaviors are voluntary behaviors made with the intention of benefiting others (Eisenberg and Fabes,1998). Prosocial behavior is often accompanied with psychological and social rewards for its performer. Typical examples of prosocial behavior include: volunteering, sharing toys, treats, or food with friends, instrumental help (e.g., helping a peer with school assignments); costly help (e.g. risking one's own life to save others) etc.

Hypotheses.

1. Level of parental expectation (academic) will vary significantly with the gender of the child.

2. Parental expectation will be significantly correlated with emotional symptoms.

3. Parental expectation will be significantly correlated with conduct problem.

4. Parental expectation will be significantly correlated with hyperactivity.

5. Parental expectation will be significantly correlated with peer problem.

6. Parental expectation will be significantly correlated with prosocial behavior.

Method.

Sample.

For the present study a sample of 200 students (100 boys and 100 girls) was randomly drawn from the English medium schools in and around Kolkata. Age of the subjects ranged between 14 to 16 years, the mean age being 15.75 years. All the students came from middle class (upper) socio-economic background.

Tools.

i. **Parental Expectation Scale**.

The scale consists of 26 times. Out of these 26 items 13 items are positive and 13 items are negative items. The positive items are 3, 4, 9, 11, 14, 15, 17,18, 19, 20, 22, 24, 26 and the negative items are 1, 2, 5, 6, 7, 8, 10, 12, 13, 16, 21, 23, 25. The scale was prepared by Anindita Chakraborty under the guidance of her dissertation supervisor Sri Arup Kumar Ghosal, 2006. The positive items were scored as 1, 2, 3, 4 and negative items were scored as 4, 3, 2, 1. The minimum score is 26 and the maximum score is 104. The face validity of the scale was checked by 5 experts.

ii. **Strength and Difficulties Questionnaire (SDQ).**

It is a promising new instrument for assessing the psychological adjustment of children and adolescents, first published In 1997 by British psychiatrist Robert Goodman. The Strengths and Difficulties Questionnaire (SDQ) is a brief behavioral screening questionnaire for emotional and behavioral disorders in children and adolescents aged 4-16 years (Goodman and Scott, 1999). This scale asks about 25 attributes, some positive and others negative. The 25 items are divided between 5 scales of 5 items each, generalizing scores for conduct problems, hyperactivity, emotional symptoms, peer problems and prosocial behavior; all but the last are summed to generate a total difficulties score. Three versions exist: the self report for ages 11 - 17; the parent or teacher form for ages 4 - 10 and the parent or teacher form ages 11 - 17. In the present study

the self report measure for ages 11 – 17 years has been used and administered on the school students. The range of Test-Retest value is 0.70 to 0.85. The range of internal consistency is 0.51 to 0.76. Criterion Validity was assessed and found to be acceptable.

Results.

Table 1 shows the mean and standard deviation of total parental expectation scores of the boys and girls.

Table: 1

Students	Mean	SD	t value
Boys	75.20	7.60	7.34
Girls	63.25	6.70	

The above table shows that there was significant difference between boys and girls with respect to their parental expectation. The mean values indicated that boy students perceived more parental expectation than female students. Thus the hypothesis number 1 can be retained. Here, level of parental expectation varies significantly with the gender of the child.

Table 2 shows Correlation coefficient between parental expectation and Emotional Symptoms, Conduct Problem, Hyperactivity, Peer Problem and Prosocial Behaviour of Male and Female High School Students.

Table: 2

Variables	"r" values (Male)	"r" values (Female)
Parental Expectation and Emotional Symptoms	0.283*	0.126
Parental Expectation and Conduct Problem	0.609**	0.248
Parental Expectation and Hyperactivity	0.201	0.328*
Parental Expectation and Peer Problem	0.408**	0.162
Parental Expectation and Prosocial Behavior	0.078	-0.47**

The above table showed that the value of calculated "r" between parental expectation and emotional symptoms for male high school students is 0.283. The table value of "r" at 0.05 level is 0.273 and at 0.01 level is 0.354 for df=48. So the obtained value of "r" is significant at 0.05 level but not at 0.01 level. The value of calculated

"r" between parental expectation and emotional symptoms for female high school students is 0.126. The table value of "r" at 0.05 levels is 0.273. And at 0.01 level is 0.354 for df= 48. So the obtained value of "r" is not significant at any of the levels. Thus the hypothesis is partially retained.

The value of calculated "r" between parental expectation and conduct problem for male high school students is 0.609. The table value of "r" at 0.05 level is 0.273 and at 0.01 level is 0.354 for df= 48. So the obtained value of "r" is significant at both 0.05 level and 0.01 level. The value of calculated "r" between parental expectation and conduct problem for female students is 0.248. The table value of "r" at 0.05 level is 0.273 and at 0.01 level is 0.354 for df=48. Thus the hypothesis is partially retained.

The value of calculated "r" between parental expectation and hyperactivity for male high school students is 0.201. The table value of "r" at 0.05 level is 0.273 and at 0.01 level is 0.354 for df=48. So the obtained value is not significant at any of the levels. The value of calculated "r" between parental expectation and hyperactivity for female high school students is 0.328. The table value of "r" at 0.05 level is 0.273 and at 0.01 level is 0.354 for df=48. Obtained value of "r" is significant at 0.05 level but not at 0.01 level. Thus the hypothesis is partially fulfilled.

The value of calculated "r" between parental expectation and peer problem for male high school students is 0.408. The table value of "r" at 0.05 level is 0.273 and at 0.01 level is 0.354 for df=48. Thus the obtained value is significant at both level. The value of calculated "r" between parental expectation and peer problem for female high school students is 0.328. The table value of "r" at 0.05 level is 0.162 and at 0.01 level is 0.354 for df=48. Obtained value of "r" is not significant at any of the level. Thus the hypothesis is partially fulfilled.

The value of calculated "r" between parental expectation and prosocial behavior for male high school students is 0.078 . The table value of "r" at 0.05 level is 0.273 and at 0.01 level is 0.354 for df=48. Obtained value of "r" is not significant at any of the levels. The value

of calculated "r" between parental expectation and prosocial behavior for female high school students is 0.471. The table value of "r" at 0.05 level is 0.273 and at 0.01 level is 0.354 for df=48. Obtained value of "r" is significant at both levels. Thus the hypothesis is partially fulfilled.

Discussion.

In case of male high school students, there was a positive correlation between parental expectation and each of the five domains of SDQ i.e. Emotional symptoms, conduct problem, hyperactivity, peer problem and prosocial behavior. But the positive correlation between parental expectation and emotional symptoms, conduct problem and peer problem were only significant. This means, higher the parental expectation, higher was the emotional symptoms, conduct problem and peer problem. Many studies reported the relations between parental expectations and psychological adjustment, psychological distress and academic performance in many countries such as USA, Taiwan, China etc. (Wang and Heppener, 2002; Agliata and Renk, 2007; Kobayashi, 2005). High school students were usually under the pressure of parental expectation, since this was a crucial time for them to make a proper choice of stream that will determine their career later on. So it was evident that if the parental expectation was high, they were more likely to face more emotional symptoms which often made them unhappy, downhearted or tearful and even made them nervous in new situations. As a result, they tend to face conduct problem. They usually became angry and lost their temper, fought a lot and were often accused of lying or cheating. Sometimes they also faced many peer problems and failed to develop good peer relationship. There were reports in the American media which portrayed East Asian students especially those in high schools as depressed and generally overburdened by the pressure of trying to maintain high school levels of academic excellence. (Holman, 1991).

In case of female high school students there were positive correlation between parental expectation and emotional symptoms, hyperactivity and peer problem and negative correlation between

parental expectation and prosocial behavior. But among these only the correlation between parental expectation and hyperactivity and prosocial behavior were significant. This indicated that higher the parental expectation, higher was the hyperactivity. Because of the negative correlation which the female high school students experienced high parental expectation, the prosocial behavior lessened. The positive correlation showed that they also experienced higher hyperactivity. They usually became restless, got easily distracted, did not think much before doing anything and even sometimes kept some work unfinished. Since prosocial behavior was also negatively correlated, so they experienced low prosocial behavior. It has been noted previously that boy's and girl's expectancies of success were more highly correlated with their parents' expectations for them than with their own past performance (Parsons et. al, 1982). Several studies have also found that parental expectations appear to have a much stronger effect on girls' experience of stress than on their male counterparts. Sulaiman et al. (2009) found that female students have different stress compared to the male students. This may be because female students tend to be more emotional and sensitive toward what is happening in their surrounding.

Parental expectations depend upon the culture the adolescents belong to. Indian culture insists parents to focus on child's welfare due to which they act overprotective and are worried about their offspring's education and future prospects. The Indian parent believes in societal comparison where the success of their wards are compared and judged in par with the offspring of neighbors, relative and friends (Sasikala and Karunanidhi, 2011). It was mainly seen that the male students of high school had a high differential effect on the reported levels of parental expectation, hyperactivity and emotional symptoms. This was mainly due to the fact that the Indian parents expect a lot from their children. In today's competitive world, parental pressure, demands and expectations to excel in academics lead to many psychological problems among the school children. These kinds of demands and expectations are fulfilled by a few students only; whereas as others fail to do so. This may be the major cause for the increased prevalence of behaviour problems and psychological

disorders among Indian children and adolescents (Srinath et. al, Pillai et. al 2008).

It was usually seen that the parents expected more from the male child than the female child. Even though it was claimed that females were treated at equal level with the males in today's world, but still in reality the scenario was a bit different. Even now also the education of the male child was considered more important and necessary than that of the female child in many parts of our country. It is usually expected and desirable in our social system that the male person of the family would run the family and took up all the responsibilities. So, the parental expectation was naturally more from the male children than that of the female children. Overall, parents had higher academic expectations for boys than they did for girls. The results are consistent with the traditional stereotype that parents place a greater emphasis on their son's education rather than their daughter's education (Lundberg 2005). Moreover, the parental expectation was higher especially in the high school level, since this was the crucial time , when the children had to make a choice of their stream and would select an appropriate profession and career for them.

Conclusion.

The findings from this study highlight the often overlooked complexity in the relationships among parents' expectations and academic achievement. Specifically, not only do parents' expectations influence students' academic achievement, but it also has a detrimental effect on the psychological well-being of the students. Furthermore, such findings have important implications for every educator and school counselor who aim at improving the academic achievement of students by guiding parents with realistic aspirations and expectations.

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FOREIGN DIRECT INVESTMENT IN INDIAN RETAILING– AN ANALYSIS

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Introduction

The Government of India was initially very apprehensive of the introduction of the Foreign Direct Investment in the Indian Retail Sector. India being a signatory to World Trade Organization's General Agreement on Trade in Services, which include wholesale and retailing services, had to open up the retail trade sector to foreign investment. There were initial reservations towards opening up of retail sector arising from fear of job losses, procurement from international market, competition and loss of entrepreneurial opportunities. However, the government in a series of moves has opened up the retail sector slowly to Foreign Direct Investment (FDI). In 1997, FDI in cash and carry (wholesale) with 100 percent ownership was allowed under the Government approval route. It was brought under the automatic route in 2006. 51 percent investment in a single brand retail outlet was also permitted in 2006. FDI in Multi-Brand retailing is prohibited in India.

The increasing disposable incomes among the Indian middle class and increasing young population have been cited as the main reasons for such attractive optimism. This positive opinion of the experts has also encouraged the intense lobbying by certain sections for opening Foreign Direct Investment in this sector. Foreign investors are also very enthusiastic to invest in India's Retail Sector. The Government of India opened up FDI in 'Single Brand Retailing' in the year 2006. This was done with a primary motive of giving a boost to organized retailing in India. However, there's another equally strong lobby that has been opposing this idea tooth and nail. They claim that it will mop away the corner shops in every locality

and chuck inhabitants out of the jobs and bring unthinkable melancholy. The Government cap over FDI in retail, like in many other sectors, has been essentially a personification of the dilemma that confronts policy makers about whether opening up FDI in retail would be a boon or bane for the sector and for the stakeholders involved in it. This Research Paper makes a modest attempt of developing an insight as to what are the trends in the Indian Retail Industry and to the benefits and drawbacks of FDI in this sector. It has also focused on whether this policy will be beneficial for the Indian Economy as a whole or not.

Objectives

The objectives of the paper are to study present regulatory framework for FDI in retail sector and to analyze likely impact of FDI in single as well as multi brand retail on different components of Indian economy.

Research Methodology

This paper is the outcome of a theoretical study on retailing in India with special reference to Foreign Direct Investment (FDI) in Retailing in India. To complete this, various books, journals and periodicals have been consulted, reports of various organizations like   A.T. Kearney Report, Ernst & Young, Indian Council for Research on International   Economic Relations (ICRIER), KSA Technopak and India Brand Equity Foundation have been considered. Internet searching has also been done for the purpose.

Overview of Retail in India

In 2004, The High Court of Delhi defined the term 'retail' as a sale for final   consumption in contrast to a sale for further sale or processing (i.e. wholesale). A sale to the ultimate consumer. Thus, retailing can be said to be the interface between the producer and the individual consumer buying for personal consumption. This excludes direct interface between the manufacturer and institutional buyers such as the government and other bulk customers. Retailing is the last link that connects the individual consumer with the manufacturing and distribution chain. A retailer is involved in the act of selling goods to the individual consumer at a margin of profit.

The retail industry is mainly divided into Organized and Unorganized Retailing Organized retailing refers to trading activities undertaken by licensed retailers, that is, those who are registered for sales tax, income tax, etc. These include the corporate-backed hypermarkets and retail chains, and also the privately owned large retail businesses. Unorganized retailing, on the other hand, refers to the traditional formats of low-cost retailing, for example, the local kirana shops, owner manned general stores, paan/beedi shops, convenience stores, hand cart and pavement vendors, etc. The Indian retail sector is highly fragmented with 97 per cent of its business being run by the unorganized retailers. The organized retail however is at a very nascentstage. The sector is the largest source of employment after agriculture, and has deep penetration into rural India generating more than 10 per cent of India's GDP.

As a consequence, the opening up of the wholesale and single brand retail sector to foreign direct investment ("FDI") was inevitable. India is ranked as the third most attractive nation for retail investment among 30 emerging markets with domestic companies like the Future Group, Tata's Westside, Reliance Fresh, Raheja Group and Bharti Retail competing for market share. The current regulations on retail allow 100% FDI in wholesale cash-and-carry trading. In single-brand retailing, 100% FDI is permitted while it is prohibited in multi-brand retailing. The question arises whether opening up of FDI in multi-brand retail will create problems or provide opportunities. There is no clear answer and ample views have been expressed by that in favour and against FDI.

FDI in Retail Industry

FDI as defined in Dictionary of Economics (Graham Bannock et.al) is investment in a foreign country through the acquisition of a local company or the establishment there of an operation on a new (Greenfield) site. To put in simple words, FDI refers to capital inflows from abroad that is invested in or to enhance the production capacity of the economy. Foreign Investment in India is governed by the FDI policy announced by the Government of India and the provision of the Foreign Exchange Management Act (FEMA) 1999. The Reserve Bank of India ('RBI') in this regard had issued a

notification, which contains the Foreign Exchange Management (Transfer or issue of security by a person resident outside India) Regulations, 2000. This notification has been amended from time to time. The Ministry of Commerce and Industry, Government of India is the nodal agency for motoring and reviewing the FDI policy on continued basis and changes in sectoral policy/ sectoral equity cap. The FDI policy is notified through Press Notes by the Secretariat for Industrial Assistance (SIA), Department of Industrial Policy and Promotion (DIPP). The foreign investors are free to invest in India, except few sectors/activities, where prior approval from the RBI or Foreign Investment Promotion Board ('FIPB') would be required.

FDI in Single Brand Retail

The Government has not categorically defined the meaning of "Single Brand" anywhere neither in any of its circulars or nor any notifications. In single-brand retail, FDI up to 51 per cent is allowed, subject to Foreign Investment Promotion Board (FIPB) approval and subject to the conditions mentioned in following.

· Only single brand products would be sold (i.e., retail of goods of multi-brand even if produced by the same manufacturer would not be allowed)

· Products should be sold under the same brand internationally, single-brand product retail would only cover products which are branded during manufacturing and

· Any addition to product categories to be sold under "single-brand" would require fresh approval from the government.

FDI in Multi Brand Retail

The government has also not defined the term Multi Brand. FDI in Multi Brand retail implies that a retail store with a foreign investment can sell multiple brands under one roof. In July 2010, Department of Industrial Policy and Promotion (DIPP), Ministry of Commerce circulated a discussion paper on allowing FDI in multi-brand retail. The paper doesn't suggest any upper limit on FDI in multi-brand retail. If implemented, it would open the doors for global retail giants to enter and establish their footprints on the

retail landscape of India. Opening up FDI in multi-brand retail will mean that global retailers including Wal-Mart, Carrefour and Tesco can open stores offering a range of household items and grocery directly to consumers in the same way as the ubiquitous 'kirana' store.

The government had last year cleared 51% FDI in multi-brand retailers for cities with population of more than a million. But it later rolled back the decision after protests by allies of UPA and opposition. After several rounds of debates and discussions, the Indian government has announced a slew of economic reforms across sectors that will have far reaching impact over a long run. The government has cleared the most awaited reforms allowing up to 51 per cent in Foreign Direct Investment (FDI) in multi-brand retail, paving way for the international multi-brand retailers interested to set up shop in India. Indian retailers have welcomed the move saying that the policy is expected to give a push to the sectoral growth and the overall growth of the economy. Here is the full text of the government notification that allowed 51 per cent FDI in multi brand retail: The Cabinet has approved the proposal of the Department of Industrial Policy & Promotion for permitting FDI in multi-brand retail trading, subject to specified conditions. The proposal had earlier been approved by the Cabinet in its meeting on 24.11.2011. However, implementation of the proposal had been deferred, for evolving a broader consensus on the subject.

In pursuance of the aforestated decision of the Cabinet on 7.12.2011, discussions have been held with State Governments, representatives of consumer associations/organizations, micro & small industry associations, farmers' associations and representatives of food processing industry and industry associations. The Chief Ministers of Delhi, Assam, Maharashtra, Andhra Pradesh, Rajasthan, Uttarakhand, Haryana and Governments of the State of Manipur and the Union Territory of Daman & Diu and Dadra and Nagar Haveli, have expressed support for the policy in writing. The Chief Minister of Jammu & Kashmir, through his press statements, has publicly endorsed the policy and asked for its implementation. The State Governments of Bihar, Karnataka, Kerala, Madhya Pradesh, Tripura and Odisha have expressed reservations.

During the consultations with the stakeholders, views for and against FDI in multi-brand retail trading were expressed. On balance, however, the discussions generally indicated support for the policy, subject to the introduction of adequate safeguards.

Accordingly, the following proposals have been approved:

i. Retail sales outlets may be set up in those States which have agreed or agree in future to allow FDI in MBRT under this policy. The establishment of the retail sales outlets will be in compliance of applicable State laws/ regulations, such as the Shops and Establishments Act etc.

ii. Retail sales outlets may be set up only in cities with a population of more than 10 lakh as per 2011 Census and may also cover an area of 10 kms around the municipal/urban agglomeration limits of such cities; retail locations will be restricted to conforming areas as per the Master/Zonal Plans of the concerned cities and provision will be made for requisite facilities such as transport connectivity and parking; In States/ Union Territories not having cities with population of more than 10 lakh as per 2011 Census, retail sales outlets may be set up in the cities of their choice, preferably the largest city and may also cover an area of 10 kms around the municipal/urban agglomeration limits of such cities. The locations of such outlets will be restricted to conforming areas, as per the Master/Zonal Plans of the concerned cities and provision will be made for requisite facilities such as transport connectivity and parking.

iii. At least 50% of total FDI brought in shall be invested in 'backend infrastructure' within three years of the induction of FDI, where 'back-end infrastructure' will include capital expenditure on all activities, excluding that on front-end units; for instance, back-end infrastructure will include investment made towards processing, manufacturing, distribution, design improvement, quality control, packaging, logistics, storage, ware-house, agriculture market produce infrastructure etc. Expenditure on land cost and rentals,

if any, will not be counted for purposes of backend infrastructure.

iv. A high-level group under the Minister of Consumer Affairs may be constituted to examine various issues concerning internal trade and make recommendations for internal trade reforms.

The respective State Governments administer the Shops & Establishment Act within their territorial jurisdiction. "Trade & Commerce within the State" is a subject allocated to the State Governments, under the Constitution of India. State Governments are also responsible for aspects ancillary to MBRT, such as zoning regulations, warehousing requirements, access, traffic, parking and other logistics. As such, the policy provides that it would be the prerogative of the State Governments to decide whether and where a multi-brand retailer, with FDI, is permitted to establish its sales outlets within the State. Therefore, implementation of the policy is not a mandatory requirement for all States.

Retail sales outlets may be set up only in cities with a population of more than 10 lakh as per 2011 Census (including an area of 10 kms around the municipal/urban agglomeration limits of such cities). On the other hand, States/ Union Terrritories, which do not have any city with a population exceeding 10 lakhs, but are desirous of implementing the policy, would have the flexibility to do so. Thus, the revised condition gives primacy to the decision of the States in this regard, recognizing that the FDI policy constitutes, at best, an enabling framework for the purpose. Adequate safeguards have been built into the policy, some of which have been further strengthened.

A three year timeframe has been fixed for setting up the back-end infrastructure, which includes capital expenditure on all activities, excluding that on front-end units; for instance, back-end infrastructure will include investment made towards processing, manufacturing, distribution, design improvement, quality control, packaging, logistics, storage, ware-house, agriculture market produce infrastructure etc. Expenditure on land cost and rentals, if any, will not be counted for purposes of backend infrastructure. This condition will bind the foreign investors to invest in critical back-end infrastructure, which is a felt need across the country. It

would also make the foreign investors accountable for proper implementation of the condition.

The decision would benefit stakeholders across the entire span of the supply chain. Farmers stand to benefit from the significant reduction in post-harvest losses, expected to result from the strengthening of the backend infrastructure and enable the farmers to obtain a remunerative price for their produce. Small manufacturers will benefit from the conditionality requiring at least 30% procurement from Indian small industries, as this would enable them to get integrated with global retail chains. This, in turn, will enhance their capacity to export products from India. As far as small retailers are concerned, it is evident that organized retail already co-exists with small traders and the unorganized retail sector. Studies indicate that there has been a strong competitive response from the traditional retailers to these organized retailers, through improved business practices and technological upgradation. Global experience also indicates that organized and unorganized retail co-exist and grow. The young people joining the workforce will benefit from the creation of employment opportunities. Consumers stand to gain the most, firstly, from the lowering of prices that would result from supply chain efficiencies and secondly, through improvement in product quality, which would come about as a combined result of technological up gradation; efficient grading, sorting and packaging; testing and quality control and product standardization.

Implementation of the policy will facilitate greater FDI inflows, additional and quality employment, global best practices and benefit consumers and farmers in the long run, in terms of quality, price, greater supply chain efficiencies in the agricultural sector and development of critical backend infrastructure.

Advantages of FDI in Retail

The decision which has still formally not been announced is having several riders, including one that restricts its application to only 53 cities which have a population of 1 million or more to protect the interests of different parties like small shop keepers and farmers.

· Huge investments in the retail sector will see gainful employment opportunities in agro processing, sorting, marketing, logistics, and front-end retail.

· At least 10 million jobs are likely to be created in the next three years in the retail sector.

· FDI in retail will help farmers secure remunerative prices by eliminating exploitative middlemen.

· Foreign retail majors will ensure supply chain efficiencies.

· Policy mandates a minimum investment of $100 million with at least half the amount to be invested in back-end infrastructure, including cold chains, refrigeration, transportation, packing, sorting and processing.

· This is expected to considerably reduce post-harvest losses.

· There has been impressive growth in retail and wholesale trade after China approved 100% FDI in retail.

· Thailand has experienced tremendous growth in the agro-processing industry.

· In Indonesia, even after several years of emergence of supermarkets, 90% of fresh food and 70% of all food is still controlled by traditional retailers.

· In any case, organized retail through Indian corporate is permissible.

· Experience of the last decade shows small retailers have flourished in harmony with large outlets.

FDI in Retail: Counter Arguments (Disadvantages)

· It is believed that this move will lead to large scale loss of self-employment because of unbearing intense competition heat for unorganized retailers.

· International experience shows supermarkets invariably displace

small retailers.

· Small retail has virtually been wiped out in developed countries like the USA, and in Europe.

· South East Asian Countries had to impose stringent zoning and licensing regulations to restrict growth of supermarkets because small retailers were getting displaced.

· India has the highest shopping density in the world with 11 shops per 1000 people.

· It has 1.2 crore shops employing over 4 crore people; 95% of these are small shops run by selfemployed people.

· Global retail giants will resort to predatory pricing to create monopoly/oligopoly. This can result in essentials, including food supplies, being controlled by foreign players.

· Fragmented markets give larger options to consumers. Consolidated markets make the consumer captive.

· Permitting the foreign players with deep pockets lead to consolidation. International retail does not create additional retail markets, it merely displaces existing markets.

· Jobs in the manufacturing sector will be lost because structured international retail makes

purchases internationally and not from domestic sources.

Conclusion

FDI in retail is very much debatable issue which needs to be resolved by taking into consideration the interest of the stakeholders. The decision to allow entry to foreign players in MBR is clearly a game changer for Indian retail sector. A fresh wave of consolidation may come, ending the era of multiple players in modern retail. Big retail bosses across the world shall come to India either independently or by partnering with Indian counterparts for a successful head start.

FDI in multi-brand retailing must be dealt cautiously as it has direct

impact on a large chunk of population. Foreign capital, if unchecked, may widen the gap between the rich and the poor. Thus, the entry of foreign capital into multi-brand retailing needs to be anchored in such a way that it results in a win-win situation both for India and global players. For example FDI in multi –brand retailing can be allowed in a calibrated manner with social safeguards so that the effect of possible labor dislocation can be analyzed at regular intervals and policy fine tuned accordingly. To ensure that the foreign investors make a genuine contribution to the development of India's infrastructure and logistics, it can be stipulated that a percentage of FDI should be spent towards building up of back end infrastructure, logistics or agro processing units and the claims must be critically evaluated. It can also be stipulated that at least 50% of the jobs in the retail outlet should be reserved for rural youth.

On regulatory front, more clarity is required and the same is possible only when retail is recognized as a separate and independent sector of Indian economy. Thus, the priority step would be accordance of industry status to retail sector. Secondly, uniform regulatory structure need to be set up with respect to taxes and duties as regards modern retail sector. Exclusive national policy pertaining to this sector should be formulated. Enactment of national shopping mall regulation act would help to regulate fiscal and social aspects of modern retail sector and create investor friendly environment in India that as regards FDI in retail sector. Along with existing legal and regulatory framework, strong enforcement mechanism is necessary to ensure that big retailers do not dislocate small retailers by unfair means and there is peaceful coexistence of both the arms of retail sector.

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RELATION OF HATHA-YOGA WITH OTHER SYSTEMS OF YOGA

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(i)   Hatha-yoga and Raja-yoga:

The word 'Raja' which is derived from the root *'raj'*, is meant both 'to shine' and 'to govern', and hence "raja yoga" may be variously translated as 'kingly', 'ruling', 'regal' or 'radiant' yoga.[1] "Raja-yoga" is comparatively late coinage which came in vogue sometime during the 16th c. A.D. Although the term does not in fact appear in the *Yoga sûtras*, it refers specially to the yoga system of Patanjali which belongs to 2 c.B.C. and is most commonly used to distinguish Patanjali's eight-fold path of meditative introversion from hatha-yoga. In a more esoteric level of explanation, we may also perceive in the word *'raja'* a hidden reference to the "Transcendental Self" which is the ultimate ruler or king of the body- mind. Raja-yoga does not exclusively refer to the system of Patanjali's *astanga-yoga* but it can be understood as the complete absorption in *dhyâna* by any means.

Since the medieval ages the term "Raja-yoga" has been used by the followers of different traditions of yoga for their systems as practiced by them. But we come across this term raja-yoga in the hatha-yoga manuals viz., **Yoga Sastra of Dattatreya**, the **Yoga Bija**, the **Yoga Sikhopanisad the Yogatattvopanisad, the Amanaska Yoga, the Hatha Yoga pradipika**, the **Hatha Ratnavali**and the **GherandaSamhita.** The **Amanska Yoga**[2]while describing the form of raja-yoga, states that the *sadhana* carried out by practicing the ten external postures (*bâhyamudrâs*) namely *Mahamudrâ, Mabandha, Mahavedha, Khechari, Uddiyanabandha, Mulabandha, jalandhara-bandha, Viparitakaranimudrâ*and the *Saktichalanimudrâ*along with the internal postures (*antaramudrâs*) like *Sambhavi*etc., is known as *raja-yoga*. In the **Yoga Bija**[3] raja-yoga is said as the combination of the two-*prânas*(ingoing

breathing life-force) and *Apâna* (outgoing breathing life-force), *Rajas*(pollen, illumination) and the *Retas*(semen), *Surya* and *Chandra* (transmission of breathing force through the *Chandra* and *Surya nâdis*) and the *Jivatman*(individual Being) and the *Paramatman*(Supreme Being). In the same hatha-yoga manual it is further elucidated that when by *laya yoga sadhana*or *prânayamasadhana*combined with *jalandharabandha, mulabandha*and *uddiyanabandham*the *prâna*and *apâna*are combined with the practice of *kumbhaka*(retention of breath) and along with which one's own *Rajas* and *Retas* are combined is known as raja-yoga.

Today the concept of raja-yoga, has been very much confused with Patanjali's yoga, especially, after Vivekananda's famous treatise on the subject. However, from the ancient literature on the subject, it can easily be seen that it is' a name given to the inner experience and pure psychic practice, especially after the arousal of the *KundaliniSakti*. It is also transo-psychic state or innate condition. In this state, deliberate physical practices lose their meaning and the practitioner remains always firmly rooted in the Absolute. The *Yoga Sikhopanisad*[4]gives a complete esoteric interpretation to Raja-yoga. In Patanjali's Y*oga Sûtras,*[5] the three component aspect of *Samyama*viz., *Dhârana*(concentration), *Dhyâna*(meditation) and *Samâdhi*to raja-yoga, but it should be pointed out that the latter term is used principally as synonym for the highest state of samâdhi, not to denote any process extrinsic to hatha itself. Hatha is held to be a complete system, and constitutes the means by which the goal known as 'raja' is achieved.

Svatmarama, the author of the **Hatha Yoga Pradipika**[6]considered that hatha-*yoga* and *raja-yoga* are two sides of the same coin. Hatha-yoga is the system to control the mind and senses by applying forceful physical techniques whereas raja-yoga is the system to restrain the mind and senses by applying mental practices such as *pratyâhâra, dhârana,* and *dhyâna*. Hence S.G. Desai[7] rightly observes that the relation of r*aja-yoga* to h*atha-yoga* is like that of **Aranyakas**to the **Brahmanas**. Just as *Aranyakas*attempt a philosophical explanation of the sacrifices described in the *Brahmanas*so also raja-yoga endeavours to provide a philosophical interpretation of the processes described in the hatha yoga. The ultimate goals of both raja-yoga

and hatha-yoga are the same i.e., *Samâdhi*. That is why all the hatha yogic texts strongly emphasise that there can be no success in raja-yoga without hatha-yoga, and vice versa. All the hatha yogic practices such as *âsanas*, *prânayama*and mudrâs are means to attain the state of raja-yoga i.e., *Samâdhi*.

Hatha-yoga is said primarily to be a means for the attainment of raja-yoga i.e., *samâdhi*. It is like a staircase which leads to the aspirant to the high pinnacled raja-yoga.[8] The purpose of a hatha-yogi is to get the knowledge of controlling the two energies '*Ha*' and '*Tha*' i.e., *Prâna*and *Apâna*. Without this knowledge it is very difficult to gain the control over the mind, which is called 'raja-yoga'. Whereas raja-yoga deals with the mind, hatha-yoga deals with the *prâna*and *apâna*. Hatha-yoga is not merely the performance of physical feats, since it is a practical way to control the mind through the control of the *prâna*owing their mental relation i.e. *prâna* and mind. There is no real difference between hatha and raja-yogas. Raja-yoga and hatha-yoga are the mental and the bodily sides of one and the same discipline. Hatha-yoga aims at emancipation of the man from the bonds of worldly life and to guide the people for attaining the knowledge of self, to unlock the door of discrimination and to overcome unlimited sufferings or burning heat of the three *tapas*.[9]The goal of as 'raja-yoga' cannot be achieved without the practice of hatha, and practice of 'hatha-yoga' remains incomplete until raja-yoga is attained.

(ii)   Hatha-Yoga and Mantra-Yoga

The word '*Mantra*' has been derived from the root 'man' "to think" or "be intent" and the suffix '*tra*' implies instrumentality.[10] According to an esoteric explanation it stands for the word '*trana*', meaning "saving". Thus a *mantra* is that which saves the mind from itself, or which leads to salvation through the concentration of the mind.   A *mantra* is sacred utterance of numinous sound, or sound that is charged with psycho-spiritual power. A *mantra* is the sound that empowers the mind. It is a vehicle of meditative transformation of the human body-mind and is thought to have magical potency. According to the **Mantra yoga Samhita**[11] *Mantra-yoga* has sixteen limbs viz.,   (1) *Bhakti* (devotion) (2) *Shuddhi*(Purification), (3) *Âsana*(Posture), (4) *Pancangasevana*(Serving the five limbs) (5) *Acara*(Conduct), (6)

Dhârana(Concentration), (7)*Divyadeshasevana*(Serving the divine space),, (8) *Prânakriya*(Breath ritual), (9) *Mudrâ*(gesture or seal), (10)*Tarpana*(Satisfaction), (11) *Havana* (invocation), (12) *Bali* (Offering), (13) *Yoga* (Sacrifice), (14) *Japa* (Recitation), (15) *Dhyâna*(Meditation), (16) *Samâdhi*(Ecstasy).

The Sanskrit hymns of the V*edas*, 'visualized' by highly gifted seers, were composed in fifteen meters that called for punctilious recitation in ritual contexts and required carefully regulated breathing to ensure the necessary accuracy. It is here that we may look for the origins of Hatha-yogic technique of *Prânayama*(breath-control) and *Mantra-Yoga*. According to the*GherandSamhita* a hatha yoga manual, purificatory practices are of two basic types, namely '*samanu*' and '*nirmanu*'. The former is done by means of *bija* mantra and is really a more advanced meditation and breathing practice.[12] For the *samanu*process, one should assume the lotus posture (*padmâsana*), place the teacher (*guru*) in one;s heart, and contemplate the "seed" syllable(*bija mantra*) of the wind element, which is '*yam*'. This exercise has the following stages: (i) Inhale through the left nostril while repeating the sound yam sixteen times; (ii) restrain the breath for sixty-four repetitions; (iii) slowly exhale through the right nostril over a period of thirty-two repetitions;(iv) raise the "fire"(agni) from the region of the navel towards the heart; (v) inhale through the right nostril while repeating sixteen times the "seed" syllable (*bija mantra)* of the fire element, which is '*ram*'; (vi) retain the breath for sixty-four repetitions; (vii) exhale through the left nostril over a period of thirty-two repetitions; (viii) contemplate the luminous reflection of the "moon"(candra) at the tip of the nose, inhale through the left nostril while repeating sixteen times the "seed" syllable (*bija mantra*) '*tham*'; (ix) retain the breath for sixty-four repetitions while contemplating the "nectar"(amrita) flowing from the "moon"; (x) exhale through the right nostril while repeating thirty-two times the syllable '*lam*'. Since the *Vedic* and *Upanishadic* periods onwards the most potent of all mantras has been considered to be the syllable 'Om' and it is also known as '*Pranava*'. In Patanjali***Yoga Sûtras***[13]it is said that '*Pranava*' is the word denoting God (Isvara) and its constant repetition is cited as an aid to meditation. In hatha-yoga, *prânayama* is often connected with the practice of the recitation of

"Om" which is counted in measure.[14] In addition to the contemplation on the '*nâda*' which resonates spontaneously within the yogin's subtle body as a consequence of *Kundalini's*ascension, several hatha texts also emphasize *Japa*of the '*Om' mantra* as a means of purifying and focusing the mind.

Thus it should be stressed that the *mantra-yoga* and hatha-yoga are thoroughly interwoven. *Mantra* provides the internal focus for the hatha yogin, while the hatha yoga techniques are essential for purifying the body from impurities in order to attain the more advanced stages of *mantra-yoga*.

(iii)   Hatha-Yoga and Laya-Yoga

Laya-yoga is a frontal attack on the illusion of individuality. As ShyamSundarGoswami, the author of the most authentic work on the subject, elucidating the concept of '*Laya'* holds:

> "Laya-yoga is that form of yoga in which yoga, that is *samâdhi*, is attained through *laya*. *Laya*is deep concentration causing the absorption of the cosmic principles, stage by stage, into the spiritual aspect of the Supreme power- consciousness. It is the process of absorption of the cosmic principles in deep concentration, thus freeing consciousness from all that is not spiritual and in which is held the divine luminous coiled power, termed *kundalini*" .[15]

'*Laya'* is achieved by the union of the *Prakrti* with the *Purusa*. The seat of *Purusa* is in the *Sahasrara-padma* (crown of the head) and the Great energy (*Mahasakti)* named *kundalini*, sleeps in the *Muladhara Padma*. The acts of *Laya*(absorption) consists in the awakening of this *kundalini*, taking her through various *padmas*(Lotuses) and uniting Her with the *Purusa* in the *Sahasrara Padma* (crown of the head). The ultimate aim of Laya yoga is the union of *Kundalini* with the *Purusa* in the *Sahasrarapadma*.

The **Yoga Bija** defines "laya-yoga" as the identity of 'field' (*kshetra*) and 'field known' which is designated as the yoga of absorption and further explains:

> "Upon realizing that identify, O Goddess, the mind

> dissolves when the (condition of) *laya yoga* ensures, the life-force (*pavana*) becomes stable. Owing to (that condition of) absorption, one reaches, happiness, the bliss (*ananda*) within one self, the transcendental state."[16]

In order to rise to the state of *laya,kevalakumbhaka* has to take place spontaneously not just for a few seconds but for an extended period. Consequently mind will automatically become absorbed in the point of concentration. Simultaneously sense-perception diminishes. All these processes lead to *laya*or *Samâdhi*. According to the **Hatha Yoga Pradipika**[17]mind is the lord of the organs of senses, the *prâna*is the lord of the mind, *laya*(absorption) is the lord of the *prâna*and that *Laya*has *Nâda*(the inner sound) for its basis. Concentration on the *Nâda* leads to laya(absorption) which is one of the synonyms of *Samâdhi*.

The Laya-yogins are concerned with transcending karmic patterns with their own mind to the point at which their inner cosmos becomes dissolved. In this endeavour they utilize many practices and concepts from Tantra yoga, which is also found in hatha-yoga especially the model of the subtle body (*Sukshma-sarira*) with its psycho-energetic centers (*Chakras*) and currents (*nâdis*). Further, the heart of Laya-yoga, is the important notion of the *Kundalinisakti*, the Serpent Power, which represents the universal force as manifested in the human body. The arousal and manipulation of this tremendous force also is the principal objective of a hatha-yogin. In fact, Laya-yoga can be understood as the higher meditative phase of hatha-yoga.

(iv)   Hatha-Yoga and Kundalini-Yoga:

According to the **Hatha Yoga Pradipika**[18] just as the serpent (*Sheshnaga*) upholds the earth with its mountains and woods, so *Kundalini*, is the support of all the yoga practices.

The word *Kundalini*comes from the Sanskrit word '*Kundal*', which means "Coil". It is compared with a serpent which lies in a coiled state both in resting and sleeping states The comparison between a serpent and *Kundalin* is based on the nature of its movement   which resembles spiral

and a serpent. The **Satchakranirupana**[19]characterizes its nature as below:

> "Over it (*Svayambhu-Linga*) shines the sleeping
> *Kundalini*fine as the fibre of the lotus-stalk. She is
> the world-bewilderer, gently covering the mouth of
> *Brahma-dvara*by Her own. Like the spiral of the
> conch shell, Her shining snake like form goes three
> and a half times round *Siva*, and Her luster is as that
> of a strong flash of young strong lightning. Her sweet
> murmur is like the indistinct hum of swarms of love-
> made bees. She produces melodious poetry and
> *Bandha* and all other compositions in prose or verse
> in sequence or otherwise in Sanskrit, *prakrta*and
> other languages. It is She who maintains all the
> beings of the world by means of inspiration and
> expiration, and shines in the cavity of the root (*Mula*)
> Lotus like a chain of brilliant light".

*Kundalini*is an aspect of the eternal, supreme consciousness, which is both with and without attributes. This energy is not only *Sat*, existence as in matter but also *Chit*, consciousness, awareness, life, a ray of 'God, brilliant like ten thousand Suns, a streak of lightning in the spine. The main stream of the *Kundalini* flows through the spine divided into three streams, *ida*, *pingala*and*Susunna*: This energy is at rest in the base of the spine in static form.

According to V.G. Rele[20] in the human body *Kundalini*corresponds to the right vagus nerve. *Kundalini*yoga is a very high and very subtle form of yoga in which nothing happens which is visible to others. It is the real and intangible yoga, to which may be one out of five hundred million humans may have access. Kundalini-yoga is the yoga of energy currents, not in the sense of electric, heat or light energies, which are material, but in the sense of living energy, which is, "I the Self, "That I Am". When the *Kundalini*is awakened or made active, it forces a passage through the different *chakras* (Centers of Consciousness) and excites them to action, as it rises step by step, the mind becomes opens to all yogic visions and wonderful powers

when it reaches the brain, when the yogi is perfectly detached from the body and mind, and the soul finds itself free in all respects.

Hatha-yoga in its finest, highest, deepest philosophy is a preparation for *Kundalini Yoga*. Hatha-yoga awakens the *kundalini*by disciplining the body; purifying the nâdis. Through the physical postures of hatha-yoga the nervous system is toned, enabling it to withstand the experience of the rising energy. It regulates the flow of *prâna* by means of body locks and seals, known as *mudrâs*and *bandhas*. *Kriyas*, special cleansing techniques, purify the inner organs of the physical body and breath-control steadies the mind. The arousal of *kundalini*leads to the union with Lord Siva. It is the state of supreme consciousness and spiritual enlightenment. *Kundalini*-yoga is also called the culminating meditative experience of hatha yoga. The aim of hatha-yoga is to first purify the nâdis to facilitate the improved flow of prâna, and then to induce the aroused and upward movement of *Kundalini*. In the **Hatha Yoga Pradipika**,[21] it is stated that hatha is the means and *Kundalini*the key with which the yogin unlocks the door of liberation. *(moksha-dvara)*. All the hatha-yogic practices are meant to awaken the *Kundalini*.

(v)   Hatha-Yoga and Jnana-Yoga:

"There is no attainment of *Jnana*(knowledge) and
Moksha (liberation) without hatha yoga practice".[22]

The word '*Jnana*' means 'knowledge', 'insight', or 'wisdom', and in the spiritual context denotes what the ancient Greeks called 'gnosis' a special kind of liberating knowledge or intution.[23] In fact, the terms '*Jnana*' and 'gnosis' are etymologically related through the Indo-European root 'gno', meaning "to know", Jnana-yoga is virtually identical with the spiritual path of *Vedanta*, the Hindu tradition of non- dualism. *Jnana-yoga* is the path of self-realisation through the exercise of gnostic understanding, or to be more precise, the wisdom associated with discerning the real from the unreal or illusory. According to hatha-yoga one cannot attain God or Self-realization unless *prâna*is brought into the *sushumna*. So long as the *Ida* and *Pingala*are functioning, it is impossible to reach this state of realization since it consists of the knowledge of the one's identity with the body. The purpose of all

yogas is to stop the *Ida* and *Pingala*, and getting the prâna into *sushumna*. That is why the **Hatha Yoga Pradipika**[24]states :

> "How can *Jnana*(spiritual knowledge) arise in the mind, as long as the prâna is active and the mind is not dead? He who causes both *prâna*and mind to become quiescent obtains liberation. No other person can do so".

Depending on the practitioner's efforts and personality, Jnana-yoga can manifest differently in different individuals; although, as the unknown author of the *Tripura Rahasya* is quick to print out, these differences do not mean that wisdom itself is manifold. Rather, *Jnana*admits of no distinction since it is not different from the transcendental Reality. The *Tripura Rahasya*next speaks of those *Jnanins* who are liberated even while continuing to be present in the physical body which is also the aim of hatha yoga. These great beings called *jivan-muktas* ("living liberated"), are unaffected by whatever dispositions or desires may arise in their conditional personalities.

A Hatha yogi can enjoy all physical happiness within the restrictions given in the eight rules of a yogi, and, if he be perfect in his art, he can control the mind and seek liberation from further existence and become absorbed into *Brahman* which is all-pervading. When the *prâna* and *apâna* are withdrawn from the left and right sides and enter into the *susumna*, then the mind becomes extinct. This means that the mind is no longer operating in the ordinary sense. According to hatha-yoga, *moksha* is obtained only by those people who are able to practice this.

(vi)   Hatha-Yoga and Karma-Yoga:

The word '*Karma*' derived from the root '*kri*' (to make or to do), has many meanings. It can signify 'action', 'work', 'product', 'effect', and so on. Thus *karma-yoga* is literally the "Yoga of a Action". A further meaning of *karma*is "ritual act". But more specifically, *karma* refers to the moral force of one's intentions, thoughts and behavior. According to the **Trisikhibrahmnopanisad**[25] *karma*-yoga consists in performing the actions

prescribed by the authorities. In the ***Yoga Sastra of Dattatreya***,[26] after describing the m*antra-yoga*, and the *laya yoga* and before taking up the subject of *hatha yoga,* the *astanga-yoga* has been introduced as karma-yoga, enumerating all the eight limbs, namely *yama, niyama,âsana , prânayama, pratyâhâra , dhârana , dhyâna*and *samâdhi.*

The ***Siva Samhita***[27]a scripture on hatha-yoga says: "Whatever is experienced in the world all that is springs from of *karma*." All creatures have experiences in accordance with (their) *karma*. Elucidating the nature of *karma the*author of the ***GherandaSamhita***[28]a popular hatha-yoga manual affirms:

> "the bodies of living beings are the results of good and bad deeds the bodies give rise to actions *(karma)* which lead to rebirth thus the process continues like a rotating mill *(ghati-yantra*i.e water wheel). As the water wheel moves up and down powered by the bullocks, similarly life and death of each individual (*jiva*) is moves by his *karmas* (actions)".

The doctrine of *karma* is intimately connected with the idea of rebirth. In order to outwit the iron law of *karma*, one has to transcend consciousness which generates mental and physical actions and their consequences. *Karma-yoga* is the art of science of *karmically*aware and responsible action and intention. Its immediate purpose is to prevent the accumulations of unfavourable karmic effects and reverse the effects of existing *karma*.

The whole practice of hatha-yoga is related to action (*karma*). Control of actions begins with the control of the mind. *Karma-yoga* is the prescribed path of proper action' expressed by a simile of a royal expert, who rides the bodily chariot to the supreme Goal. A human being of worldly responsibilities who keeps his senses under mental control, who works only for God and thus remains unattached to his own desires, or ambitions, ultimately by right action will reach the divine goal. *Karma-yoga* (path of activity) signifies the proper activities (*karma*) that unite the soul with the spirit (*yoga*). Through the science of hatha yoga, an advanced yogi is able to withdraw his mind from the physical senses and direct their subtle astral powers to

the inner activities of soul freeing work. Such a spiritual adept performs the true God-uniting activity (karma-yoga). All the activities (*karma*) of hatha-yoga viz., *shat karmas, prânayama* and *mudrâs* lead to the purification of the body as well as the mind which ultimately lead to the union with *paramatma*(God). This is the highest path of karma-yoga (path of activity). In the hatha-yoga manuals we find several references according to which the practice of *prânayama* and *mudrâs* lead to the absolute control of activities (*karma)* of mind. A hatha-yogi can withdraw his life-force from the enslavement of body and senses, to be united with liberating subtle currents and forces in seven cerebrospinal shrines (*shat chakras*). Lives of such yogis are influenced not by the effects of their past actions (*karmas*), but solely by the directions of the deities of the above six psycho-energetic centers. In hatha-yoga *shatkarmas* (six acts) primarily purify the human body, and finally these lead to establish integration of one's whole being physically, emotionally, psychically and cosmically and enable an adherent to do good actions in one's daily life.

(vii)   Hatha-Yoga and Bhakti-Yoga:

The term '*bhakti*', derived from the root *bhaj*(to share or to participate in) , is generally rendered as 'devotion' or 'love'. Thus *Bhakti-yoga* is the yoga of loving self-dedication to, and love-participation in the divine person. It is the way of the heart. Sandilya the author of the **Bhakti Sûtras**[29]defines *bhakti* as "supreme attachment or love to the Lord". Different definitions and characterstics of *Bhakti* are described in *Narada Bhakti Sûtras*[30]on account of difference in view points according to the different schools. Vyasa, the son of Parasara, is of the opinion that *bhakti* consists in attachment to worship of God.[31] Sage Garga thinks that *bhakti* consists in talks of His glory and greatness and stories of His various sports and the like.[32] According to Sandilya*bhakti* must be without hindrance to the enjoyment of bliss in the *Atman*. According to Narada the essential characterstics of *bhakti* are consecration of all observances and activities through complete self-surrender to the Lord and extreme anguish in the event of getting Him. Bhakti yogins consciously harness in their quest for communion or union with the Divine. In *Bhakti-yoga*, the practitioner is always a devotee (*bhakti*),   a lover, and the Divine is the Beloved. According to Sandilya that yoga is necessity in

bhakti.

Isvarapujanam(worship to God) is one of the *niyamas*of hatha-yoga.[33] The **Yoga Sûtras**state that Devotion to God (*Isvarapranidanam*) leads to the attainment of *Samâdhi*.[34]Principles of *yamas*(restraints) and *niyamas*(observances) of hatha-yoga are embodied in **Narada Bhakti Sûtras**[35]without which no spiritual progress is possible. According to **Narada Bhakti Sûtras** virtues like non-violence (*ahimsa*), truth (*satya*), purity (*soucha*), compassion (*daya*), and faith in the *Vedas* (*astikya*) are to be strictly cultivated and protected by a staunch devotee. Bhakti can be understood also as one's efforts towards the means of obtaining pure intellect(*buddhi*) which should be continued till the attainment of perfect purity. To attain this objective accessories (*angas*) such as the control of mind and senses, must also be vigorously practiced. According to **Narada Bhakti Sûtras**also devotion to God is attained by abandoning all sensual pleasures and all attachment to sensual objects.

Sensual pleasures cause distraction of the mind. Sensual enjoyment weakens the will and renders the mind unfit for concentration and divine contemplation; generates cravings, destroys discrimination, dispassion, devotion and the power of enquiry into the nature of ultimate Truth. To control the mind and senses the practice of hatha-yoga helps a lot in the form of *âsanas*, *prânayama*and *mudrâs*. As there is inter-connection between the body, mind and senses, by stabilizing the body through the *âsanas*, by stabilizing the mind through the *prânayama*, and by controlling the senses through the techniques of *pratyâhâra* one can be considered fit for concentration and divine contemplation. Sandilya in his *Bhakti Sûtras*[36]while describing various means to secondary (*jnana*) causes of devotion, prescribes meditation (*dhyâna*) as the best amongst the diverse means known as secondary devotion. Meditation develops devotion rapidly and leads easily to *samâdhi*. By doing *prânayama*, there develops a capacity for concentration in the mind and one becomes qualified for concentrating the mind in the state of dhyâna. Then only there is possibility of one pointed devotion (*bhakti*) to God, one whole-hearted[346] or uninterrupted worship to God mentioned by **Narada Bhakti Sûtras**.[37] When one's mind is filled with full of *sattvic* qualities of devotion (worship performed without selfishness) then only a

devotee will be nearer to God. Hatha-yogic practices such as *shatkarmas, âsanas, prânayama*and *mudrâs*remove *rajasic*qualities of devotion (worship performed for obtaining power and wealth), and *tamasic* qualities of devotion (worship performed with the object to injure others) and contribute for the development of *sattvic* means of devotion.

By constant practices of hatha-yoga one may experience awakening of *chakras* (*nâdi centers*) and when *anahat chakra* is awakened natural state of devotion will arise in a practitioner finally leading the adherent to experience the state of *Samâdhi*.

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33. *Hatha Yoga Pradipika*, ch.I

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35. *Narada Bhakti Sûtras*, p.179,st.78

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STUDENTS' PERCEPTIONS OF THE VALUE OF TVET PROGRAM IN OROMIA REGIONAL STATE

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1. The Problem and its Approach

The development of vocational education is related to the development of general education in Ethiopia. Prior to 20th century, the education system was predominantly religion oriented that used to serve the manpower needs of the church and the state (Wanna, 1998). Modern Technical-Vocational Education & Training (TVET) was introduced in Ethiopia in 1942 with establishment of Addis Ababa Technical School. In present time, TVET is designed to train and educate students in specific traditional and modern fields of vocational skills (MOE, 2002). However, Wanna (1998) informed that students lack interest and preparation for vocational skills. This idea is related to the perception that the general people used to have about TVET.

Vocational education has traditionally been considered an inferior alternative designed for students who have been considered unable to succeed from further general or academic education. The public saw this type of education as a system of education prepared for intellectually inferior students and associated with non-prestigious blue-collar employment (Alloway, Dalley, Patterson, Walker, & Lynoy, 2004; Cohen and Besharov (2002); Teklehaimanot, 2002). Other research results suggested that parents, students, and educators seem to have a negative view of vocational education, seeing it as dumped down and a dumping ground for poor students (Alloway et al., 2004). It was considered with a second-class status, with limiting goals and lowering expectations by deliberately offering stunted education to students who are already behind (Teklehaimanot, 2002). Indeed, when such outlooks and perceptions prevail, ultimately they underline contribute to a lack of vocational preparation and poor motivation for youth

who could otherwise benefit from involvement in the program.

Regardless that people used to perceive TVET negatively, when appropriately designed and provided, it is an instrument for economic, social and political development. It brings change in various aspects of life; enables people to wisely use modern technologies and helps to solve their problems UNESCO (1999).

In cognizant of the value of TVET, Ministry of Education (MOE) of Ethiopia has given special attention to the education sector in general and to TVET in particular. In 1994, following the development of new policy for education and training (MOE, 1994), in relation to TVET, curricula were revised; training institutions were expanded; teachers were trained; and significant amount of resources were allocated. In spite of all these actions, the emphases to assess perception and attitudes' of the people in general and the students' in particular seem negligible. There is no evidence that shows whether trainees were interested in TVET program and positively value or not. Thus, this study intends to examine the perceptions of TVET College students on the valuing of TVET program in Oromia Regional State of the country of Ethiopia.

1.1. Students' perceptions of the value of TVET program

Perception is the process by which organisms interpret and organize sensation to produce a meaningful experience of the world (Hamachek, 1995). Perception involves both the recognition of environmental stimuli and actions in response to these stimuli (Bruno, 2002).

According to (Bruno, 2002), our perceptions affect our emotions and behaviors and our emotional and behavioral reactions also help shape our environments. Thus, perception is important because people's behavior is based on their perception of what reality is, not on reality itself. The world that is perceived is the world that is behaviorally important (Yager and Yager, 1985). Thus, for the purpose of this research, perception is conceptualized as views or opinions held by an individual resulting from experience and external factors acting on an individual. To this end, in this research perception involves the way vocational students view their training

in terms of attitude, feeling, job opportunity, income after training and all other variables which contribute to social acceptance of an individual.

Mixed viewing (positive and negative) of the value of vocational education by general people was reported (Osborne & Dyer, 2000). According to this argument, while some look TVET as useful that contributes to development, others perceive it as useless that discriminates and multiplies unemployment. The positive viewers of TVET contend that participation in vocational education appears to contribute to the development of greater self-confidence, a more positive view of schools, and an improved ability to work and get along with others, a clear sense of career direction and greater feelings of success and belonging. Contrarily, the negative viewers argue that TVET programs are inhibiting the opportunity of disadvantaged or academically alienated participants by fostering compliant work attitudes and an acceptance of low status of employment or no employment (Cohen & Besharov, 2002).

Most of the time, the value of TVET is related to its economic benefit. For example, (Ngau, 1999) note that employment provides a sense of confidence in people and contributes more to positive mental health. Unemployment has bad psychological effect on people especially on those trained but could not find employment. Hence, it becomes normal for students tend to join in types of education and training that expected to bear them immediate employment after training and reject others that thought to have no employment opportunities. On the other hand, the effectiveness of TVET depends fundamentally on the extent to which trained persons use their skills in employment. Thus, the objective of the training should be geared to enable the young people both for salary employment as well as for self-employment in which they could positively value the program (Jones & Womble, 1997).

1.2.   Research objectives and questions

 The main purpose of this study is to examine students' perception of the value of TVET program. The research attempts to answer the following basic research questions.

1. What are the underlying dimensions of students' perceptions of the values TVET Program?

2. Do students show significant differences in perception of the value of TVET program as a function of their gender, field of study and education level?

2. Method:

Descriptive survey research method was used to conduct the study.

2.1. Participants

Asela and Nekemte TVET Colleges were purposely chosen for this study .This is because both TVET colleges have similar background in providing training and were offer training in Construction and Industrial Technology. In the two selected TVET Colleges, 1177 (M=646 & F=531) students were attending training in Levels I, II, and III. From the fields of study and education levels, by using Isra'el sample size determination formula, 475 (M=247 & F=228) sample students were selected. To obtain the required number of participants, the names of students were recorded and assigned consecutive numbers 1 to 646 for males and 667 to 1177 for female students with respect to fields of study and education levels. Then, by using random number table the desired sample was obtained. Of the total sample selected, 50 (M=33 & F=17) of them were eliminated from analysis because the respondents did not completely fill the instrument. In the study, there were 50.4% males, and 49.6% of females. From the total participants, 33.4%, 32.9% and 33.7% were levels I, I, and III respectively. While 50.1% of them were from Construction, 49.9% were from Industrial Technology. Regarding respondents proportion to college, 45.9% were from Asela and 54.1% were from Nekete TVET College. The majority of respondents (83.3%) were in age group of 18-21 years. Thus, it is believed that the respondents could provide clear and tangible response to the instrument.

2.2. Instrumentation

Based on literatures reviewed, 25 perception items and 6 background information items were developed in English. Then, the items were written in questionnaire format and given to language teachers in Nekemte TTC

for translations. Four (two English and two Afan Oromo) languages teachers who were qualified in both languages were participated in translating the questionnaire to Afan Oromo and back to English to establish the equivalence of Afan Oromo translation to the English version. A discussion was held with the teachers to verify discrepancies between the original and the translated versions. Few editing and modifications were made as agreed on among the language experts. The items were tested on 50 (M=25 & F=25) students in TVET College of Nekemte selected from both areas of study. Responses of 5 students were excluded due to incomplete responses. Ten items were discarded due to low item-total correlations. The internal consistency reliability for 15 items perception items on pilot study was found to be á =. 81. Finally, 15 perception items were prepared in Likert scale form of a five point responses (strongly disagree to strongly agree) with 5 items of background information were used for data collection.

2.3. Procedure of Data Collection

The respective college deans were communicated and their willingness was secured. In addition, concerned teachers of the respective colleges were contacted to get their willingness to administer the questionnaire during their class periods. The students were also informed that they were not obligated to participate in the study, and that if they wished, their responses would remain anonymous and confidential. Those who agreed to participate in the study were provided the questionnaire with brief instructions about the questionnaire and directions to respond to the items. The participants took on average 20 minutes to complete the questionnaire. Then, the questionnaire was administered on selected samples during class periods where the researcher was around to clarify what ever questions students might ask about the instrument and about anonymity of answers.

3. Results

Frequencies, percentages, mean scores, and standard deviations were performed to obtain information about the responses of participants. A 2x2x3 analysis of Variance (ANOVA) was used to examine differences in responses as functions of the students' gender, education, and field of study were found to be appropriate. The main and interaction effects were

examined. Post-hoc comparisons were conducted using Tukey's test. Significance of variables was tested at 0.05 alpha. The analyses of the data were conducted by SPSS version 16

3.1. Perception of the value of TVET program

Six items of the attitude scale were stated in negative while 9 were presented in positive. For analysis, responses of the negatively stated items were reversely scored.

Table 1. Distribution of Attitude Mean Scores and Background variables

Level	Gender	Industrial Technology			Construction Technology			Total Gender		Total Level	
		N	Mean	Std	N	Mean	Std	Mean	Std	Mean	Std
I	M	36	66.6	5.6	36	66.3	5.8	66.4	5.7	63.2	7.3
	F	35	61.0	7.2	35	58.9	7.5	59.9	7.4		
II	M	34	66.7	5.6	34	66.5	5.4	66.6	5.5	64.1	7.5
	F	36	60.6	9.0	36	62.8	7.8	61.7	8.4		
II	M	37	69.8	4.9	37	69.0	5.8	69.4	5.4	66.9	7.1
	F	34	63.3	8.5	35	65.1	7.1	64.2	7.8		
Total	M	107	67.7	5.6	107	67.3	5.8	67.5	5.7		
	F	105	61.6	8.3	106	62.3	7.8	61.9	8.1	64.7	7.3
Total	425	212	64.7	7.7	213	64.8	7.3	64.7	6.9		

The maximum possible score was 75 and minimum score was 15. Data displayed in Table 1 confirm that students' perception of the value of TVET is appreciably high. In addition, the mean scores of perceptions on the value of TVET program appeared to be high for Level III students in both fields of study than Level I and Level II. Females showed more value mean scores in Level III than the other levels. On the other hand, the differences in value mean scores between Industrial and Construction Technology fields of study were not uniform across education levels for the participants.

Table 2. Perceptions on the Value of TVET Program Summary Table of ANOVA

Source of Variances	SS	df	MS	F	Sig.
Gender (G)	3249.34	1	3249.3	70.23	0.00
Field of Study (F)	1.09	1	1.09	0.02	0.878
Year level (Y)	997.71	2	498.85	10.78	0.00
GxF	27.95	1	27.95	0.60	0.437
GxY	50.53	2	25.26	0.54	0.58
FxY	92.36	2	46.18	1.00	0.369
GxFxY	111.57	2	55.79	1.21	0.301
Residual	19108.8	413	46.27		

As Table 2 indicated, the gender main effect was a statistically significant [F (1, 413) = 70.23, p < 0.01]. Further examination of the mean scores shows that male students (mean=67.52) had substantially higher value mean scores as compared with female students (mean=61.9, Std.=8.1). In addition, the level of education main effect was a statistically significant. Employing Tukey's comparison tests, Level III students (mean = 66.9, Std. =4.9) scored significantly higher than Level II (mean= 64.1, Std. = 7.5) and Level I (mean = 63.2, Std. =7.3) in perception of the value of TVET program. The Level I and the Level II comparison of perception of the value of TVET showed not significant differences. In similar way, the slight difference in value of mean scores between Industrial Technology (mean=64.7, Std.=7.7) and Construction Technology (mean=64.8, Std. = 7.3) fields of study observed were not a statistically significant. In addition, all the interaction effects were not a statistically significant.

1. Discussion

Though TVET program was used to be known by the stigma as choices of the less successful/failure students, in contrary, the result of this research indicate that students currently have perceiving TVET program as having high value. Similarly, earlier research results reported students found to have positive perceptions on the value TVET courses they were attending (Jones, Womble, & Searchy, 1997). However, it is not so surprising to find positive perceptions of students on the value TVET program, especially at this age where there is rapid expansions of technology that demand diverse skills and high competition for employment. Thus, it is good opportunity for Ethiopia to widely expand TVET programs to enable young generation adapt with modern technologies thereby supporting the country's millennium development goal.

The result of the study revealed that students were different in their perception of the value of TVET Program as of their gender and education level. Male students than female students were reported value TVET program as more useful and worth contributing. These gender differences on perceptions of the value of TVET program were assumed to happen for various reasons. To mention some, it is logical to estimate the nature of

fields of study (Construction and Industrial) which has contributed to differences of perception between male and female students in that the two fields were used to be considered as male areas of work and training while home domestic fields like Cooking and Caring were regarded as for females. In relation to level of education, Level three students showed high perception of the value of TVET than either Level II or Level I. The results depicted that students' perceptions of the value TVET were increasing with the rising of level of education of students. This result is consistent with the finding of Volk, Yip, and Lo (2003), which indicated that students with three years of training had perceptions that were more positive on the value of technology than one year.

2. Conclusion

Contrary to the general old perceptions, students' attitude and perception of the value of TVET program is positive. However, the different views of male and female students request special attention; otherwise, the traditional culture of categorizing jobs for male and female, in Ethiopian, will continue being a barrier for social, economical and political development that the country aspiring for. In addition to striving to expand TVET programs, training institutions in Ethiopia are expected to support TVET by providing professional vocational counselors.

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CONTEMPORARY INDO-ANGLIAN WOMEN POETS

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Poetry is an imaginative awareness of experience expressed through meaning, sound, and rhythmic language choices so as to evoke an emotional response. Poetry has been known to employ meter and rhyme, but this is by no means necessary. Poetry is an ancient form that has been gone through numerous and drastic reinvention over time. The very nature of poetry as an authentic and individual mode of expression makes it nearly impossible to define.

A significant feature of the post-Independence Indian English poetry is the emergence of a large number of women poets such as Mounica Varma, Kamala Das, Gauri Deshpande and several other signatures who are part of the new poetic resurgence in India. Their distinction lies in their capacity for communicating a powerful female sensibility, and they are part and parcel of the vitality and creative vigor that marks 'new poetry.' Like the women novelists of the post-Independence period, the women poets form a sizeable and significant group. Women writers in both fiction and poetry occupy an important place in the early history of Indian English Literature. Women novelists appeared first but it was after 1950 that fiction by Indian Women acquired a distinct status. Likewise, the beginning of Indian English poetry witnessed the flowering of such major female voices as Tore Dutt and Sarojini Naidu. Lotika Ghose (White Dawns of Awakening-1933) and Nilima Devi (The Hidden Face-1936 and When The Moon Died-1944) are only two women poets of pre-Independence period[1] 'In contrast, the post-Independence period witnessed a spurt in poetry by Indian women. Of some of the great women poets Monica Varma continued to write although Mary V Erulkar also had showed some promise as in "The Third Continent and "For A Child in Time of Famine" :

And he that with his small birdvoice

Sang his love in my heart's withered tree

And danced in the golden dust of the gathered grain

Must now for ever songless be[2]

Kamala Das got an instant success in 1965 with her "Summer in Calcutta" which drew attention to poetry by women. She added a new dimension to contemporary Indian English poetry by introducing sincerity, boldness and genuine sensibility. The year 1970's witnessed new voices such as Mamta Kalia, Gauri Pant, Lakshmi Kannan, Lalitha Venkateshwara, Meena Alexander, Eunice de Souza emerged in this decade. Kamala Das achieved good fame and proved herself as a major poet in her performance although it was Monica Varma who was considered as one of the major Indo-Anglian Poets of the Post-Independent era".[3] Though the majority of Indian English poets are minor, they demonstrate the creative release of feminine sensibility. The most recurrent themes of poetry are love, sex, man-woman relationship, betrayal, loneliness, loss, search, memory and pathos of women living in a male dominated society. Although there are some outstanding exceptions such as Lila Ray, Margaret Chaterjee, Mary Ann Das Gupta and Meena Alexander who have explored other themes as well. Love is a major pre-occupation in the poetry of Kamala Das. Contemporary Women poets present touching portraits of loneliness, pathos and frustration in a woman's life. In respect of love, sex and man-woman relationship they are candid, forthright and unsentimental. Gauri Deshpande, herself a woman poet of repute, noted:

She(Kamala Das) and in general all the Women poets must be given credit…for coming to terms with the man-woman relationship in blunt, bitter and concrete terms where the men still pussyfoot around in metaphor, metaphysics and roundabountation.[4]

Barring a handful of women poets such as Monica Varma, Margaret Chaterjee, Lila Ray, Mary Ann Dasgupta, all the other contemporary women poets are very bold, frank, intimate and personal, and write about love, sex, lust and betrayal uninhibitedly. "Mamta Kalia, Kamala Das and Gauri

Deshpande", says Eunice de Souza, "have one quality in common: in relation to the conventional idea of Indian women they express themselves very freely",[5] and this is true of other women poets as well particularly Gauri Pant, Nazima Aziz, Chitra Pershad, Lalitha Venkateswaran, Malathi Rao, Vimala Das, Sunita Jain, Preeti Singh and Eunice de Souza. Kamala Das started such a trend. Her instant rise to poetic fame was largely an outcome of her lack of inhibition especially in regard to the treatment of sex in her poetry. In poem after poem she expresses her need for love with a frankness and openness which is rather unusual in the Indian context although it is related to the emergence of 'new woman':

> *"I must*
> *Drive fast to town and*
> *Lie near my friend for an hour."*
> > (Kamala Das: The Descendants, p. 23)

> *"... ... ...The Heart,*
> *An empty cistern, waiting*
> *Through long hours, fills itself*
> *With coiling snakes of silence.....*
> *I am a freak, It's only*
> *To save my face, I flaunt, at*
> *Times, a grand, flamboyant lust."*
> > (Kamala Das: "The Freaks", Summer in Calcutta)

> *"Not knowing what*
> *Else to do, I kiss your eyes, dear, one, your lips, like*
> *Petals drying at the edges, the burnt cheeks and*
> *The dry grass of your hair, and in stillness I sense*
> *The tug of time, I see you go away from me*
> *And feel the loss of love I never once received."*
> > (Kamala Das: "The Sea Shore", Summer in Calcutta)

In the poem after poem Kamala Das talks about sex, lust, love, her physical life and the moods of her body. Her extra-bold portrayal of man-woman relationship has earned her quite a bit of notoriety and invited the charge of over-exposure and exhibitionism. Women poets who came after her, however, come under his general influence. They, too, are bold and frank in their choice of theme, imagery, tone and gesture:

"on the pegs of your pointed breasts

I hung my coat of passion

(Gauri Pant, "Routine," Staircase, 17, p. 14)

With someone else's seed

In their belly they sleep

A dark and dismal sleep

Like reeking fishes in a dockyard."

(Gauri Pant: "Dacca," Staircase, 17, p. 20)

"You suspect I am having a love-affair these days?

But you're too shy to have it confirmed

What if my tummy starts showing gradually

And refuse to have it curetted?

But I will be careful Papa,

Or I know you'll at once think of suicide."

(Mamta Kalia, "Tribute To Papa", Tribute To Papa and Other Poems)

"He followed his gaze

Between her thighs.

A torrent

of sounds

burst through his skull

And mixed with raindrops

Pattering alone

In empty streets."

(Renu Roy: Resounding Rain", On Your Window Sill.)

All the women poets who deal with love, sex and man-woman relationship are invariable obsessed with the 'male worm' complex; they project the image of man as a pitiless and faithless being who is interested in the body only and who is nothing but an embodiment of betrayal.

Contemporary Indian English Women poets write poetry in a manner that the operation of feminine sensibility is perceptible in it. This sensibility is prominently or rather feverishly alive in the poems of Kamala Das, Gauri Deshpande, Mamta Kalia and others. These very poets are also very bold and frank in choice of themes and manner. The result is that critics confuse feminine sensibility with frank expression and boldness of stance. Kamala Das is a patent example. According to K.R.S. Iyengar, "Kamala Das's is a fiercely feminine sensibility that dares without inhibitions to articulate the hurts it has received in an insensitive largely man-made world."[6] Feminine sensibility lies in a marked stress on emotional bond, attitudes, concerns and gestures which women alone are capable of. Kamala Das's feminine sensibility, then, is not to be explored in her frank confessions of her sexual life or in a detailed description of female organs. It is expressly manifested in her attitude to love, in the ecstasy she experienced in receiving love and the agony which she feels when jilted in it."[7]

Kamala Das has consistently built a reputation as an anatomist of the female psyche. She is undoubtedly the poet of typically piquant female situations: she has written extensively as a mother, a wife, a beloved so that one could say she identifies herself as a woman in her major poetry. She again and again expresses her typical feminine longing for love. It is the usual poetic stance in Kamala Das's poetry. Numerous poems such as "Love", "The Freaks", "The Music Party" reveal her feminine persona and point of view. Satya Dev Jaggi says that "she is intensely conscious of herself as a woman." Suresh Kohli also maintains that "her vision is vitally particularized by a woman's point of view."

Like Kamala Das, Gauri Deshpande also articulates her feminine sensibility in her lyrics:

> *"Sometimes you want to talk*
> *about love and despair*
> *and the ungratefulness of children*
> *A man is no use whatever then"*
> (Between Birth, p. 12)

> *"You are gone now*
> *The perfect mouth that kissed my words*
> *no longer by.*
> *And as the clouds heap and heap upon the west*
> *I lie empty, barren and bereft."*

Both Kamala Das and Gauri Deshpande are better known for the projection of feminine sensibility in an idiom better that introduces a new strain in Indian English poetry. As A.K. Srivastava noted, "Kamala Das and Gauri Deshpande represent a phase of Indo-Anglian poetry which doesn't find expression in the work of their male counterparts. Each of them works out an idiom for the expression of a uniquely feminine sensibility."[8] This observation, although with some exceptions, may be extended to other contemporary women poets. Mamta Kalia, Sunita Jain, and many others articulate a feminine vision.

It is true that contemporary women poets suffer from a limited range and that their themes are related to the feminine world. "Their poetry gets to be seen as a narrow social phenomenon and for this reason, we have Monika Varma, an astringent critic and practicing poet, earnestly pleading in Commonwealth Quarterly that the poetry of Indian women be a little 'more than sighs and thighs.' Such a criticism is not totally unjustified when one thinks of their range which seldom includes wider spheres, like political consciousness or some social outrage or even institutionalized outrage."[9] Kamala Das, Gauri Deshpande, and other women poets of the sixties are exclusively concerned with love, sex, man-woman relationship and other feminine motifs but their reputation for such a stance has pre-shadowed their exploration of other themes which are not recurrent. Mention may be made here of a few poems of Kamala Das which sensitively evoke childhood

memories of her ancestral home in Kerala and other things. "A Hot Noon in Malabar", "My Grandmother's House", "Evenings At The Old Nalapat House-1974" are suitable examples of her deviation from her usual stance. Then there are some poems which reveal her social concern and sympathy for the poor, poems like "Sepia", "The Flat", "Visitors To The City."

Kamala Das, Gauri Deshpande, Sunita Jain, Nasinma Aziz and many others remain within the narrow ambit of love, sex and man-woman relationship; others like Ira De, Leela Dharamraj, Rohini Gupta, Mamta Kalia, Leela Ray, Margaret Chaterjee, Eunice de Souza illustrate numerous other dimensions of contemporary poetry by women. They have introduced new notes of irony, wit, satire, debunking, puckish mood and banter:

> *"Of all the contraception stunts*
> *The safest known so far is to be pregnant*
> *For the nine months."*
>> (Nasima Aziz: One More, p. 34.)
> *"Give up all hope*
> *Ye that enter the kingdom of*
> *Government Service."*
>> (Mamta Kalia, Tribute To Papa: "Hell")

Sometimes Eunice de Souza fuses satire and compassion together as in following poem:

> *Every Christmas we feed the four.*
> *We arrive an hour late: poor dears,*
> *Like children waiting for a treat.*
> *Bring your plates. Don't move.*
> *No. Even if you don't drink*
> *You can't take your share*
> *For your husband."*
>> (Eunice de Souza: "Feeding The Poor At Christmas")

From the above examples one may say that poetry by Indian women is moving towards a larger consciousness and a wide variety of themes are likely to be poetically explored by them.

Contemporary Indian English poetry by women is marked by both uniformity and variety. Collectively they exhibit a a marked homogeneity in respect of themes and stance and yet at the same time they are diverse and individualistic in their matter and manner. After having made a rather sketchy survey of some of the Indian women poets in English, Murli Das Melwani concludes that:

> *I would be universe to look for common features in the work of the women poets. But certain similarities are self-evident. Their themes are few in number. Thwarted desires, the frustrations of living in a male-dominated world, sex, and of course love are the commoner ones. Contemporary situations are finding more frequent mention in their poems. The view-point is peculiarly feminine; a distinctive tone setting off their work from the rest of Indo-Anglian poetry. Another distinguishing mark is the frequency with which imagery is used to suggest personal reaction. A limiting factor is that technique and images are repeated. Poetry by Indo-Anglian women poets will attain maturity when they attempt new themes and treat present themes in greater depths, when they broaden imagination and imagery, when they became bolder in technique.[10]*

Women poets are a sort of school in the contemporary scene. They have amplitude and range. As shown earlier, their themes are being diversified. Kamala Das, Gauri Deshpande, Mamta Kalia, Eunice de Souza, Nasima Aziz, Renu Roy, Lalitha Venkateswaran, Chitra Pershad talk of love and sex and man-woman relationship in a frank and uninhibited manner and reveal the new woman's attempts to come to terms with herself and a male-dominated society but each one of them brings a distinctive stamp with her

poetry. Another Kamala Das or Mamta Kalia or Eunice de Souza has not appeared so far. Likewise, Lila Ray, Monica Varma, Margaret Chaterjee, Chhanda Bose and many others of their stance represent numerous dimensions of themes such as death, nature, pain, international scene, mythical themes and social conscience so that contemporary poetry by Indian women continues to be fresh and inventive. It is in the seventies that poetry by Indian women has gathered some momentum after the thundering success of Kamala Das in the mid-sixties.

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A COMPARATIVE STUDY FN SOCIAL SKILLS OF VISUALLY CHALLENGED AND SIGHTED PUPILS IN VISAKHAPATNAM

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INTRODUCTION

Social Skills

Success in employment and social activities often depends on the impression we make on other people. Aspects of personal appearance such as facial experience and eye contact and a quick responsiveness to others are just some facts of social interaction that may be affected by the ability and that influence what people think of us. By observing social interactions every day, children develop at a early age many of the skills that help them to become accomplished human beings. Because so much of what we call social skills is picked up by the children incidentally through watching others, blind and visually impaired children who cannot observe social interactions directly often have difficulty becoming socially adopt.

Although educational efforts have focused on the academic needs of children who are blind or visually impaired the equally vital social needs of these children have not usually received equal attention. This can often be in the case of mainstream setting, where class room teachers may be unaccustomed to the unique needs of visually impaired children and where resource- room or itinerant teachers must often spend the limited time they have in teaching adaptive skills for academic performance. Without a foundation of solid techniques for social interaction developed in their school years, visually impaired adults frequently lack the underpinnings for success in their work and personal lines.

The purpose of the development of social skills be blind and visually impaired students is therefore to help researchers and practitioners

understand why children who are blind and visually impaired often fail to have the social interactions and to point the way towards intervention strategies.

Educators have acknowledged for years that if is desirable for most and necessary for many visually impaired children to learn social skills. Although we can identify this need intellectually we do not seem to be able to implement a creative, sequential curriculum in this area. Part of our problem is that we have been so intent on mainstreaming that we did not acknowledge the need to stress the development of social skills. If we had done so, our efforts to integrate visually impaired children in public schools might have been much more successful. Instead, we handled the leasing of social skills on a casual basis, correcting inappropriate social behaviour as it occurred and unfortunately, only when we observed it.

Skills are important for living. In case of children with visual impairment, the needs are unique requiring individual attention, modified, nurture and special case. Everyone should possess skills for day to day living and independent functioning in the society. These skills are known as daily living skills, development of skills for non-disabled children is a natural process where as visually disabled children take time and need professional support for learning skills. Daily living skills enable the disabled to carry out his day to day activities for his independent living. Skill training can be supported with technology. Technology increases, maintains and improves the potential of people with disabilities.

Lack of opportunities for incidental learning makes it necessary for students with visual impairment to receive specific instruction in daily living skills. Assertive daily living skills includes activities like eating, dressing, washing clothes, handling money, shopping, using electrical goods, food preparation, cleaning, taking medicine, attending school and social gathering etc.. Self-are skills are to be assessed to determine the need for and type of instruction.

Today's world is technology oriented. The technology that we live with today is powerful in ways that its predecessors never were. This is a great news for persons with disabilities. Assertive technology can transform

the lives of youth, children and adults with disabilities so that they can do more for themselves. This we can see technological change when our technical knowledge increases.

Definition of Social Skills

There seem to be four elements which are common to most definitions. First, performance in interpersonal situations depends on a set of discrete verbal and non-verbal response components. This, specific parameters can be identified which determine the adequacy of social behaviour. Second, the particular parameters which comprise adequate behaviour, and their configuration vary according to the situation. Social skills are situationally specific; what is appropriate in one situation or context is not necessarily appropriate in another. Third, the various component elements which comprise adequate social behaviour are learned-response capabilities. The socially adept individual has learned how, when and where to employ the various response components consequently, individuals may vary in their overall level of social skills, as well as their skillfulness in different specific situations. Fourth, when specific social skill deficits can be identified, they can be targeted and remediated by training.

Social skills have been conceptualized frequently as a set of desirable skills for effective interpersonal functioning and are defined as a persons ability to get along with others and to engage in prosocial behaviour that determines popularity among peers and with parents, teachers and significant adults. Social skills have been seen as the nexus between the individual and the environment: the tools used to initiate and sustain the peer relationships that are a vital part of our psychological well-being. The development of social skills is one of the most important outcomes of the schooling process. Children with a social skills deficit are at risk for social-emotional difficulties and poor academic performance.

Childrens' social competence or social skills have been the area of great interest as findings of co relational and retrospective studies indicated a positive relationship between early social adjustment problems and their adjustment later in life. Social adaptation; of children with visual impairment in particular, has always been a point of discussion and of a great concern

for social educators all over the world. Recently, there has been growth in interest in the assessment of social skills with special reference to children.

However, very few studies have been conducted on children with visual impairment. Sample evidence exists regarding the importance of adequate social skills development of a variety of critical outcomes in life. Social skills deficits in childhood and adolescence are of particular significance because they have been identified as none of the most powerful predictors of poor social adjustment and mental health problems later in life. In addition, social skills have proven to be important based on the wide ranging effects a child's social proficiency has on his/her adjustment and its, relationship to number of problem areas. In fact social incompetence represents a core deficit contributing to self-esteem problems, depressed mood, and increased risk for anti- social behaviour in the teenage years.

Visual information plays an important role in the acquisition of social skills and the ability to interact appropriately with peers. This learning process begins in infancy and continues to develop throughout childhood. Many visually disabled persons are rejected by sighted persons as they might not have been taught what is expected in normal social interactions. Many visually disabled persons also exhibit various types of inappropriate behaviours, possibly because of their immature social behaviours. In addition, individuals with visual impairment have the tendency not to interact with other children naturally or spontaneously. Thus social skills which are learned through typical interaction by sighted children need to be directly taught to blind children.

OBJECTIVES OF THE STUDY

The following were the main objectives of the study

1) To Analyze the appropriate social skills related to sighted and visually impaired children.

2) To examine the inappropriate assertiveness factor related to sighted and visually impaired children.

3) To observe the overconfident factors related to sighted and visually impaired children.

4) To study the impulsive factors related to sighted and visually impaired children.

HYPOTHESES :

1 There is no significant difference between the sighted and visually impaired pupils with respect to the appropriate social skills, Inappropriate assertiveness, aggressive/impulsive, over confidence and the loneliness factors.

2 There is no significant difference between the Sixth class pupils studying in the normal and blind special schools with respect to the appropriate social skills, inappropriate assertiveness, aggressive/ impulsive, overconfidence and loneliness factors.

3 There is no significant difference between the Seventh class pupils studying in the normal and blind special schools with respect to the appropriate social skills, inappropriate assertiveness, aggressive/ impulsive, overconfidence and loneliness factors.

4 There is no significant difference between the Eighth class pupils studying in the normal and blind special schools with respect to the appropriate social skills, inappropriate assertiveness, aggressive/ impulsive, overconfidence and loneliness factors.

5 There is no significant difference between the Ninth class pupils studying in the normal and blind special schools with respect to the appropriate social skills, inappropriate assertiveness, aggressive/ impulsive, overconfidence and loneliness factors.

6 There is no significant difference between the Tenth class pupils studying in the normal and blind special schools with respect to the appropriate social skills, inappropriate assertiveness, aggressive/ impulsive, overconfidence and loneliness factors.

Sample

The investigator has selected a sample from the blind and sighted schools. The sample consisted of an altogether of 150 pupils; out of which 49 pupils are from the "Government High School for the Visually

Challenged" located at Sagarnagar and 101 Pupils are from the "Municipal Corporation High School" located at Akkayyapalem, NGO's Colony. In the present study simple random sampling technique was employed to select VIth to Xth class children as the investigator conducts or study on the comparability of social skills in pupils at secondary school level.

TOOL OF THE STUDY

There are very few assessment instruments available to measure social behaviours in persons with a disability. However, one such instrument, the MATSON Evaluation of social skills with youngster (Messy; Matson, 1994 has been developed for children including visually impaired and would seem to be appropriate for study in India. Children with visual impairment generally receive education in residential schools and are found to exhibit social skills deficits. The present study aims to investigate the status of social skills in visually challenged children in India and compare this to sighted children. The Messy Scale measures social skill on six sub scales namely: Appropriate Social Skills; Inappropriate assertiveness, over confidence, Impulsive and loneliness. As the scale is USA based their rapidity with the Indian population is not yet known. Thus before assessing the social behaviours of children in India, an attempt is made to translate the test in Telugu, and study the factor structure of the scale with visually challenged and sighted pupils in Visakhapatnam.

DATA GATHERING PROCEDURE

The investigator administered the test directly to measure the performance of the visually impaired and sighted children both in blind/ special school and normal school. A total of 63 items were included in the questionnaire under five sub headings such as

01. Appropriate Social Skills

02. Inappropriate assertiveness

03. Aggressive/Impulsive

04. Over Confidence

05. Loneliness

STATISTICAL TECHNIQUES USED

"t" test is used for testing the hypothesis taking into account the difference in the mean scores of the two variables.

ANALYSIS AND INTERPRETATION

Table-1

Analysis of the Sighted and Visually Impaired Children with Respect to Each of the Factors Studied

Independent Variables	Dependent Variable (Mean Values)		T Value
	Sighted	Visually impaired	
1. Appropriate Social Skills	20.1818	20.235	-0.1155
2. Inappropriate assertiveness	5.12	4.76	0.721
3. Aggressive/Impulsive	4.20	5.35*	-3.22
4. Over Confidence	5.42	4.39*	0.05
5. Loneliness	1.18	0.35*	5.00

* Significant at .05 level

According to the above table, the sighted pupils from the Municipal Corporation High School scored 20.1818 as the mean of the appropriate social skills, while the blind pupils from the Government School scored 20.235 as the mean of the appropriate social skills. The 't' value as such established is -0.1155, which is not significant. So the null hypothesis is established.

The sighted pupils from the municipal corporation high school scored 5.12 as the mean of inappropriate assertiveness while the blind pupils from the Government school scored 4.76 as the mean of inappropriate assertiveness. The 't' value as such established is 0.721, which is not significant. So, null hypothesis is established.

The sighted pupils from the municipal corporation high school scored 4.20 as the mean of aggressive impulsive factor while the blind pupils from the Government school scored 5.35 as the mean of the aggressive/impulsive factor. The 't' value as such established is -3.22 which is significant at 0.05

level. So, the null hypothesis is rejected.

The sighted pupils from the municipal corporation high school scored 5.42 as the mean of over confidence factor while the blind pupils from the Government school scored 4.39 as the mean of over confidence factor. The T value as such established is 3.72 which is significant at 0.05 level. So, the null hypothesis is rejected.

The sighted pupils from the municipal corporation high school scored 1.18 as the mean of loneliness factor while the blind pupils from the Government school scored 0.35 as the mean of loneliness factor. The T value as such established is 5.00 which is significant at 0.05 level. So, the null hypothesis is rejected.

Hypothesis: From the above table it is clear that the sighted children of the municipal corporation high school and the visually impaired of the government school are not very much familiar in the appropriate and inappropriate assertiveness factors in social skills where as the sighted and visually impaired showed significant differences with respect to the aggressive/impulsive, over confidence; and loneliness factors. The sighted pupils of the municipal high school showed lesser aggressiveness or impulsiveness than the visually impaired.

Table - 2

Analysis of the Sighted and Visually Impaired Children of Sixth Class with Respect to Each of the Factors Studied

Independent Variables	(Mean Values)		T Value
	Sighted	Visually impaired	
1. Appropriate Social Skills	20.04	21.42	-2.18
2. Inappropriate assertiveness	4.80	4.428	0.4013
3. Aggressive/Impulsive	3.95	4.85	-1.0
4. Over Confidence	5.80	4.71	1.54
5. Loneliness	1.14	0.14*	3.45

Significant at 0.05 level

According to the above table, the sighted pupils of the sixth class scored a mean value of 20.04 for the appropriate social skills factor while the blind pupils scored a mean value of 21.42 for the same factor. The 't' value as such established is -2.18 which is significant. So, the null hypothesis is rejected.

The sighted pupils of the sixth class scored a mean value of 4.80 for the inappropriate assertiveness factor while the visually impaired pupils scored a mean value of 4.428 for same factor. The 't' value as such established is 0.4013 which is not significant. So, the null hypothesis is established.

The sighted pupils of the sixth class scored a mean value of 3.95 for the Aggressive/Impulsive factor while the visually impaired scored a mean value of 4.85 for the same factor. The 't' value as such established is -1.00 which is not significant. So, the null hypothesis is established.

The sighted pupils of the sixth class scored a mean value of 5.80 for the over confidence factor while the blind pupils scored a mean value of 4.71 for the same factor. The T value as such established is 1.54 which is not significant. So, the null hypothesis is established.

The sighted pupils of the sixth class scored a mean value of 1.14 for the loneliness factor while the blind pupils scored a mean value of 0.14 for the same factor. The T value as such established is 3.45 which is significant. So, the null hypothesis is rejected.

Hypothesis: From the above findings it is clear that the sighted pupils and the visually impaired of the sixth class showed no significant differences with respect to inappropriate assertiveness, aggressive/ impulsive and loneliness factors. However, it is interesting to note that the visually impaired of the sixth class showed better performance in the appropriate social skills factor over the sighted pupils of the same class. The feeling of loneliness is higher in the sighted when compared to their visually impaired counterparts.

Table - 3

Analysis of the Sighted and Visually Impaired Children of Seventh Class with Respect to Each of the Factors Studied

Independent Variables	Dependent Variable (Mean Values)		T Value
	Sighted	Visually impaired	
1. Appropriate Social Skills	20.89 *	19.25*	2.45
2. Inappropriate assertiveness	5.30	8.00*	-3.16
3. Aggressive/Impulsive	4.07*	6.58*	-3.44
4. Over Confidence	5.80	4.91	0.72
5. Loneliness	1.19	0.16*	3.62

Significant at 0.05 level

According to the above table, the sighted pupils of the seventh class scored a mean value of 20.89 for the appropriate social skills factor while the visually impaired pupils scored a mean value of 19.25 for the same factor. The 't' value as such established is 2.45 which is significant so, the null hypothesis is rejected.

The sighted pupils of the same class scored a 'mean' value of 5.30 for the inappropriate assertiveness factor while the visually impaired pupils scored a mean value of 8.00 for the same factor.

The 't' value as such established is -3.16 which is significant. So, the null hypothesis is rejected.

The sighted pupils of class seven scored a mean value of 4.07 for the aggressive/impulsive factor while the visually impaired scored as mean value of 6.58 for the same factor. The 't' value as such established is -3.44 which is significant. So, the null hypothesis is rejected.

The sighted pupils of seventh class scored a mean value of 5.30 for the over confidence factor while the visually impaired scored a mean value of 4.91 for the same factor. The 't' value as such established is 0.72 which is not significant. So, the null hypothesis is established.

The sighted pupils of seventh class scored a mean value of 1.19 for the loneliness factor while the visually impaired scored a mean value of 0.16 for the same factor. The 't value as such established is 3.62 which is significant. So, the null hypothesis is rejected.

Hypothesis: From the above table it is inferred that the sighted pupils of the seventh class and the visually impaired of the seventh class showed no significant differences with respect to the over confidence factor but, however there has been established a significant difference between the sighted and visually impaired with respect to appropriate social skills; inappropriate assertiveness; aggressive/impulsive and loneliness factors. The visually impaired of the government high school showed better performance with respect to inappropriate assertiveness and aggressive/impulsive factors when compared to the sighted. However the sighted showed better performance on the appropriate social skills and loneliness factor over the visually impaired.

Table-4

Analysis of the Sighted and Visually Impaired Children of Eighth Class with Respect to Each of the Factors Studied

Independent Variables	Mean Values		T Value
	Sighted	Visually impaired	
1. Appropriate Social Skills	19.58	2.78	1.25
2. Inappropriate assertiveness	4.58	0.78*	4.99
3. Aggressive/Impulsive	4.21	5.22	1.25
4. Over Confidence	5.73	4.22	1.96
5. Loneliness	1.05	0.22	2.11

* Significant at 0.05 level

According to the above table, the sighted pupils of the eight class scored a mean value of 19.58 for the appropriate social skills factor while the visually impaired pupils scored a mean value of 21.78 for the same factor. The 'f value as such established is 1.25 which is not significant. So, the null hypothesis is established.

The sighted pupils of the same class scored a mean value of 4.58 for the inappropriate assertiveness factor while the visually impaired pupils scored a mean value of 0.78 for the same factor. The 't' value as such established is 4.99 which is significant. So, the null hypothesis is rejected.

The sighted pupils of class eight scored a mean value of 4.21 for the aggressive/impulsive factor while the visually impaired scored a mean value of 5.22 for the same factor. The 't' value as such established is 1.25 which is not significant. So, the null hypothesis is established.

The sighted pupils of class eight scored a mean value of 5.73 for the over confidence factor while the visually impaired scored a mean value of 4.22 for the same factor. The 't' value as such established is 1.96 which is not significant. So, the null hypothesis is established.

The sighted pupils of eight class scored a mean value of 1.80 for the loneliness factor while the visually impaired scored a mean value of 1.25 for the same factor. The 't' value as such established is 0.78 which is not significant. So, the null hypothesis is established.

Hypothesis: From the above findings, it is inferred that the sighted pupils of the eight class and the visually impaired of the eight class and the visually impaired of the eight class showed no significant differences with respect to appropriate social skill; aggressive/impulsive and over confidence factors. However, the sighted showed better performance levels with respect to inappropriate assertiveness and loneliness factors.

Table - 5

Analysis of the Sighted and Visually Impaired Children of Ninth Class with Respect to Each of the Factors Studied

| Independent Variables | Mean Values | | T Value |
	Sighted	Visually impaired	
1. Appropriate Social Skills	20.91	19.33*	2.07
2. Inappropriate assertiveness	4.87	6.80*	2.46
3. Aggressive/Impulsive	4.17	5.67*	2.14
4. Over Confidence	5.17	4.20*	2.05
5. Loneliness	1.04	0.20*	2.81

* Significant at 0.05 level

According to the above table the sighted pupils of ninth class scored a mean value of 20.91 for the appropriate social skill factor whilst the visually impaired scored a mean value of 19.33 for the same factor. The T value as such established is 2.07 which is significant. So, the null hypothesis is rejected.

The sighted pupils of the ninth class scored a mean value of 4.87 for the inappropriate assertiveness factor whilst the visually impaired pupils scored a mean value of 6.80 for the same factor. The 't' value as such established is 2.46 which is significant. So, the null hypothesis is rejected.

The sighted pupils of ninth class scored a mean value of 4.17 for the aggressive/impulsive factor while the visually impaired scored a mean valueof 5.67 for the same factor. The 't' value as such established is 2.14 which is not significant. So, the null hypothesis is established.

The sighted pupils of ninth class scored a mean value of 5.17 for the over confidence factor while visually impaired scored a mean value of 4.20 for the same factor. The 't' value as such established is 2.05 which is not significant. So, the null hypothesis is established.

The sighted pupils of ninth class scored a mean value of 1.04 for the loneliness factor while the visually impaired scored a mean value of 0.20 for the same factor. The 't' value as such established is 2.81 which is not significant. So, the null hypothesis is established.

Hypothesis: The above table infers that there exists a significant difference between the sighted and visually impaired pupils of the ninth class with respect to all the factors including the appropriate social skills; inappropriate assertiveness; aggressive / impulsive; over - confidence and loneliness factors. The visually impaired showed better performance levels over the sighted with respect to inappropriate assertiveness and aggressive/impulsive factors; whilst the sighted showed better performance levels over the visually impaired with respect to appropriate social skills; over confidence and loneliness factors.

Table – 6

Analysis of the Sighted and Visually Impaired Children of Tenth Class with Respect to Each of the Factors Studied

Independent Variables	Mean Values		T Value
	Sighted	Visually impaired	
1. Appropriate Social Skills	17.90	20.63	1.75
2. Inappropriate assertiveness	6.90	0.88*	5.25
3. Aggressive/Impulsive	5.10	3.50	2.01
4. Over Confidence	4.90	3.88	1.34
5. Loneliness	1.80	1.25	0.78

Significant at 0.05 level

According to the above table, the sighted pupils of tenth class scored a mean value of 17.90 for the appropriate social skill factor whilst the visually impaired scored a mean value of 20.63 for the same factor. The 't' value as such established is 1.75 which is significant. So, the null hypothesis is rejected.

The sighted pupils of the tenth class scored a mean value of 6.90 for the inappropriate assertiveness factor whilst the visually impaired pupils scored a mean value of 0.88 for the same factor. The 't' value as such established is 5.25 which is significant. So, the null hypothesis is rejected.

The sighted pupils of tenth class scored a mean value of 5.10 for the aggressive/impulsive factor while the visually impaired scored a mean value of 3.50 for the same factor. The 't' value as such established is 2.01 which is not significant. So, the null hypothesis is established.

The sighted pupils of tenth class scored a mean value of 4.90 for the over confidence factor while visually impaired scored a mean value of 3.88 for the same factor. The 't' value as such established is 1.34 which is not significant. So, the null hypothesis is established.

The sighted pupils of tenth class scored a mean value of 1.80 for the loneliness factor while the visually impaired scored a mean value of 1.25

for the same factor. The 't' value as such established is 0.78 which is not significant. So, the null hypothesis is established.

Hypothesis: From the above findings, it is inferred that the sighted and visually impaired pupils of the tenth class showed no significant differences with respect to appropriate social skills; aggressive/impulsive; over confidence and loneliness factor. However, the sighted and visually impaired pupils showed significant difference with respect to inappropriate assertiveness factor. The sighted pupils showed very much better performance levels in their assertiveness when compared to the visually impaired. It may be implied that the highest school standards, pupils of the normal and blind schools may be equated in their social skills.

Major Findings

- The sighted pupils and the visually impaired are not very much familiar in the appropriate and inappropriate assertiveness factors but showed significant differences with respect to aggressive/ impulsive, over confidence and loneliness factors.

- The sighted showed higher levels of over confidence when compared to the visually impaired but had higher senses of loneliness when compared to the visually impaired

- The sighted pupils and the visually impaired of the sixth class showed no significant differences with respect to inappropriate assertiveness, aggressive/impulsive and loneliness factors.

- The sixth class sighted pupils showed better performance in the appropriate social skills over the visually impaired

- The seventh class sighted and visually impaired pupils are not very much familiar with the over confidence factor in social skills. But, the mean variations are significantly different between the sighted and visually impaired with respect to appropriate social skills, inappropriate assertiveness, aggressive/impulsive and loneliness factors. But, on a comparitivity, the sighted showed better performance in the appropriate social skill.

- The sighted pupils and the visually impaired of the eight class showed no significant differences with respect to appropriate social skills, aggressive/impulsive and over confidence factors. However, the sighted showed better performance levels with respect to inappropriate assertiveness and loneliness factor.

- There exists a significant difference between the sighted and visually impaired pupils of the ninth class with respect to all the factors including the appropriate social skills; inappropriate assertiveness; aggressive/ impulsive, over-confidence and loneliness factors.

- The sighted showed better performance levels over the visually impaired of the ninth class with respect to appropriate social skills, over confidence and loneliness factors whilst the visually impaired showed better performance levels with respect to inappropriate assertiveness and aggressive/impulsive factors.

- There is no difference between the visually impaired and sighted pupils of the X class in any of the factors except for the inappropriate assertiveness factor. On a compartivity the sighted and visually impaired pupils of the tenth class almost showed equal mean score values which may suggest upon their maturity levels.

Conclusion

The present study has attempted to study the effectiveness of social skills to the visually impaired children in day to day activities. An earnest attempt is made by the investigator to analyze the social skills and to stimulate thinking in this aspect. The result of the study reveals that the visually impaired children are performing lower than the sighted children in almost all the five factors though the visually impaired have lessened feelings of loneliness as when compared to the sighted. Hence the study gives a warning to the teachers, administrators, parents and others, the importance of social skills, which is very much deprived to the visually impaired children. The findings of this study will definitely create awareness among the parents of the visually impaired, regular teachers, administers

and peer groups. The study should ensure for the provision of specific social skills training for pupils with visual impairment, including analysis and discussions of social situations and use of role - play.

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THE SAGA OF PANCHAYATI RAJ INSTITUTIONS IN INDIA

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The institutions of local self-governments are not new and not of recent origin in India. The antiquity of the existence of the so called local self-governments is manifest in *Vedas, Upanishad* and various inscriptions of the mighty emperors in India. These local self-governments are called in various names like *Panchayats, Pancyayati Samities, Grama Sabha,* etc., in the ancient period across India. These *Panchyayats* or Local Self-governments are primarily concerned with the functions of the local importance. The entire local administration is carried on by these *Panchayats*. The structure, power and importance of these *Panchyats* have been changed into number of shades from ancient, medieval, colonial, and modern to contemporary period. These *Panchayats* have acquired a universal recognition. As a part of it, these institutions are placed in the Constitution through the amendments of 73rd and 74th in the year 1992. These *Panchayats* or Local Self-governments are, thus, acquired constitutional status and it is also a constitutional mandate to each and every State and Union Territory of India to establish *Panchayats*, Municipalities, Municipal Corporations, etc.

The Institution of *Panchayat* used to perform the functions of the *Raj* during ancient period. It not only performed the function of system maintenance but also defended the village community from external threat.

In other words, the *Panchayati* used to perform not only the police and judicial functions but also those of the defense. Moreover, it enjoyed considerable autonomy.

Despite some erosion in their powers as a result of the administrative, judicial and revenue system introduced by the Afgans and Mughals in the

medieval India, the *Pnachayats* continued to perform the functions of the *Raj* i.e. the police and judicial functions during the pre-colonial period to a considerable extent. That is why Charles Metcalf, the Provincial Governor of India (1835-36) described the village communities as 'The Little Republics[1]'.

Since, the *Panchayats* had, right from the very beginning of the British *Raj* challenged the colonial regime and particularly during the Revolt of 1857 also known as the First War of Indian Independence, the institution of *Panchayat* was crushed by British through severe repression of the village communities after the Crown took over the territory of the East India Company in 1858, instead of using the indigenous institution, the British created the offices of *Zaildar, Nambardar* and *Cowkidar* for the management of village communities. Besides, elaborate police and the revenue and police administration system were created by them which virtually gave a fatal blow to the institution of Gram *Panchayat.* This institution, as a matter of fact became virtually dead due to the penetration of the village communities by the revenue administration through the *Patwaris, Quanungos, Tehsildars,* and Collectors and by the police administration through *Sipahis, Havaldars, Chhota Thanedars, Thanedars,* Inspectors, Deputy Superintendents of police and the Superintendents of Police.

During the British rule in India, the Royal Commission was appointed on Decentralization in the year 1907. It recommended the creation of village *Panchayats.* The *Panchayats* were established in all Provinces immediately after the Commission's recommendations. For example, village *Panchayats* were created in the Province of Punjab through the enactment of Punjab Village Panchayat Act, 1912. Similar statutes were enacted for this purpose in other provinces too. But the British did not want to restore the *Raj* of the *Panchayats.* They did not want to give the police and judicial functions to them. Their objective was different. They wanted to lighten the financial burden of the provincial governments and hence created village *Panchayats* so that these could perform civic functions by mobilizing their own resources. However, these *Panchayats* did get petty judicial powers after the introduction of Dyarchy in 1912 through the implementation of the Government of India Act, 1919. For instance, the Punjab Village Panchayat Act, 1912 which had

been moved by Fazl-i-Hussain, a Minister in Punjab Government gave such judicial powers to village *Panchayats* despite the perception of the colonial regime that *Panchayats* are engines of injustice. These changes took place because the local self-government had become a transferred subject under the scheme of Dyarchy and had been given to the Indian ministers instead of having been left in the category of the reserved functions which had continued with the Executive Councils of the governors of the provinces. But, the transfer of the petty judicial power did not create *panchayat Raj*. The *Raj* remained with the colonial administration.

It was in the above scenario that Mahatma Gandhi emphasized the need for *panchayati Raj* describing it as *Gram Swaraj*. He was of the view that India can not survive if the villages die and these can be saved only through *Gram Swaraj* i.e. their governance by the *Panchayats* instead of the colonial administration. Despite this stance of Mahatma Gandhi, there was little improvement in the status of village *Panchayats* even after the introduction of Provincial Autonomy in 1937 through the implementation of the government of India Act, 1935. Some initiatives were taken, undoubtedly, in the provinces like Punjab where the Development Minister Chhotu Ram had got enacted the Punjab Village *Panchayat* Act, 1939. But these could not strengthen the village *Panchayats* as they could not be implemented owing to the outbreak of the Second World War and the adverse political climate that had been created by the Individual Satyagraha (1940), as the demand for Pakistan (1940), The Quit India Movement (1942), and the outbreak of communal riots (1946)[2].

The Gandhian model of decentralization is based on two fundamental values-*swaraj* and non-violence. It is essential to know the meaning and implications of *Swaraj* and non-violence. This will give an insight for understanding the different components of the Gandhian model of decentralization. *Swaraj* means[3], 'self-rule' and self-restraint, and not freedom from all restraint which independence often means. *Swaraj* promotes individual autonomy for self-realisation and creativity. To Gandhi, such autonomy is provided to all individuals without any distinction. He clearly says:

"The Swaraj of my…our…dream recognizes no race or religious distinctions. Nor is it to be the monopoly of the lettered persons nor yet of moneyed men. Swaraj is to be for all, including the maimed, the blind, the starving toiling millions."

Swaraj for individual as fundamental value cannot be translated into reality unless the value of non-violence structure of society. To Gandhi, non-violence is not merely a personal virtue. It is also a social virtue to be cultivated like to other virtues. As instrumental values, *Swaraj* and non-violence cannot be attained unless the political system is decentralized. It is relevant to cite Gandhi in this context:

"The supreme consideration is man…..The end to be sought is human happiness combined with full mental and moral growth. I use the adjective moral as synonymous with spiritual. This end can be achieved under decentralization. Centralization as a system is inconsistent with non-violent structure of society."

For a full view of decentralization the ideas of Gandhi may be put into seven broad components; (a) self-contained village and its relation with the city; (b) individual autonomy and integration for social progress; (c) oceanic circle; (d) village community and village government; (e) political decentralization linked with economic decentralization; (f) technology for decentralization and (g) dedicated village worker for village movement.

Gandhi built up his theory of decentralization on the foundation of self-contained villages. To him, truth and non-violence can be realized only in the simplicity of village life rather than in a factory civilization of urbanized India. Today, a few cities are growing at a faster rate and they are draining out the life-blood of the villages. We cannot establish self-contained villages unless the exploitation of villages by the cities is stopped[4].

"Exploitation of villages is itself organized violence. If we want Swaraj to be built on non-violence, we will have to give the villages their proper place. "- Gandhi,

Mere introduction of political institutions for administration of village life cannot serve the ultimate objective of decentralization. Decentralization implies self-contained villages where a village must be in a position to grow its own food crops and cotton for cloth. The village will have its own water

works for clean water supply. Besides, it must have a play ground, a theatre, school and public hall. Thus, Gandhi's theory of self-contained village also envisages the cultural enrichment of rural life[5].

It was hoped that the *Panchayats* will be able to regain the Raj after Independence because of its advocacy by the Father of Nation, Mahatma Gandhi, who had played pivotal role in the struggle against colonialism form 1920 to 1947. But, this hope was believed by the makers of Indian Constitution. They provided for the creation of a highly centralized federal system in which the centre was made very strong and the States were made rather weak. Above all, there was no mention of the word the *Panchayati Raj* in the draft of the Constitution of India. It is different thing that the hue and cry by the Gandhians forced the Constitution makers to provide for the creation of Village *Panchayat* as a local self government institution in Article 40 of the non-justiciable Directive Principles of State Policy.

Consequently, the Gram Panchayat Acts were enacted by various states after the 1st General Election, that had been held in 1952, for implementing Article 40. Another reason for these initiatives was a promise that the Indian National Congress had made in its Election Manifesto in 1951 for the creation of *Gram Panchayat* as institution of local self government. For example, the Punjab Gram Panchayat Act, 1952, created *Gram Panchayats* and assigned them the civic and petty judicial functions. Likewise, other states enacted similar statutes for this purpose. But, the *Panchayats* were by no means given the Raj (the power of governance). They had not been assigned police and revenue functions. Moreover, the colonial system of administrative control over the *Panchayats* remained unchanged.

In the mean time, the Community Development Programme had been introduced on October 2, 1952 for the simultaneous social, cultural, economic and political development of rural society through community efforts. It was hoped that the programme will bring about silent revolution in rural society by awakening the dormant forces of progress in it. The programme however, proved to be the proverbial God that failed. This happened because it was implemented by the district administration with the help of development bureaucracy and technocracy. Consequently, it

would not become people's programme.

The failure of this programme led to the setting up of Balwant Rai Mehta Study Team for exploring the causes of its failure, for suggesting the remedial measures, for examining the usefulness of the existing local self government institutions for this purpose and for suggesting an alternate system of rural governance. The Team felt that the programme did not succeed due to lack of people's participation in it. It also felt that the existing institutions of rural local self government such as the *Gram Panchayats* and the District Boards can not ensure the same. Instead, it suggested a scheme of democratic decentralization envisioning the creation of democratically elected and organically linked Gram *Panchayt* at the village level, *Panchayat Samiti* at the block level, and the *Zila Parishad* at the district level. It was also of the view that the *Gram Panchayat* is too small and the district too large a unit for the devolution of a function of developmental planning. Therefore, this task would be assigned to the *Panchayat Samiti* because the block had an optimum size. It was neither as small as village nor as large as the district. Above, all, the very word block was associated in the psyche of rural masses with rural development and it was also having the requisite machinery comprising of the Block Development Officer, The Extension Officr and the *Gram Sewaks* (Village Workers) for rural development. Thus, the *Panchayat Samiti* was given the due role in development planning and the *Gram Panchayat* was to help it in implementing its plans. Where as the *Zilla Parishad* was to play the role of supervision, advice and coordination over the *Panchayati Samits* and *Gram Panchayats*. The committee submitted its report in November 1957 and recommended the establishment of the scheme of 'democratic decentralisation' which finally came to be known as *Panchayati Raj*. The main aim of Panchayat raj system is to settel the local problems locally and to make the people politically conscious[6].

As a result to the implementation of the recommendation of Balwant Rai Mehta Study Team, the scheme of democratic decentralization, popularly known as the *Panchayati Raj* was inaugurated at Nagaur in Rajasthan by the then Prime Minister of India Pt. Jawaharlal Nehru on October 2, 1959. Gradually, it was introduced in all the States. Broadly speaking, two models of *Panchayati Raj* emerged in India. In the first model which was also known

as Rajasthan model, the *Panchayat Samiti* was made the key authority, the Collector was given the key role and the MLAs had been associated with the *Panchayat Samitis* and both MLAs and MPs with the *Zila Parishad*. In the other model know as Maharashtra model, the *Zila Parishad* was given the central role. The Collector, the MLAs and MPs were kept out of *Panchayati Raj* System. It was argued that Rajasthan model was better for decentralization and that of the Maharashtra for development. But, the word *Panchayati Raj* remained a misnomer. It did create *Gram Panchayat*, *Panchayat Smiti* and *Zila Parishad* at the village, block and district levels respectively but did not assign them the role of governance. The functions of police, revenue administration and judiciary were kept out of bound from them. They were assigned only the civic and developmental functions. The *Gram Panchayats* did get petty judicial powers and in some of the States like Maharashtra *Nyaya Panchayats* were created but the real role of governance kept on eluding them. Even the developmental role was taken away from them by the District Rural Development Agencies (DRDAs) in 1980. As a result, the *Panchayati Raj* Institutions(hereinafter they are referred as PRIs) were left with only civic functions. The fact of the matter is that they became shadows without substance. Even the recommendations of the High Powered Committee on *Panchayati Raj* (1978), popularly known as Ashok Mehta Committee, failed to rejuvenate them[7]. The only exceptions were the States of West Bengal, Karnataka and Andhra Pradesh, which did set up vibrant systems of *Panchayati Raj.*

Rajiv Gandhi, the then Prime Minister of India, decided to revitalize the PRIs by according them a constitutional status. In fact, he decided to do so after realizing that only 15 paisa out of one rupee for rural development programmes was able to reach the beneficiaries. Moreover, he was keen to create an inclusive system of *Panchayati Raj* for inclusive development. Hence, he wanted reservations for the women, the SCs and the STs in these institutions. However, the 64th Amendment Bill that he had moved in Lok Sabha in 1989 failed to get the requisite two-third majority in the Rajya Sabha. His vision was, however, later on institutionalized by P.V. Narshima Rao, the then Prime Minister of India in 1992 by building consensus in favour of the 72nd Constitutional Amendment Act, 1993. This Amendment assigned

the role of making and implementing the plans of economic development and social justice on those of the 29 subjects listed in the 11th Schedule that are devolved on the *Panchayats* by the State Legislatures. Although, the spirit of the Amendment envisages that the *Panchayats* be made self governing bodies, the self governance continues to be a mirage for the PRIs even eighteen years after the implementation of 73rd Constitutional Amendment Act in 1994. The PRIs have been denied functions, functionaries and funds in most of the states. Even where there has been some modicum of devolution, autonomy is denied to them.

It is a hard fact that at the most PRIs are the agencies of the central and the state governments for implementing their rural development and social welfare programmes. These can by no stretch of imagination be considered as self governing bodies. In other words, we continue to have *Panchayats* at various levels in different states but they have no *Raj.* Even the all out efforts of the UPA Government in the centre since 2004 have so far failed to bring about any qualitative change in this context. It is pertinent to mention here that the Government headed by Dr. Manmohan Singh constituted a separate Ministry of *Panchayati Raj* and had appointed a highly committed person, Mani Shankar Aiyer, as its head. He organized as many as seven Round Table Conferences for building a consensus among the state governments for functional assignment to the PRIs. He had also signed Memoranda of Understanding with the Chief Ministers of several states for the preparation of Documents on Activity Mapping by them for this purpose. He had also launched the Rastriya Gram Swaraj Yojana (RGSY) for the capacity building of the elected representatives of PRIs. But no significant break though could be made in many states because of the reluctance of their governments to devolve powers to these bodies.

The Constitution of India has recognized the need of the *Panchayati Raj* Institutions. The Constitution was, however, emphasized the devolution of the powers from its respective States to PIRs. Under Article 40 of the Indian Constitution specifically stated that the State should take steps to organize *Village Panchayats* and endow them with such powers and authority as may be necessary to enable them to function as units of self-government[8] . Initially the devolution of the powers to the Village *Panchayats*

is directed to all States in India by inserting Article 40 in the Constitution. The concept of decentralization of powers to the village *panchayats* was the concern of the freedom movement. It was foremost advocated by Mahatma Gandhi. He realized the defects of parliamentary system of politics. He conceived an integral picture of the Indian polity right from the village to the union level. He rejected the adoption of two conflicting political cultures. He suggested one political culture for the Indian polity and that culture was the system of parallel political institutions known as the 'oceanic circle'. Gandhi's integral view of Indian polity was an attempt to bridge the widening gap between the people and the centers of political powers. His polity contained an ethos of decentralization with limits to power for various levels of authority.

Local self-governments *or Panchayat Raj* institutions are arisen under various concepts. In this chapter, the researcher has observed the essential principles or the concepts that are standing as subjects to the establishment of the Panchayati Raj institutions in India. The researcher enumerated some of the concepts under the following headings by referring to various related doctrinal material. One of the important concepts for the rise of these institutions is the 'Democratic Decentralisation'[9]. As a democratic country, powers should be devolved from top to the bottom. Decentralization of powers is quite necessary for successful functioning of the democracy[10]. The other concept is looking after the welfare of the rural people who reside in the extreme bottom levels of the country. In India, the rural people should have access to the developmental activities of the country. Another essential concept is to empower the local people in the decision making process. The other concept is participation. Participation is quite necessary in the functioning of the democratic country like India. It can help the local people to take appropriate decisions for over all development of their importance. Devolution of powers to the *Panchayati Raj* institutions is not enough for its functioning but they should have independence in the sense of financial resources. Through this financial independence, the *Panchayati Raj* institutions can then alone formulate and execute the welfare measures for the benefit of the rural people.

Nyaya Panchayats are, essentially adjudicative bodies and their

relationship within the *Panchayati Raj* system is legacy of the pre-*Panchayati Raj* history of village *Panchayats* when the *Village Panchayts* were invested with some judicial power also which were later on vested in a separate statutory institution known as *Nyaya Panchayat*[11]. *Nyaya Panchayats* generally try petty cases arising out of civil and criminal law and have no representational or developmental role to play as far as the *Panchayati Raj* Institutions are concerned. Moreover, the experience of the working of *Nyaya Panchayats* has been, generally speaking, unhappy and they are being gradually wound up in nearly all the States where they were established. Once again, we are confronted with a situation in which actual failure may not be considered as good enough to offset the case for possible success because the dismal performance of *Nyaya Panchayats* cannot negate the ideal of ensuring speedy and cheap justice to people and it is difficult to refute the thesis that justice can be expedited only when it is administered at local levels by people familiar with the local situations and capable of harmonizing the conflicting interests which tend to get aggravated when taken to far away courts functioning in an unknown idiom and administering an almost alien code of conduct. The gulf between the ideal and the real is, thus, vast and one would be faced with a very difficult problem with regard to specification of the role of leagal status of *Nyaya Panchayats* in the *Panchayati Raj* System, but we would like to suggest that before making any choice in this regard one must consider the larger question as to whether *Nyaya Panchayats* ought to be treated as an integral component of the *Panchayati Raj* System geared towards developmental goal, rather than representational and judicial.

In protecting the women, the Indian Judiciary has encouraged widest possible coverage of the legislations by liberal interpretation of the terms. The judiciary has shifted from the doctrine approach to the pragmatic approach, which was conducive to all interest in the society. The courts have shown greater enthusiasm in granting the constitutional provisions for all women. The judiciary by its landmark judgments had filled up the gap created by the Legislative machinery. The judiciary had extended helping hands to women. When the legislature had denied it, the higher judiciary has shown concern for women's right in recent times; it also had been greatly

influenced by the international declaration and covenants on women's rights. The legislations, which take care of rights and privileges of women, are numerous in number. But due to ignorance and illiteracy those legislations cannot be properly enforced. The plethora of Indian legislations aims at women empowerment. The judicial decisions, rendered by the Indian Courts, depict the active role played by the judiciary to protect women from exploitation at a stage where legislations are ineffective due to lack of adequate enforcement machinery. The legislative and judicial initiatives have placed the women in a better place in the society.

Conclusion:

India has taken a major step in decentralizing governance from top to bottom when the government of India passed the 73rd and 74th amendments to the Constitution. While the results of devolution of power to the local governments are encouraging, there is need to give more financial resources to the local governments-the *Panchayati Raj*, which is also described as the grass-root level of democracy. The underlying principle of the *Panchayati Raj* is to take democracy to *lakhs* of villages of the country. *Panchayats* provide the foundation for the scaffolding or superstructure of Indian democracy.

The 73rd Constitutional Amendment Act has created three tier *Panchayati Raj* Institutions in the rural areas across the country viz. (1) *Gram Panchayats* at the village level, (2) *Panchayati Samitees* at the intermediate level and (3) *Zila Parishads* at the district level with allocation of specific subjects. Presently in India rural local government comprise 2,33,606 Village *Panchayats*, 6,094 Intermediate *Panchayats* and 543 District *Panchayats* making a total 2,40,243 at all the three levels. *The Panchayati Raj Institutions could in practical regime, be the replica of the Gandhji's imagination in India- 'Gram Swaraj'.*

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IMPACT OF DROUGHT ON LAND USE/ LAND COVER CHANGES IN SRIKAKULAM DISTRICT OF ANDHRA PRADESH – A STUDY THROUGH REMOTE SENSING AND GIS

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Introduction

The impact of weather hazards which include floods, droughts, hailstorms and storms are devastative and dislocate the ecosystems especially agriculture on which entire economy and development of a region depends. This leads to migration of people from affected areas in search of livelihood, which further causes imbalance of social conditions (Satyanarayana et al, 2002).

Among the weather hazards, droughts are usually defined as periods of dryness due to lack of rain. Drought has many definitions based on different perspectives. It is an interval of time, generally of the order of months or years in duration, during which the actual moisture supply at a given place, rather consistently falls short of the climatically expected (Palmer, 1965). According to Takeuchi (1974), drought is a condition whenever the amount of water which has been expected and relied upon for use in any of man's activities cannot be met for some reason. McMahon and Diaz Arenas (1982) defined drought as an extended period of deficient rainfall relative to the average for a region. Beran and Rodier (1985) assessed drought with a chief characteristic of decrease of water availability in a particular period and over a particular area. According to Ben-Zvi (1987) drought is a severe shortage in the appearance of natural waters with respect to normal. In general, social scientists and ecologists relate the onset of drought with the imbalance in the water exchange between earth and

atmosphere and it is a period of abnormally dry weather sufficiently prolonged for the lack of precipitation to cause a serious hydrological imbalance and carries connotations of a moisture deficiency with respect to man's usage of water. However, the farmer who is a direct victim of drought recognizes the drought hazard when his normal farm operations are hampered due to failure of rains. More appropriately, Thornthwaite (1947) defined drought as a condition in which amount of water needed for transpiration by the vegetation and direct evaporation from the soil exceeds the amount available in the soil storage.

Though there are many analytical concepts developed to assesses drought situation, Thornthwaite's book –keeping procedure of the water balance of an area gained recognition since it is a multiple package which can be used to analyze droughts, classify the climates, assess the crop suitability and formulate crop calendar and a systematic irrigation scheduling in a particular area. Further, this empirical and analytical method enables identification of droughts in real time along with its duration and intensity.

Of late, remote sensing technology gained significance in recognition of drought incidence as well as its monitoring. Remote sensing technique has wider application potential in the studies like water resources management, coastal and marine and forest resources management, crop monitoring, disease detection, weather forecasting, ice and snow monitoring, flood and earthquakes damage assessment, environmental assessment, geology and minerals etc. It is a science and art of obtaining information about an object through the analysis of data acquired by a device that not in contact with the object, area, or phenomena under investigation by measuring portion of reflected or emitted electromagnetic radiation from the earth's surface (Lillesand and Kiefer, 2000). Moreover, space remote sensing has a capability of providing repetitive, dynamic and global coverage of high spectral, spatial, radiometric and temporal resolutions and it offers immense opportunity to establish the interlinkages of local artifacts to its global dimensions (Jayaraman et al, 2000). It is possible to bring vast quantities of information from a wide variety of sources and make the information quickly visible and applicable in emergency situations when

GIS added to the remote sensing (Verstappeen, 1995). As drought varies widely with the time and space, the new scientific technologies namely remote sensing, satellite imaging coupled with geographical information systems (GIS) can be put to effective use in understanding the nature and spread of drought.

Satellite data processed into Normalised Difference Vegetation Indices (NDVI) can be used to assess the deficiency in rainfall and identify drought patterns in time and space. These are the indicators of regional drought patterns (Rowaland et al., 1996).

NDVI is a measure or estimate of the amount of radiation being absorbed by plants. The amount of radiation absorbed is directly related to evapotranspiration, since the plant must cool primarily by evaporating water. The evapotranspiration is constrained by the amount of water in the soil. And for relatively low rainfall amounts, the amount of water in the soil is constrained by rainfall. Hence NDVI correlates with rainfall (Rowland et al. 1996). The indices derived from sets of Remotely-sensed data have their own significance in quantifying the vegetative cover and its status on the Earth's surface. The spectral band data (IRS-1D) are mostly used to estimate the vegetation indices. Of the entire vegetation indices Normalised Difference Vegetation index is widely preferred for monitoring global vegetation because the NDVI helps to compensate for changing illumination conditions, surface, slope, aspect and other extraneous factors (Lilleysand, 2000). Analysis of NDVI is not only used for the accurate assessment of vegetation phenology and net primary production but also effective in monitoring rainfall and drought conditions (Srivastava *et al*, 1997). Studies were also made with the applicability of NDVI to assess the crop stress conditions through the use of spectral vegetation indices (VI) in comparison to individual spectral bands (Saha, 2000) to evaluate discrimination between dry land rabi and sorghum crops by using using IRS-1C WiFs (Sehgal and Dubey, 1997) and to estimate the yield estimations of summer crop grown in the mixed cropping area (Vrishali Deosthali et al., 2006).

NDVI can be calculated as a ratio between measured reflectivity in the red and near infrared portions of the electromagnetic spectrum (Yang

et al, 1997). For the NDVI assessment red and near infrared portions of the electromagnetic spectrum bands are chosen because they are most affected by the absorption of chlorophyll in leafy vegetation on the surface. Also, in red and near-infrared bands, the contrast between vegetation and soil is at a maximum. (Sellers, 1985).

The aim of the present paper is to study the incidence of drought impact by integrating conventional method, Satellite Remote Sensing and Geographic Information System. For the present purpose drought assessment was carried out following water balance technique of Thornthwaite (1955). Of the water balance elements water deficit has been taken as a criterion for the analysis of drought. Temporal variation of land use/land cover evaluation was carried out for normal year as well as for the drought year. In order to find out the moisture stress conditions Normal Difference Vegetation Indices were derived.

For the present purpose, Srikakulum district which was one of the 21 drought stricken districts of Andhra Pradesh during 2002 has been selected as study area.

Study Area

Srikakulam is the northern most coastal district of Andhra Pradesh located between 18° $20'$ N and 19° $10'$ N latitudes and 83° $50'$ E and 84° $50'$ E longitudes (Fig.1). The total geographical area of the district is about 5837 Km^2. The entire district is under the influence of semi arid climate (Subrahmanyam and Hema Malini, 1979, Raja Rao, 2007). As the study area is located in the tropical region, it experiences high thermal potential throughout the year. The average annual rainfall of the district is 1102 mm, with 63 % of it occurring during the southwest monsoon season (June to September).

Data collection and Methodology

Climatic data on monthly temperature and rainfall of the district for 21 representative stations were obtained from the records of India Meteorological Department and Agricultural Research Stations and Mandal revenue Offices of the district. Data on the existing land use/land cover

conditions in terms of area, type and yield of crops were collected from the records of District Collectorate office and District Hand Books and reports of State Bureau of Economics and Statistics. To study the district agriculture for 2002 drought year toposheets numbered 65M, 65N, 74A and 74B on 1: 250,000 scale and IRS-1D / WiFS satellite images were interpreted.

Using Thornthwaite's water balance technique (1955), yearly water balances were computed for all the representative stations of the Srikakulum district for their respective study period. Water balance elements namely Potential evapotranspiration, soil moisture storage, Actual evapotranspiration, water deficit and water surplus were computed. Based on the water deficit parameter aridity anomalies were derived. Aridity anomalies represent departures of monthly water deficit from climatic normal, for the individual stations of the entire study area expressed in units of thousandth of the total water need. Using these anomalies intensity as well as the spread of the drought can be obtained and maps were generated in the GIS environment.

For the NDVI assessment red and near infrared portions of the electromagnetic spectrum bands are chosen because they are most affected by the absorption of chlorophyll in leafy vegetation on the surface. Also, in red and near-infrared bands, the contrast between vegetation and soil is at a maximum. (Sellers, 1985). Normalized Difference Vegetation Index (NDVI) images have been generated using spectral response in red (R) and infrared (IR) portion of the electromagnetic spectrum by using the expression NDVI = (IR – R) / (IR +R). Interpretation and correlation of changes in NDVI is carried out to identify the stress areas.

The NDVI values for vegetation range between a low of -1 to a high value of +1. Vegetated areas provide high values of NDVI because of their relatively high reflectance to Near Infra Red (NIR) and low reflectance to visible rays. Variations in NDVI values in a particular area indicate the status of vegetation. In contrast, clouds, water and snow have larger visible reflectance than near infra Red reflectance. Thus, these features indicate negative NDVI values. Rock and bare soil areas have similar reflectance in the two bands as result the indices are in zero values.

EXISTING AGRICULTURAL PATTERNS

Data on existing agricultural patterns of Srikakulam district have been collected from the District hand books of Srikakulam district published by the Collectorate. The total geographical area of the district is 584,289 hectares; out of which 4, 13,540 hectares are under crop cultivation. The net sown area is 3, 07,204 hectares. Out of which forested area covers 12.1%, paddy occupies 49.6%, millets 28.8%, and sugar cane 2.3%. The principal crop grown in the district is paddy. Irrigation facilities are, however, available to only 28 percent of the gross cropped area.

However, the visual interpretation of land use map prepared by the international map of vegetation of French Institute of Pondicherry (1962-65) and analysis of recent data on crops indicated paddy is the dominant crop in the district with pockets of millets and sugar cane in the areas of irrigation.

Drought Situation

Thorthwaite's conventional and analytical water balance approach was adopted in order to understand the drought intensity and spread during 2002 drought. Based on the aridity anomalies the drought can be categorized as Calamitous, Severe, Moderate and Drought free categories. Scheme of categorization of droughts is given in the Table 1.

Table.1. Scheme of drought categorization

S.No	Aridity anomaly Range (%)	Category of drought
1	< 0	Drought free
2	0– 40	Moderate drought
6	40– 80	Severe drought
4	>80	Calamitous drought

For the present purpose aridity anomalies of Srikakulam district for the study period were computed and drought intensity has been assessed. Table 2. illustrate the aridity anomalies worked out during 2002 in Srikakulum district.

Table.2. Spread of Drought condition during 2002 in Srikakulam district

S#	Stations	Aridity Anomalies	Drought category
1	Kalingapatnam	+9.2	Moderate drought
2	Ragolu	+54.5	Severe drought
3	Etcherla	+9.3	Moderate drought
4	Santhabommali	-73.2	No drought
5	Vajrapu Kotturu	+3.9	Moderate drought
6	Palasa	+39.2	Moderate drought
7	Mandasa	+46.6	Severe drought
8	Sompeta	+59.8	Severe drought
9	Kanchili	+52.1	Severe drought
10	Kaviti	-15.8	No drought
11	Ichapuram	+33.1	Moderate drought
12	Laveru	+4.3	Moderate drought
13	Amadalavalasa	+79.7	Severe drought
14	Rajam	+49.3	Severe drought
15	G.Sigadam	+0.8	Moderate drought
16	Ranasthalam	+11.2	Moderate drought
17	Vangara	+0.6	Moderate drought
18	Bhamini	+58.8	Severe drought
19	Kotturu	+26.6	Moderate drought
20	Seethampeta	-1.9	No drought
21	Veeraghattam	-0.8	No drought

Table 2. shows areas of drought with positive values and drought free area with negative values of aridity anomalies. The spatial map of aridity anomalies has provided a clear situation of drought spread in 2002 (Fig.2). Drought conditions were well established in the western parts of the district where the anomalies ranges between 20 and 79.7 units and the intensity ranges between severe and moderate. Area wise analysis reveals that the drought spell in the Amudalavalasa mandal was almost reached the calamitous intensity but restricted to severe nature of drought along with Ragolu, Mandasa, Sompeta, Kanchili, Amadalavalasa, Rajam and Bhamini Mandals. While, Kalingapatnam, Etcherla, Vajrapu Kotturu, Palasa ,

Itchapuram, Laveru, G,Singdam, and Ranasthalam Vangara, and Kotturu mandals of the district were under the spell of moderate drought. On the other hand, in the mandals such as Santhabommali, Kaviti, Seethampeta and Veeraghattam drought conditions not occurred. Thus, from the geospatial analysis it was emphasized that except a stretch of land in the central parts and a small pocket of area in the extreme north coastal part of the district, the entire Srikakulam district was under the spell of drought during 2002.

Vegetation indices analysis Vs Drought

Normalized difference Vegetation Index is the measure of the amount of solar radiation absorbed by the vegetation which in turn directly related to evapotranspiration. This parameter is controlled by moisture available in the soil. Hence NDVI correlates with rainfall (Rowland et al. 1996). Application of NDVI as a tool for assessment of drought is helpful in management practices.

For the present investigation, NDVI values were processed by using IRS-1D / WiFS satellite data (Path 105 and Row 59) on 21 October 2002 to assess the crop situation in the study area during the drought.

To generate NDVI values a model was run for which 2002 WiFS image was used as input data. Accordingly output file name was given for the output. It is ensured that in the input image layer 1 is NIR and layer 2 in red. The NIR and Red bands are first converted to radiance by multiplying with coefficients given in the model. The coefficients are different for 1D WiFs images, if the image is changed.

The output channel is real channel, indicating unscaled real NDVI values. Based on the total range of NDVI, four categories of land use were identified from the image in order to have meaningful observations. Fig.3. Provides NDVI of 2002 WiFs image. The NDVI values of October 2002 image range from -0.5 to + 0.64.

Based on the above range, Normalised Difference Vegetation Indices were generated in ERDAS environment for 25th October 2002 which represents the status of vegetation for the October month of 2002. Based on the analysis, region wise different land use/land cover conditions were assessed and presented in the Table 3.

Table. 3. Land use/ land cover observations based on NDVI values Vs Aridity anomalies (2002)

Name of the Mandal	Aridity Anomalies	Observed NDVI values	Dominant Field Base on NDVI
Ranasthalam	+11.2	0.1 – 0.2	Cropped area without crop
		0.2 - 0.4	Little cropped area
Laveru	+4.3	0.1 – 0.2	Cropped area without crop
		0.2 - 0.4	Little cropped area
Ponduru	--	0.1 – 0.2	Cropped area without crop
		0.2 - 0.4	Cropped area
G.Sigadam	+0.8	0.1 – 0.2	Cropped area without crop
		0.2 - 0.4	Very little cropped area
Rajam	+49.3	0.1 – 0.2	Cropped area without crop
		0.2 - 0.4	Very little cropped area
Vangara	+0.6	0.1 – 0.2	Little area without crop
		0.2 - 0.4	More cropped area
Veeraghattam	-0.8	0.1 – 0.2	Very little area without crop
		0.2 - 0.4	More cropped area
		> 0.4	Medium forest cover
Seethampeta	-1.9	0.2 – 0.4	Little cropped area
		> 0.4	More forest cover
Bhamini	+158.8	0.2- 0.4	Little Cropped area
		> 0.4	Little forest cover
Kotturu	+26.6	0.1- 0.2	Little Cropped area
		0.2 - 0.4	Little area without crop
		> 0.4	Little forest cover
Pathapatnam	--	0.1- 0.2	Little Cropped area
		0.2 - 0.4	Little area without crop
		> 0.4	Little forest cover
Hiramandalam	--	0.1- 0.2	Little Cropped area
		0.2 - 0.4	Little area without crop
		> 0.4	Little forest cover
Burja	--	0.1- 0.2	Little Cropped area
		0.2 - 0.4	Little area without crop
		> 0.4	Medium forest cover
Santhakaviti	-15.8	0.1- 0.2	Medium Cropped area
		0.2 - 0.4	Medium area without crop
		> 0.4	Very little forest cover
Etcherla	+9.3	0.1- 0.2	Little Cropped area
		0.2 - 0.4	More area without crop
Srikakulam	--	0.1- 0.2	Little Cropped area
		0.2 - 0.4	More area without crop
Gara	--	0.1- 0.2	Little Cropped area
		0.2 - 0.4	More area without crop
Amadalavalasa	+80.7	0.1- 0.2	Medium Cropped area
		0.2 - 0.4	Medium area without crop
		> 0.4	Little forest cover *Cont...*

Name of the Mandal	Aridity Anomalies	Observed NDVI values	Dominant Field Base on NDVI
Narasannapeta	--	0.1- 0.2 0.2 - 0.4 > 0.4	Medium Cropped area Little area without crop Very little forest cover
Sarubujjili	--	0.1- 0.2 0.2 - 0.4 > 0.4	Medium Cropped area Little area without crop Very little forest cover
Saravakota	--	0.1- 0.2 0.2 - 0.4 > 0.4	Medium Cropped area Little area without crop Very little forest cover
Kotabommali	--	0.1- 0.2 0.2 - 0.4 > 0.4	Medium Cropped area Little area without crop Very little forest cover
Polaki	--	0.1- 0.2 0.2 - 0.4 > 0.4	Medium Cropped area Little area without crop Very little forest cover
Jalumuru	--	0.1- 0.2 0.2 - 0.4 > 0.4	Medium Cropped area Medium area without crop Very little forest cover
Santhabommali	-73.2	-1 - 0 0.1- 0.2 0.2 - 0.4 > 0.4	Barrenland Medium Cropped area Medium area without crop Llittle forest cover
Nandigam	--	0.1- 0.2 0.2 - 0.4 > 0.4	Medium Cropped area Little area without crop Little forest cover
Vajrapukothuru	+3.9	0.1- 0.2 0.2 - 0.4 > 0.4	Medium Cropped area Little area without crop Little forest cover
Palasa	+39.2	0.1- 0.2 0.2 - 0.4 > 0.4	Medium Cropped area Very little area without crop Medium forest cover
Mandasa	+46.6	0.1- 0.2 0.2 - 0.4 > 0.4	Medium Cropped area Very little area without crop Medium forest cover
Sompeta	+59.8	-1 - 0 0.1- 0.2 0.2 - 0.4 > 0.4	Little Barren land Medium Cropped area Medium area without crop Medium forest cover
Kanchili	+52.1	0.1- 0.2 0.2 - 0.4 > 0.4	Little Cropped area Very little area without crop More forest cover
Kaviti	-15.8	-1 - 0 0.1- 0.2 0.2 - 0.4	Little Barren land Medium Cropped area Medium area without crop
Itchapuram	+33.1	0.1- 0.2 0.2 - 0.4 > 0.4	More Cropped area Little area without crop Very little forest cover

The vegetation indices in the study area ranges from -0.1 up to 0.6 during October 2002 as assessed from 2002 satellite image. The higher values of >4 associated with forest vegetation. Surrounding soil and rock values are close to zero while the indices for water bodies such as rivers and dams indicate negative indices. A range of errors such as scattering by dust and aerosols, Rayleigh scattering, sub pixel-sized clouds, plus large solar zenith angles and large scan angles all act to increase Ch1 with respect to Ch2 and reduce the computed NDVI.

Change detection of land use / land cover

To understand the impact of 2002 drought, a comparative analysis of land use/ land cover conditions in Srikakulum district in the years 2002 and 1999 year (considered as normal year) was carried out.

Land use / land cover maps of the study area were generated by image processing in ERDAS environment. In image processing land use/ land cover classification can be done by sorting the pixels into a finite number of individual classes of data based on DN values. Based on certain set of criteria pixels are assigned to certain classes. For the present purpose supervised classification algorithm has been applied to remotely sensed data of the study area. In this classification the reflectance values of the dry land (study area) and sand and harvested crop area indicates similar reflectance value (cyan color). Hence, the image classification of 25th October 2002 was carried out by visual on screen digitization of the image in arc map environment.

By visual interpretation, nine classes namely agriculture, dry crop, crop harvested, no crop, moist land, sand, forest and water bodies were identified in the study area. The existing drought condition in the district was prominently represented by pink color in the map. The analysis indicated that the existing standing cropped area in the district was about 1, 41,094 .hectares and the cultivable area without crop was about 1,33,965 hectares during 2002. This meant that, almost half of the irrigated cropped area of the district was left fallow due to water scarcity conditions. The area to the west of Nagavali River and between Nagavali and Vamsadhara rivers are

normally potential crop cultivated zones in the district. Similarly, the area towards the north east of the river Vamsadhara along the coast is another prosperous agricultural zone in the district during normal climatic conditions. But a medium to dark tone in the image in these regions are indicating that this cultivable land is without crop. This analysis reveals that most of the cropped area was left fallow due to the prevalence of chronic drought conditions of 2002 in the study region. Fig . 4. shows the land use / land cover classification derived from the onscreen digitization of 1999 image. The land use/land cover characteristics and their spatial extent during October 2002 were assessed and presented in the Fig.5. . From the values it can be understood that the extent of cropped area around 4 lakh hectares in the normal year was reduced to 1.41 lakh hectares.

For a comparative purpose 1999 image of the study area was also classified and correlated with the land use/ land cover conditions of 2002. The change matrix in different land use/ land cover conditions can be observed from the Table 4.

Table.4. Change matrixes of land use /land cover (between 1999 and 2002)

Sl. No	Feature class	Area in hectares(1999)	Area in hectares(2002)	Difference 2002-1999 in hectares
1	Forest	91344	89206	- 2138
2	Orchards	5,26,141	3,89,651	- 136490
3	Cropped area	1,50,818	1,41,094	- 9724
4	Cultivable area Without crop	6,9478	1,33,965	+644487
5	Wet land	76581	71682	- 4899
6	Water body	28932	4116	-24766

From the above table it was found that there was a clear cut decline in the area during 2002 under forest by 2138 ha, orchards by 1, 36,490 ha, , cropped area by 9,724 ha, wet land by 4,899 ha and water body by 24,766 ha of area when compared with 1999. And increase in the area left fallow without crop by 6, 44,487 indicates the severity of drought situation prevailed during 2002 in the study area.

In the case of land use / land cover analysis of the study area, cultivation more or less extensive in the district during 1999 when drought was not prevailed. On the other hand, crop cultivation was very limited and confined in the areas where moisture conditions are comparatively better and in the areas with chronic drought conditions prevailed agricultural activities were suspended. Thus, in the present integration of meteorological and satellite data enabled to identify and assess the impact of drought on the agriculture activity in Srikakulam district. This type of studies helpful to plan for preparedness for the droughts in future.

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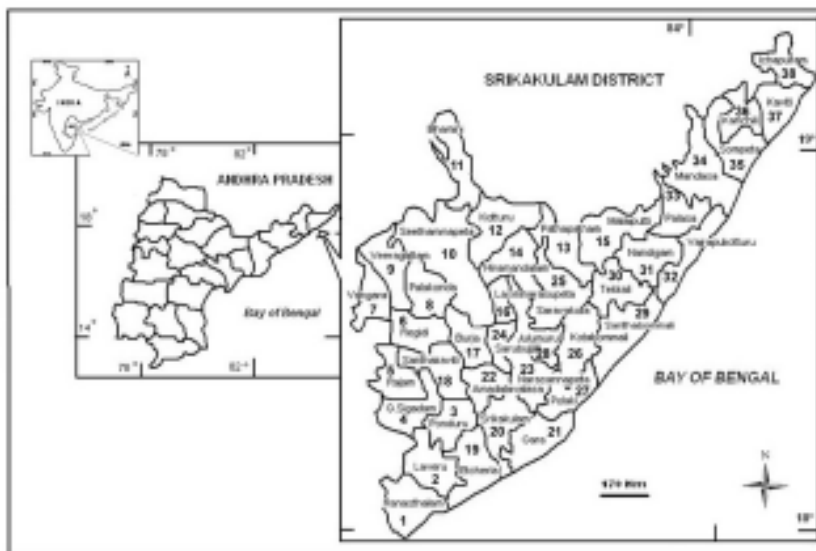
Fig.1. location map of Srikakulam district with administrative divisions
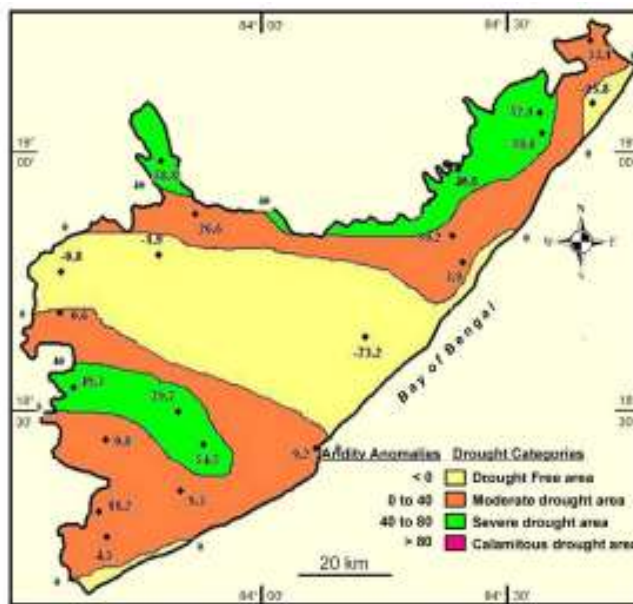
Fig.2. Drought Prone areas in Srikakulam district during the year 2002
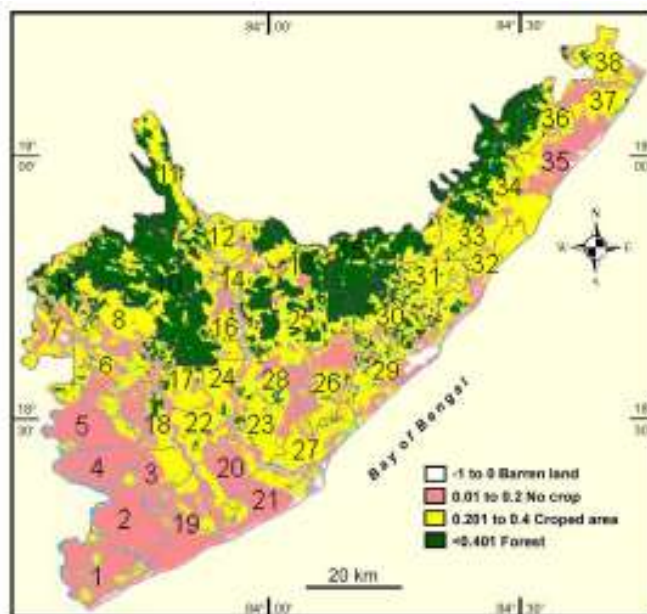
Fig.3. Normalized Difference vegetation Index (NDVI) map of Srikakulam district during the year 2002 (numbers indicate administrative divisions of the district)
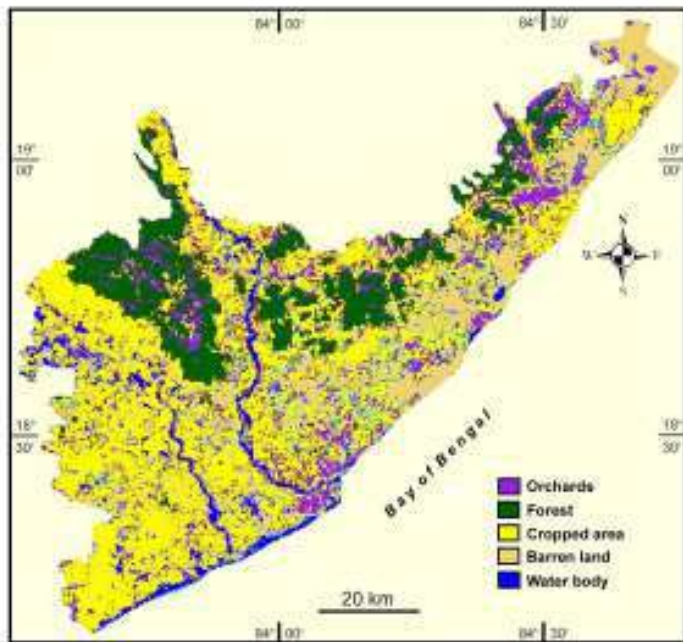
Fig.4. Land use /land cover conditions in a normal year 1999 (drought free year)
of Srikakulam district
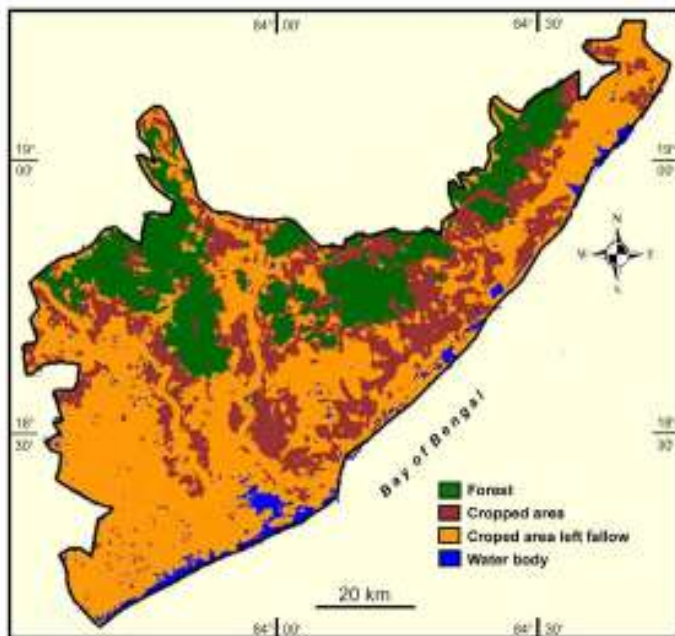
Fig.5. Land use/land cover conditions during the drought year 2002

F. R. LEAVIS: FROM 'CULTURE' TO 'CANON'

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The term 'culture' occupies an important place in the works of literary critics of the late nineteenth and early twentieth centuries. Notable among them are Matthew Arnold, T. S. Eliot and F. R. Leavis. For each of them the term 'culture' meant different things. For Arnold, 'culture' was something as opposed to anarchy; for Eliot 'culture' had different associations depending on whether it had to do with the development of an individual or a group or class or a whole society; for Leavis 'culture' had associations with 'life' and hence living, concrete and tactuality. This paper aims at studying Leavis's notion of 'culture' and its relation to the 'canon' propounded by him.

For Leavis 'culture' could stay alive in the language and when he found the language being defaced in popular fiction, journalism, school essays, advertisements, he felt that the English culture was dying. Hence he felt the need to keep alive the living culture of England. It is for this reason that he stressed on the need to study advertisements and other such works where stylistic tricks are used for commercial profit. In *Culture and Environment*, written in collaboration with Denys Thompson, he gives us the example of George Sturt and the wheelwright's craft to show that it embodied "the experience of centuries and was part of the national culture" (80). It is in this work where he says "At the centre of our culture is language, and while we've our language, tradition is . . . still alive" (81). It is therefore important to keep the literary tradition alive and it is only in literature where the best use of language is 'preserved'.

There are different and interesting notions of 'culture' throughout Leavis's works. For him, it meant more than one thing – it is not anything abstract but something concrete and particular, it is 'this' and not 'that'. He

constantly deals with the notion of culture in terms of binaries, just like Arnold had differentiated between 'culture' and 'anarchy'.

In his pamphlet *Mass Civilization and Minority Culture*, Leavis lays down the importance of "minority culture":

> In any period it is upon a very small minority that the discerning appreciation of art and literature depends: it is … only a few who are capable of unprompted, first-hand judgment.… The minority capable not only of appreciating Dante, Shakespeare, Baudelaire, Hardy (to take major instances) but of recognising their latest successors constitute the consciousness of the race (or of a branch of it) at a given time… Upon this minority depends our power of profiting by the finest human experience of the past; they keep alive the subtlest and most perishable parts of tradition. Upon them depend the implicit standards that order the finer living of an age, the sense that this is worth more than that, this rather than that is the direction in which to go, that the centre is here rather than there. In their keeping, to use a metaphor that is metonymy also and will bear a good deal of pondering, is the language, the changing idiom, upon which fine living depends, and without which distinction of spirit is thwarted and incoherent. By 'culture' I mean the use of such language(13-15).

From this we come to some of the important aspects of Leavis's notion of culture, like those relating to language, criticism, life/living among others like education and university, other arts (music, painting, etc.), the idea of 'Englishness', tradition, the 'living principle' and so on. In this context Raymond Williams's definition of culture can be brought in:

> … *culture*… had meant, primarily, the 'tending of natural growth', and then, by analogy, a process of human training. But this latter use, which had usually been a culture *of* something, was changed, in the nineteenth century, to *culture* as such, a thing in itself. It came to mean, first, 'a general state or habit of the mind', having close relations with the idea of human perfection. Second, it came to mean 'the general state of intellectual development, in a society as a whole'. Third, it came to mean 'the general body of the arts'. Fourth, later in the century, it came to mean 'a whole way of life,

material, intellectual and spiritual'. It came also, as we know, to be a word which often provoked either hostility or embarrassment (*Culture and Society* xiv-xv).

Williams also refers to the influence of Arnold on Leavis and traces the meaning of culture to Coleridge as well. At the same time he shows the difference in their meanings of culture. Herein he brings in Leavis's importance in literary studies.

Moreover, the notion of an 'organic community' is constantly referred to by Leavis and he relates it to George Bourne's *The Wheelwright Shop* and *Change in the Village*. Even in the book reviews done by him one can find a constant reference to the 'organic community' and the loss of it. In "A Serious Artist", in Scrutiny Vol. 1 No. 2, where Leavis reviewed the novels of John Dos Passos, he says,

> The organic community has virtually disappeared, and with it the only basis for a genuine national culture; so neatly disappeared that when one speaks of the old popular culture that existed in innumerable local variations people cannot grasp what one means (177-78).

He wanted a revision of the educational system and tried to resist the debasing influence of 'mass civilization' by training young minds in critical analysis. This is evident in his work *Culture and Environment*, written jointly with Denys Thompson.

> The moral for the educator is to be more ambitious: the training of literary taste must be supplemented by something more.(p 4) We cannot, as we might in a healthy state of culture, leave the citizen to be formed unconsciously by his environment; if anything like a worthy idea of satisfactory living is to be saved, he must be trained to discriminate and to resist…. But to train critical awareness of the cultural environment in the ways contemplated is to train in discrimination and to imply positive standards (5).

Even the Scrutiny movement had to do with the propagation of education and training and hence for the continuity of cultural consciousness.

His interest in language is evident, when in *The Living Principle,* he

argues, "In major literary works we have the fullest use of language" or when he says, "The nature of livingness in human life is manifest in language…" (qtd. in Hayman 116-17). In *Culture and Environment* it is written,

> At the centre of our culture is language, and while we have our language tradition is…still alive… For if language tends to be debased…then it is to literature alone, where its subtlest and finest use is preserved…(81-82).

He believed that language was inherited by a writer from his/her culture; he/she only makes creative use of it rather than creating it. "A literature grows out of a culture", says Leavis in "Literature and the University: The Wrong Question" in *English Literature in our Time and the University* (41). He further says that 'a language really exists in full actuality, only in individual users' (49). Thus language in Leavis in linked to culture and literature. It is only in certain writers that Leavis finds such a use of language by which he means 'culture'. For him these writers are 'canonical'. Andrew Milner defines 'canon' in *Literature, Culture and Society*:

> The term 'canon' (spelt with two rather than three 'n's) denotes a set of officially recognized 'sacred' books. In Christian theology, it had referred to the books of the Bible recognized by the Church as genuine and divinely inspired, and therefore 'true' . . . (6)

Leavis equates criticism to culture and his method of criticism shows the importance he gives to the endeavour of literary criticism in keeping the culture alive. Since there are only a few critics who really indulge in 'unprompted first-hand judgment' (refer to the quotation from "Mass Civilization and Minority Culture" cited above) he calls them a 'minority'. This minority is the preserver of culture as well as the one who would take the endeavour of the 'common pursuit' ahead and hence keep it alive. The critic can be equated to the wheelwright of George Bourne, whom Leavis has referred to extensively in *Culture and Environment*. This would also be related to the *Scrutiny* project and the reviews of works done by Leavis in the quarterly. In "*Scrutiny*: A Manifesto" in *Scrutiny* Vol. 1 No. 1, the editors put forward that:

"*Scrutiny* will print critical articles on literature and the arts and on various significant aspects of contemporary life" (5).

Within English Literature there are numerous strands having to do with the literature of different cultures, for example African, American, Indian writings in English. Leavis is important because he did talk about music, paintings, science, and philosophy. His response to C.P. Snow in *The Two Cultures? The Significance of C.P. Snow* and to Rene Wellek in "Literary Criticism and Philosophy" is noteworthy. The significance of the 'culture' he brought into the literary paradigm is something one cannot ignore – for instance the importance he gives to training of literary taste for 'a healthy state of culture' is evident in *Culture and Environment,* where he extends the 'practical criticism' of I.A. Richards to 'the analysis of advertisements…followed up by comparison with representative passages of journalese and popular fiction' (6).

'Culture' is not an isolated concept in Leavis – it is something which is living/alive, serious, and continuous; it has to do with criticism, language, education; it is as Raymond Williams says 'a whole way of life'. He tried to establish a continuity when he talked of the 'great tradition' and the 'line of wit'- the former includes Jane Austen, George Eliot, Henry James and Joseph Conrad, while the latter 'runs from Ben Jonson (and Donne) through Carew and Marvell to Pope' (*Revaluation* 34). He tried to protect a particular 'culture' from the debasing influence of another 'culture' (for example, media). The kind of 'culture' he tried to preserve is very much alive today in the sense that when one responds to a literary text it is by way of comparison and contrast with other texts, the value of a literary text is realized not by the number of copies sold but by its 'relevance' in the present. Leavis found Donne 'a living poet' (*Revaluation* 18) because he was not only a 'potent influence in the seventeenth century'(18), but also a contemporary in terms of his 'extraordinary force of originality' (18). His spirit of 'this is so, isn't it? Yes, but…' keeps the 'culture' going, it starts a dialogue or a discussion and hence carries on the fervor. Steiner is of the opinion that the notion of a 'fruitful dialogue…is central to Leavis' (*Language and Silence* 230).

'Culture', for Leavis is closely associated with education and the

university. According to him, university is the centre for intelligence and for cultural continuity. It is the place for the organic growth of students. He also relates the English School to the growth and preservation of 'culture'. 'Continuity' is a term closely associated with 'culture' in Leavis's vocabulary.

His views on 'culture' resulted in his formulation of the 'canon' he propounded. There were a number of writers who found a place in his 'canon' which may perhaps be called "the great tradition" or the "line of wit" and included writers like Donne, George Eliot, T.S. Eliot, Keats, Hopkins, Lawrence, Sturt, Whitehead, Collingwood, Polanyi, Marjorie Grene, Austen, Dickens, Yeats, Tolstoy, Montale, Wordsworth, Pope, Conrad, James. It is from his views on 'culture' that he believes that these writers through their literary works keep the 'living' culture alive. He constantly talks of the English language and culture as 'living' because he is not familiar with the other cultures and languages, and hence can relate only to the one he knows and is familiar with.

Thus, we may conclude that 'culture' in Leavis is related to the 'canon' propounded by him and later followed by many of his pupils. The literary 'canon' in the present times has moved away from that propounded by Leavis. The shift is now to emerging canons and new literatures. But it should also not be forgotten that the syllabi of most universities still follow the Leavisite canon.

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SCHOOL DROPOUT AMONG THE TRIBAL AND NON-TRIBAL STUDENTS CAUSES AND CONSEQUENCES: A STUDY IN DISTRICT OF PURULIA, WEST BENGAL

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1. Introduction

In the light of Social Science, Anthropology & Ethnology tribe is a social division of a people, especially of a preliterate people, defined in terms of common descent, territory, culture, etc. While the Imperial Gazetteer of India has defined tribe as, "A tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous, though originally it might have been so."While the Indian constitution articles (341 & 342) identifies a minority ethnic group. The constitution has described them as scheduled tribe. The tribal population of India is 8.43 crores as per the 2001 Census, constituting 8.2% of the total population. The tribal population grew at the rate of 24.45% during the period of 1991-2001. While they are the major proportion of the total population and a primitive community also but they are very backward economically, politically, socially, educationally, etc. Among all of them the educational backwardness is a major problem of their community. The school dropout rate is very high among the tribal students. While this is a main problem of the education system of India but the scenario is quite worst for the tribal schools of district Purulia of West Bengal. The district is treated as a backward most district of the nation and it has a high concentration of tribal population especially by the Santal. This paper investigates the present situation of the school dropout among the secondary level of students of some selected schools of the district and also the responsible factors behind it and its consequences.

2. Objectives of the study

The main objectives of this study are as follows:-

- · To search out the present dropout situation of the schools.

- · To explore the comparison of dropout rate among tribe and other caste students.

- · To find out the causes behind the dropout.

- · To give light upon the consequences of dropout.

- · To search the

- · To give some suggestion for solving the problem.

3. Study area

The district Puruliya is the western most district of the state West Bengal. Purulia lies between 22.60 degrees and 23.50 degrees north latitudes and 85.75 degrees and 86.65 degrees east longitudes. The geographical area of the district is 6259 km². It has a varied landscape consisting of plains, plateaus and hills. Most of the major land forms can be found here. It has many major rivers such as the Damodar, Subernarekha, Kangsabati, and Kumari, along with many dams including Kangsabati dam, Panchet dam, Maithon dam, Murguma dam, and Baghmundi dam. Purulia soil is red and it is said that the soil has the most iron in it compared to other soil in India. Administratively the district consists of total twenty blocks.Among them six different blocks namely Santuri, Raghunathpur-I, Neturia, Kashipur, Hura, Punchahave been selected as samples for the present study. All of the blocks are situating at the north eastern part of the district. The district is the backward most district of the state.
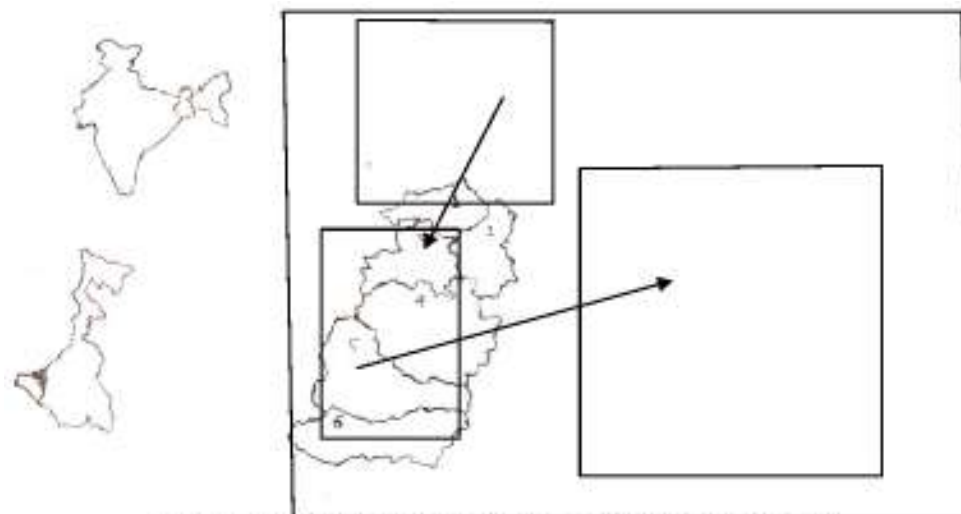
Fig no 1: location map of the study area (not to scale)
{1=Neturia, 2=Santuri, 3=Raghunathpur-1, 4=Kasipur, 5=Hura, 6=Puncha}

4. Methodology

The primary and secondary both data have been used for the work. Hence for the sample survey seven schools from those six blocks have been selected on the basis of random sampling and the schools consist of at least 30% or more tribal student of their total roll strength. Those are as follows-

Table 1: the block and GP wise list of the sample schools

Name of the school	Block	GP
Gagnabad High School	Kasipur	Gagnabad
Dhaksila High School	Santuri	Santuri
Gumra High School	,,	Tarabari
Puncha Girl's High School	Puncha	Puncha
Janardandih High School	Neturia	Janardandih
Metyalsahar High School	Raghunathpur-I	Chorpahari
Hura boy's High School	Hura	Hura

After selecting the samples data have been collected from both sources. Such as-

4.1. Collection of data from primary sources

Three tier questionnaires have been used to collect data from the

Headmasters/ mistresses of the schools, students belonging to tribal community and the community peoples. Those are as follows:-

1) Collection of data related to infrastructures, classes, feeder areas, student & stuff pattern from the HM.

2) Collection of data related to absentee, dropout, causes, learning environment from the students.

3) Collection of data related to economy, culture, literacy, status of the family from the community peoples.

4.2. Collection of data from secondary sources

1) Collection of the list consisting of tribal students from the official website of SSA.

2) Collection of data related to economy, literacy, ethnicity of the locality from the offices of GP.

3) Collection of data related to dropout from

4.3 Manipulation and data representation

The collected data have been manipulated and they have been by some simple statistical techniques. Lorenz curve has been used to show the inequality between the dropout rates of tribal and non-tribal students of those schools. The comparative bar map has been used to represent the dropout scenario of those schools and the comparative bar map has been used to represent the availability of schools of different GP.

5. Discussion

5.1. Dropout scenario of the schools

Hence the district of Purilia is one of the most backward districts of West Bengal as well India in education. The district consists of a vast population of tribe mainly the Santal. While such as other tribal districts this district also possesses a high rate of school dropout among the students. Hence the dropout rate of this district very high and specially it show a worst condition among the tribes. At national level India has an average dropout rate of 63.88%. But the scenario of the study area is higher than the national

average. The average dropout rate among the tribal and non-tribal students whole is 66.49%. The average dropout rate among only the non-tribal students is 61.77% .But the dropout rate among only the tribal students is much higher than the non-tribal and the overall national rate. It is 71.215%. That is why the district is still very backward in education. Only the rate of the non- tribes is lower than the national average but the overall dropout rate is higher than the national average and the tribal dropout rate is much higher.

Table 2: school wise dropout rates among the tribes and non-tribes

Name of school	% of dropout	
	Other caste	ST
Gagnabad High School	54.09	68.47
Dhaksila High School	87.05	69.08
Gumra High School	61.01	57.09
Puncha Girl's High School	68.90	71.12
Janardandih High School	72.00	79.08
Metyalsahar High School	43.89	65.65
Hura boy's High School	45.45	88.00

From the data above a comparative bar map has been prepared to represent the comparison while the horizontal line along the bars show the average overall dropout rate, the horizontal arrow line shows the dropout rate of non-tribes and the horizontal double arrow line shows the dropout rate of tribal students.
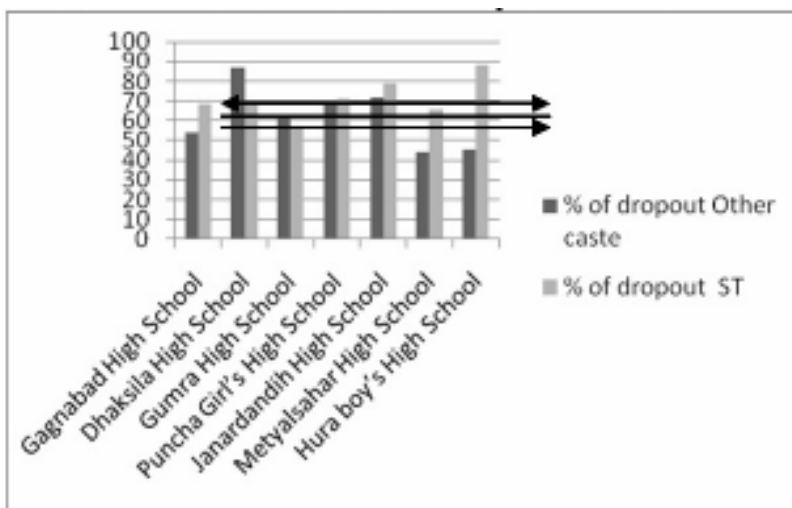
Fig 2: school wise dropout rates among the tribes and non-tribes

5.2. Dropout comparison among tribal and non-tribal students

After the collection of data related to school dropout for both the sections of tribal and non-tribal students the data has been manipulated and a simple Lorenz Curve has been used to clarify the comparison between the both dropout rates. It is clear that the dropout rate among both the sections is much high but there is little bit difference exists among both the sections also.

Table 3: calculation for the Lorenz Curve

School	1	2	3	4	5
Dhk	20.13	1.7	1.9	1.7	1.9
Jnd	16.65	25.1	28.2	26.8	30.1
PuG	15.93	9.0	9.4	35.8	39.5
Gmr	14.11	9.9	10.3	45.7	49.8
Gbd	12.51	6.4	6.4	52.1	56.2
Hu	10.51	1.8	1.8	53.9	58.0
MtS	10.51	26.9	24.7	100.0	100.0

Dhk=Dhaksilaa High School,**Jnd**=Janardandih High School,**PuG**=Puncha Girls High school,**Gmr**=Gumra high School, **Gbd**=Gagnabad High school,**Hu**=HuraB. highSchool, **MtS**=MetyalSahar High School,**1**=% of other caste dropout to the total dropout, **2**=% distribution of total dropout,**3**=% distribution of other caste dropout, **4**=Cumulative % of total dropout,**5**=Cumulative % of other caste dropout

Table 4: calculation of Lorenz Curve

School	1	2	3	4	5
MtS	32	26.9	33.8	26.9	33.8
Hu	31	18.9	24.1	45.8	57.9
Gbd	25	1.8	1.8	47.6	59.7
Gmr	24	6.4	6.4	54.0	66.1
PuG	23	9.9	9.2	63.9	75.3
Jnd	22	9.0	8.3	72.9	83.6
Dhk	13	1.7	1.0	100.0	100.0

Mts=MetyalSahar High School,Hu=Hura High School,Gbd=Gagnabad High school, Gmr=Gumra high School, PuG=Puncha Girls High School, Jnd=Janardandih high School,Dhk=Dhaksila High School,1=% of tribal dropout to the total dropout,2=% distribution of total Dropout, 3=% distribution of tribal Success,4=Cumulative % of total success,5=Cumulative 5 of tribal success

From the above table and the by the help of the Lorenz Curve it has been shown that there exists a inequality among the dropout rate between the tribal and non-tribal students. While it is easier to say that the rate of school among the tribal is higher than the non-tribal students but the measure of inequality show s the trend of inequality among them. The line of tribal dropout rate is much more skewed from the line of ideal trend than the line of the non-tribal students which prove that the tribal students are much more dropout prone. The red line shows the trend of dropout of tribal students, the blue line shows the trend of non-tribal dropout and the straight black line is the line of equal distribution.
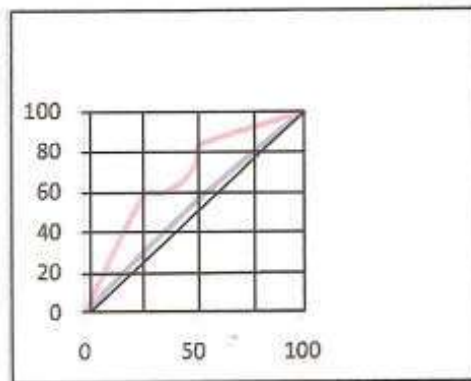
Fig no3: Lorenz Curve showing the Inequality of dropout rate between The tribes and non-tribes

5.3. Factors affecting the dropout

It is clear from the above discussion the dropout rate of the tribal students of district Purulia is high enough. However the rate is also high among students belonging to other caste and it is terrific threat for the educational development of the district. However during the survey some of the causes have been explored which have been declared as the major factors behind the high rate of dropout responded by the community people and the teachers of those schools. Hence the factors are as follows-

5.3.1. Poor availability and accessibility of education

While it has been found that there are a very low numbers of secondary

schools available in the concerned areas of the Pnachayat. Not only that but also the locality have a poor number of girls schools for why a vast numbers of tribal students cannot sustain in the higher education and specially the girls. Hence from the data of block wise availability of different types of schools from the basic primary level to the upper or higher sections comparative bar map has been prepared below.

Table 5: GP wise availability of schools

Name of school	GP	Availability of schools in GP				
		Primary	SSK	MSK	Secondary	HS
Gagnabad High School	Gagnabad	14	0	0	2	1
Dhaksila High School	Santuri	17	3	1	2	0
Gumra High School	Tarabari	16	0	0	1	0
Puncha Girl's High School	Puncha	15	2	0	1	0
Janardandih High School	Janardandih	17	3	1	1	1
Metyalsahar High School	Chorpahari	16	4	1	2	1
Hura boy's High School	Hura	17	3	1	2	2
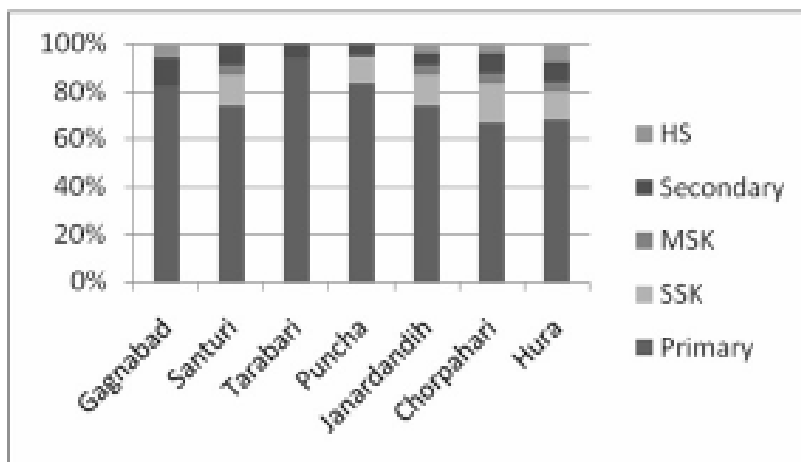
Fig no4: GP wise availability of schools

Not only that but also the school having a very large feeder areas. Most of the tribal students are residing greater than five kms from the school. And most of the tribal villages are in the forest areas for why the tribal children and the girls have to reach school daily by travelling a long dense jungle path to reach school. It creates a lot of problems for them. During the survey the tribal children and the girls have responded that they face a lot of problems in the way to schools like dangerous facing of wild elephant and snakes. During the rainy season there problem have become worst due to the poor

condition of the road. Many days most of the tribal cannot reach to school because most of them have no permanent uniforms and shoes. Most of them travel to schoolboy walking. So it has been very challenging to them to reach school in bare foot in those broken inaccessible path.

5.3.2. Poor economic background of the family

Actually most of the tribal students come from the agrarian families which create not only the financial problems but also the others.Financial backwardness of those families have found as a main cause behind their educational hindrance. Actually during the survey to the teachers, students and community peoples also argued that the most of the students belong to the agrarian families and most of them are not a permanent farmer but agricultural labour. So they are extremely poor. Most of the families earn about 1000 rupees per month. So it is very tuff for them to provide all equipments to their children and continue their education and for this cause many of the peoples have to stop their education i9n their early ages. Till now they are in gathering stages also in some cases.

Plate 1 & 2: subsistence of tribal daily life through primitive economic work culture

Both of the teachers, students and the community peoples have argued that most of the students have to be absent from schools in the season of cultivation. Due to poverty they can't manage agricultural labours in their fields and in many cases they work as agricultural labours in others' field also and for why they have to engage their children in this purpose .For

other domestic purposes and duties and domestic needs for agriculture most of the students have to be absent from school for long days. It has been found that even if a student of class V or VI is also being engaged into that work and they are engaging for that for some 1 to2 weeks just before the examination for why they can't follow the classes properly and sometimes the teaches give punishment to them also.

5.3.3. Poor infrastructural availability of the schools

Most of the schools have no permanent toilets or lavatory. Even though there are toilets and lavatories available in those schools but in most cases they are very poorly maintained. Most of the toilets have the broken doors of the roofs which create a lot of problems to the girls especially in the rainy season. The schools have no ladies teachers or a few numbers for why the girl students cannot share their gynaic problems freely to the teachers. So they have been forced to absent from the school while they are unwillingly to do so.

Plate 3 & 4: prevalent condition of toilets and lavatory with broken door and poor maintenance

5.3.4 Poor motivation from the guardian

 Most of the tribal students belong from the families which are the first generation learner. During the survey it has been explored that a few guardians among those families could reach to high schools only but most of them couldn't complete their education till end. So the students specially

the girls get no motivation from their parents and most of the time they are being engaged in the household duties for helping the mothers or other duties like to take care of young siblings. It has been responded by most of the girl students that they are commonly absent from school due to look after of her younger brother or sisters. And it is very common that most of the girl students have been quit from the education in very early age due to marriage.

5.3.5 Poor learning environment of the society

And it has been found out that the tribal students are from a society which is educationally very backward. There is neither educational environmentin their societies nor in their homes. The Santal community is a very festive community. They have different kinds of festivals in the whole year in different times. The schools generally are being opened during their festivals but they are being absent from schools for a long days. Due to why a gap has been created in to their continuous study for which they cannot follow the next classes properly and lose the interests. The tribal students are also very shy in nature for why they cannot request teachers to re lesson. The parents cannot provide them the proper learning environment in to the homes such as tutor, books, pencils, electricity and other utensils. Also due to the practices of alcoholism of the parents in their home the students cannot lesson up their study in to their houses.

6. Findings and consequences

While it is clear that the education is one important factor which affect the development of a community as well as a nation whole. The literacy rate has been treated as a factor of HDI also. A literate person can spread educate another person easily which after help to develop the whole process. So without literacy or by the hampering of literacy by any factors will disturb the total system and hence it crate lot of problems for the entire region. Due to the huge dropout from schools among the tribes they also face many problems like-

  o Due to insufficient and incomplete education the life of them has become more problematic. They have been further exploited socially,

economically and politically by the other strata of the society or the upper sections of the society.

o There economic security has been threatened. Due to poor knowledge they are not aware about the modern technologies whatever of agriculture, industry, husbandry and other works. For that they cannot change their life anymore.

o It has been explored that the local political disturbances and Nauxalist movement and their involvement into that is quite responsible their illiteracy.

o Education not only help a person to be literate only but also to grow the other senses like self confidence, culture, personality ,etc. While they have lack of these qualities and by nature they are very obedient, shy and trustable so they have been easily cheated by the other caste peoples of the society.

o Due to the early marriage and high dropout among the girls create lot of health problems for the future generation.

7. Conclusion

Hence it would be conclude that even if the dropout situation of the area is so poor and due to why many problems have been created again which further backward the area and the community educationally but it would be solved by some real planning and initiative. While some of the initiatives have taken by the government. Such as

7.1. Initiatives

o PanditRaghunathMurmu type of school has been formed in the locality which is fully residential. One of such has been established in Santuri block.

o Formation of aEklavya type of residential school in Susunia of block manbazar-I of ddistrictPurulua.

o After the starting of mid-day-meal scheme under the SSA the dropout has been decreased.

o Offering of uniforms and cycles to the girls.

o Build up of permanent toilets for all the students in all schools.

Apart from these if another some initiatives would be taken in future it should be better for them. The suggestions are given below.

7.2. Suggestions

o To formation of more hostels in those schools.

o To establish more schools in their remote local areas.

o To include their mother language in the syllabus as a third language.

o It should be better for the entire system if the full process (teacher and student both) will come under the residential mode of education.

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BUDDHISM AND WORLD PEACE

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The world today has become more violent than ever before. Despite philosophers' and humanitarian activists' optimism, every day results make it seem that we are not making much progress on World Peace. This mission has been complicated because of the divergence of people involved and their ways of thinking. This suggests to us that we need to work in different ways to coordinate and cooperate with each other to achieve this goal. Although this mission is very difficult, it is not impossible if we are serious about achieving change. The most fundamental moral precept in Buddhist teaching is respect for life and the prohibition against taking life. The taking of life not only covers human life but all sentient beings. If we end killing, the world will definitely be at peace.

From the intrinsic nature of Buddhism, we proceed to the goal of the Buddha's teachings. This goal is to break through delusion and achieve enlightenment. The Buddha pointed out to us why we are leading lives of suffering and why the six realms of reincarnation exist. It is so, because the wisdom and virtuous abilities in our original nature have yet to be uncovered. Thus, all our viewpoints and ways of interacting with life and the universe are incorrect. The erroneous acts committed due to these incorrect viewpoints and ways have resulted in the suffering of reincarnation within the six realms.

The goal of the Buddha's teachings is to help and to guide us break through our delusion, to be awakened and to escape this suffering and obtain happiness. What do we seek in Buddhism? We seek "*Annuttara-Samyak-Sambodhi*", the perfect Complete Enlightenment. The Buddha teaches and hopes that all of us will attain this ultimate enlightenment, in other words, will become a Buddha.

From this, we can comprehend intuitively the difference between

Buddhism and worldly education. From the Buddha, we learn the true teachings and proper enlightenment. Only with this proper enlightenment can one escape all sufferings to obtain true happiness. As human beings, we undergo the sufferings of birth, old age, sickness and death. We do not attain what we seek, are parted with our loved ones and find ourselves in the presence of those whom we resent or even hate. We are surrounded by all these sufferings with no apparent way of being truly free. Only after learning Buddhism will we be able to reach genuine liberation.

The flower Adornment Sutra explains to us, "All sentient beings possess the same wisdom and virtuous capabilities as the Buddha, but these qualities are unattainable due to wandering thoughts and attachments." This clearly explains the root cause of our problems. Practicing Buddhism is to accord with the teachings of the Buddha, to rid us of wandering, discriminating thoughts and attachments. Thus, we uncover our pure mind, in turn giving rise to true wisdom, which is proper enlightenment. Therefore, Buddhas and Bodhisattvas would not recognize the intelligent and worldly wisdom, as it lacks the pure mind, the proper enlightenment; one has ability to transcend the endless cycle of birth and death, not to mention the ability to solve everyday problems.

Whether talking about the Buddha's education or worldly education, it is essential to understand the concept of delving deeply in to one method in order to attain achievement. This is especially so in Buddhism. One who truly wishes to learn effectively needs to follow only one teacher and practice only one path to ensure a smooth journey. When following two teaches with two different paths, one is bound to become confused as to which path to take. Even worse, following three teachers catches one at a T street. With four teachers one is caught at a cross street. Today's young people like to learn a lot, but fail to attain a good result. The problem lies with being caught at those cross streets, confused as to which way to take. For one to succeed and attain achievement in practicing Buddhism, one needs to follow just one teacher and concentrate on just one method.

True achievement is attaining a pure mind. Upon achieving some degree of pure mind, one will have fewer affiliations and thus an increase

in true wisdom, enabling one to solve problems in this world and beyond. Without this true wisdom, there is no way to truly solve problems. Therefore, true wisdom is essential in leading a happy and fulfilling life. On a broader scale, it can help us to solve society's problems.

Today there are many intelligent politicians who thought they were very smart but have ended up bringing their countries to the brink of disaster, as well as putting their citizens through much misery. What is the reason for this? These leaders have not severed their affiliations, discriminating and wandering thoughts, and attachments. Consequently, their first consideration is their own benefit, their self-attachment.

The Buddha taught us to attain true wisdom by first breaking free of our own viewpoints. Without this wisdom, one could misinterpret the meanings within the Mahayana sutras. If one is able to part from the selfish mind, then true benefits will definitely be received. With proper enlightenment, only when one has no ego or self-attachment, will one be able to differentiate true from false, proper from deviated, right from wrong and beneficial from harmful. Without breaking through one's own viewpoints, one will not have these abilities. From this, we understand there is a standard to the proper enlightenment.

One who is very familiar with the infinite life *Sutra* and understood its teachings would be free of doubt. The full title of this sutra reveals the goals of our practice: The Buddha Speaks of the Infinite Life Sutra, of Adornment, Purity, Equality and Enlightenment of the Mahayana School. Infinite life and adornment are what Pure Land practitioners seek. Infinite life refers to the merits and virtues of one's perfect self-nature. Adornment refers to perfect complete wisdom with great ease and fulfillment. Purity, equality and enlightenment are the methods, the three away of practice. Upon attaining any one, all three are attained. Of all the schools of Buddhism, none surpass these ways of practice.

On the basis of above teachings of Buddha the modern man is to mould himself to adjust with the modern society. Buddha's teachings make man a perfect tolerable human being and self emancipated and self educated man. The Buddha's teachings are mostly helpful to the War-Torne world

for turning into peaceful life. Buddha's fourfold path really helps the man to create conducive atmosphere on the earth planet to provide peaceful atmosphere. The invention of modern science has pushed back the noble ideas of Buddha and dragged the human being to pursuit the earthly comforts which makes man selfish. The modern man failed to understand the relationship between the science and Buddhist teachings.

The modern world is entirely depends upon the scientific investment by which man wants to reach at highest peak. New scientific inventions make the man a super ego. Due to this ego man wants to lead a comfortable life. His desires and the goals push him forward to reach his destination with a jet speed. These desires make man a greedy ultimately he tries to achieve his goals by any means even by utilizing arms. Lord Buddha who was a symbol of love and kindness called upon the fellow being to shun the violence and so the seeds of love and affection. But the new scientific innovations make man mad. The power and Money makes him to think he is supernatural. And he thinks himself that he is a God who can control the nature.

Though it is thought, it is responsible for the western countries like America, to spread the bomb culture to maintain its superiority. To oppose America, the Islamic countries on one hand China on the other hand tried their best to manufacture their own arms. This kind of drift may drag the world into war. Under these circumstances the war-Torne countries may be safe guarded by the way of peace which is shown by Tathagatha only his *Dhammapadha* is the option for the world to adopt to achieve peace and harmony. The entire science must be *Dhamma* and the anecdotes of Buddhism.

Today almost every national leader talks of Peace and Morality, but internal pressures, especially in the large and powerful nations, do not permit honesty and sincerity. It is, indeed, tragic that it is the rich and powerful nations that now supply the tools of war to the small and poor nations. This, of course, is done largely under pressure from the armament manufacturers and dealers. They seem to have the liberty to promote conflicts through their rich and powerful lobbies all over the world. Yet, amidst all

this confusion and created grievances man yearns for Peace both for Society as well as for himself individually.

Although most World Religions Preach Peace and Goodwill for all mankind, Buddhism alone lays so much stress on friendship and peace towards all mankind. When his disciple, Ananda, asked the Buddha whether it was not correct that half of the Buddhist religion consisted in the practice Kindness (*metta*), the Buddha's rejoinder was "Not half, but the whole of the religion". It was this emphasis on friendship and compassion that acted as the driving force for Buddhism to spread its message over a great part of Asia without the use of any force or even organized propaganda. It is therefore, understandable that the Buddha was called '*Santi* Raja' – The Prince of Peace.

It must be emphasized, however, that Buddhism, although one of the oldest of World Religions, till recently spread only over Asia. Even in recent times Buddhism is only thinly represented in Europe and North America and has only negligible representation in Africa, South America and Canada. Consequently the impact of Buddhism in these latter regions is clearly not significant. Nevertheless, there are signs that the Buddha's message of friendship and peace is being slowly appreciated in these countries. This will be discussed later.

According to contemporary records, India, in the Buddha's time, comprised several small kingdoms and republics which were generally at peace with one another. It is on record that, when there was a dispute between the Sakya kingdom and the Koliya kingdom over the distribution of the waters of an abutting river, the Buddha intervened and brought about a settlement using the force of Compassion and Friendship (metta) towards all beings.

It is refreshing to note that, although some aspects of the Buddha's teaching conflicted with prevailing customs and religious beliefs, the Buddha was regarded with high esteem and respect both by the contemporary rulers of the neighboring kingdoms as well as by the local people. His insistence on the equality of man and his assertion that -

'No one saves us but ourselves
No one can and no one may
We ourselves must tread the path
Buddhas only show the way!'

This gave mankind the dignity and the courage to strive actively for purity of thought and deed. The Buddha's advice to the Lichchavis to continue their practice of honouring their rituals is clear evidence of his peaceful and tolerant attitude towards other religions.

It is said in the *Dhammapada* that 'Victory breeds hatred: the vanquished live in sorrow. Hatred does not cease by loving kindness. The Buddha's message of friendship, compassion and sympathetic joy are not just matters of choice but can be deduced from the denial of any permanent self both in ourselves as well as in the persons towards whom we extend these thoughts.

The initial contact of Buddhism with the western world goes back to pre-Christian times when Alexander the Great invaded India. During this brief invasion not only Alexander but the Greek intellectuals became interested in Buddhist thought and its message of friendship and kindness towards all. The book 'Questions of Kind Milinda' amply illustrates this point. The Buddha's teaching would surely have influenced not only the mightiest thinkers of Greece and Rome and even the beginning of Christian thinking.

Not very long after the Buddha's parinirvana Emperor Asoka built his vast Empire by waging wars against neighbouring kingdoms. Yet, as soon as he understood the Buddha's message, Emperor Asoka abandoned all warlike activity. So great was the impact on the Emperor of the Buddha's doctrine of friendship and compassion that he declared "All men are my children and I desire for my children that they obtain every kind of welfare and happiness both in this world and the next, so do I desire for all men". This great tradition, now known all over the world, has had a very powerful impact on national leaders of all countries to abandon all warlike activity and strive for peace.

Emperor Asoka sent peaceful missions to neighbouring countries to propagate Buddhism. The most important of these missions was the one led by his son Mahindra to Sri Lanka which has from that time been regarded as the home of Theravada Buddhism. From here it spread rapidly through monks, nomadic tribes, traders and travelers to China, Mongolia, Nepal, Tibet, Korea, Vietnam, Thailand and Myanmar. These countries, which already had advanced cultures of their own, eagerly studied Buddhism and adopted its message of peace and non violence.

Buddhist thought penetrated into China almost continuously over a period of two thousand years. From the very beginning scholars accepted Buddhism as a school of thought and took great pains to study it. The Buddhist Sutras were translated and spread across the nation within a comparatively short period of time. The numerous works of the Chinese scholars won the admiration and respect of scholars all over Asia.

A special facet of Buddhism, as practiced in China, is the development of Buddhism of human society which was concerned with social problems. It is on record that an eminent Buddhist monk worked hard to achieve an alliance between the Tang Dynasty and the Tibetan regime thereby ending a hundred year old feud between these two nations.

How widespread was the penetration of Buddhism into the vast regions of China could be gauged from the fact that canonical scriptures in the Chinese Schools of Buddhism covered nearly six thousand volumes. Indeed, it is reported that the Chinese Tripitaka, now under compilation, will when completed extend to about twenty three thousand volumes. These statistics would seem to indicate that Buddhist thought now forms quite a fair part of present Chinese culture. To this could be attributed the general state of peace that has prevailed over this vast region.

Apart from China, now the western countries and Africa are coming close to Buddhism which is only the way for world peace. Professors from the universities of China and Japan reached America and have started the Buddhists centers to propagate world peace. The Bikus tried their best to convince George Bush to stop his agony against Iraq and Saddam Hussein. Similarly the Buddhists missions have toured Latin America, and Africa

nations to provide peace to the people in this region, particularly, the savior efforts made by Buddhists, to establish cordial relations between the races of Hutus and Tutsis of Ruanda. The Buddhism that's why is showing its impact for Global peace which is destroyed by economic, commercial, scientific innovations and investments.

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A STUDY FOCUS ON FOURTH WORLD (WOMEN'S SOCIO-) ECONOMIC STATUS, EDUCATION AND EMPOWERMENT OF IMPLICATIONS FOR MATERNAL HEALTH SERVICE UTILIZATION

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INTRODUCTION

The disparity in maternal mortality between poor and rich regions of the world is striking. In 2005, the maternal mortality ratio was highest in developing regions (450 maternal deaths per 100,000 live births), in severe contrast to developed regions (9 maternal deaths per 100,000 live births) and countries of the commonwealth of independent states (51 maternal deaths per 100,000 live births). At the global level, maternal mortality has decreased at an average of less than 1% annually between 1990 and 2005, far below the 5.5% annual decline necessary to reach the 5th Millennium Development Goal (MDG), that is to reduce maternal mortality by three-quarters by 2015. Numerous authors suggest that the vast majority of maternal deaths are preventable by giving women access to relatively basic maternal health services. Conditions amenable to intervention by skilled health providers are involved in about 80% of maternal deaths, and thus, to date, the core strategy for driving down maternal mortality has been to increase access to emergency care around the time of delivery. While skilled birth attendance and emergency obstetric care are essential to securing significant reductions in maternal mortality, health service expansion by itself is unlikely to be enough.

Underutilization of available maternal health services has been found in areas where the need for such services is greatest, i.e., among disadvantaged populations. The latter are less healthy and in more need of health services than their better-off counterparts. Decades ago, Hart posited

his law of inverse care wherein those least in need of health care–the healthy and wealthy–are more likely to receive care than the sick and the poor. The saliency of Hart's law is currently well recognized and documented. Moreover, women from disadvantaged segments of society are in double jeopardy since they find themselves even more disadvantaged within a disadvantaged population–they will be the poorest among the poor and the least educated among the inadequately educated. Relative to the attention given to improving the quality of and access to health services, the influence of women's socio-economic situation on maternal health has received less attention. Within the health community, there is concern that health intervention programs are often solely supply-oriented and ignore the social factors constraining the demand for, access to and effective use of health services. Studies have consistently shown that women's educational attainment, social status, household wealth and decision-making power are associated with care-seeking behaviors for maternal health services and maternal survival. A recent study by Kruk et al. finds that higher levels of health expenditure do not automatically mean substantially greater use of skilled birth attendants by poor women; also, they find that at any given level of health care spending poor women's use of skilled birth attendants varies substantially, depending on equity in the distribution of education. Thus, a comprehensive approach to increasing health service utilization should give attention to the demand, as well as supply, side of health care delivery.

This analysis investigates inequities in use of maternal health services and estimates the magnitude of the relationships between women's economic, educational and empowerment status (introduced here as the 3Es) and the utilization of maternal health services.

The 3Es are specifically linked to the achievement of MDGs 1 (eliminating extreme poverty), 2 (promoting universal primary education) and 3 (promoting gender equality and women's empowerment). We examine the 3Es' role in inequitable use of three key service components of maternal health programs: preconceptional care (use of modern contraception), gestational care (antenatal care) and delivery care (skilled attendance at birth) in 33 low-income countries. Inequitable use exists when an undesirable

health situation is disproportionately found among social and economic groups despite known effective interventions being available. Inequities in service utilization as a result of economic, educational and empowerment differentials do not carry the same gravity and ethical implications as inequities in preventing deaths.

However, if such inequities are negatively associated with access to and use of life-saving maternal health services, they are functionally and morally equivalent to inequities in mortality prevention. Thaddeus and Maine identified three groups of factors obstructing access to care in their 3Ds model–delay in seeking care, delay in arriving at a health facility, and delay in the provision of care. Neither the 3Ds nor the currently described 3Es incorporate all influences on the use of maternal health services, much less maternal mortality. Nonetheless, one can conceptualize the 3Ds as proximate conditions of maternal morbidity and mortality, and the proposed 3Es as antecedents to the 3Ds. For example, lack of education can prevent awareness of life-threatening obstetrical complications, which in turn reduces women's recognition of the need to seek risk-appropriate health care. Women's limited decision-making power, as well as constrained economic resources, likewise can inhibit their ability to seek health services and/or contribute to delays in accessing and receiving medical care even in places where services are readily available. Moreover, economic inequities may lead to substandard care offered to impoverished women who ultimately have the highest likelihood of dying during pregnancy, delivery or immediately post-partum.

While the direction of the associations between the 3Es and women's use of health services is well known, the magnitude of these associations is not. A woman's economic, educational and empowerment statuses are each related to one of the first three MDGs. In order to inform health policies and advocacy efforts aimed at achieving the MDGs by 2015, it is of utmost importance to know how many changes in women's economic, educational and empowerment status can contribute to increase women's utilization of health care services.

OBJECTIVES

1) To examine the relationship between women's economic, education and empowerment status.

2) To introduced as the 3Es, and maternal health service utilization in developing countries.

3) To search attend four or more antenatal care visits and have a skilled attendant at birth.

4) To study women education, health is wealth for the world family.

METHODOLOGY

Our analyses examine the relationships between the 3Es and maternal health care utilization, specifically use of modern contraception, attendance of four or more antenatal care visits as per the WHO recommendation , and skilled birth attendance. We use Demographic and Health Survey (DHS) data from 33 countries for which all variables of interest are available. DHSs are nationally representative surveys that employ standardized questionnaires to collect extensive data from women of reproductive age (15 to 49 years) in developing countries. The DHS obtains information on women's socio demographic characteristics, their reproductive behaviors, birth history and maternal health service utilization. We use data on all births to women in the five years prior to the survey skilled birth attendance, and data on modern contraceptive use among all the women interviewed for the country-specific DHSs. We define our 3Es measures to reflect achievement of MDGs 1–3. The DHS lacks questions on household income and consumption expenditures, but a widely employed asset or wealth index is available based on household ownership of various assets and on housing characteristics.

The index is generated through a principal-components analysis to score household wealth assets. Subsequently, the score distribution is divided into quintiles, from the poorest 20% to the richest 20%, and women are assigned their household's quintile classification. MDG 1 is to ''eliminate extreme poverty'' and therefore, we compare women in the poorest with those in the richest wealth quintile. For women's education, in order to assess disparities that specifically relate to MDG 2, i.e., to achieve universal

primary education, we compare women with complete primary education to those with no or incomplete primary education. For MDG 3, i.e., to promote gender equality and empower women, we use a composite score based on the set of women's autonomy questions specifically asked in the DHS. This variable is the sum of positive (''yes'') answers given to five distinct questions about women's involvement in decisions related to their own health care, large household purchases, daily household needs purchases, visits to their family or relatives and daily meal preparation. This sum can range from 0 to 5, and in our analyses, we compare women with an empowerment score of 5 to those with a score of 0.

We fit logistic regression models for the following three service utilization outcomes: 1) modern contraceptive use, 2) attendance of four or more antenatal care visits as recommended by the WHO, and 3) skilled attendance at birth. In addition to the 3Es, each model adjusts for the woman's age (years) and residence (urban/rural). The estimated standard errors of the log odds ratios are adjusted as well for the complex survey design using the Taylor linearization method.

We use meta-analytic techniques to combine and summarize the results from multiple countries. Considering the heterogeneity among the countries, we fit random effects models using the DerSimonian and Laird method. This method is extensively used in the literature for meta-analyses of randomized controlled trials, cohort, case-control, as well as crosssectional studies such as DHSs. The pooled odds ratios estimate the average weighted association between the three health service utilization outcomes and each of the 3Es. We investigate the quantitative and qualitative heterogeneity among the 33 country surveys included, as well as the influence of single surveys on the overall meta-analysis estimate through sensitivity 3Es analyses. Exploratory analyses showed that primary education is almost universal in Moldova and Armenia, and therefore, country-specific estimates for the associations between educations and maternal health care use cannot be obtained for these two countries. Analyses conducted on all 33 countries and after excluding Armenia and Moldova showed that the pooled estimates do not change significantly; thus, for consistency, we present the results after excluding these two countries from all the pooled analyses. All analyses

are performed using Stata version 9.1 (Stata

Corporation, College Station, TX)

This analysis deepens our awareness of the wide ranging, strong and persistent associations of three key socio-economic factors with utilization of critical services that influence maternal health in 31 developing countries with approximately one fifth (18.9%) of the world's population. The paper introduces the 3Es (women's economic, educational and empowerment status) and shows their direct linkage to the uptake of three of the most basic maternal health services. While studies conducted in various individual countries have consistently shown that women's household wealth, educational attainment and decision-making power are associated with the use of maternal health services and maternal survival, this study is the first to provide multi-country evidence from the developing world of the magnitude of their association with modern contraception use, antenatal care and skilled birth attendance. Of the three socio-economic factors under study, women's empowerment is the least strong factor associated with women's use of maternal health services in all countries, and especially so among African countries. Not many studies have extensively investigated the association between women's empowerment and the use of one or more reproductive health services.

Most recently, Fotso et al. have identified women's household wealth and education as strong correlates for place of delivery in Nairobi, Kenya, while the association with women's autonomy was weaker.

While our analysis supports Hart's inverse care law–that the more disadvantaged a population the less likely they are to have accessible health services–neither the poor nor the rich can use services that do not exist. Efforts to lower maternal mortality will fail in the absence of basic maternal health services, which, in turn, are unlikely to become available without pro-poor health policies [35]. In places where health services are available, they often fall short of being patient-friendly. It is reasonable to assume that an expansion of high quality services may increase women's motivation to use these services [36]. If so, women with means, in terms of education, decision-making autonomy and access to economic resources, are more likely

to cope effectively with the challenges presented by health systems.

This analysis is not without limitations. Importantly, the analyses draw on cross-sectional data; and thus, only associations and no causal relationships are examined. The pooled cross country analyses employ random effects models to account for the quantitative heterogeneity among the countries included in the analysis. However, our inability to control all sources of qualitative heterogeneity among data from 31 countries might have biased our estimates of the relationship between the 3Es and maternal health service use. While the DHSs offer the unique advantage of performing cross-country analyses of data collected using a standardized questionnaire and methodology, when interpreting these results one needs to consider that surveys included in this analysis were conducted over an 8-year period (1998–2006) and represent populations in a select and limited number of developing countries.

The empowerment variable used in our analyses is not a validated measure of women's decision-making power. There is no current scientific consensus on the construct of women's empowerment; thus, we conducted preliminary analyses testing three different such measures: (1) the empowerment score described above, (2) the one of five women's decision making variables in the DHS that had the most pronounced relationship with the study outcomes (i.e. women's autonomy to decide on their own health), and (3) the gender equity index developed by Social Watch in 2005 [37]. Use of all three measures produced similar results. We present the findings using the empowerment score in order to make use of all available data in the context of qualitative heterogeneity (i.e. cultural diversity) among the countries studied. The considerable variation between countries with regard to the relationship between women's empowerment and their use of maternal health services draws attention to the need to develop locally sensitive and meaningful measures of women's empowerment. It is clear that a globally standardized measure cannot adequately reflect differences between individual cultures and the specific needs of women in various countries. Despite measurement limitations, this analysis clearly demonstrates a significant and positive relationship between women's empowerment and maternal health service utilization, and highlights the

importance of enhancing women's autonomy to raise

maternal health service use in developing countries.

Due to cultural differences between the countries included in this analysis, we do not consider the potential interactions between two or all the 3Es. Future studies assessing the associations examined here in one country or in a group of culturally similar countries should consider more complex analytical approaches and include interaction terms between women's economic, educational and empowerment status as might be appropriate.

More research and in-depth country-specific assessments are needed to better understand the relationships between the 3Es and, for example, women's choice of contraceptive methods, their willingness to attend antenatal care, their preparedness to deliver in a health facility and have a skilled attendant at birth. Such research would subsequently inform the implementation of Interventions and programs to better address women's health needs and to better position them to seeking and obtaining the health care they need.

There are many benefits associated with women's higher socioeconomic status; among these are the reduction of infant and child mortality, better infant and child nutrition and health, lower fertility rates, enhanced participation of women in labor force and politics, protection against abuse and exploitation. Health-related policies should incorporate and address inequalities in women's education, empowerment and economic status, as improvements in the latter may yield high returns that accrue to individuals, families, and societies at large.

CONCLUSION

In conclusion, our findings suggest that substantial increase in the use of maternal health services can be achieved by accelerating socioeconomic development and effectively addressing basic human needs of schooling, economic welfare, and gender-based discrimination. Inasmuch as appropriate reproductive and obstetric services and care are essential, our study shows that there are potentially large systemic benefits to be gained

with improved socioeconomic status, which will also reduce health inequities.

These benefits are preventive in nature, materializing before and during pregnancy and thereby lowering the risk of maternal complications and death. Efforts to achieve the MDG 5 target of reducing maternal mortality by three-quarters between 1990 and 2015 will require not only significant investments in the expansion of appropriate maternal health services but also parallel investments in programs aimed at poverty eradication (MDG 1), universal primary education (MDG 2), and women's empowerment (MDG 3).

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A COMPARATIVE STUDY OF SCIENTIFIC ATTITUDE OF HIGHER SECONDARY LEVEL STUDENTS OF SCIENCE, ARTS AND COMMERCE STREAMS

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Introduction:

Science has occupied almost all spheres of human life and living our society is completely drawn into the scientific environment. Now, mankind cannot think of a world without science. The wonderful achievements of science have glorified the modern world transformed the modern civilization into scientific civilization and illuminated the human creative potential.

The study of science has several other disciplinary values. For instance science is an interest awakening subject and its pursuit demands persistent efforts, diligence and patience. Any experimentation in science requires keen observation, concentration of mind and broadmindedness. In science we do not conclude or predict any thing on the basis of superstition, traditional belief or hear-say, unless the facts are based on proof. I science there is no place for sentiment or emotion except rationality. A scientific result to be acceptable must be valid for all cases.

It is hardly necessary to elaborate the utilitarian or practical values of science. The present world is a world of science and technology. Everything or every event happening around us demands. Some knowledge of simple scientific facts or principles without the elementary knowledge and information of science, we will be at a loss. Science is now everyday science for everybody.

Science has made a tremendous impact on the cultural life of the present day society which is a product of science. The thinking, feelings and actions of a modern man are practically guided by the effect of science.

There is an involvement of science, direct or indirect, in all works as well as leisure of a modern man. Our habits and attitudes have also been affected by science.

In society, there will always be problems to be solved. One of the very useful outcomes of learning science is the development of problems solving skill if properly cultivated through the teaching of science; the student can apply this skill to solve problems in his personal or social life.

At higher levels, arts and science are in no way different. There can be no good piece of art without application of science and no other hand there is artistic or aesthetic element in all scientific activities. The great thinkers have always been stressing the need for the unity of science and arts, for they originate from the same root. In the modern civilization, scientific creation glorify arts and aesthetic and science may be said to be the modern substitute for arts in the sense that is the result of the same kind of creative thought and action which have generated arts.

The study of science brings behavioral changes and enriches his character and personality gives opportunity for creative thinking and constructive imagination. Further, science is a subject where ideas can be experimented upon and verified. The learner develops the habits of searching for the truth. These qualities affect the pattern of behaviors of the learner. The significant aspect of science is that what ever the student learns has immediate application in the world around him. This is educationally very valuable. Scientific attitude is the most important outcome science teaching. Though some people view the scientific attitudes as the by product of teaching science, yet a majority of the people consider it as equally important as knowledge aspect. Scientific attitude is a very significant concern of the process of science education.

The present study is done because to know whether scientific attitude is not sole monopoly of science subject but it is equally capable of being developed among students of arts and commerce subject. At higher secondary level some students take science subject and study Physics, Chemistry, Biology and Mathematics and some students takes Arts and Commerce which are non-science subject to study. Arts and Commerce

students study science up to secondary level only. It would be useful to know that these two kinds of students science and non-science, what does they feel about science and up to what extent is their scientific attitude.

It has also been realized that without developing scientific attitude, any amount of knowledge in science contributes little to national development and to the process of social change.

Objectives of the study:

1. To know the scientific attitude of science students.

2. To know the scientific attitude of arts students.

3. To know the scientific attitude of commerce students.

4. To compare the scientific attitude among boys and girls.

5. To compare the scientific attitude among science, arts and commerce students.

Hypothesis:

1- There is no significant difference between scientific attitude of science, arts and commerce students.

2- There is no significant difference between scientific attitude of boys and girls.

Sample Design:

(A) **Sampling Unit –** The following unit is selected for the study purpose :-

§ Banswara City

§ 11th and 12th class students of science, arts and commerce streams.

(B) **Sampling Frame –** The sample was drawn from :-

§ Government Nutan Senior Secondary School, Banswara.

§ Government Senior Secondary School, Khandu Colony.

§ Government Senior Secondary School, Partapur.

§   Government Senior Secondary School, Lohariya.

(C)   Size of the Sample –

The size of the sample was restricted to 120 students. Out of which –
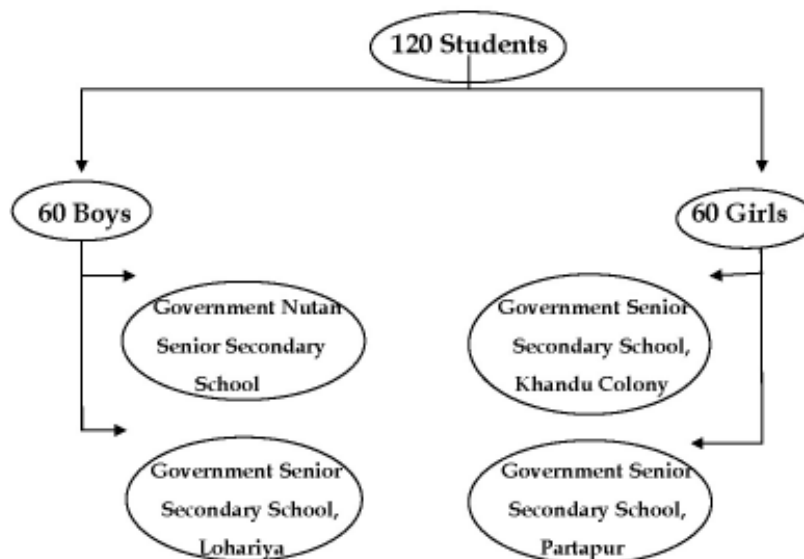
Method:

Taking into account the nature of the study, the researcher used survey method for the study because this method is the most suitable method for this type of study.

Tool:

Tool used in order to collect the necessary data to achieve the objective of the study the scientific attitude scale (1971) by Dr.Shailaja Bhagwat.

Statistical Technique:

Statistical technique used statistical measures such as Percentage, mean, SD and t-test were used to analyze and interpret the obtained data.

Data Analysis and Interpretation:

Analysis of Scientific attitude of whole sample

Table 1: Number of Students having very high, high, Moderate, low and very low scientific attitude In different Streams

Stream	Score	No. Of students (N=40)	Percentage of students	Category
Science	92 and Above	16	40%	Very High
	77-91	17	42.5%	High
	62-76	7	17.5%	Moderate
	57-61	-	-	Low
	42 and Below	-	-	Very Low
Arts	92 and Above	4	10%	Very High
	77-91	31	77.5%	High
	62-76	5	12.5%	Moderate
	57-61	-	-	Low
	42 and Below	-	-	Very Low
Commerce	92 and Above	13	32.5%	Very High
	77-91	24	60%	High
	62-76	3	7.5%	Moderate
	57-61	-	-	Low
	42 and Below	-	-	Very Low

Table 1 show that in science stream 40% of students have very high scientific attitude while in arts only 10% of students have very high scientific attitude and in commerce stream 32.5% of students have very high scientific attitude.

This result shows that scientific attitude is found in all the three streams students but Science stream's students have very high scientific attitude than Arts and Commerce stream students.

The scientific attitude of Commerce stream students is more than Arts stream students.

Table 2: Analysis of Scientific Attitude of Boys and Girls

Category	Score	Boys	%	Girls	%
Very High	92 and Above	12	20%	21	35%
High	77-91	37	61.66%	35	58.33%
Moderate	62-76	11	18.33%	4	6.66%
Low	57-61	-	-	-	-
Very Low	42 and Below	-	-	-	-

Table 2 shows that 35% girls have very high scientific attitude while 20% of boys have very high scientific attitude. Hence researcher found that scientific attitude is found in both boys and girls but girls have more scientific attitude than boys.

Table 3: Analysis of Scientific Attitude of Whole sample according to mean.

Stream	No. of Statement	Cut Point Mean	Boys N=60	Girls N=60
Science	24	24*3=72	86.55	89.15
Arts	24	24*3=72	83.00	83.75
commerce	24	24*3=72	81.15	90.10
			Total = 254.70	Total = 263
			Mean = 84.9	Mean = 87.6

Table 3 shows the result that –

1. The mean of opinion of science students (boys and girls) on 24 statements are 86.55 and 89.15. The cut point mean of 24 statements is 24*3 = 72. Both the mean of two groups i.e. boys and girls are higher and more than the cut point mean. Hence the researcher found that scientific attitude is found in both boys and girls of science stream but scientific attitude of science stream's girls is more than science stream's boys.

2. The mean of opinion of arts students (boys and girls) on 24

statements are 83.00 and 83.75. The cut point mean of 24 statements is 24*3 = 72. Both the mean of two groups i.e. boys and girls are higher and more than the cut point mean. Hence the researcher found that scientific attitude is found in both boys and girls of arts stream but arts girls have more scientific attitude than arts stream's boys.

3. The mean of opinion of commerce students (boys and girls) on 24 statements are 83.15 and 90.1. The cut point mean of 24 statements is 24*3 = 72. Both the mean of two groups (boys and girls) are higher and more than the cut point mean. Hence the researcher found that scientific attitude is found in both boys and girls of commerce stream but scientific attitude of commerce stream's girls is more than commerce stream's boys.

4. The mean of opinion of science, arts and commerce on 24 statements of boys and girls (students) are respectively 84.9 and 87.6. The cut point mean of 24 statements is 24*3 =72. The mean of whole boys and girls is more than the cut point mean.

Hence the researcher found that scientific attitude is found in both boys and girls. But girls have more scientific attitude than boys.

Table 4: Analysis of Scientific Attitude of Science, Arts and Commerce students on the basis of mean, SD & 't' value.

Stream	No. of Boys/Girls		Mean	S.D.	t -value	Significant on 0.05 / 0.01
Science	Boys	20	86.55	9.71	0.7471	Not Significant
	Girls	20	89.15	12.13		
Arts	Boys	20	83.00	7.72	0.06315	Not Significant
	Girls	20	83.75	7.28		
Commerce	Boys	20	85.15	7.4	2.105	Significant
	Girls	20	90.1	7.0		
Total	Boys	60	84.9	8.49	2.5604	Significant
	Girls	60	87.46	9.65		

Degree of freedom = 40-2 = 38
On 0.05 level – 2.021
On 0.01 level – 2.704
Table 4 shows the following result –

1) The mean and S.D. of whole science students (Boys N = 20 and Girls N = 20) opinion on scientific attitude questionnaire are 86.55, 89.15 and 9.71, 12.13.

To find one significant difference in mean the researcher calculated 't' value which is 0.7471.

The value of 't' is less than the table value of 't' on 0.05 level (df = 38). It shows that the mean difference is not significant.

Hence both boys and girls of science stream have same scientific attitude. It means that there is no difference in scientific attitude of science stream's boys and girls.

2) The mean and S.D. of whole arts students (Boys N = 20 and Girls N = 20) opinion on scientific attitude questionnaire are 83.00, 83.75 and 7.72, 7.28.

To find one significant difference in mean the researcher calculated 't' value which is 0.06315.

The value of 't' is less than the table value of 't' on 0.05 level (df = 38). It shows that the mean difference is not significant.

Hence both boys and girls of arts stream have same scientific attitude. It means that there is no difference in scientific attitude of arts stream's boys and girls.

3) The mean and S.D. of whole commerce students (Boys N = 20 and Girls N = 20) opinion on scientific attitude questionnaire are 85.15, 90.1 and 7.4, 7.0.

To find one significant difference in mean the researcher calculated 't' value which is 2.105.

The value of 't' is less than the table value of 't' on 0.05 level (df = 38). It shows that the mean difference is significant.

It means that there is no difference between scientific attitude of commerce stream's boys and girls.

4) The mean and S.D. of whole Boys (N = 60) and Girls (N = 60) opinion on scientific attitude questionnaire are 84.9, 87.46 and 8.49, 9.65.

To find one significant difference in mean, the researcher calculated 't' value which is 2.5604.

The value of 't' is more than the table value of 't' on 0.05 level (df = 38). It shows that the mean difference is significant. It means that there is difference between scientific attitude of boys and girls.

Conclusion:

On the basis of the interpretation and analysis following conclusions regarding Scientific Attitude of Science, Arts and Commerce streams students can be made.

· The science attitude of science stream students is more than arts and commerce stream students on the basis of percentage.

· The science attitude of commerce stream students is more than arts stream students on the basis of percentage.

· Scientific Attitude of whole girls is more than whole boys on the basis of mean.

· Scientific Attitude of science girls is more than science boys on the basis of mean.

· Scientific Attitude of arts girls is more than arts boys on the basis of mean.

· Scientific Attitude of commerce girls is more than commerce boys on the basis of mean.

· There is no significant difference in Scientific Attitude of science stream's boys and science stream's girls.

· There is no significant difference in Scientific Attitude of arts stream's boys and arts stream's girls.

· There is significant difference in Scientific Attitude of commerce stream's boys and commerce stream's girls.

· There is significant difference in Scientific Attitude of whole boys and whole girls.

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Searching 'One' view of the Self in the *Upaniṣadic* passages

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Introduction

The doctrine of the self forms one of the most interesting of all the discourses in the *Upaniṣad*. The metaphysical status of the *Ātman* has been described as *Sat- Ćit-Ānanda* literally meaning Existence- Consciousnes- Bliss Absolute. But this becomes interesting because different commentators, with help from various passages of the *Upaniṣad*, have taken different positions regarding the meaning of these terms. As a matter of fact, the problem is that, when all the major *Upaniṣads* are taken together, we do not find a clear picture of the self emerging out of the very texts of the *Upaniṣads*. We find, in ontological and metaphysical description of the self, both dualistic and monistic passages in them.

The multiple positions of the *Upaniṣads*:

There are many passages extending support to the dualistic position of Madhva maintaining entire disparateness of the individual and the Universal soul. *Kaṭha Upaniṣad* says "In this world there are two souls which taste the fruit of action, both of which are lodged in the recess of human heart, and which are as different from each other as light and shade."[1]

Muṇḍaka Upaniṣad further adds, "There are two birds, companions and friends, both sitting on the same tree, of which one partakes, of sweet fruit of the tree, while the other without eating merely looks on."[2] The noteworthy in the passage is – how can we regard the Universal Self as enjoying the fruit of action? The enjoyment of the fruit of action could be predicted only about the individual self and not about the

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[1] Ranade, R. D. *A Constructive Survey of Upanishadic Philosophy*, (Bombay: Bharatiya Vidya Bhavan, 1968) *Kaṭha*, I.3.1, p150
[2] Ibid., *Muṇḍaka* III.1.1, p151

Universal Self which must be regarded as above such enjoyment. Hence, it was probable, that *Muṇḍaka Upaniṣad* relieved the Universal Self of the burden of enjoyment of the fruits of such action, and laid the fact of enjoyment at the door of the individual soul. In any case it is worthwhile noting that the individual self is in the above passage spoken of as being entirely distinct from the Universal Self.

Then again when they speak about the existence of a Supreme Being, who is the creator, the preserver and the destroyer of the universe, who exists as a personal being and as over lord of all the souls who are his servants, they have ample justification in the passages like the one from *Śvetāśvatara* which tells us that, "There is a single God, who is hidden in all beings, who pervades all and who is the inner Soul of all souls."[3] The same *Upaniṣad* further reads, "Beyond this *Puruṣa* there exists nothing, than whom there is nothing subtler or greater, who stands motionless, like a tree in the sky and fills every nook and cranny of the universe"[4]

The last passage from *Śvetāśvatara* reads, "God is all eye and all ear – with his face everywhere his hands and feet everywhere, who creates the beings of the earth and the fowl of the air, and who brings into being both the heaven and the earth."[5] Such a theory of the sovereignty of the Supreme Being over organic as well as inorganic nature brings in its train a realistic theory of creation which tells us that "… Crave to know well that from which all these beings take birth, that by which they live after being born, that toward which they move and into which they merge. That is Brahman."[6] All inorganic nature was created by Him, "… From that Brahman indeed, which is the self, was produced space. From space emerged air. From air was born fire. From fire was created water. From water sprang up earth. From earth were born the herbs. From the herb was produced food. From food was born man"[7]

This kind of passage which seems to extend support to the realistic account of the creation is really an obstacle to those who try to make creation merely an appearance

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[3] Ibid., *Śvetāśvatara* VI.2, p151
[4] Ibid., *Śvetāśvatara*, III.9, p151
[5] Ibid., III.3, p151
[6] *Eight Upaniṣads, with the Commentary of Śankarācarya Vol.1*, trans. Swami Gambhirananda (Kolkata: Advaita Ashram, 2008), *Tattirīya*, III.1.1 p391
[7] Ibid., II.1.1, p304

or illusion. It is true that Śaṅkara tries to explain the ablative implied in 'yatovā' or 'tasmādva' as being Adhiṣṭhāna – panćami, Rāmānuja trying to explain it as merely Upādāna – panćami, while Madhva explains it truly as Nimitta – panćami. This is as much as to say that while according to Śaṅkara the Ātman or the Ultimate Reality stands behind the Universe as the support or the substratum of the all creation which merely appears on it. According to Rāmānuja, Ātman is the material cause of the universe as gold of gold – ornaments or earth of earthen – ware in quite a realistic manner, while according to Madhva, the Ātman or the Supreme Soul is the creator of the universe or the instrumental cause of its unfoldment.

Regarding the immortality of the Soul, many passages seem to extend support to dualistic theories. A passage from Chhāndogya tells us that the worshipper is lifted up to the region of the deity whom he worshipped in life. It goes like, "He who thus knows Rājana (Sāma) as fully established on gods, attains the sphere of these very gods."[8] This supports the dualistic doctrine that absolution consists not in being merged in the Absolute, nor even being assimilated to Him, but in coming near his presence and participating in His glory so that the devotee may be lifted, according to the requirements of the doctrine of kramamukti, along with God whom he has worshipped, to the state of highest absolution at the end of time.

Rāmānuja comes very close to Madhva in maintaining the utter disperateness of the individual soul and Brahman. They seem to agree on issues like the reality of this creation and the doctrine of immortality. But Rāmānuja differs from Madhva in regarding the Absolute to be the nature of triune – a sort of philosophical tripod composed of nature, individual soul and Brahman. As regards the relation of individual self and Brahman, he disagrees with Madhva in agrees maintaining a qualitative monism but shakes hands with him in retaining a numerical pluralism.

For this doctrine of threefold unity, Rāmānuja finds ample justification in the passage from the Śvetāśvatara which tells us that there are, "Three ultimate existences, all of them eternal and all together constituting the Absolute, namely, the powerless unknowing soul, the powerful knowing Brahman, and the eternal prakṛti, which exists

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[8] Chhāndogya Upaniṣad with the commentary of Śankarāćārya, tr. Swami Gambhirananda, (Kolkata: Advaita Ashrama, 2009), II.20.2,p134

for the enjoyment of the individual, and from which he receives recompense for his works."[9]

And yet again that "Man need to know only the three entities which constitute the Absolute, namely the enjoyer, the enjoyed and the mover, and that when a man has known these three, nothing remains to be known"[10]

Thus we see that Absolute of Rāmānuja consists of *Ćit* (soul), *Aćit* (nature) and *Ātman* Rāmānuja's Philosophy and we find support to it coming from the *Upaniṣadic* texts. Rāmānuja's descriptions of *Ātman's* relation to *aćit* or nature seems to find some support from *Bṛhadāraṇyaka Upaniṣad*. The *Upaniṣad* reads, "In fire, in the intermundia, in air, in the heavens, in the sun, in the quarters, in the moon, in the stars, in space, in darkness, in light, in all beings, in *prāna*, in all things and within all things, whom these things do not know, whose body these things are, who controls all these things from within. He is thy soul, the inner controller, the immortal. He is the unseen seer, the unheard hearer, the unthought, the ununderstood understander; other than Him, there is no seer, other than Him there is no hearer, other than Him there is no thinker, other than Him there is no understander; He is thy soul, the inner controller, the immortal. Everything besides them is naught"[11]

So, Supreme Being is the *Antaryāmin* i.e. all-knower of the universe. He lives inside and governs the Universe from within. This doctrine of the *Antaryāmin*, which is advanced in the *Bṛhadāraṇyaka Upaniṣad* in the conversation between Uddālaka Āruni and Yajñavalkya supports the fundamental position of Rāmānuja's philosophy, when he calls *Ātman* the soul of *aćit*. 'What is the thread by which thus world and the other world and all the things therein are held together?' and 'Who is the controller of thread of this world and other world and all the things therein?' are the two celebrated questions which are discussed.

Yājñavalkya answered the first question by saying that Air might be regarded as the thread by which this world and the other world and all other things therein are held

[9] Ranade, R. D. *A Constructive Survey of Upanishadic Philosophy*, (Bombay: Bharatiya Vidya Bhavan, 1968), *Śvetāśvatara*, 1.9, p153
[10] Ibid., *Śvetāśvatara* I.12, p153
[11] Ibid., *Bṛhadāraṇyaka*, III.7, p154

together. The second question was answered by saying *Brahman* is the pervade of that ether "That, O Gārgi, which is above heaven and below the earth, which is this heaven and earth and as well as between them, and which they say was, is and will be, is pervaded by the unmanifested ether alone "[12] In this way Yājñavalkya declares the Principle within, the inner controller of this universe as the all- pervading *Ātman.*

Tattirīya also comes up with its own passage extending support to Rāmānuja. It reads "…That (*Brahman*) having created that, entered into that very thing. And having entered there, it became the formed and the formless, the defined and the undefined, the sustaining and the non – sustaining, the sentient and the insentient, the true and the untrue. Truth became all this that there is. They call that (*Brahman*) Truth"[13] This quote also adds to that The Supreme Being is in all things whatsoever, even in apparent contradictories. The whole of *aċit* (nature) is not only a creation of the Supreme but also his garment. It is filled and inspired by Him who is it's inner controller and Soul.

Rāmānuja's position on the relation of the *ċit* (individual souls) and *Ātman* (The Supreme Being) also finds support from the *Upaniṣads,* in the same way as we have seen regarding the relation of *aċit* and *Ātman.*

We are told in the *Bṛhadāraṇyaka* by the help of a simile which is oft repeated in the *Upaniṣad* that "This Self, already mentioned, is the ruler of all beings, and the king of all beings. Just as all the spokes are fixed in the nave and the felloe of a chariot wheel, so are all being, all gods, all worlds, all organs and all these individual selves are fixed in this Self."[14]

In another passage, the same *Upaniṣad* tells us, by a change of metaphor, that "As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanates all organs, all worlds, all gods and all beings.

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[12] *The Bṛhadāraṇyaka Upaniṣad with the commentary of Śaṅkarāċārya,* tr.Swami Madhavananda, (Kolkata:Advaita Ashrama, 2009),III.8.7, p359

[13] *Eight Upaniṣads, With the commentary of Śaṅkarāċārya Vol.1,* trans. Swami Gambhirananda, (Kolkata: Advaita Ashrama, 2009), *Taittirīya* II.6.1, p344

[14] *The Bṛhadāraṇyaka Upaniṣad with the commentary of Śaṅkarāċārya,* tr.Swami Madhavananda, (Kolkata:Advaita Ashrama, 2009} II.5.15 p272

Its secret name (*Upaniṣad*) is 'the Truth of truth.' The vital force is truth and it is the Truth of that"[15] In these passages we are told how *Brahman* may be regarded as the Soul of souls and we are also unmistakably told that the Supreme soul is the Real of the reals.

This is corroborated by another passage of the *Bṛhadāraṇyaka* which tells us that Supreme is the All- "both the formed and the formless, the mortal and the immortal, the stationary and the moving, the this and the that…. He is the verity of verities, for all these verities, and He is the supreme verity." [16] Both the moving and the stationary are thus the forms of Supreme; this is much as to say, that Supreme is the Soul of organic as well as inorganic nature. He fills the souls as he fills the Universe, and controls them both as their inner governor.

Muṇḍaka Upaniṣad, extending support to Rāmānuja says, "When the seer sees the *Puruṣa* – the golden – hued, creator, lord, and the source of inferior Brahman – there the illumined one completely shakes of both merit and demerit, becomes taintless, and attains absolute equality" [17] While to Madhva, beatitude consists in being lifted up to the region of the deity and coming to his presence, to Rāmānuja it consists in divine assimilation and in being like him though different from him.

The *Upaniṣads*, of course, contain passages which support the monistic theory of Śaṅkara The fundamental platform of Śaṅkarite Philosophy is that the universe is One: that there is no difference within it, or without it. From death to death does he go, says *Kaṭhopaniṣad*, who sees difference in this world; non-difference can be perceived only by the highly trained intellect. It reads like, "What is indeed here is there; what is there is here likewise. He who sees as though there is difference here, goes from death to death"[18]

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[15] Ibid.II.1.20 p202

[16] Ranade, R. D. *A Constructive Survey of Upanishadic Philosophy*, (Bombay: Bharatiya Vidya Bhavan, 1968) *Bṛhadāraṇyaka* II.3.1-6, p155

[17] *Eight Upaniṣads, with the commentary of Śankarācārya Vol.2*, trans. Swami Gambhirananda (Kolkata: Advaita Ashrama, 2009} *Muṇḍaka* III.1.3 p141

[18] Ibid., Vol.1, *Kaṭha*, II.1.10, p190

Brahman is alike throughout its structure, and the knowledge of any part of it is the knowledge of the whole. *Chhāndogya Upaniṣad* reads, "Just as by the knowledge of a lump of earth, everything that is made of earth comes to be known, all this being merely a word, a modification and a name; the ultimate substratum of it all being the earth; that just as by the knowledge of a piece of iron everything made of iron becomes known, all this being merely a word, a modification and a name, the ultimate substratum of it all being iron; that just as by the knowledge of a pair of nail-scissors, everything made of steel becomes known, all this being merely a word, a modification and a name, the ultimate substratum of it all being steel"[19]

The same *Upaniṣad* further reads, "...This is *Brahman*. After departing from here (this body), I shall become identified with this (*Brahman*). He who has this belief truly, and has no doubt, (He will attain Brahmanhood). This is what Śāṇḍilya says in the days of yore. Śāṇḍilya said this"[20] The *Bṛhadāraṇyaka* says, "...While he who worships another god thinking, 'He is one and I am another', does not know. He is like an animal to the gods"[21] and finally the *Muṇḍaka Upaniṣad* teaches the identity of the soul, pent up in the recess of the human heart with the supreme person, and identifies both with the Universe. It goes like, "The *Puruṣa* is alone is all this – (comprising) *Karma* and Knowledge. He who knows this supreme, immortal *Brahman*, existing in the heart destroys here the knot of ignorance, O good – looking one."[22] These passages are verily a crux to the *advaitic* interpreters of the *Upaniṣads*.

In one passage of *Bṛhadārṇyaka*, during one conversation with Maitreyi, Yājñavalkya says, "All this brāhmanhood, all these Kṣtriyahood, all these worlds, all these *devas*, all these beings, in fact all that exists is *Ātman*. Just as when a drum is being beaten, one is not able to grasp the external sound, but by grasping the drum or the beater of the drum, the sound become grasped; just as when a conch- shell is being blown, one is unable to grasp the external sound, but by grasping the conch- shell or the blower of the conch-shell, the sound become grasped; that just as when a lute is being played,

[19] Ranade, R. D. *A Constructive Survey of Upanishadic Philosophy*, (Bombay: Bharatiya Vidya Bhavan, 1968) *Chhāndogya* VI.1.2-7 p157

[20] *Chhāndogya Upaniṣad with the commentary of Śaṅkarāćārya*, tr. Swami Gambhirananda,(Kolkata: Advaita Ashrama,2009),III.14.4 p214

[21] *The Bṛhadāraṇyaka Upaniṣad with the commentary of Śaṅkarāćārya*, (Kolkata:Advaita Ashrama, 2009), tr.Swami Madhavananda, (Kolkata:Advaita Ashrama, 2009), I.4.10 p100

[22] *Eight Upaniṣads, With the commentary of Śaṅkarāćārya Vol.2*, trans. Swami Gambhirananda,(Kolkata: Advaita Ashrama, 2009} *Muṇḍaka Upaniṣad*, II. 1.10 p120

one is not able to grasp the external sound, but by grasping the lute or the player of the lute, the sound becomes grasped"[23] Similarly in case of the knowledge of the external world, if one is not able to grasp the external world as it is in itself, by grasping the mind or by grasping the Atman, the external world becomes grasped. This later statement is, of course, implied and not explicitly expressed.

In another passage of the same *Upaniṣad*, Yājñavalkya tells Maitreyi that *Ātman* is the only knower and that it could not be known by anyone except itself. The passage goes like -

"It is only when there seems to be a duality that one smells the other, that one sees the other, that one hears the other, that one speaks about the other, that one imagines about the other, that one thinks about the other; but where the *Ātman* alone is, what and whereby may one smell, what and whereby may one perceive, what and whereby may one hear, what and whereby may one speak, what and whereby may one imagine, what and whereby may one think. He who knows all this, by what may anybody know Him? He is the eternal knower, by what may he be known?"[24]

This passage seems to have some kind of a monistic import extending support to Absolutism.

Again, the *Bṛhadāraṇyaka Upaniṣad* describes Absolute as " neither gross nor fine, neither short nor long, nether glowing red (like fire) nor adhesive (like water). It is neither shadow nor darkness, neither air nor space, unattached, without taste, without smell, without eyes, without ears, without voice, without mind, without radiance, without breath, without a mouth, without measure, having no within and no without. It eats nothing and no one eats it"[25] and to this *Kaṭha* adds that *Brahman* is " sound-

[23] Radhakrishnan, S, *Principal Upaniṣads* (London: George Allen & Unwin Ltd.,1953} *Bṛhadāraṇyaka*, II.4.6-9, p198-199

[24] Ibid., *Bṛhadāraṇyaka*,II,4.14, p201

[25] Radhakrishnan, S, *Principal Upaniṣads* (London: George Allen & Unwin Ltd.,1953} *Bṛhadāraṇyaka*, III.8.8,p 232

less, touch-less, colourless, undiminishing, and also tasteless, eternal, odourless, without beginning and without end, distinct from *Mahat*, and ever constant."[26]

Muṇḍaka further says that *Brahman* is "Unpointable, ungraspable, without family and without caste, without eye and without ear, without hands and without feet, eternal, all-pervading and omnipresent, extremely subtle, imperishable, and the source of all-beings"[27]

These passages seem to go towards the famous *'neti neti'* of the advaitins.

It has been customary among commentators of *Upaniṣad* to regard the variegated philosophical texts as constituting one systematic whole. Thus they have tried to interpret all these texts and have attempted to press all the *Upaniṣadic* texts into the service of the particular dogma they uphold. We, but in the above discussion, have seen that these texts extend partial support to all of them. Thus all these views seem to be one-sided, incapable of giving a complete picture of the *Upaniṣadic* thought.

So the part that remains is to see if any such unity really exists in these texts. To find if there is any essential picture of the self, underlying all these views, will be the next aim of any further discussion. Thus the issue that I would like to take up is - In the midst of all the metaphysical conflicts, we come across in the *Upaniṣads*, what is the core *Upaniṣadic* teaching? Shall our minds be only tossed on the wave of philosophical conflicts, or can we have a ballast which will give the necessary poise to our philosophical speculation? Shall our minds be only tossed in the mire of metaphysical conflicts of Pluralism, Qualified Monism and Monism as we find them in the *Upaniṣads*. Is there any, at the basis of these various attempts, at the solution of the central metaphysical problem, one fundamental conception, which will enable us to string together the variegated philosophical speculations of the *Upaniṣads* this needs to be seen.

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[26] *Eight Upaniṣads, With the commentary of Śaṅkarācārya Vol.1*, trans. Swami Gambhirananda, (Kolkata: Advaita Ashrama, 2009), *Kaṭha*, 1.3.15, p176
[27] Ranade, R. D. *A Constructive Survey of Upanishadic Philosophy*, (Bombay: Bharatiya Vidya Bhavan, 1968) *Muṇḍaka*, I.I.6, p 160

The whole debate of metaphysics between different commentators of *Upaniṣads* leaves us only in utter confusion. I have already discussed, in detail, the positions of Madhva, Rāmānuja and Śaṅkara and the partial supports that they get from *Upaniṣads*. Though six radical interpretations of Vedānta have been accepted in Indian Philosophy, we can categorize them to Theistic and Absolutistic. Śaṅkara is the only champion of Absolutism and Rāmānuja can be taken up as the representative of the theistic schools.

The most acceptable view

Now this is a kind of parallelism which seems to have no conclusion. But when we closely examine the text of the *Upaniṣads*, we find that Śaṅkara is probably the best interpreter of the texts. This is primarily because if we want to accommodate all the aspects of the self, Rāmānuja somehow seems to be incomplete.

First of all though at various places, *Upaniṣads* put the Ultimate as *saguṇa*, at places it is *nirguṇa* as well. Rāmānuja and for that matter all the *Vaiṣṇava Vedāntins* have confined themselves to *saguṇa* aspect only. When asked about the *Upaniṣadic* description of *nirguṇa*, Rāmānuja says that it only means that *Brahman* is devoid of all bad qualities[28]. But in Śaṅkara's philosophy we find that he has accommodated both the concept of *saguṇa* and *nirguṇa*. He has accepted that *saguṇa* aspect of *Brahman*, in the form of *Īśvara* is possible as a reflection of itself in māyā. Both are there and both are real in their own realm.

Then regarding the dualism of *Ātman*, Śaṅkara does not reject dualism at the *vyavahārika* level. The *Brahman* and *jīva* are obviously different in the phenomenal sense. But they are ultimately One. *Upaniṣads* talk about both of them. *Upaniṣadic* passages are not only dualistic but also monistic. Only Śaṅkara seems to have taken both the points clearly and coherently. The oneness is an aspect discussed in the *Upaniṣads* which *Vaiṣṇavas* haven't touched at all.

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[28] Sharma, C. D., *A Critical Survey of Indian Philosophy*, (New Delhi: Motilal Banarsidass,2000),p345

Vaiṣṇavas have identified the ultimate reality with *Viṣṇu*. They refer to Śvetāśvatara *Upaniṣad*, time and again, for the support of the dualistic theory they propagate. I have already mentioned the position of Śvetāśvatara in describing the Ultimate. It talks about three ultimate principles to be known ultimately. But the noteworthy point here remains is that this *Upaniṣad* finally identifies the Ultimate with *Shiva*. In many *ślokas* we find a mention of that identification. The *Upaniṣad* reads as, "Truly Rudra is one, there is no place for a second, who rules all these worlds with his ruling powers. He stands opposite creatures. He, the protector, after creating all worlds, withdraws them at the end of time."[29] And further adds "He who is the source and origin of the gods, the ruler of all, *Rudra* the great seer, who of old gave birth to the golden germ, may He endow us with clear understanding"[30]Many have therefore tried to depict this *Upaniṣad* as a *Śaivite Upaniṣad*.

This creates great problem for *Vaiṣṇavas*. It does not seem that one of those *Upaniṣad* which they greatly rely on to justify their theory does not identify the real with the Vedic God *Viṣṇu* but with another God *Śiva*. This can be also read as an implication that the names given to the Ultimate by the *Upaniṣads* are symbolic since there are many names of Gods used in various places and everywhere that Vedic or Purānic God has been given the Supreme status. The idea of identifying the supreme with *Viṣṇu* is purely an element taken from *Bhāgavat Purāna* and from the *Upaniṣads* stand it looks like identification of the Supreme with its symbol.

Vaiṣṇavas have not talked about any possibility of knowing the Supreme before death. But *Upaniṣads* do not take this exclusive stand. There are many passages in *Upaniṣads* which talk about possibility of Supreme knowledge before death. Sri Ram Sarma Acharya translates one of the verses of *Kaṭha Upanisad* as,

"*Jo trinachiket vidya ke jnata is agni ke in tino svarupo ko jankar nachiket agni ka chayan karte hey, ve sharir tyag ke purva hi mrityu ke pasho ko katkar swarg lok ka*

[29] Radhakrishnan, S, *Principal Upaniṣads* (London: George Allen & Unwin Ltd.,1953), III.2, p725
[30] Ibid.,III.6, p726

anand prapt karte hai[31] meaning that the *śloka* talks about attainment of heaven before death of the physical body.

This *śloka* seems to show a fusion of horizons. Heaven, which Śaṅkara will not probably use to describe the Ultimate, and attainment of the same before death which Rāmānuja will not accept, come together in order to fuse to different philosophical positions.

One need not give up his body in order to attain the Supreme knowledge. The final release, of course, comes with the shedding of the body which Śaṅkara does not reject as such. As I mentioned earlier, he treats the body of a *jivan – mukta* as a slough cast off by a snake on an ant hill. This remains so long as the whole *karma*, related to the body, is not exhausted. Once the body falls, the Ultimate is attained.

This gives us an impression that Śaṅkara has given the best interpretation of the *Upaniṣad*. But that is not the perfect truth. Throughout his writings Śaṅkara kept on insisting that *Jñāna* is the only way to the Ultimate. *Karma* and *bhakti* are subsidiary ways and can act only as a support. But a careful study of the *Upaniṣads* reveal that they are not devoid of *bhakti* or *karma*. The *Īśa Upaniṣad* Reads as –

"By doing *karma*, indeed, one should wish to live here for a hundred years. For a man such as you (who wants to live thus), there is no way other than this, whereby *karma* may not cling to you"[32] and in a different *śloka* says –

"The face of the Truth (Brahman in the solar orb) is concealed by a golden vessel. Do thou, O Sun, open it so as to be seen by me who am by nature Truthful (or, am the performer of rightful duties)"[33].

Here we can see the presence of *bhakti* and how *karma* has been depicted as the only means to get rid of the *karmabandhana*. Thus one can say that Śaṅkara's monistic way of looking at the *Ātman* and accommodation of dualistic theories as secondary is probably the most exhaustive way of describing the nature of *Ātman* as described in the *Upaniṣads*. But his theory is acceptable only with certain modifications.

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[31] *108 Upaniṣad (Saral Hindi Bhāvārtha Sahit) Jñānakhand, edit.* Sriram Sarma Acharya, (Haridwar: Brahmavarchas Prakashan, 2005),*Kaṭha* I.1.17, p54

[32] *Eight Upaniṣads, With the commentary of Śankarācārya Vol.1,* trans. Swami Gambhirananda, (Kolkata: Advaita Ashrama, 2009),*Īśa* 2, p6

[33] Ibid, *Īśa* 15, p14

SAROJINI NAIDU: A LOVE LYRICIST

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"Love looks not with the eyes, but with the mind."

William Shakespeare

Sarojini Naidu wrote many lyrics on the theme of love, describing the various moods and emotions that love evokes in man ranging from passionate desire to mystic communion. Love is the gift of nature and an expression of the beautiful. It is an agent of spiritual ecstasy. Love is the essence of a woman's existence. It knows no boundaries and barriers which were proved by Sarojini Naidu, who is a lyricist. Love has beauty and charm, delicate fancy and gossamer imagination, emotional fervour and sensuousness. Her poems reflect her tender and passionate women. Talking of them Arthur Symons wrote: "It is for this bird-like quality of song… that they are to be valued. They hint in a sort of delicately evasive way, at a rare temperament of a woman of the East, finding expression through a Western language and under partly Western influences. They do not express the whole of that temperament, but they express, I think, its essence and there is an Eastern magic in them." [1]

Sarojini Naidu always views love from the woman's point of view and therefore there is rare sensitivity and charm in her poems on love. Her vision of love is more comprehensive and wider than that of Toru Dutt. Her expression of love is powerful. It expresses love in various moods -irony, hope, despair, expectation, challenge and ecstasy; in its various states - depressed, ecstatic, romantic, spiritual, and a mixture of pain and joy, and in various situations-separation, temporary or by death, suspicion or jealousy.

Love is seen both in its aggressive and sensuous forms. Her poetry on

love thus covers a wide range of subjects and themes and addresses all kinds of readers by its truth of observation, variety of experiences, depth of feeling and sympathetic presentation of human nature. Her poetry on love is autobiographical in tone and nature. There is intensity and depth of feeling in her poems on love, which clearly suggests a personal experience of love on the part of the poetess. She had a deep and genuine love for Dr. GovindaRajulu Naidu, whom she married despite parental and caste opposition. She was separated from him for some time when she went to England for higher studies, but she did not forget him, her love for him remained constant, true and firm which made her marry him immediately after her return. Her feelings on love is reflected in the following lines from the poem "**An Indian Love Song**":

> *For love shall cancel the ancient wrong and*
>
> *conquer the ancient rage,*
>
> *Redeem with his tears the memorial sorrow that.*
>
> *Sullied a bygone age."²*

Her poetry on love is also influenced by the medieval devotional poetry on love for India. She is fascinated by its glory, romance, depth, and sincerity. Her poems on love especially in the trilogy, "**The Temple**" are intermingled by her personal experiences and the romanticism of medieval devotional love poetry containing three parts viz., '**The Gate of Delight'**, **'The Path of Tears'** and **'The Sanctuary'**. Each part has eight poems- 24 in all, the 24 arches of the temple. It is subtitled as "**A Pilgrimage of love**" and begins with an epitaph from Tagore which contains its central theme as follows:

> *"My passion shall burn as the flame of Salvation,*
>
> *The flower of my love shall become the ripe*
>
> *fruit of Devotion." ³*

"**The Temple, A Pilgrimage of Love**" is Sarojini Naidu's most comprehensive statement of love. The poem attempts to organize the lyrical impulses and emotions into a unified structure of experience. The motif of

pilgrimage and the centre symbol of the temple bind the poet-lover's insight and magian intuitions to the flood of passion. The images and metaphors used to describe the poet's love and its progress are mostly conventional but the interplay of different conventions- Hindu, Buddhist, Sufi and Christian- creates something new and positive, extending and diversifying the vision of love as a sacred and ritual experience..

Sarojini Naidu has linked the chain of love in a beautiful manner. According to her, Love is the gate through which one has to enter the Temple- God's Sanctuary, and it is the Gate of Delight, one has to go across the path of tears. Once the Sanctuary is reached, there is nothing but whole-hearted worship and devotion.

In the opening poem " The Offering" the maiden has neither beauty nor youth nor greatness, which she may offer to her beloved, but above them all , she has her " heart's undying passion: which is the most precious gift of her. She asks for nothing in return, she would be fully satisfied if she simply kisses the shadow of her lover's passing feet.

The maiden in the next poem "The Feast" would have no need for her lover of any sandal-paste, or lotus-wreath, or pearls, or gems , but she would apply to her eye the dust touched by his feet, bear on her breast his foot-prints, and share all his sorrows and mysteries. On receiving his touch in the third poem "Ecstasy", the poetess Sarojini Naidu expresses a change in her mood from cheerfulness to gloominess. She is lost in the rapture of love. Her eyes are weary of bliss and her lips are tired of singing dulcet songs. Her soul is burdened with the pain of love and love's shelter alone can protect her.

In the "Lute Song" which follows, she describes that her eyes, and not mirror, shall reflect his glory, not the lute but her own voice, shall sing of his valour and fame, and not on the pillow of silk but on her heart would rest his head and instead of penance, prayer or pardon, her suffering soul would be the atonement for all sins.

In the Sins of Love she begs him to forgive her, if her eyes ever tried to stay on his face, hands clasp his body, mouth ravish his lips or heart lure

his love. And if she could instill immortal breath into his mortal body and fashion him into a God, this sacrifice on her part as expressed in **The Desire of Love** would indeed be incomparable. In the poem "**The Vision of Love** she is forgetful of all, but her lover, who is now the substance of her breath as well as the mystic pang of Death.

The Second part of the trilogy is The **Path of Tears** and its dominant note is suffering. It describes the progress of love in the world of contradiction, ambivalence and polarity. This she has expressed very beautifully in the first poem, **The Sorrow of Love**.

In **The Silence of Love**, She depicts that she would give her love the whole joy of her flesh and the entire treasure of her soul and demand nothing in return, not even a single hour from his resplendent years, not a shower from 'his full rivers'.

In **The Menace of Love,** she touches the different chords and expresses her love and sorrow in the low wailing sound. The frustrated maiden is quite confident that some day when the winds of sweet memory of the days that are no more will blow his ruthless pride and the shield of wisdom will flutter away. In spring the unbearable agony of her sorrowful heart will bloom in red flowers which will reproach him for his treachery.

The last poem in this session entitled **The Secret** introduces us to friends who bring the gifts of garlands, songs of praise, saffron veils and silver sandals for the maiden, but it is all of no purpose. They do not delight her, for though apparently alive, she is actually dead, and this fact is known only to the lover.

The third section in **"The Temple"** entitled "**The Sanctuary"** also contains eight poems. It intensifies the symbolic action of the poem. Love is neither a possession of the self, nor the glory of the renouncing self. The maiden is in the sanctuary of love with a desire to build an invulnerable shrine for her lover.

In the next poem **The Illusion of Love,** it reflects that love may be as transient as a spark, a flickering flame, a common shell chance winnowed by the sea-winds, a hapless mortal thing, but it alone kindles all her dark

passages with the immortal luster of the day .It expresses the maiden's intense love.

In the poem "**Worship of Love"** the maiden gladly offers her body and soul for the worship of love, the noblest of all worships. It is a charming love lyric. It reveals the intensity of love for which every sacrifice even that of life and soul, is negligible. True love is the highest and noblest form of devotion.

In the poem "**Love Triumphant"** the maiden takes an oath that she will not leave her beloved in bad times. Her love will not alter, if his fair mind loses its gaiety and suffers from a dark distress. She will be his main support when he is found guilty of criminal offence or suffers from a deadly disease. In such an hour of distress she with all her might will protect him. She will endeavor her best to comfort him with the balm of her love.

In" **Love Omnipotent"** her love for the beloved shall endow him with the mightiest powers. She tells her beloved that love would still omnipotence into her. Her frail hands will have the invincible power to control dawn and darkness, to break the mountains like sea-shells and crush the fair moon like a flower. She would proudly and triumphantly execute all commands for his sake. She would have complete sway over Time and Death.

The poem "**Love Transcendent"**, depicts that when Time will cease and the lover is enbrowned by God's side and she is thrown into the deep ages.

In **Devotion** the last poem of this Section she reflects her entire devotion to her lover and she expresses that she is insignificant and is nothing without him.

"**The Temple**" is the most adequately structured of her poems, illuminating a complex experience in a sustained manner. It is a complete testament of love in its myriad moods and manifestations. It presents love in all its diversity, paradox and contradictions, in all its tensions and liberations. It reveals all the stages of love, from the profane to mundane and the sacred.

Dr. Iyengar questions, "What are we to make of this group of twenty-

four lyrics? Is it the description of some imaginary situation, or is it, in some measure at least, the lacerating recordation of a personal experience?"[4]

"The Song of Radha, the milk-maid" are suffused with the spirits of joy and some of them are highly imaginative. Radha, the milk-maid occupies a prominent place in Sarojini's poetry on love. Radha, the divine beloved attains absolute unity with her divine lover, Krishna Radha, the milk-maid carries curd to the Mathura fair, but instead of shouting 'Who will buy these curds that are white as the clouds in the sky?'

She unconsciously cries "Govinda! Govinda! "

Her heart is filled with love up to the brim of her lover's beauty. When her companion calls her to play with them and participate in spring festivities, she unknowing utters these words "Govinda! Govinda! " which reflects in the poem:

"How softly the river was flowing!

How gaily the rowers were rowing

Here she describes the transcendental experience of love in the following lines:

"How brightly the torches were glowing!...

I folded my hands at the altars to pray

"O shining ones guard us by night and by day" [5].

The beautiful song adapted from **"The Bird of Time"** is highly symbolical. In this song, Radha emerges as the eternal feminine, seeking for complete identification with Govinda. Both the setting and the symbols are purely Indian and its setting is in Mathura, the Chief Centre of the mystic worship of Krishna'

Love treated in this poem is not Sensual and Physical. It is a Spiritual experience that admits no impediments. Sarojini Naidu has transferred her personal desire of love into divine love. Love has been romantically treated in this poem. It abounds in ornate epithets like 'Saffron garments,' 'Shining ones' and similes like 'white clouds in the Sky'.

Imagination which is the Cardinal feature of romanticism casts a transfiguring charm over her poems on love. An aerial charm which clearly reflects different moods of lovers- ecstasy, depression, joy and pain can be clearly seen in '**A Rajput Love Song'** which is a romantic ballad on love. It takes us back to the medieval times in Rajasthan. The bards composed songs and ballads on the theme of Chivalrous love in various regional dialects. In this enchanting song, Sarojini Naidu has skillfully used the ballad meter which was commonly used in the medieval love songs. The richness of imagination, the depth of emotions, the musical flow of verse, ornate diction, colourful epithets and romance deepens the note of romanticism.

> *"O Love! were you the Keora's soul that haunts my silken raiment*
>
> *A bright, vermillion tassel in the girdles that I weave;"* [6]

Parvati, the Love-lorn princess, appears at the lattice of her chamber and sings to her lover, Amar Singh, the gallant youth, who is in the saddle. They have spent the night in each other's loving and joyous company and they have to part in the morning. They will however, rejoin in the night. Even this brief separation of two hours is irksome to them. She imagines his presence and in a bossil wreath among her tresses, bangles of 'shining gold', Keora's scent haunting her Silken raiment, "the scented fan", that lies upon her pillow;" a sandal lute", and Silver lamp. The poetess has portrayed it in the following lines:

> *"O love! Were you the scented fan that lies upon my Pillow,*
>
> *A sandal lute, or silver lamp that burns before my shrine* [7]

Here, Parvati is afraid of the dawn which is personified as a jealous person- jealous of their love and happiness and spreading the veil of separation between them. Night brings them together, while the dawn separates them. She wishes that the hours would fly swiftly like bees or like parrots, they can re-unite. These lines are highly figurative and convey the intensity of the beloved's emotion forcefully and effectively.

The romantic sheltered world evoked by the ballad is now a thing of the past, but once it was a reality and Sarojini Naidu has endeavoured to capture this reality in her poem "Sarojini Naidu". Commenting on this

romantic ballad P.V Rajyalakshmi states, " it presents a consistently jewelled world iridescent with a paradoxical plentitude of amber, amethyst, topaz, peridot, opal, jade, pearls coral and ruby in the center of her lyric world is a diamond self whose many faceted reflections kindle a burning awareness of the beauty and significance of life. In this world she is shifted and protected from the oppressive facts and teasing mysteries of the outer world." In "A Rajput Love Song**",** for instance Parvati at her lattice and Amar Singh in the saddle, express their love.forms and precious stones("a jewelled clasp of shining gold" and "an amulet of jade against the peril of the way") Both the bride's palace and the soldier's battle-field (the jealous dawn" and the consenting darkness") are linked up by the magical potency and ornaments and weapons, both elaborately decorated and studded with jewels.The heraldic and heroic emblem of scented form and sandal lute are woven into an auriferous mosaic ''Sarojini Naidu Presents a latticed world through which we receive glimpses of love, glory and ecstasy.

In this respond to its irresistible call Sarojini Naidu responded to it, at the age of sixteen by passing all the barriers of caste and creed.

But what distinguishes Sarojini Naidu as a writer of Love-lyrics from Manmohan Ghose, Rabindranath Tagore, Sri Aurobindo and Harin all of whom wrote love-poetry,is her capacity to capture emotions and present situations with all their ecstacies and pathos .This is indeed a unique feature of her love -poetry. Sarojini Naidu's love poetry is a composite product of her ramblings in Persian Love-poetry and Indian Love-poetry-classical and medieval, but the subjective feelings also loom large in them. This may partly explain the absence of originality in her approach to love. .From this view-point, ManmohanGhose is a much better poet as his love-lyrics are intensely original, whereas Sarojini Naidu's images in her love-lyrics is also borrowed from Persian and Indian love-poetry. **"A Persian love-song"** and **"A Love Song from the North"** bear this out.

"A Love Song from the North", **"My Dead Dream**" and "**Thefestival of Memory**"-reveal the suffering and agony of love and express man's helplessness in the face of Fate and Death. A Love from the North is replete with poignant pathos. The beloved's heart ardently yearns

for her lover's company when she sees 'the soft wings of the clouds on the river, jeweled with raindrops the mango leaves quiver' and the entire atmosphere becomes redolent with the music of papeeha that calls, '*Pi-Kahan, Pi-Kahan*' (Where is my love?) Koels and Bulbuls. The joyous spectacles are quite tormenting and painful to the love-lorn maiden.

"**My Dead Dream**" embodies her own intense love for Dr. Naidu. She had to leave him in her thoughts and affections. Dream symbolizes her love affair which in the beginning could not come to fruition. The poem **"An Indian LoveSong"** is written to an Indian tune. In this charming poem the poet describes that true love is above family feuds and social customs. Here the lover reveals the nature of true love. It depicts a Hindu beloved and a Muslim lover. The latter says,"Love recks not of feud and bitter follies, of stranger, comrade or kin, alike in his ear sounds the temple bells and the cry of the muzzein.[8]The lover is extremely enamored of his beloved's beauty and he asks her to remove the veil which conceals her luminous face. He desires to smell the keora scent in her pinioned curls and to drink deep" the magical nectar that dwells in the flower of thy kiss".

> *"Li ft up the veils that darken the delicate moon of thy glory*
>
> *And Grace"*
>
> *Withhold not, O love, from the night of my longing the joy*
>
> *thy luminous face"* [9]

The poem hints at true love and its sincerity. The beloved questions her lover's sincerity and earnestness by telling him that he is an enemy of her father's race. At this the lover reveals the nature of true love. Thus in her treatment of love Sarojini Naidu reinforces the traditional insights and conventions of love

As P.E.Dustoor observes: As it is indeed, true of most of her other work, this could have been written only by a woman, brought up in the Hindu way of life and in the traditions of Hindu love-poetry, religious and secular.

Love, for Sarojini Naidu, is not much the source and object of desire as of memory. Love as memory is a "twin-naturedboon of agony and bliss. It is in love that the lover has a choice of roles as bride and votary, saint and martyr, poet and prophet. Yet, love is all notations of conscious will and more.It demands nothing short of a total human response. Prayer, not praise, is the proper tribute to Love [10]

Sarojini Naidu as a poet, speaks for the life of the affection, drawing her theme from the privacy of her emotions and informing it with a sense of mystery, wonder, torment and adoration. The main fount of her inspiration is love and whether she writes of Nature, Indeed true love is above time and mortality which is very aptly presented in **'Love and Death'** – who are no strangers in poetry. Sarojini Naidu individualizes her own fable of love, by drawing upon the cosmological idiom of Srishthi- Sthithi- Laya to impart both a pattern and an ethos to her poem.

> *"I dreamed my love had set thy spirit free,*
>
> *Enfranchised thee from Fate's o'ermastering power*
>
> *Of rich and joyous immortality";*[11]

The beloved dreamt that her lover had liberated love from "Fate's over mastery power" and had endowed it with "rich and joyous immortality". Like Savitri she too conquered Death by Love. When she woke up she found that there was no exemption of any kind from the universal lot of human kind. Love in her dream was merely an evanescent dream. There is a note of poignant pathos in her realization of truth. Love cannot protect against the decrees of death. Man is mortal, and he must die, love or no loves.

> *" O Love, alas,that love could not assuage*
>
> *The burden of thy human heritage,*
>
> *Or save thee from the swift decrees of Death."* [12]

Sensuousness is a representative trait of Sarojini Naidu's poetry, be it nature poetry, love poetry or poetry of Indian scenes. This quality is which she shares with John Keats whose influence is traceable in her poems. In

others also she is comparable to him, as for example, she loved the beauty of nature selflessly, passionately and sensitively as John Keats did. There is nothing philosophical, abstract or intellectual in her poetry.

PadminiSengupta rightly says :

"Too much ink, perhaps, has been wasted in striving to create out of Sarojini Naidu, a profound poet, a thinker , a philosopher through glimpses of all these and even mysticism are revealed in her songs. But she is euphemeral, and her lyrics are as light as the burden which the**'Palanquin Bearers'** in her poem of that name bore"[13]

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PATTERNS OF CROP CONCENTRATION AND DIVERSIFICATION IN VIZIANAGARAM DISTRICT OF ANDHRA PRADESH

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Introduction:

The present study is an attempt at analyzing the crop concentration and diversification of agriculture in Viziznagaram district of Andhra Pradesh State. The district is a part of the Northern Coastal plains of Andhra Pradesh and lies between 17°-15^{1} and 19^{0}-15^{1} of the Northern Latitudes and 83^{0} to 83^{0}- 45^{1} of the Eastern Longitudes. (Fig.1). Agriculture is the single most important sector of the economy in Viziznagaram district and it is the major source of livelihood in the rural areas. Approximately two-thirds of the labour force is employed in agriculture. It was observed that the land holdings are very small in the district and about 90 percent of the total holdings are below 2 hectares. The total cropped area of the district is 4, 42,588 hectares accounting for 68 percent of the total geographical area. The gross area irrigated under principal crops is 1, 86,690 hectares accounting for 42 percent of total cropped area. Approximately around 60 percent of the cropped area is rainfed and dependent on monsoons. Agriculturally, the district is less developed when compared to other coastal districts of Andhra Pradesh due to lack of assured irrigation facilities. Both annual and seasonal rainfall is highly variable over time and space. Crop diversification in Vizianagaram is generally viewed as a shift from traditionally grown less remunerative crops. Higher profitability and also the resilience / stability in production also induce crop diversification, for example sugarcane replacing rice. Crop diversification and also growing of number of crops are practiced in rainfed lands to reduce the risk factor of

crop failure due to droughts or less rain. Crop substitution and shift are also taking place in the areas with distinct soil problems. For examples, the growing of rice in high water table areas replacing maize, pulses and oilseeds.

Number of research papers were published relating to patterns of crop concentration and diversification. Sustainable agricultural resources management under rainfed agro-ecosystem was analysed by Singh and Sureja (2008). Madhuri and Ramanaiah (2007) have studied the level of crop intensification and diversification in Rayalaseema region of Andhra Pradesh. Hangaragi (2010) has studied patterns of crop diversification in Bagalkot district of Karnataka, Crop diversity which refers to crop variety is an important component of crop geography of region. Bidyut Kumar Ghosh (2011) has systematically analysed crop diversification in West Bengal. Crop diversification is necessity for agricultural based economy like Haryana since growing of staple food such as cereals alone cannot support the process of economic development and growth Malik and Singh (2002). Joko Mariyono (2007) has analysed optimizing food crop diversification to enhance the rural income generated from the agricultural sector. Agricultural product diversification is one way to increase rural income.

Database and Methodology: No primary data have been generated in this study. The whole study is based on secondary data collected from Statistical hand books and Economic review of Andhra Pradesh, published by the directorate of Economics and Statistics, Government of Andhra Pradesh (2009-2010). The nature of crop diversification is first examined through changes in allocation of land towards the cultivation of different crops grown in different seasons over the year. Inter crop variations are also considered in contrast to the explaining acreage allocation. The most commonly used methods are S.S.Bhatia, Gibbs and Martin formulae of crop concentration and diversification.
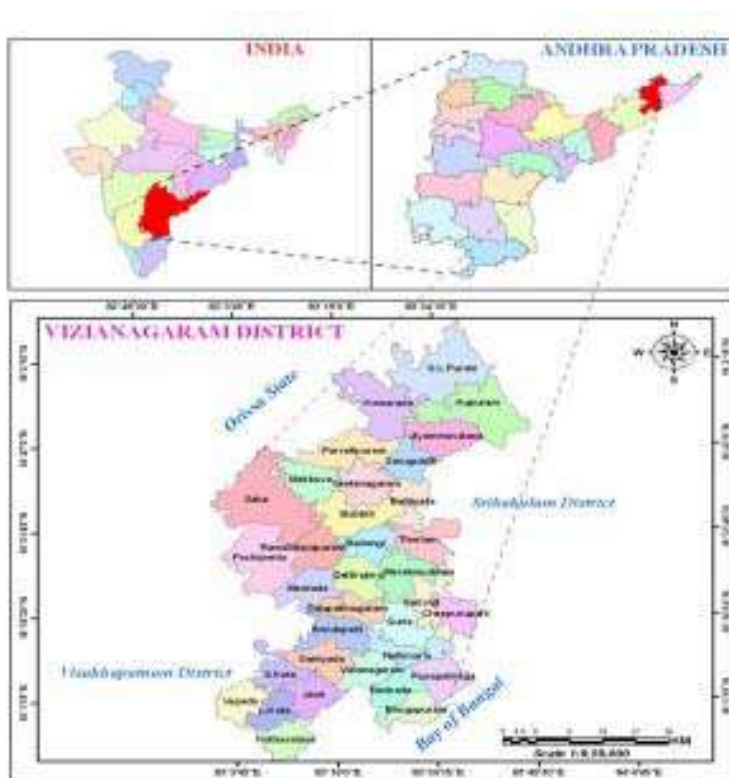
Fig1: Location map of the study area

CROP CONCENTRATION

Crop concentration means the variation in the density of any crop in an area at a given point of time. The concentration of a crop in an area largely depends on its terrain, rainfall and pedagogical conditions. Each crop has a tendency to have high concentration in the areas of ideal agro-climatic conditions. Delineation of crop concentration region helps in ascertaining the areas where a particular crop grows well even with the help of minimum inputs, and thus great significance for agricultural development and planning.

The present analysis is based on Bhatia's formula.

$$c_x = \frac{a/b}{a'/b'}$$

Where   a   area of particular crop in the unit area (mandal)   ÷
        b   total cropped area in the unit area (mandal)

        a^1 area of particular crop in the region (district)
        b^1 total cropped area in the region (district)

The higher index values represent high concentration and lower values represent low concentration or in other words the index values are directly proportional to the concentration levels.

Using Bhatia's method, the crop concentration indices for all mandals of Vizianagaram district are calculated for major crops like Paddy, Groundnut, Sugarcane, Mesta, Blackgram, Greengram Horsegram and Sesamum. Crop concentrations of major crops are shown in Fig.2, 3,4 and 5. Paddy is the most dominant crop of the district and accounts for 28.7 percent of the total cropped area. Paddy shows very high concentration in only one mandal, Jiyyammavalasa. Though Paddy is the leading food crop of the district high concentration of the crop is limited to only few mandals such as Parvathipuram, Komarada, Kurupam Garugubilli and Jami mandals (Fig.2) & Table.1). Moderate concentration of the crop is observed in about 12 mandals and low concentration of the crop is identified in six mandals (Fig.2). Very low concentration of Paddy is noticed in another six mandals. Mesta is the second rank crop of the district.

Very high concentration of Mesta is observed in five mandals and high concentration in another five mandals (Fig.2). Moderate concentration is observed in 4 mandals. Moderate and very high concentration is found in the central part of the district. The rest of the district towards northeast, west and south shows low and very low concentration of the crop (Fig.2 & Table.1).

Groundnut is another important commercial crop of the district and its concentration is very high in six mandals such as Therlam, Garividi, Gurla, Cheepurupalli, Nellimarla and Pusapatirega (Fig.3). High concentration of crop is observed in five mandals. Low concentration of Groundnut is found only in two mandals in Pachipenta and Badangi. Most part of the district shows very low concentration of the crop (Fig.3).

Among cash crops, Sugarcane is the leading crop of the district. High concentration of the crop is found in the central part of the district which includes Seethanagaram, Badangi and Ramabhadrapuram mandals and also south western part of the district consists of S.Kota, Jami and Vepada mandals (Fig.3). High concentration of the crop is observed in 2 mandals and moderate concentrate is noticed in only one mandal. Low concentration of crop is found in five mandals and very low concentration is observed in 18 mandals of the district. Though it is a commercial crop, its main concentration is limited to certain areas where good irrigation facilities are available.

Pulses which include Greengram, Blackgram, Redgram and Horsegram occupied an area of 62,237 hectares during 2009-2010. In Vizianagaram district, pulses especially Greengram and Blackgram are important crops and high concentration of these crops is observed in central part of the district and also southern mandals (Fig.4). Very high concentration of Greengram is identified in two mandals, Baljipeta and Denkada and high concentration is found in four mandals.

Moderate concentration of crops is observed in five mandals. But 50 percent of total geographical area of the district shows low concentration of crop (Fig.4). About 14 mandals show low concentration of crop and very low concentration is observed in 9 mandals. Blackgram shows very high concentration in 3 mandals and high concentration in 2 mandals. Moderate concentration is found in about 8 mandals and low to very low concentration of Blackgram is observed in 21 mandals.

Sesamum is another important crop of the district which is being cultivated in 31,157 hectares and accounts for 4 percent of the total cropped area. Though it is cultivated in all the mandals of the district, its main concentration is confined to southern part of the district, Moderate concentration is observed in 8 mandals and low to very low concentration is found in 19 mandals. Maize is also one of the important crops of the district.
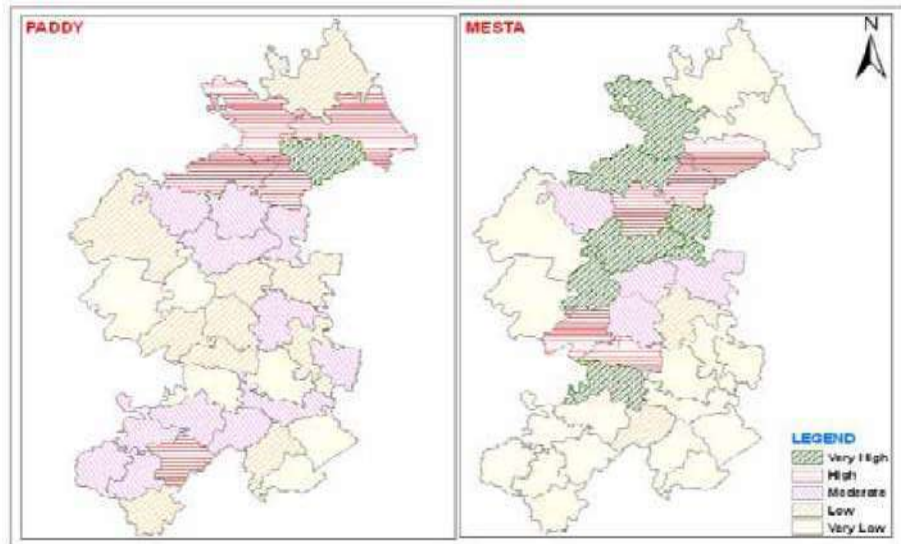
Fig.2. Vizianagaram District - Crop concentration
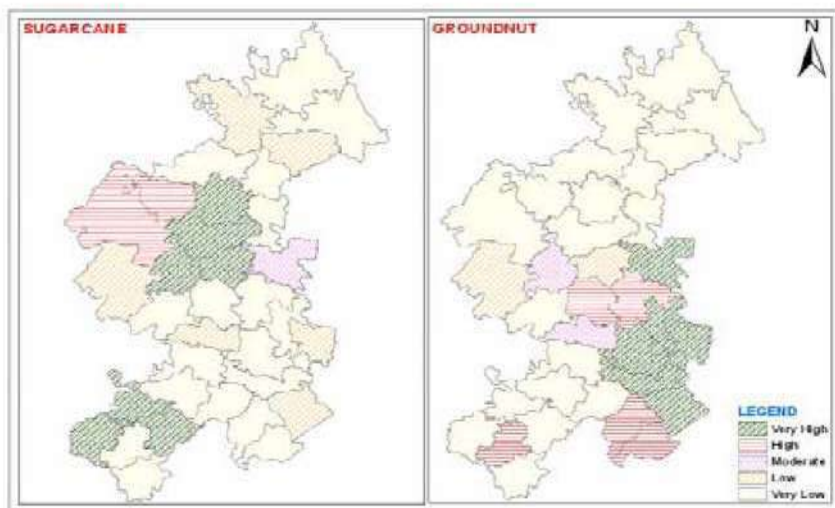
Fig.3. Vizianagaram District - Crop concentration
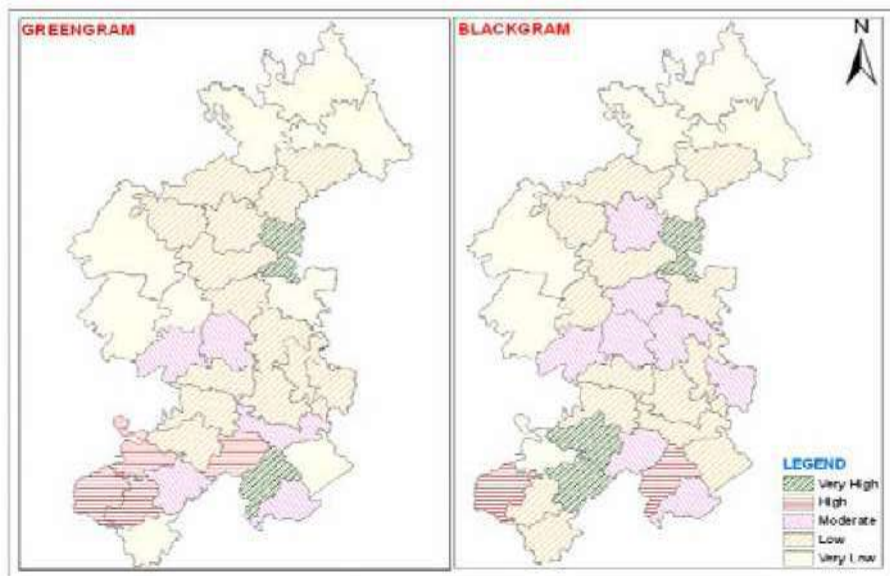
Fig.4 Vizianagaram District - Crop concentration
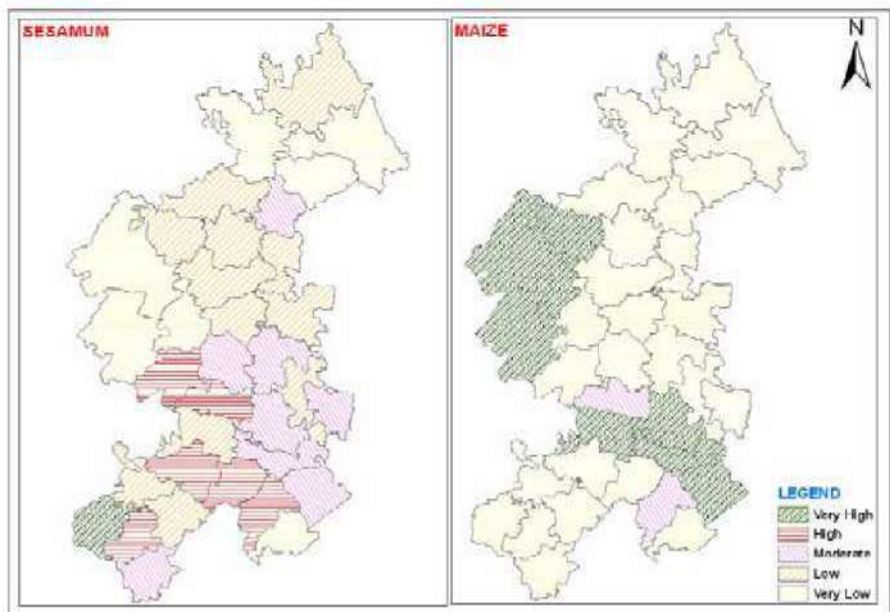
Fig.5. Vizianagaram District - Crop concentration

Table 1: Vizianagaram district- Crop Concentration

S.No	Name of the mandal	Paddy	Mesta	Sugar cane	Groundnut	Green gram	Black gram	Sesamum	Maize
1	Komarada	1.64	2.50	0.50	0.12	0.40	0.25	0.42	0
2	G.L.puram	0.78	0	0	0	0	0	1.16	0
3	Kurupam	1.53	0.11	0	0	0.20	0	0.14	0
4	Jiyyammavalasa	2.14	1.66	0.50	0	0.60	0.50	0.14	0
5	Garugubilli	1.85	1.66	0.25	0	0.80	0.25	1.00	0
6	Parvathipuram	1.50	3.44	0.25	0	0.60	0.50	0.57	0
7	Makkuva	1.35	1.44	1.75	0	0.60	0.75	0.57	2.00
8	Seethanagaram	1.17	1.55	4.25	0	0.60	1.00	0.71	0
9	Baljipeta	1.25	2.77	0	0.12	2.60	2.25	0.85	0
10	Bobbili	1.25	2.11	3.25	0	0.80	1.00	0.71	0
11	Saluru	0.53	0.44	1.75	0.37	0.20	0.25	0.14	6.00
12	Pachipenta	0.35	0	0.75	0.75	0.20	0.25	0	7.50
13	R.B.Puram	0.50	2.44	2.76	1.25	0.40	0.50	0.28	0.50
14	Badangi	0.57	1.33	6.50	0.50	0.80	1.00	0.71	0
15	Therlam	0.92	1.44	1.0	2.87	0.40	0.75	0.57	0
16	Merakamudidam	1.17	0.77	0.25	1.5	0.80	1.00	1.42	0
17	Dattirajeru	0.89	1.22	0.25	1.87	1.00	1.00	1.42	0
18	Mentada	0.82	1.88	0.25	0	1.20	1.50	1.57	0.50
19	Gajapathinagaram	0.53	1.88	0.50	1.0	0.80	0.50	1.71	1.00
20	Bondapalli	0.39	2.22	0	0.12	0.60	0.50	0.57	2.50
21	Gurla	0.50	0.11	0	3.75	0.60	0.50	1.00	5.50
22	Garividi	0.75	0.22	0.25	3.87	0.40	0.50	0.57	0
23	Chipurupalli	1.14	0.22	0.75	3.37	0.80	1.00	1.14	0.50
24	Nellimarla	1.00	0.33	0	2.12	1.20	0.75	1.00	2.50
25	Pusapatirega	0.39	0	0.50	2.25	0.40	0.50	1.28	11.0
26	Bhogapuram	0.50	0	0	1.75	1.20	1.00	0.28	0
27	Denkada	0.75	0	0	1.62	6.00	1.75	1.57	1.00
28	Viziangaram	1.14	0.66	0	0.25	1.60	1.00	1.57	0
29	Gantyada	1.28	0	0.50	0	0.80	2.75	1.71	0
30	S.Kota	1.10	0	4.00	0.12	1.80	0.25	0.71	0
31	Vepada	1.39	0	2.00	0.25	1.60	1.75	2.42	0
32	L.Kota	1.50	0	0.25	1.50	1.60	0.75	1.57	0
33	Jami	1.60	0	2.00	0.12	1.20	2.00	0.85	0
34	Kothavalasa	0.67	0	0	0	0.40	0.75	1.28	0

The total area of Maize cultivation in the district is 12,553 hectares. Very high concentration of Maize is found in 5 mandals, Saluru, Makkuva, Bondapalli, Gurla, and Nellimarla and high concentration is in Pusapatirega. Moderate concentration is noticed in 2 mandals, Ramabhadrapuram and Mentada and very low concentration (Fig .5) is observed in 25 mandals. Very high concentration is mainly observed towards west and southeast.

Tobacco and cotton are newly introduced commercial crops in the district. But their concentration is limited to curtain regions, Pachipenta and Saluru mandal.

CROP DIVERSIFICAT tion is a concept which is opposite to crop specialization and farmers grow several crops in an agricultural year. The level of crop diversification largely depends on the geoclimatic/ socio economic conditions and technological development in a region. In general, higher the level of agricultural technology, lesser the degree of diversification. Moreover, the rich farmers prefer to specialize in selective crops while the poor and subsistent farmers are generally interested in the diversification of crops. Crop diversity which refers to crop variety is an important component of crop geography of a region (Hangaragi, 2010).

The main causes for the crop diversification are uncertain weather, especially the erratic rainfall and also traditional farming (subsistent farming systems) which allow farmers to grow several crops to meet the family requirements. Diversification of crops also includes growing pulses. The roots of the pulses plants have the nitrogen fixing bacteria that obtain nitrogen from the atmosphere and convert it into nitrates to be utilized by the plants. For the measurement of crop diversification, Gibbs and Martin (1962) developed the following formula

$$\text{Index of diversification} = 1 - \frac{\sum x^2}{(\sum x^2)}$$

Where x is the percentage of total cropped area occupied by each crop. Taking the percentage of each crop, the formula would work out. If the value is relatively close to 1, the diversification is relatively high. If the value is not close to one, the diversification would be low.

Table 2: Vizianagaram district - Crop diversification

S.No	Mandals	Crop diversification indices
1	Komarada	0.54
2	G.L.puram	0.60
3	Kurupam	0.40
4	Jiyyammavalasa	0.44
5	Garugubilli	0.53
6	Parvathipuram	0.60
7	Makkuva	0.66
8	Seethanagaram	0.71
9	Baljipeta	0.73
10	Bobbili	0.71
11	Saluru	0.78
12	Pachipenta	0.72
13	R.B.Puram	0.77
14	Badangi	0.77
15	Therlam	0.74
16	Merakamudidam	0.80
17	Dattirajeru	0.78
18	Mentada	0.74
19	Gajapathinagaram	0.74
20	Bondapalli	0.70
21	Gurla	0.73
22	Garividi	0.74
23	Cheepurupalli	0.77
24	Nellimarla	0.73
25	Pusapatirega	0.76
26	Bhogapuram	0.68
27	Denkada	0.62
28	Vizianagaram	0.66
29	Gantyada	0.69
30	S.Kota	0.64
31	Vepada	0.59
32	L..Kota	0.58
33	Jami	0.54
34	Kothavalasa	0.60

Fig.6 Vizianagaram district - Crop diversification

If the total area in a region is devoted to one crop [i.e. specification] the index value will be zero and it is distributed evenly among all crops (i.e. diversification) the index value will be 1. In other words the indices are directly proportional to the magnitude of diversification. The larger the number and the closer the percentage of land occupancy of crop in a regional Unit., the higher the degree of diversification and vice versa. Crop diversification indices have been computed for all the mandals in Vizianagaram district with the help of Gibbs and Martin index of diversification and presented in Table.2

Based on the index values, the mandals are grouped into very high, high, medium, low and very low diversification levels. Very high level of crop diversification is observed in only one mandal, Merakamudidam followed by high diversification levels in 16 mandals (Fig.6). Most of the mandals show high level of diversification in the study area. Medium range of index values is observed in seven mandals and eight mandals show lower values. Very low diversification index is observed in only 2 mandals in Kurupam and Jiyyammavalasa. These two mandals are specialized in Paddy cultivation mainly due to irrigation facilities and hence agriculture is less diversified. Over all observation indicates that the district has a tradition of cultivating many crops such as Paddy, Groundnut, Sugarcane, Mesta, Greengram, Blackgram, Sesamum and Maize etc and stands as good example for crop diversification.

Conclusions: The cropping pattern of Vizianagaram district is fairly diversified mainly central part of the district. Jiyyammavalasa and Kurupam mandals are specialized in paddy cultivation mainly due to irrigation facilities and hence agriculture is less diversified. It was observed indicate that the district has a tradition of cultivation many crops such as Paddy, Groundnut, Sugarcane and Maize etc and stands as good example for crop diversification. Paddy is most dominant crop of the district accounts for 28.7 percent of the total cropped area. Mesta is the second rank crop of the district. The most feasible way of improving rural income from the diversification is to reduce rice cultivation in the dry season and improve maize cultivation.

It is observed that Central part of the district is highly diversified and southern part of the district is moderately diversified. Northern and Southeastern parts of the district are less diversified. Vizianagaram is a district of small farmers and agriculture is a challenge of the future for the farmers. It is suggested that output of all existing crops should be increased to meet the diversified consumption needs of the people. And there should be a shift towards high valued crops, which leads to a more efficient utilization of land. The transport, communication, market infrastructure and processing facility for high value crops should be strengthened in the district. It is possible to bring sustainability in agriculture economy of the region by bringing out changes in the expansion of irrigation, improving livestock production and modernization of agriculture.

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"NEW WORLD WOMAN", TONI MORRISON'S SULA

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Toni Morrison was born as Chloe Anthony Wofford on 18th February 1931 in Lorain, Ohio shortly after the great Depression. Lorain was and is a steel street town, multi-racial and consistently poor, but Toni Morrison spent her formative years in life learning about how to live in an economically cooperative neighborhood. From her impressionable childhood, she grew up in a warm ambience, nurtured in African American folk – lore, myths and rituals. She read English and European classics copiously and was profoundly influenced by the compulsions in which the writers sought to establish their cultural roots.

Sula, published in 1973 in New York, is Toni Morrison's second novel. The Novel was Set in the early 1900s in a small Ohio town called Medallion, it tells the story of two African-American friends, Sula and Nel, from their childhood through their adulthood and Sula's death. Morrison drew on her own small town, Midwestern childhood to create this tale of conformity and rebellion.

Morrison began writing *Sula* in 1969, a time of great activism among African Americans and others who were working toward equal civil rights and opportunities.

The book addresses issues of racism, bigotry, and suppression of African Americans; it depicts the despair people feel when they can't get decent jobs, and the determination of some to survive. Eva, for example, cuts off her leg in order to get money to raise her family. Morrison shows how, faced with racist situations, some people had to grovel to whites simply to get by, as Helene does on a train heading through the South. Others, however, fought back, as Sula does when she threatens some white boys

who are harassing her and Nel.

Identity for the black woman can be studied at three levels – race, culture and gender. Racially the blacks do not fit into the American community which has the white dominant race that continues to treat the blacks as slaves and bestial creatures. But the blacks had a racial past of their own and they strive hard, in vain to establish their identity in an alien society. The black woman suffers from the twin disadvantages of being black and female. The black woman was subjected to all sorts of physical and psychological abuse. They had the unenviable status of working animal and were also the objects of brutal and perverse desire. She occupied the lowest position in the social scale and struggled for both freedom and selfhood. Perhaps no other social group in the annals of human history has ever suffered from such socio-economic physical, cultural and sexual torment and agonies like the African-American women. Being poor, black and female, the Afro-American woman had to generate her own definition in order to survive and to empower racial identity.

The book charts the friendship of Sula and Nel, particularly the moral alternatives Nel and Sula face after Chicken Little's death, Hannah's death, and Nel's marriage. Sula, a complex character, presents some ideas that others have a hard time accepting; even Nel often finds Sula, her good friend, disturbing. Sula and Nel, two Black women who live in The Bottom, are the protagonists of the novel. Although they are best friends through most of the book, they are very different. Unconventional, "wild", and complex, Sula is often a disturbing character who sometimes seems to be driven by negative qualities. Nel, on the other hand, is a more conventional character, possessing many attributes that make her seem somehow better, nicer, or more respectable than Sula. Both women are searching for themselves and meaning in life during the course of the novel. Sula is a brave girl. She slashes off only the tip of her finger. The four boys stared open-mouthed at the wound and the scrap of flesh, like a button mushroom, curling in the cherry blood that ran into the corners of the slate.

She raised her eyes to them. Her voice was quiet. "If I can do that to myself, what you suppose I'll do to you?" Sula did so to threaten the four

white boys who always troubling Nel and other black girls.

For both Sula and Nel, the antagonist is accepting life and themselves. As friends, they help one another to grow and formulate opinions about themselves; when they become enemies, they also teach one another about life.

Although Toni Morrison may not have internationally created a novel to celebrate the working class or to explore the consequences of work among African Americans, she has, in Sula celebrated the lives of ordinary people who daily must work and provide. Sula celebrates many lives. It is the story of growing up black and female, but most of all, it is the story of a community.

In the tight knit community of the Bottom, survival is serious business, and each person must determine a means of existing in a world that is alien-white and male. Residents manage as best they can, working menial jobs, scrimping, and helping each other but always remaining within the boundaries prescribed by the hostile white world. The author of Sula succeeds in bringing to the reader of any race, the joys, the suffering and the pain of Eva, Hannah, Sula, Jude and Shadrack. The business of survival is an everyday concern for Eva and Hannah, but because they are Black women in the 1920's the only paid work available in Medallion is as domestics for ungrateful white families or as prostitutes. It is in this unconventional and often chaotic household filled with boarders, adopted children and gentlemen callers that Sula Mae Peace grows up. Toni Morrison's Sula lays bare the unyielding personality of a pariah, the title character who refuses to succumb to the codes, values and standards of both the dominant culture and her immediate environment. During an era in which the role of the Black woman is clearly and stiflingly defined, Sula is determined to be herself. She refuses to accept the conventional boundaries of her race and gender, by rejecting the mores of the outside world as well as those of her own community, Sula stands alone.

Residing with her mother, Hannah, in the house of her grandmother, Eva Peace, Sula initially draws her world view from both women. However, her inability to find meaning in the prescribed domestic roles of the women of the Bottom coupled with her desire to be "distinctly different" makes

Sula live out her own fantasies, create her own realities and set her own objectives. She is motivated by a firm sense of "Me – Ness". A desire to transcend the sterile soil of the Bottom, coupled with her need for independence lead Sula away from it.

To fill up the emptiness in her life Sula contemptuously uses and abandon men. She appears to have no purpose in life but self-gratification. She has ruined the life of her only friend but cannot comprehend Nel's grief. Sula responds to an inner voice. She flouts the conventions of the society. Sula rebels against her family, the community and a world dominated by men. Sula wanted to pursue her life the way she liked. Her experience taught her that she could depend on none other than self. She responds to an inner void.

When Sula returns to Medallion after ten years looking fine and wearing city clothes, she appears much younger than her Medallion counter parts. When she confronts her grandmother, Eva scowls at her, suggesting that she needs to get married and raise a family. Sula replies, "I don't want to make somebody else. I want to make myself" Eva retorts that a woman has no business "floating" around without a man. Sula is different from anyone the townspeople have ever known, and because she is not seeking money or material gain, she feels she has an obligation to explain her actions. She refuses to settle for the "colored woman's" lot.

Toni Morrison's Sula is warm, subjective, uninhibited and irrational. She is a free spirit who is not bound by external conventions and values. She declared to Nel.

. . . . . . I sure did live in this world"

"Really?" What have you got to show for it? "Show?" To who? Girl, I got my mind and what goes on in it. . . . .

Here, Sula clearly suggested that she is accountable to no one but herself for the direction of her life. Her determination to assume responsibility for self is indicated by her vociferous declaration "I got my mind" the creative assertion that wills what one wishes.

Sula is new world black and new world woman extracting choice

from choicelessness, responding inventively to found things. Improvisational, Daring, disruptive, imaginative, modern, out-of-the-house, outlawed, uncontained and uncontainable and dangerously female.

As an adult, married with three children, Nel is utterly contained by the Bottom's sensibility. Morrison reflects: "Nel knows and believes in all the laws of that community. She is the community. She believes in its values. Sula does not. She does not believe in any of those laws and breaks them all. Or ignores them"

A young woman coming of age in a rural Ohio community during the period between the World Wars, Sula is marked both literally and figuratively by her singularity of thought and action.

When Nel visits Sula on her sickbed, she tries to understand her friend's insistence on living her life as she chooses:

"You can do it all. Why? I can do it all, why can't I have it all"?

You can do it all. You are a woman and a colored woman at that. You can't act like a man. You can't be walking around all independent like, doing whatever you like, taking what you want, leaving what you don't . .

Nel realizes Sula was not what she thought her to be. Sula, having gone to college and having lived in a city looks upon conventions and traditions as barriers to self-discovery. She has belief in the need for experimenting with life, of breaking rules, not out of boredom or curiosity but because there was no other way to explore possibilities.

The transformative moment in Sula occurs when Nel discovers her husband and Sula, naked and on all fours in the bedroom. The scene is important for two reasons. First, the narrative moves from its usual omniscient voice into the first person, with Nel as the "I." Morrison thus discourages the reader from entering Sula's mind, which is without revelation and without comprehension of Nel's grief. Even a dalliance with her best friend's husband does not assume any real significance for Sula beyond its actual occurrence. More importantly, though, this scene is the first strain or tear in the narrative fabric, a climax that exposes the glaring limitations of Sula's status as the novel's focus. Without sympathy herself,

Sula cannot elicit sympathy from the reader.

It is Nel who survives in Sula, living on long after her husband and children have departed, long after Sula's death. The keeper of realism, Nel is the character left to finish the business of the story, clean up the narrative strands, have the epiphany at the end of the novel, and be for readers that character who approaches movement, change, and transcendence. Nel emerges as the traditional "old world" hero, because Sula, as Morrison conceives and constructs her, cannot. Because the notion of progress is antithetical to Sula's make-up, her character never builds any momentum. We know that we will be surprised, shocked, perhaps, by Sula's choices, but, so knowing, we cease to be surprised or shocked by her. And that is Sula's ultimate paradox. Though exciting, independent, and unpredictable, her character is fundamentally, finally static; Sula's uncontainability is so well-contained that no one and nothing can get to her. A non-traditional or, to use Morrison's word, "improvisational" character cannot sustain a traditional role. So Morrison must build for Sula an escape hatch-a literal, structural out that will allow her character to exit/disappear. Morrison fashions this hatch from a gradual shift in genre. As the anarchistic, antagonistic protagonist, Sula's character is pushed into a modern gothic, predicting the end of the world, dying in solitude and poverty in an empty old house, and speaking from beyond the grave. Only by eluding the formal containment of narrative realism, and shrugging off the responsibilities of novelistic form, does Sula become the "new world woman" of Morrison's vision.

In Sula our conventional expectations are challenged and we have a young woman who wholly claims her life and asserts her individuality and human rights.

Sula is a novel about ambiguity. It questions and examines the terms "good" and "evil," often demonstrating that the two often resemble one another. The novel addresses the confusing mysteries of human emotions and relationships, ultimately concluding that social conventions are inadequate as a foundation for living one's life. The novel tempts the reader to apply the diametrically opposed terms of "good and evil," "right and

wrong" to the characters and their actions, and yet simultaneously shows why it is necessary to resist such temptation. While exploring the ways in which people try to make meaning of lives filled with conflicts over race, gender, and simple idiosyncratic points of views, *Sula* resists easy answers, demonstrating the ambiguity, beauty, and terror of life, in both its triumphs and horrors.

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THE ROLE & THE RESPONSIBILITIES   OF RURAL BANKS 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-2)

INTRODUCTION-The significance of the rural banking in the economic development of a country cannot be overlooked because India is a country of villages. As Mahatma Gandhiji, the father of our nation , said "Real India lies in villages," and hence village economy is considered as the backbone of Indian economy. Without the promotion of the rural economy & rural people of our country, the prospective objectives of economic planning becomes inconsequential. Various progressive & promotional strategies for rural development have been conceived and implemented by the Government of India since first five-year plan from 1951-56 in this regard. But an appraisal of the achievement of these programmes clearly reveals that most of these were unproductive & fruitless in accomplishing the preferred objectives, due to several reticent & diffident economic conditions. The lack of sufficient finance to the underprivileged people in the rural areas was a primary factor which impeded the country's economic development . Hence, Government of India   thought of promotion of these vast mass of under privileged sector through rural banking. Thus the rural bank and other such rural financial institutions are of vital importance for development of rural economy of our country. The present study is a modest attempt to make an appraisal of the credit needs of the rural people and the way Regional Rural Bank, i.e., Cauvery KalpataruGrameena Bank, has been extending its service to meet fiscal needs of the people of Hassan district This paper   deals with the roles & responsibilities of this Bank in the economic development of the district in

particular & its role in alleviating economic development of the Karnataka state in general . In the last paper we have seen the inception & progression of Rural bank in Hassan district.

This paper probes about the role played by   RRB in this district & also the great tasks it is unleashing in the economic development of this district.

THE ROLES & RESPONSIBILITIES OF THE BANK

Cauvery KalpatharuGrameenaBank   was established in May 2006 by amalgamation of Cauvery and KalpatharuGrameena banks(CKGB). The bank was adjudged as best bank under RRB category for credit linking of self help groups in 2010-11. We shall view the bank's role in the following areas.

1. CKGB has taken up formation and credit linking of Self Help Groups as a mission to reach those families who were hitherto having no access to the credit by any formal financial institutions and are therefore depending on money lenders.

2. The Bank is subscribing to the share capital. The Government of India , the government of Karnataka and the Sponsor Bank i.e., State Bank of Mysore have subscribed to the Bank's share capital in the ratio 50; 15; 35, respectively.Thedeposits are increasing. The level of demand deposit and time deposit and their proportion to the Bank's total deposits are increasing. The position of refinance availed by various agencies is showing good progress. The deposits are increasing. The level of demand deposit and time deposit and their proportion to the Bank's total deposits are increasing. The position of refinance availed by various agencies is showing good progress. Thus the bank is acting as a good banker in rural areas. We shall see the bank's roles in various capacities.

3. The bank is acting as a companion, finance guru & fiscal advisor for multitude of rural people. Because it is playing the role of a sponsor to the vast number of agricultural population who were not exposed to the changing global economic reforms. They are being helped with several State & Central Government sponsored economic reforms. People who are not hither to supported by any

type of finance for agricultural &non agriculturalpurposes are being assisted by this bank .The farm &non farm sector loans issued through this bank have helped these people to indulge in productive employment all through the year.

4. Loans issued through this bank has helped the people to augment agricultural resources such as rain water harvesting . drip irrigation , canal creations ,mechanical weeding ,marketing the surplus products ,connecting city markets ,etc

5. The average cost of borrowings hasbeen substantially brought down. The reduction in cost was possible by the judicious availability of refinance and also repayment during the surplus liquidity. The Bank continued to be propmt in repayment of dues to NABARD and Sponsor Bank and there were no defaults.Adequate cash balances were maintained for sooth branch transactions.The Bank had taken earnest steps and provided relief to eligible farmers under distress farmers in arrears.

6. In accordance with the guidelines issued by the Government of India the Bank issues**Kisan credit cards.Krishi Gold Card**,**Swarojgar Credit CardScheme** .Kisan credit gold card is issued in general purpose loan for meeting agricultural & consumption purposes against agricultural property. **Kisanchakara** is given for purchase of vehicle two wheelers and four wheelers for supervision, transportation of agricultural inputs, produce and management of agricultural activities.Personal loans are given To meet expenses like marriage, family functions, medical expenses, educational expenses , travel etc maximum upto 1 lakh.

7. The bank continued to play a major roleinfulfilling the targets set by the Central and state Goverment under various schemes for economicupliftmenet of the rural poor.

8. One Time Settlement scheme or OTS for Marginal and farmers ans redemption of debts od farmers from non agricucltural institutional ssources.

9. The Bank has a TIME CELL which is undertaking special studies and formulates new schemes under farm non farm sector. The cell

is also engaged in popularizing Kisan Credit Cards Solar Light heating by conducting borrrowers meet and also evaluation study of completedprojects.

10. Besides promotion of SHGs and provoding financial assistance , the Bank continued to take keen interest in extending credit to SHGs promoted by NGOs & Government agencies.

11. There are savings bank facilities also. The objective of the scheme is to facilitate vast sections of rural poor to open an account with the Bank no frills accounts comes with very low minimum balances with low charges. Ideal for rural poor.

12. In order to stipulate the customer with money management & saving habits, the bank offers good interest rates on deposits. The bank periodically   reviews theinterest rate payable on th deposits,depending on the market trend. The interest rates on the term deposits arereviewed and revized regularly .

13. In accordance with the instructions of Governmnet of India NABARD inregard to this the Bank had taken earnest steps andprovided relief toeligible farmers under various new schemes.

14. Thus the Bank had 2937 credit linked SHGs and provided a financial assistanceof Rs.869.90 thousands in 31st March 2006.as a skilll development measure for women emtrepreneurs of SHGs for handicraft designing the Bank had facilitated a skill development training program also.Totally there were   1062 SHGs promoted with loan facilities which was a welcome scheme in Hassan district.

15. For meeting the crop production requirement of the farmer , Credit are extended in the form of a revolving cash credit UptoRs 3 lakhs 7.00% per annum provided the account is regular. Interest rate in all other cases as applicable to Priority Sector advances.

16. Bank has formed JLGs in respect of tenant farmers, agricultural labourers who are without proper land records for security to avail finance for agriculture and other activities. Bank has financed 3624 groups with an amount of Rs. 3170.21 Lakhs.

17. The Bank has flexible schemes to assist the entrepreneurs for establishment of units in services, industries and business segments.

Professional and Self Employed Persons are also assisted to set up their own unit for self-employment.Advances granted to retail traders, business enterprises, Professional and Self Employment persons, transport operators.The purpose of the scheme is to improve the existing business by purchasing further stocks to increase their business by way of cash credit hypothecation limit.

18. The Bank has flexible schemes to assist the entrepreneurs for establishment of units in services, industries and business segments. Professional and Self Employed Persons are also assisted to set up their own unit for self-employment.

19. Recognizing the need for promoting non-farm sector, the Bank has been extending the term loan for acquisition of tangible assets or creation of units .The loan is treated as Priority Sector lending and the loan is repayable in easy installments repayable upto 10 years.

20. The bank acts as an Insurance Agents also. The Bank is an esteemed corporate insurance agent for SBI Life Life insurance policies United India insurance Policies.

21. As a skill development measure, women Self Help Group Members are trained in various micro enterprises, vermiculture, dairy farming, etc. The Bank has formulated various schemes for members of Self Helps Groups to improve the standard of living.

22. The formation and nurturing of Self Help Groups have been the main function of the Non-Governmental Organizations and Voluntary Organizations for amelioration of poverty. The bank has credit linked programs by supporting SHGsby winning awards Best RRb in Karnataka for SHG promotion since 1999=2000 & **Won Certificate of Appreciation** from Micro Credit Summit Campaign held at Washington for the year 2001. The amalgamated **Cauvery KalpatharuGrameena Bank** has been honoured by NABARD by recognizing the **Best Performance under SHG-Bank Linkage Programme 2006-07.**

23. **IMPLEMENTATION OF INFORMATION COMUNICATION TECHNOLOGY BASED FINANCIAL PLAN IN VILLAGES HAVIANG POPULATION OF OVER 2000**As per the directions

of Govt. Of India/Reserve Bank of India/NABARD, the Bank is initiating all-out efforts in implementing Financial Inclusion Plan for providing banking facilities to habitations having populations of over 2000 in 227 villages in the command area of the Bank[1]..

24. The Bank has prepared the project for issuance of 1,30,000 Smart Cards to No Frill account holders in the above villages are being issued to the customers[2].

SUMMARIZING- Thus CKGB in Hassan is promoting rural credit system . Since Hassandistrictis generally a rural based district the economy of the district is being boosted up through regular loans & credit supplies. The various novel methods of augmenting rural credit systems is praiseworthy. Establishment of the self help groups has been an imperative factor in the economic development of the country. The bank has played a crucial role in augmenting the deposits & credit ratio. The rural farm sector has also been enhanced. Various novel schemes have been introduced by the bank since its inception. The district which combines both plain &malnad geographical division , necessitates the bank to allocate to its diverse requirements through a host of new & innovative schemes .

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[1] Accordingly, the bank has engaged 212 Business correspondents through M/S Integra Micro Systems (pvt) Ltd., Bangalore (Technology Service Provider) for providing Banking and financial services at the doorsteps of the customers by using Information Communication based Technology

[2] To facilitate better functioning of these Field BCs have provided training to 203 Business Correspondents in the field of banking knowledge, Human resources Management and to operate the Biometric device in 5 Batches at RUDSET Institute, Mysore.

KANT'S CRITIQUE OF RATIONALISM

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Introduction

Renaissance movement paved way for the rationalistic school of thought. It has tried to break away from the clutches of dogmatic philosophical traditions. Thus the modern philosophy emerged with the end of Christian medieval philosophy and the beginning of a process that led to contemporary secularism. Renaissance means renewal or reawakening. This has given led to revival of Greek humanism in opposition to Christian religiosity i.e. an interest in man and nature rather than in the supernatural. The rise of modern science with the end of the Ptolemy theory and the 'Copernican' revolution has opened up the conflict between science and religion and raises the question of free-thinking and the autonomous status of secular knowledge in regard to church authority. This kind of renaissance mentality affected the development of philosophical thought. While medieval philosophy found its guide and inspiration in the Christian religion, the modern philosophy turned its attention to the nature of the new science and its method. Two elements in the scientific method were identified as valid. They are rational element and empirical element. The rational element uses the mathematics and deductive reasoning whereas the empirical element which uses the observation, experimentation and induction. Thus the modern philosophies of rationalism of Descartes, Leibniz and Spinoza and empiricism of Locke, Berkeley and Hume came into existence and later ended with the great philosophical synthesis of Kant.

Rationalism holds the view that knowledge is basically *a priori*. It is innate. The self is basically active and rational and sensations are accidental to it. So, knowledge is actively produced by the self out of its inner ideas and they in turn provide us with necessary knowledge.

Knowledge of the eternal is possible by reason which is the essential nature of the self. Sensations and feelings cannot give us the knowledge of the real. The knowledge provided by sense-experience is always contingent and variable; Socrates and Plato were the earliest exponents of rationalism which received an articulated form in the hands of Descartes and Wolff. Of course, the exponents of rationalism may differ with each other in some respects, but, by and large, they admit the *a priori* form of knowledge as genuine.

In the usage of philosophers, the word "Rationalism" refers to the kinds of philosophical theory which claim that we can arrive at substantial knowledge about the nature of the world by pure reasoning, without appeal to any empirical premises. It is in that sense that Descartes, Leibnitz and Spinoza are traditional quoted as classical examples of rationalism. Rationalism is opposed to empiricism — the doctrine that experience is a necessary basis to all our knowledge, but neither term has a precise meaning. Thus we might expect that a pure empiricist would claim that all knowledge requires empirical premises, and J. S. Mill did at times make this claim; for him even mathematical truths are empirical generalizations. But most empiricists have admitted that mathematical truths are *a priori*; they are still considered to be empiricists, if they claim that mathematical truths are analytic formal truths which give no information about the nature of the world. Thus there is a tendency to consider that a rationalist is one who claims to have synthetic *a priori*knowledge and who claims to know wholly or in part, what the world is like by pure reason. but Leibnitz is usually considered to be the most extreme of the rationalist because he claimed that in principle all truths could be known by pure reasoning, experience being but an inferior substitute for reason, yet Leibnitz held that all truths of reason were guaranteed by the principle of contradiction and therefore in modern terminology, analytic. however, Leibnitz claim that the contradictory of every true propositions self- contradictory is very paradoxical, and we may say that the rationalists is one who claims knowledge which is not based on sense experience and which cannot be regarded as purely formal. But this is still inadequate. Kant recognized synthetic *a priori* knowledge; only about phenomena as opposed to things

themselves he thought that it was one of the main virtues of his critical system that it avoided both rationalism and empiricism

One could easily find out two most influential epistemological doctrines, namely, rationalism and empiricism that have inadequate solutions to the problems of acquisition of knowledge. The reason being that we are told that rationalists believe that mind is capable of intellectual activity in complete isolation from any sense-experience on the one hand, and on the other hand we are told that empiricists believe that mind is incapable of any intellectual operations that do not derive from sense experience. Both characterizations are extremely misleading. Empiricists, despite their talk of the mind being a *tabula rasa*, had to ascribe certain unlearned abilities to the mind. The reason being that mind must be innately equipped to learn from experience. It would be absurd to suggest that we must learn all those very abilities which are necessary conditions of our learning anything. For instance in order to learn at all one must at least able to generalize. Further, it is clear that neither Descartes nor Leibniz believed men are capable of intellectual activities in complete isolation from-sense experience. Leibniz says of our innate ideas that without the senses it would never have occurred to us to think of them and that sense- experience is necessary for all our actual knowledge.[1] Against Locke's picture of the mind as a block of marble in which veins mark out a certain figures, which will not be clearly revealed until superfluous bits are chipped away. Sense experience serves to reveal our innate ideas in the way that chiseling reveals the figure which belongs 'innately' to the marble.[2]

During the course of time, it becomes to restrict the application of reason within the realm of experience and this was exactly done by Immanuel Kant. It would be evident that, if we analyze his transcendental method, his philosophy basically evolved out of the critical investigation of the said two schools—rationalism and empiricism. In it he made reconciliation between them.

Kant's Critique of Rationalism

The reason for Kant to reject rationalist approach to knowledge is that of a matter of coherency. If we say that knowledge is exclusively

constituted of innate ideas, how can we be sure that these innate ideas themselves refer to or fit into real world. If we are not sure, indeed we are not so, we are revolving around the fantasies. However, he tried to overcome the shortcomings of rationalism and this paved the way for his transcendental philosophy. He believed that the failure of rationalism is mainly due to their improper application of reason. This he referred to as an uncritical approach of reason towards anything.

Knowledge, for Kant, is certain, and hence he said that skepticism is unwarranted. If anything is certain, then it should satisfy the conditions, namely of necessity and universality. It is impossible to find errors on this line over rationalism, for the concepts of rationalism satisfied these two conditions very well. The innate ideas residing in the minds of all human beings are the same, for everybody possesses common facility, namely reason. This shows that everybody has a common cognitive proposition, which satisfy the condition of universality. Again, the rational faculty of human beings directs all persons to perceive the truth. So the common cognitive proposition constituted of innate ideas must be necessary as a result of inner compulsion. This satisfies the condition, necessity.

Then where did rationalism fall short of? As said earlier innate ideas exist only in the minds of human beings, and these innate ideas are known only when the knower intends to know it. As such, it is clear that it does not stand for any object in the external world. When one wants to know about the idea of an object that exists in the external world, which is certainly considered as a matter of fact, there is no guarantee that the innate idea of a subjective mind has to correspond to this matter of fact. This shows that there exists a gap between the knower and the known. In the history of Western philosophy, it was Descartes who tried to solve this problem saying that God's veracity is the ultimate guarantee for the factual truth of clear and distinct ideas.

"Now it is manifest by the natural light there must be at least as much reality in the efficient and the total cause as in its effect. For whence can the effect draw its reality if not from its cause? How could this cause communicate to it this reality if it did not itself have it? And hence it follows

not only that something cannot proceed from nothing; but also that what is more perfect, i.e., contains more reality, cannot proceed from what is less perfect . . . in this way the natural light makes it evident to me that the ideas are in one in the manner of images, which may indeed fall short of the perception of the things from which they have been derived, but can never contain anything greater or more perfect."[3] It is obvious that clear and distinct ideas by themselves do not explain their factual context, then the 'God 'will not do any miracle, for the very term 'God' needs the same sort of explanation.

The other philosopher who follows the line of reasoning that knowledge constitutes innate ideas is Leibniz. He too has to answer the question of factuality of innate ideas. He maintains the doctrine of pre-established harmony, which was also a failure, as it did not explain the correspondence between one monad and the other. It fails to explain the correspondence because Leibniz maintains that each monad imperceptibly leads to others, the window- less character of each monad restricts oneself to come out of itself and see its own existence from outside. Therefore, the doctrine of pre-established harmony is an *a priori* assumption, which ordinarily cannot explain actual state of affairs.

There is yet another short coming arises out of rationalism. Almost all rationalists derived their philosophy on the basis of an axiom. This method is achieved through deductions. They claimed that these axioms served as the 'given'. It means that reason cannot penetrate beyond this. But they were told that when reason was applied to these axioms, one could get valuable meaning to the reality. For example, Descartes starts his philosophy through the *cogito ergo sum*.[4]

But the problem of duality arises when the thinking 'self' is conceived as body and the self that 'thinks' is conceived as the mind. Though Descartes accepted this dualism, he was forced to face the inconsistency when he defined the nature of substance as that which exists on its own, independent of anything else.

"By substance we can understand nothing else but a thing which so exists that it needs nothing else in order to exist. And in fact, as a substance which

needs absolutely nothing else, only one can be so understood, namely God. But corporal substance, and created mind or thinking substance, can be understood under this common concept, that they are things which need only the concurrence of God in order to exist . . . "[5]

In order to meet this difficulty Spinoza brought out the view that there could be one substance, God. Further it is held that: "Besides God no substance can be nor can be conceived."[6] He gave a different name for all sorts of other things (which are usually known as substance) known as modes.He said that the substance, i.e., god alone is real whereas all other things are actual. "By mode I understand the modifications of substance or that which is in another thing through which also it is conceived."[7]

This pantheistic way of approach leads Spinoza into contradictories, for he held sometimes that the modes to be modes are determined not directly by god but by other modes and as such the modes being temporal and finite cannot follow from the infinite substance, whereas he also held sometimes that the modes are said to be in god and as such, therefore, they are eternal and real. The reason for this contradictoriness is due to Spinoza's belief on the all powerfulness of reason. Though he started from a self-evident principle-substance, he could not draw his conclusion satisfactorily. This shows that reason, unaided by experience can only build castles in the air, hence it cannot account for any actuality, which we asked for earlier.

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EFFECT OF WEIGHT TRAINING ON LEG STRENGTH AND BMI OF PONDICHERRY UNIVERSITY STUDENTS

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Introduction

Weight training is a common type of strength training for developing the strength and size of skeletal muscles. It uses the force of gravity (in the form of weighted bars, dumbbells or weight stacks) to oppose the force generated by muscle through concentric or eccentric contraction. Weight training programme use a variety of specialized equipment to target specific muscle groups and types of movement.

Weight training differs from bodybuilding, Olympic weightlifting, power lifting, and strongman, which are sports rather than forms of exercise. Weight training, however, is often part of the athlete's training regimen.

Weights are exercise equipment used for strength training. The term is typically used as a shortened form of the term free weights, but it can also refer to any exercise machine that uses weighted plates to generate the major opposing force.

Weight training can be a demanding activity and if done incorrectly could cause injury or pain. But it doesn't have to be intimidating, in fact should feel the weights calling name, each time enter gym.

Weight training is a key element to maintaining a fit and healthy body, as well as improving athletic performance. Weight training builds muscle, fastens metabolism, burns fat and is the basis of a strong, firm muscular body

Better performances can be the product of a number of factors. This product is primarily the outcome of efficient technique, the progression of speed and the maturing competitive attitude on a sound basis of general endurance, all round strength and general mobility. The development of all

round strength is best achieved via circuit training and then progressing this through weight training.

Methodology

SELECTION OF SUBJECTS

The purpose of this study was to analyze the effect of weight training on Leg strength and BMI of Pondicherry university students. Thirty (N=30) Male Pondicherry university students were randomly selected from Pondicherry university, Puducherry. Their age ranged from 20 to 26 years. The subjects were divided into two equal groups; one experimental group (A) and another control group (B) each consisting of 15 subjects. The experimental group underwent in weight training for the duration of twelve weeks, training was given three days per week. The subjects were tested on the Muscular endurance by using APFT sit up test at the beginning and the end of the experimental period.

TABLE I
ANALYSIS OF COVARIANCE FOR PRE TEST AND POST TEST DATA OF LEG STRENGTH OF CONTROL GROUP AND EXPERIMENTAL GROUP

	Control group	Weight training group	Source of variance	Sum of squares	df	Mean square	'F' ratio
Pre-test Mean	119.73	126.93	B	388.80	1	388.80	.51
S.D.	26.64	28.60	W	21393.87	28	764.07	
Post-test Mean	120.07	149.20	B	6365.63	1	6365.63	11.55
S.D.	26.59	18.89	W	15435.33	28	551.26	
Adjusted Post-test Mean	122.9	146.3	B	4038.55	1	4038.55	56.20
			W	1940.35	27	71.87	

B: Between the variables; W: Within the variables
* Significant at 0.05 level.

Required table value at 0.05 level of significance for 1 & 28 degrees of freedom = 4.20

1 & 27 degrees of freedom = 4.21

It is observed from table - I that the pre test means on leg strength of the control and experimental groups are 119.73 and 126.93 respectively. The obtained 'F' ratio value 0.509 for the pre test mean was lesser than the required table value 4.20 for 1 & 28 degrees of freedom at 0.05 level of confidence. This result reveals that there was no significance difference between the control and the experimental groups on leg strength before the commencement of the experimental training. It is inferred that the selection of the subjects for the two groups were successful.

The post test means on leg strength of the control and the experimental groups are 120.07 and 149.20 respectively. The obtained 'F' ratio value 11.574 for the post test data was greater than the required table value 4.20 for 1 & 28 degrees of freedom at 0.05 levels of confidence. It discloses that there was a statistically significance difference between the control and experimental groups on leg strength after the experimental training.

The adjusted post test means on leg strength of the control and the experimental groups are 122.9 and 146.3 respectively. The obtained 'F' ratio value of 56.197 for the adjusted post test mean was greater than the required table value 4.21 for 1 & 27 degrees of freedom at 0.05 level of confidence. It is reveals that there was significant change on leg strength as a result of the experimental training. Since the result has revealed that there was a significance difference, the hypothesis was accepted.

GRAPHICAL REPRESENTATION ON PRE-TEST, POST-TEST AND ADJUSTED POST-TEST MEANS ON LEG STRENTH OF CONTROL GROUP AND EXPERIMENTAL GROUP
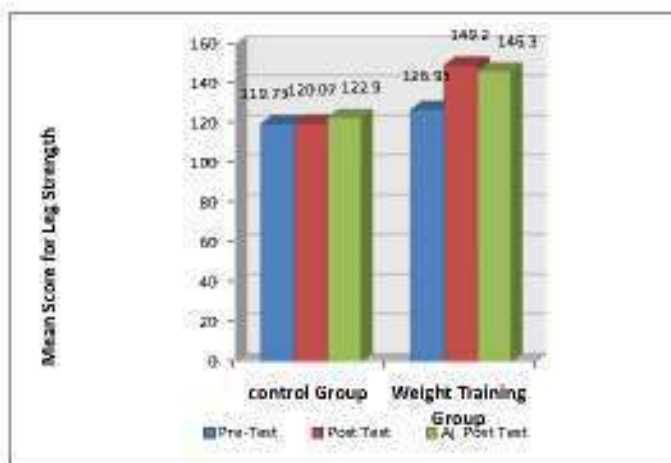
Fig. I

CHARACTERISATION AND BENEFICIATION OF LIME KANKAR FROM PARTS OF EASTERN GHATS, ANDHRA PRADESH, INDIA.

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Abstract: Lime Kankar deposit samples from parts of Eastern Ghat Granulite Belt (EGGB) are charac-terized by xRD, DTA and optical methods. Lime Kankar constituted with micro crystalline calcite, fine grained clay matrix, oxyhydrates, oxides, carbonates of Fe, Al, Mg and along with opaline silica. Clay fraction contains Montimorillonite, Halloysite, Kaolin and Dickite; Min-eral association indicate alkaline pH conditions might have existed at the time of formation of Lime Kankar Mineralogial characters indicate that these formations are of diagenic pedos, resulted into lime kankar due to fluctuation of soil moisture and ground water table in response to environmental changes. These lime kankars are distinctly different from calcretes. Beneficiation methods suggested.
Key words : Lime Kankar, Beneficiation, Eastern Ghats.

INTRODUCTION

Nodular form calcium carbonate deposits, popularly called as lime kankar were located and used as lime manufacturing through calcination all along the easternghat plain areas. These are mostly associated with khondalite soils at a depth of 1 to 2 meters ranging in thickness from 2 to 3 meters above the groundwater table. Andhra Pradesh lime kankar deposits are mostly recorded in the areas of mango gardens grown along mountain low valley zones. The present study incorporate the characterisation of lime kankar samples from four localities selected from interjunction peneplain and coastal plain, where the host rocks are mostly gametiferous sillimanite gneisses calc-silicate rocks and quartzite. These lime kankar deposits are bedded type. The climate of the region is of sub-tropical temporal with temperature ranging from 28°to 42°C with 100 cms annual rain fall. Lime kankar is of multiple jointed spherical to botroidal irregular forms with shrinkage fractures. These modules having an outer periphery of soft lime material with concretionary

texture, mostly brittle in nature.

The idealized profile of the deposit observed through trial pits, exposed soil cover upto 1 meter, lime kankar mixed with soil bedded deposit extended upto 2.5 meters, underlain by partially weathered calc-silicate rocks and khondalites.

METHODOLOGY

Kankar samples from various localities (shown in table-1) analysed for major elements following ASTM method of chemical analysis. Results of the chemical analysis were given in Table -1. The powder fractions of samples were subjected to x-ray diffraction analysis using Phillips x-ray diffraction system PW 1730 / PW 1390 with a generator setting at 35 kv, 20mA (cuKoo radiation having a wave length of 1.54184 A°; Scan speed fixed at 0.042q/ S; 2qrange from 10° to 100°) Obtained data matched with JCPDS (1980) for the identification of the mineral species. The same sample powders were also subjected to Differential thermal analysis (DTA) (using 673 DTA model) to a maximum temperature of 1000°Cat a heating rate of 10°C / minute under specified operative conditions (Pt & Pt - Rh thermocouple sensitivity 50m v; chart speed 300 mm / hr). Identification of minerals was done according to Mackenzie (1972) and smykatz-kloss (1974). The data on the minerals identified by the x-ray and thermal methods are summarized in Table - 2. Material for beneficiation was obtained by crushing, grinding and sieving. The traditional methods are jaw crushing, ball mill grinding and ASTM method of sieving.

Table 1 Chemical Analysis of Lime Kankar Samples
(in weight percentage)

	RO1	B02	A03	C04
CaO	42.4	44.41	43.71	45.35
SiO^2	19.68	19.06	19.18	19.00
R^2O^3 (Al_2O_3	11.01 + Fe_2O_3)	10.65	10.17	9.96
MgO	0.84 0.005	0.86	0.82	0.81
P		0.045	0.047	0.006
L.O.I	26.06	24.98	26.07	24.87

RO1 - Regati; B02 -Bandevapuram; A03 -Atchipeta, C04 - chinnapuram

RESULTS & DISCUSSION

Under thin section study lime kankar exhibits the presence of spherical form of authigenic calcite with nucleus of Micrite or clay which is the characteristic

property of kankars. Opaline silica occurs as floating detrital grains in the matrix of micrite expressing a rim like structure with fibrous calcite grains on radiating pattern. The eliptical form of lime kankar shows elongated solution cavities occasionally. The secondary fractures within the nodules contains micrite and calcite crystals. The alternative light and dark laminae in opaque form is mostly hydrous iron oxide.

Theorbicula Tinter layers of the kankarnodules contains montimorilleonitic clay which act as binding material. The x-ray diffract gram clearly indicated that the kankar nodule constituted with rich calcite and minor montimorilleonite, halloysite, magnehte, quartz, kaolinite, dickite, maghemite goetinte and limonite. The intensity of peaks, their shapes indicated that these minerals vary in their content in relation to the occurrence and state of aggregation in the respective honzons.

The differential thermal analysis expresses endothermic and exothermic peaks on the diagrams. An endothermic peak at 64°to 66 C temperature indicates the presence of amorphous silica. Another endothermic peak at 884° to 910°C suggest the presence and decomposition of calcite at higher temperatures. The exothermic peak at 628°C and endotherms at 480° early demonstrate the presence of oxides and oxyhydrates of iron. The endothermic reactions at 169° - 209° C, 680° - 705° C and 876°- 920° C and the exotherms at 922° - 954°C support the presence and abundance of montimorillionite group of clays in the samples. Endotherms at 512° - 520° C and 550° - 575°C (with an exothermic at 946° - 962° C) suggest the presence of halloysite and kaolinite respectively. The occurrence of quartz indicated by the endotherm at 565° - 566° C. All of the DTA identified minerals were confirmed by x-ray methods with their characteristic x-ray peaks.

The chemical analysis data (table - 1) the raw kankar clearly indicated that the CaO content varied from 42.4 to 45.35 % while MgO varied from 0.81 to 0.86% , by volume concentration the $CaCO_3$ content of the kankars varied from 75 to 79%. The MgO concentration relatively low and within the limits prescribed for metallurgical purposes, but silica and iron and alumina put together have a concentration from 28 to 30%, this may be due to the clay fraction associated with the kankar as bonded material Hence, to improve the quality of the lime kankar can be achieved by removing the clay fraction

through beneficiation methods. So that the concentration of CaO will automatically increase.

BENEFICIATION OF LIME KANKAR:

The beneficiation methods adopted are differential size reduction by crushing followed by grinding. Reduced constituents subjected to froth floatation where the fine particle processing is effective. A representative sample of 500 gms size reduced material was subjected to size analysis to know the content of CaO in different size fractions. The details are given in Table 3. The CaO content of the finer 200 mesh size is more than the all other size fractions.

Floatation experiments have been carried out using 500gms of sample of all sizes in a Denver Sub-A flotation cell of 1kg capacity. An arrangement to maintain a constant water level in the cell also provided in the machine. During experimentation the slurry of desired pulp density was taken in to the cell, to which NaOH solution (10%) was added to get pH value of 9. Predetermined quantities of sodium silicate as depressant followed by oleic acid as collector and pine oil as frother were added. Conditioning period of 6 minutes was maintained at each test. This simple floatation experiments clearly revealed that the finer fractions have given better result with the increase of CaO content upto 60%. This processed product best suited for preparation of lime, manufacturing of cement and other allied industries.

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CHARACTERIZATION AND BENEFICIATION STUDIES OF CLAY DEPOSITS OF ARAKU AREA, VISAKHAPATNAM DISTRICT, ANDHRA PRADESH, INDIA

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ABSTRACT: Beneficiation studies is taken on clay deposits of Araku area, after detailed characterization on various aspects, in order to find out the suitability, ability of products for beneficiaries, like ceramics, paper industry, paints etc. The important mineral is elite. The beneficiated clay confirms to the best specifications for use in all industries that require good quality clay. The details of studies carried out and results obtained are discussed.
Key words: Beneficiation, characterization, Araku area, Illite.

INTRODUCTION

The geologists have taken interest in the detailed beneficiation studies on lowgrade clay deposits, because of its many uses in industries. In India, most of the recoverable clay deposits are of low grade which require attention of beneficiation. In view of this, it is essential to subject them for suitable beneficiation process and have to develop necessary machinery to get good quality clay and at the same time minimizing the beneficiation coasts. The Araku Valley clay deposits are low grade, even though they are white in colour, because of association of grit and others. Mine area is located 10 kms South East of Araku town. The location is reported for the first time and in the present investigation, and attempt has been made for the first time to upgrade the low grade illite clay deposits by subjecting them to beneficiation techniques, after detailed characterization studies to ascertain their suitability for various industries.

METHODOLOGY

Grooved samples have been collected from various levels of the deposit of the study area. The samples were subjected to crushing and then soaked in water and passed througha 320#. The - 320 mesh samples were subjected to mineralogical, chemical, physical and physicochemical examinations. Mineralogical identification was conducted by optical and x-

ray diffraction and differential thermal analysis. Chemical analysis has been carried out by classical methods suggest by Lalithambica (1984) and traditional Shapphiro and Brannock (1962). Physico-chemical characters and determined based on procedures developed by R.R.L., Trivandrum.

Results and DISCUSSIONS

The X-ray data supported by DTA clearly revealed that the important clay mineral recorded is illite. The beneficiated output product expresses, the characteristics of the pure illite. The DTA curve obtained for the beneficiated product is as a considerable weight loss below 100°C, a gradual loss from 100-350°C, a releatively abrupt loss from 350-600°C and a gradual loss above 600°C. the volume expansion is obtained at 850°C followed by rapid shrinkage. Hence, the beneficiated product is more or less pure illite. The kolin is present is small amount. The other important minerals associated with the raw samples are quart, gibbsite, kaolinite, and little chlorite. The presence of hematite is recorded in the over-burden contact location samples only. The quartz grains are mostly in fine grit and sand form.

The general characters of clay from the Araku valley are given in Table-1. Samples from different levels have more or less similar physical characters. It is observed that a large number of visible impurities of quartz and minor feldspar are present. The samples are slaking in water but inner parts of it are non-slaking and hence needed crushing/pulverising for dispersion in water.

Table-1

Physical and physico-chemical properties of clay samples:

1. Colour	:	White with brownish white patches.
2. Brightness (ISO)	:	>80
3. Nature of Clay	:	Soft to hard lumps.
4. Slaking Nature/time are non-slaking)	:	easily slaking in 45 minutes (inner parts
5. Loss on drying (%)	:	0.33 to 0.38
6. Workability	:	Fair/Good
7. Relative density	:	2.75
8. Original pH	:	8.1
9. pH of aqueous extract	:	6.90

Table-2

Particle size distribution of clays Wet sieve analysis fraction

+60	3.96%
-60+100	0.86
-100+200	0.82
-200+300	1.58
-300+320	6.57
-320	87.07

Table-3

Plastic, dry and fired properties of clay samples

1. Water of Plasticity : 26
2. Dry linear Shrinkage (%) 2.96 (Maximum)
3. Fired linear shrinkage (%) 8.60
4. Dry modulus of Rupture (Kg/cm2) 4.05
5. Fire modulus of Rupture (Kg/cm2) = Nil

Table-4

Chemical analysis of processed clay samples (average)

	Original Sample Weight%	Processed Sample Weight%
SiO_2	53.54	44.54
Al_2O_3	23.56	39.92
Fe_2O_3	0.48	0.22
TiO_2	0.04	0.01
MgO	0.81	0.46
CaO	2.13	0.76
Na_2O	1.17	0.81
K.0	0.75	0.56
LOI	16.62	12.52

Distribution of clay samples was obtained through wet sieve analysis and beaker decantation techniques, percentage of sieve fractions are given

in Table-2. More than 85% of sample was passed through 320#. Grain size of the processed clay remained at 3 to 4 microns. The plastic and dry characteristics are given in Table-3. The water of plasticity is good. Modulus of rupture is also good. The dry modulus of rupture showed the ability of clay to withstand during the handling in the unfired state. The properties determined at > 1200°C are satisfactory which characters are essential in the utilisation of these clays by industry. Fired samples retained the bright white colour of the original sample. Physico-chemical characters are well within the limits prescribed by I.S.I for clays to be used by various industries.

Beneficiation Studies:

The clay samples were subjected to normal washing to remove the non-clay content, due to the presence of gritty quartz and other mineral ingredients. The samples were subjected to crushing, grinding and further processed through clay blungers. By this 90% of clay content was able to recover. However, nearly 5% of the clay, fraction was still left with the tailings. Particle size is approximately 3 to 4 microns. After repeated experiments, the following optimum conditions were established to obtain good results. The feed size should be maintained at - 320 mesh fraction. The pulp density should be 10% solids and settling velocity was at 0.01 cm/sec. Sodium silicate is the best defloculant. The product obtained is best suited for use in Rubber, paper (as filler), insecticides, ceramics, pottery, port land cement, fertilizers etc.

CONCLUSIONS

The Araku area clays are illite in character. The separation of clay contents from non-clay matter by simple crushing grinding, use of blungers followed by washing. The brightness of clay was improved up to more than 85 ISO by repeated washing. The final products of 2 micron size clay fractions best be utilized in textiles, paper coating, rubber, filler in paper, portland cement, fertilizer and refactory industries.

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A REVIEW ON EXTENSION OF COSMOLOGICAL MODEL IN BRANS-DICKE THEORY OF GRAVITATION

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Abstract: the present paper entitled *"Study of a Cosmological Model in Brans-Dicke Theory of Gravitation"* deals with the investigation of some spatially homogeneous and anisotropic cosmological models in the frame work of $f(R, T)$ gravity proposed by Harko and others and in Scalar-Tensor theories of gravitation formulated by Brans-Dicke (1961) and Saez- Ballester (1986) which are viable alternatives to Einstein's (1915) theory of gravitation. According to the Einstein's theory of gravitation yields good results which are in good agreement with experimental tests of relativity, mainly the gravitational deflection of light rays, precision of perihelion of planet Mercury and the gravitational red shift of spectral lines.

Key words: Gravitation, Cosmological Model, investigation, Mercury

Introduction

In the year 1584, Giordano Bruno wrote the treatise De l'Infinito, Universo e Mondi, where he introduced the hypothesis that the universe is infinite and that each star looks like our Sun. This statement is often considered as the origin of modern cosmology. According to the Einstein cosmological principle, the Universe on large scales is homogeneous and isotropic at a fixed time. The homogeneity is expressed by a translation symmetry (i.e., the space has at any point the same density of mass, pressure, temperature, etc.). The isotropy is expressed by a rotational symmetry (i.e., there are no preferred directions and the observer is not able to distinguish one direction from another by local physical measurements). In 1917, Albert Einstein included a positive cosmological constant Ë to his equations of general relativity to avoid gravitational collapse and to save his model of the

stationary Universe [Einstein, 1952]. Einstein's theory of gravitation has been successful in the study of cosmological models. However, it has been pointed out this theory lacks in certain aspects. Hence, in recent years, several alternative modified theories of gravitation have been proposed to study the Universe through cosmological models. With this motivation, we have taken up the investigation of some spatially homogenous and anisotropic cosmological models in alternative theories of gravitation, proposed by Harko et al. (2011), Brans and Dicke(1961) and Saez and Ballester (1986).

Einstein's theory of gravitation and space-time

In Einstein's theory of gravitation, the space-time is described by the Pseudo Riemannian Metric:

$$Ds^2 = g_{ij} \, dx^i \, dx \, j \; ; \; i, j = 1, 2, 3 \text{ and } 4 \; ------------ (1.1)$$

and the components of the symmetric tensor g_{ij} act as gravitational potentials. The gravitational field manifests through the curvature of the space – time and the general field equations which govern the gravitational field are given by

$$G_{ij} + \Lambda \, g_{ij} = -8\pi \, T_{ij} \; ------------- (1.2)$$

where $G_{ij} = R_{ij} - \frac{1}{2} R \, g_{ij}$

Einstein tensor, Rij is the Ricci tensor, R is the scalar curvature and Tij is the energy momentum tensor due to matter and is a cosmological constant (the velocity of light 'c' in vacuum and ^the Newtonian gravitational constant G are taken to be unity in this thesis). This cosmological constant was introduced by Einstein, while studying static cosmological models and was later discarded by him saying "It is the greatest blunder of my life". Since the Einstein's tensor Gij is divergence free, the field equations (1.2) yield

$$T^{ij}_{\;j} \; 0 ------------------------ (1.3)$$

which can be considered as the energy momentum conservation equation and which also gives us the equations of motion of matter. Einstein's theory of gravitation yields good results which are in good agreement with experimental tests of relativity, mainly the gravitational deflection of light rays, precision of perihelion of planet Mercury and the gravitational red shift of spectral lines. Einstein's theory of gravitation serves as an effective tool for the study of cosmology and cosmological models of the Universe because the basic force governing the dynamics of the Universe is gravity. Hence in the following section, we describe, briefly, cosmology and cosmological models of the Universe using Einstein's theory of gravitation.

Brans-Dicke cosmological model

In this article we concentrate on the investigations of some cosmological models in scalar tensor theories proposed by Brans-Dicke (1961), Saez-Ballester (1986) and $f(R,T)$ modified theory of gravity proposed by Harko et al. (2011).

The field equations obtained by the variation of gij and Q take the form

$$R_{ij} - \frac{1}{2} R g_{ij} = -8\pi \phi^{-1} T_{ij} - \omega \phi^{-2} \left(\phi_i \phi_j - \frac{1}{2} g_{ij} \phi_k \phi^k \right) - \phi^{-1} \left(\phi_{i,j} - g_{ij} \,\Box\phi \right)$$

and

$$\Box\phi = 8\pi (3 + 2\omega)^{-1} T \qquad\qquad -(1.4)(1.5)$$

where $\phi = g_{ij} \, \phi_{i,j}$ and $T = g^{ij} T_{ij}$.

The main difference between the Brans- Dicke theory and Einstein theory lie in the gravitational field equations, which determine the metric field gij , rather than in the equations of motion. The energy momentum tensor of matterTij satisfies the local matter-energy conservation law

$$T^{ij}_{\ j} = 0 \ldots\ldots\ldots\ldots\ldots\ldots\ldots(1.6)$$

which also represents equations of motion and is a consequence of the field equations

(1.4) and (1.5).Brans- Dicke theory goes over to general relativity in the limit

$$\omega \to \infty, \quad \phi = \text{constant} = G^{-1}.$$

Saez and Ballester (1986) developed a scalar-tensor theory in which the metricis coupled with a dimension less scalar field. The field equations for combined scalar
and tensor fields given by:

$$G_{ij} - \omega\phi''\left(\phi_{,i}\phi_{,j} - \frac{1}{2}g_{ij}\phi_{,k}\phi^{,k}\right) = -8\pi T_{ij} \qquad (1.7)$$

and the scalar field satisfies the equation

$$2\phi^n\phi^{,i}_{;i} + n\phi^{n-1}\phi_{,k}\phi^{,k} = 0 \qquad 1.8)$$

Also

$$T^{ij}_{;j} = 0 \qquad (1.9)$$

is a consequence of the field equations (1.7) and (1.8).

Very recently Harko et al. (2011) developed a generalized $f(R,T)$gravity where the gravitational Lagrangian is given by an arbitrary function of the Ricci Scalar R and of the trace T of the stress energy tensor T_{ij}.

The field equations of $f(R,T)$ gravity can be written as

$$f_R(R,T)\,R_{ij} - \frac{1}{2}f(R,T)g_{ij} + \left(g_{ij}\Box - \nabla_i\nabla_j\right)f_R(R,T) = 8\pi T_{ij} - f_T(R,T)\,T_{ij} - f_T(R,T)\,\theta_{ij} \qquad (1.10)$$

$$\text{where}\,\theta_{ij} = -2T_{ij} + g_{ij}L_m - 2g^{lk}\frac{\partial^2 L_m}{\partial g^{ij}\partial g^{lm}}, \quad \Box = \nabla^k\nabla_k \qquad (1.11)$$

here $f_R = \dfrac{\partial f(R.T)}{\partial R}$, $f_T = \dfrac{\partial f(R.T)}{\partial T}$ and ∇^i is the covariant derivative.

In the begining, we have discussed Einstein's theory of gravitation, Bianchi type space-times, cosmological models, string cosmology, dark energy models and some modified theories of gravitation which are also necessary to understand to develop the work corresponding to above discussion.

Conclusion: Current cosmological models are often identified with reality. The Newtonian theory of gravitation is formulated so that the law of conservation energy holds. However, the real Universe is designed so that the total amount of energy slowly but continuously increases, since its expansion is accelerating. Construction of cosmological models play a vital role in understanding the origin, evolution shape and ultimate fate of our Universe in which we are living in. Einstein's theory of gravitation has largely helped to this Herculean task. However, with the formulation of modified or alternative theories of gravitation, in recent years, the study of the Universe through cosmological models has gained momentum.

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become adequately and create harmony between mind body and soul.

Yoga can be simplified into five principles **(A5).** First is **Appropriate exercise**; if a person's physical trait doesn't provide natural movement of muscles and joints then disease and great come with time. The second principle is **Appropriate breathing**; this is a psychological trait yoga teaches people about use the lungs to their maximum capacity and about to control the breath. Breathing increases vitality. The third principle is **Appropriate relaxation**; by relaxing deeply all the muscles, individual can thoroughly rejuvenate his or her nervous system and gain a deep sense of inner peace. The fourth principle is **Appropriate diet**; besides being responsible for building one selves physical body, the foods a person eats profoundly affects the mind. The fifth and last principle is **Appropriate thinking**; man should think positive every time because it is the key of mental health. This will contribute to vibrant health and a peaceful, joyful mind. **A5** is the most effective phenomena not only in physical problem but also in mental problem.

"Psychological well-being is about lives going well. It is the combination of feeling good and functioning effectively." By definition therefore, people with high PW report feeling happy, capable, well-supported, satisfied with life, and so on; **Huppert'.(2009)**

CONCLUSION-Our aim should be to lead a life free from worry, but for this we should neither be impatient nor be perturbed**.** Yogic practices help us to develop our psycho immunity and facilitate a divine life.

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SOCIO-CULTURAL FACTORS INFLUENCING PUBLIC PERCEPTIONS RELATING TO CLIMATE CHANGE IN INDIA

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INTRODUCTION

Climate change caused by anthropogenic greenhouse gas emissions is acknowledged as one of the greatest threats to human and ecosystem in the 21st century. There are, however, several studies have confirmed that a lack of basic understanding of climate science is almost universal finding worldwide even as knowledge has continuously increased over time .Besides the above mentioned, public understanding of global climate change are influenced not only by technical descriptions, but psychological and social factors also affect the willingness of people to acknowledge reality of global climate change. As a discipline, psychology focuses on the role of affect in shaping perception, cognition and behavior of individual unit. For socio-psychology, key components of individual behavior are positioned in social context such as the effect of group, nation and social location on perceptions of climate change. Also from this more complex perspective, several studies have emphasized the gap between perception and behavioral intentions in a variety of cognition, affect and behavior processes. It also indicated that real knowledge of climate sciences is powerful predictor of behavioral intentions. For instance, people who did not know the causes of climate change were less likely to turn their intentions to voluntary actions. Some social psychological research stated that people also stopped paying attention

when they realize that is no easy solution .Many perceived barriers could be interpreted in a variety of denial mechanisms to maintain desirable emotional states, avoid cognitive dissonance, and also follow cultural norm in their social context. Although there have been voices alerting the world about climate change for several decades, the new millennium has ushered in an increasingly potent stirring up of public, private, and international attention to and, in some cases, action on the issue. Numerous scientific reports compiled by international teams of experts confirm that climate change is not only happening but is very likely caused by human activity, a point clarified by Climate Change 2007, the Fourth Assessment Report of the Intergovernmental Panel on Climate Change .Politicians (and would-be politicians) have brought climate change into their campaign vocabulary, framing it as one of the most urgent issues of our times. Climate change consistently makes front page stories of mainstream magazines and newspapers. The media portrayal of climate change, the excessive dramatizing of apocalyptic events, or the downplaying of scientific evidence and the critique of scientific motive are critically important for us to understand, for they have significance for how climate change is defined, understood, and legitimated. Public awareness has risen to the extent that climate change is not just a topic of conversation but a call to action to make major changes in consumer lifestyles. Popular magazines are touting green tips. Major box stores have reprioritized to embrace sustainability. Many of us ponder to what ends these actions will lead and if these efforts are merely a feel-good exercise while the earth continues to heat up and public opinion oscillates between climate change as fact or fiction. We sense a deeper calling, one that compels us to focus the anthropological gaze on vistas beyond the immediate locality and investigate the multifaceted roots of the climate crisis to understand how genuinely to address the issue. If we frame our inquiry on the scale of global geopolitics, we see the causes and effects of climate change to be about people and power, ethics and morals, environmental costs and justice, and cultural and spiritual survival. Scholars are beginning to address the equity and justice implications of climate change . On a temporal scale, the effects of climate change are the indirect costs of imperialism and colonization— the "non-point" fall-out for peoples who

have been largely ignored. These are the same peoples whose territories that have long been a dumping ground for uranium, industrial societies' trash heaps, and trans boundary pollutants. Climate change is environmental colonialism at its fullest development—its ultimate scale—with far-reaching social and cultural implications. Climate change is the result of global processes that were neither caused nor can be mitigated by the inhabitants of the majority of climate-sensitive world regions now experiencing the most unprecedented change. Thus indigenous peoples and other place-based peoples find themselves at the mercy of—and having to adapt to—changes far beyond their control. Yet climate change is a threat multiplier. It magnifies and exacerbates existing social, economic, political, and environmental trends, problems, issues, tensions, and challenges.

Environmental problems can, it is widely acknowledged, become problems for national and international security. Barnett (2003) has argued that, despite climate change being the most profound of global environmental change problems, it has received little systematic attention as a security issue. In 2007 the United Nations Security Council held its first debate on the implications of climate change for international security. The UN also estimated that all but one of its emergency appeals for humanitarian aid that year were climate related. The European Council has also considered Anthropology and Climate Change the impact of climate change on international security. One challenge for anthropology is to address the security dimensions of climate change. The most obvious issues include humanitarian aspects, political and security risks, conflicts over resources, border disputes, tensions over energy supply, migration, political radicalization, structural violence, and tensions between different ethnic and religious groups. However, the anthropological gaze needs to also settle on the governance of national and international security issues, and the tools, instruments, and institutions utilized by states within a broader context of policy and practice.

The Cultural Implications of Climate Change and Indigenous

Peoples from an anthropological perspective, climate change is ultimately about culture, for in its wake, more and more of the intimate

human-environment relations, integral to the world's cultural diversity, lose place. For indigenous peoples around the world, climate change brings different kinds of risks and opportunities, threatens cultural survival and undermines indigenous human rights. The consequences of ecosystem changes have implications for the use, protection, and management of wildlife, fisheries, and forests, affecting the customary uses of culturally and economically important species and resources. The effects of climate change are not just about communities' or populations' capacity to adapt and exercise their resilience in the face of unprecedented change. Climate change is also about the relocations of human, animal, and plant populations to adjust to change and to cope with its implications. Such relocations, both actual and projected, entail a loss of intimate human environment relationships that not only ground and substantiate indigenous worldviews, but also work to maintain and steward local landscapes. In some cases, moves will also result in the loss of mythological symbols, meteorological orientation and even the very totem and mainstay plants and animals that ground a culture. Indigenous peoples themselves may argue that, despite having contributed the least to greenhouse gas emissions, they are the ones most at risk from its consequences due to their dependence upon and close relationship with the environment and its resources. Their livelihood systems are often vulnerable to environmental degradation and climate change, especially as many inhabit economically and politically marginal areas in fragile ecosystems in the countries likely to be worst affected by climate change. Massive changes in ecosystems are occurring and have in many cases been accompanied by opportunistic and often environmentally devastating resource exploitation. To indigenous peoples this means that climate change is not something that comes in isolation; it magnifies already existing problems of poverty, territoriality, marginalization, and non inclusion in national and international policy-making processes and discourses.

Climate Change, Human Rights, and the Interplay of Multiple Stressors Communities differ in the way they perceive risk, in the ways they utilize strategies for mitigating negative change, and in the effectiveness of local adaptive capacity. In our field contexts we see that the effects of climate change are prompting the adoption of different subsistence and

local economic strategies to suit new ecosystem regimes or, with more rapid change, the displacement and resettlement of peoples who risk losing their homeland to environmental change. Policy responses need to be informed by a greater understanding of how potential impacts of climate change are distributed across different regions and populations. The second part of the Intergovernmental Panel on Climate Change (IPCC) fourth assessment shows that the world's poor, already struggling to achieve their basic needs of food, water, and health, will suffer the worst effects of climate change: "Poor communities can be especially vulnerable, in particular those concentrated in high-risk areas. They tend to have more limited adaptive capacities, and are more dependent on climate-sensitive resources such as local water and food supplies" .In the same context, an important sector of the poor has been repeatedly absent—that of women. Women make up 70 percent of the world's inhabitants living below the poverty line. Women, in their roles as the primary managers of family, food, water, and health, are hit the hardest and must deal very directly when the impacts of climate change are brought home.

Objectives:

Correspondingly, my research aims to identify psychological and socio-cultural factors, and systematically investigate relationship between those factors that contribute to perceptions and behavioral intentions related to climate change in Indian context, with following the four main objectives:

(i)   To identify the psychological and socio-cultural factors.

(ii)   To investigate the relationship between psychological and socio-cultural factors to public perception on climate change context.

(iii)   To evaluate the relationship between psychological and socio-cultural factors to intended behavior changes related to climate change context.

(iv)   To develop actionable recommendations for policy makers and related stakeholders in order to enhance public perception and intended behavior changes in addressing the context of climate

change in India.

METHODOLOGY

To achieve these aims, combination of qualitative and quantitative approaches will be conducted as mixed research methods, including on-site observation, interviews technique, case study techniques, focus group discussion techniques and survey questionnaire technique implementation. The research scheme will be underpinned by integrated theoretical framework drawing on psychological, social psychological, and other relevant concept.

RESEARCH PROGRESS AND PLAN

To progress the research, in-depth expert interviews were conducted with 10 representatives from key federal agencies related to climate change, including environmental journalism, government officer, psychologist, sociologist and academic lectures. A semi-structured interview was used to understand the respondent's point of view based mental model. Consequently, some related factors can be categorized into the main psychological factors (cognitive, affective, self efficacy, need, lifestyle) and socio cultural factors (norms, risk society, social support and social structure). Besides our research plan, an in-depth community study will thereafter be considered in order to understand overall status of the community.

Conclusion:

However, the current trends of disproportionately lower quantum of importance being attached by citizens towards cross cultural issues over ecological balance imparted to its stake holders. Hence before it is too late, adequate amount of attention should be given for the protection of environment. The non renewable resources are reducing the attention must be given in priority basis as cross cultural issues so that cultural incompatibilities arising out of the existence of divergent cultural groups within the same roof can be countered. Due attention should be given towards the world literacy rate; otherwise we are approaching towards the lethality.

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THE LEADERSHIP STYLE OF SPORT ADMINISTRATORSIN SOUTH NATIONS AND NATIONALITIES OF ETHIOPIA

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1. INTRODUCTION

Leadership defines as a relationship through which one person influences the behaviour of other people (Peter and Liz 2000). Leaders must not only be able to define Departmental, Unit or Organizational missions, but they must also be able to organize the activities of others and encourage them to meet undertaking requirements. Additionally, they must prevaricate or resolve issues obstructing progress towards accomplishing organizational goals. Selection and implementation of actions to bring about goal attainment represents a form of problem solving which makes the generation, evaluation, and implementation of proactive and reactive solutions key to leader effectiveness (Mumford MD. et al 2000).

Since the existence of human being, they have been trying work not only as individuals but also as groups in order to remain alive and struggle with nature. Human beings need to establish organization to live together. The individual who does this task is ruler. In order to sustain a common life, there must be a ruler and naturally people were ruled by ruler in every community. Desired purposes can be achieved if the ruler and the ruled work together. From this point of view, it is obvious that along with the presence of human being, the concept of management emerged (Gökçe 2005).

Within the framework of main objective of this study, the variables that we addressed which may have effect on leadership types of administrators were followed; age, level of education, monthly income, prior senior administration experience, work experience,occupations other than club management, and work experience of managers who work in Provincial Directorate of Youth and Sports. The present study determines the leadership types of

administrators in southern Ethiopia Province. It will lead the way to the researchers who will do further studies in the area of sports administration.

2. METHODOLOGY

Forty nine managers who work in different areas of sports organizations (school of sports, city sports organization and the guilds that organize sportive activity) participated in this study voluntarily. Subjects were asked to fill "The Leadership Opinion Questionnaire" which was developed by Edwin A. Fleishman (1960) and translated into Ethiopian National Language /Amharic/ by researcher.

The Leadership Opinion Questionnaire:

Composed of total 14 items and it measures the 3 dimensions of leadership with 5-point likert scale. Following items; 1, 5, 8, 9, 12, 13, 14, measures the leadership of functional dimension, the items; 2, 3, 4, 6, measure, leadership of related dimension and the rest, 7, 10, 11 measures the leadership of status quo dimension. The highest mean and the standard deviation of the answers indicate the leadership types of the participants.

Statistical Analysis:

Data were analysed by SPSS statistical program, and the leadership types were shown as mean ± Standard Deviation. Pearson Correlation Analysis was used to see the relationship between the types of leadership, age, work experience and monthly income. Alpha level was set as $p<0.05$.

3. Findings

Demographic Characteristics of respondents

Table 1.1 Respondents by Age, Work experience and Monthly Income

Variables	Mean	Standard Deviation
Age (Year	37.1	6.8
Work experience	6.6	5.4
Monthly income (TL)	2156.1	427.7

Figure 1.1 Respondents Level of education
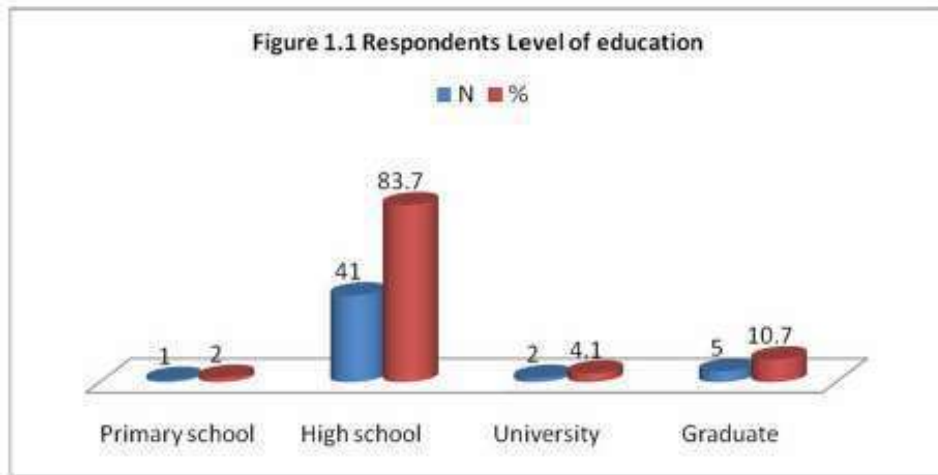
Descriptive characteristics and the results of the analysis related to leadership type of the participants were shown in Table.1. Accordingly, their mean age was 37.1±6.8 years, and work experience was 6.8±5. 4 years. Besides, their monthly income was 2156.7±427.7 TL. Furthermore, most of the participants' education level was high school (83.7 %) and their mean scores of leadership type was higher in functional when it's compared with other leadership types. There were no statistically significant differences, according to Pearson Correlation Analysis of the relationship between the types of leadership, age, work experience and monthly income (p<0. 05).

4.DISCUSSION AND RESULTS

The present study investigates the relationship of leadership types of sports administrators who work in various areas of sports and their work experience, age, and monthly income.At the end of the study, it was determined that sports administrators' who work in south Ethiopia Region, mean age was 37.1 ± 6.8 years, work experience was 6.6 ± 5.4 years, and monthly income was 2156.1 ± 427.7 (TL) respectively. Nevertheless, most of the sports administrators' education level was high school 83 %. Their mean scores of leadership type was higher in functional when it's compared with other leadership types (See Table.1).

Table 1.2 Descriptive Result of Leadership Behaviour

Leadership types dimension	X	SS
Functional dimension(FD)	26	13.2
Related dimension(RD)	16	9.9
Status quo dimension(SD)	15	10.8

Table 1.3 Relationship Metrics between age, Work experience and Monthly income and Leadership Dimensions

		FD	RD	SD
age	P	.094	.022	.073
	Sig. (2-tailed)	0.06	0.11	0.32
Work experience	P	.052	.019	.090
	Sig. (2-tailed)	0.32	0.45	0.55
Monthly Income	P	.096	.023	.044
	Sig. (2-tailed)	0.46	0.56	0.65

There was no statistically significant relationship between functional leadership and work experience, age, monthly income. In similar research, conducted by Imamoglu and Yerlisu (2003), they investigated the managers' who work in higher sports education institutions, management capabilities. Findings revealed that there were no statistically significant differences between them. This supports the present study.

Parallel to present study, Gökçe (2005) found that the employees who work in Provincial Directorate of Youth and Sports had mostly functional leadership type. Furthermore, there were no statistically significant differences between administrators who work in Provincial Directorate of Youth and Sports and sport clubs in terms of leadership type. Gökçe (2005) also found that there was a statistically significant difference between sports directors' age and functional leadership dimension. According to Gökçe, when the age increases, the functional dimension is also increase. There were no statistically significant differences between leadership type and age. Regarding previously conducted studies, there was no relationship found between education level and leadership types (Gökçe 2005, Kattatetal 2004).

In this study, they could not conduct an analysis because of lacking of data in education level and leadership dimension. Likewise to our study, there were no statistically significant differences between monthly income and leadership type of the sports administrators (Gökçe 2005). On the other hand Gökçe (2005) found a negative correlation between work experience and functional leadership. According to Gökçe (2005), when the work experience increases, the functional leadership type also increase. There were no such finding in this study. Similar findings also found in another study conducted by Kattat D. etal, 2004. In another study, there was a positive statistically significant relationship between sports administrators' age and functional leadership. Arici (2002) determined that age had an effect on leadership behaviour, and the age group that had differences was 35 years and over. When the Individuals' age increases, they gain experience and fulfil their jobs better. For this reason, functional leadership dimensions increase related by age.

5. FUTURE RESEARCH

In present study, leadership was mostly scattered in functional leadership type and there were no statistically significant differences between work experience, age, monthly income and leadership type. In our study, functional, related, status quo dimensions of leadership were investigated. For further studies, other leadership dimensions can be studied. Moreover, sports managers' who work in Provincial Directorate of Youth and Sports and sport clubs, leadership characteristics can be researched. There were no woman sports mangers involved in this study. Woman sports managers can be also studied in the future.

6. OBESERVATIONS

1. The mean age of the Sport Administration was 37.1±0.08.

2. The work experience of Sport Administrations was 6.8±5.4.

3. Their monthly income was 2156.7±427.7 in Ethiopian currency.

4. Most of the participant's Educational level was high school (83.7%).

5. Their mean score of leadership type was higher in functional

dimension (16) or Status Quo dimension (15).

6. There is no statistically significant difference, according to Pearson correlation Analysis on

7. Therelationship between the types of Leadership, Age, Work experience and monthly income.

7. CONCLUDING REMARKS

Leadership style of Sport Administration in terms of functional, related and Status Que   dimensions are important effects of Sports managers and hence they realize deep study, so that Sports can be properly organized and conducted. Such Sports managers with higher functional dimensions in termhelp better performance of the participants in sports. Therefore, it is necessary that the sports managers follow functional dimension of Sports Leadership and help to coach the Sports man with positive outlook.

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SALUTORY ROLE OF HRD IN RETAINING TALENT THROUGH COMPUTERISATION

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Introduction

Presently, Indian banking is in the midst of second generation reforms. The second generations' reforms have more focus to enhance efficiency of banking which are discussed herein the paper. First, to implement improved risk management models to improve the banking sector's ability of absorbing shocks arising from financial and economic stress. Second, to economise cost of banking services for greater competition among product lines, improved delivery mechanisms and increasing use of information technology. Third, Information Technology (IT) has emerged the prime mover of all banking transactions. Electronic and Information Technology together are bringing a swift change in the way banks operate, especially offering better delivery channels and customers friendly services. Thus, IT solutions issues such as IT security, governance and audits could make banks vulnerable to data piracy, fraud and operational risk leading to reputation risk and erosion of customer confidence. Fourth, Banks would need to look beyond their existing customer base and large corporates to rope in the vast number of small, retail and SME clients which are presently deprived of bank credit. Fifth and most important is to improve the productivity and efficiency of human resources because they are the force behind innovation, business process re-engineering and making the difference between success and failure.

Banks with a high degree of employee and customer centric approach would not only be leading productive organisation but they would

be able to survive. Productivity efficiency in vibrant banking environment relate to how well a bank employs its resources, how a bank simultaneously minimises cost and maximizes revenue, based on an existing level of production technology. Technical inefficient bank implies that too many inputs are required to produce a unit of output, this happens because of weak competitive forces. Productivity and efficiency are considered as leading indicators for evolving strengths or weaknesses of banking system across the world during the phase of second generation reforms.

Chronological focused attempts by RBI

Information Technology and the Communication Networking Systems have revolutionized the functioning of banks and other financial institutions all over the world. Reserve bank of India has played an important role in implementation of information technology in banking sector. Various researchers have also contributed in this regard. In addition to the work done by various scholars in the area of Information Technology and Banking organization, RBI had appointed various committees to work in this area. The reports of various committees are briefly summarized below:

1) Dr. C. Rangarajan Committee [1983]

Dr. Rangarajan committee had drawn up in 1983-84 the first blue print for computerisation and mechanisation in banking industry and looked into modalities of drawing up a phased plan for mechanisation for the banking industry covering period 1985-89. The committee in its report in 1984 recommended introduction of computerisation and mechanisation at branch, regional office / zonal office and head office levels of banks.

In 1988 another committee was constituted under the chairmanship of Dr. Rangarajan for making plans for computerisation for the next five years from 1990-94 for the banking industry. It identified the purpose of computerisation as improvement in customer service, decision making, housekeeping and profitability. The committee observed that banking is a service industry and improved efficiency will lead to a faster rate of growth in output and help to expand employment all around. The work force in the banking industry must, therefore, look upon computerisation as a means

to improve customer service and must welcome it in that spirit.

2) W.S. Saraf Committee [1994]

In 1994, the Governor, Reserve bank of India had appointed a committee on technology issues under the chairmanship of W. S. Saraf. The committee looked into technological issues related to the payment system and to make recommendations for widening the use of modern technology in the banking industry. The Saraf committee recommended to set up institutions for electronic funds transfer system in India. The committee also reviewed the telecommunication system like use of BANKNET and optimum utilization of SWIFT by the banks in India.

3) Shere Committee [1995]

In 1995, RBI formed a committee under the chairmanship of K. S. Shere, to study all aspects relating to electronic funds transfer and propose appropriate legislation. The Shere committee had recommended framing of RBI (EFT system) regulations under 59 section 58 of the Reserve bank of India Act 1934 (RBI Act.), amendments to the RBI act and to the bankers book evidence act, 1891 as short term measures and enacting of a few new acts such as EFT act, the computer misuse and data protection act etc. as long term measures.

4) Narasimhan Committee [1998]

In order to examine the various issues related to the technology upgradation in the banking sector, the Reserve Bank of India appointed Narasimhan committee in September 1998. The committee consists of representatives from the Government, Reserve Bank of India, banks and academic institutions associated with the information technology. The committee dealt with the issues on technology upgradation and observed that the most of the technology that could be considered suitable for India in some form or the other has been introduced in some diluted form or as a pilot project, but the desired success has not been achieved because of the reasons inter-alia lack of clarity and certainty on legal issues. The committee also suggested implementation of the necessary legislative changes, keeping in the view the recommendations of Shere committee. The need for

addressing the following issues was also emphasised:-

• Encryption on Public Switching Telephone Network (PSTN) lines

• Admission of electronic files as evidence

• Treating Electronic Funds Transfers on par with crossed cheques / drafts for purposes of Income Tax etc.

• Electronic Record keeping

• Provide data protection

• Implementation of digital signatures

• Clarification on payment finality in case of EFT

Taking into consideration the recommendations by various committees appointed by RBI and guidelines of RBI, banks have started using IT to automate banking transactions and processes.

Role of IT in the day-to-day applications / operations of banks in India

The following are the possible applications that can be easily complimented by the Indian financial sector.

• Quick disposal of loan/investment proposal(s).

• Forex information from branches to the office dealing with forex.

• Fund information from clearing centers to the fund management office for optimal allocation of funds.

• Inter-branch interbank transaction(s) and reconciliation.

• Fund transfer/payment messages (EFT/EDI) (intra-bank and inter-bank).

• E-mail.

• Organisational bulletin boards may contain the following: circulars, undesirable parties, hot list, bulletins, missing security items, confidential circulars on attempted frauds.

• Organisational/customers database may include statutory returns, control returns, standardised returns, adhoc reports.

• Banks-corporate customers connectivity.

• Management information systems: Borrower's profile; Branch profile; employee's analysis; products/services profile; business profile of branches.

• Banks owned ATM/credit-debit card and other applications on the financial network.

Banking Role of IT in the day-to-day applications of banks

Amongst all the transactions mentioned above, the real changes that we are seeing at the transactions in Real Time Gross Settlement (RTGS), National Electronic Fund Transfer (NEFT), Electronic Clearing System (ECS) – Debit, Electronic Clearing System (ECS) – Credit, Point of Sale (POS) transactions through cards (credit / debit) and ATM transactions. The tables mentioned below clearly shows the growth across each of these technical payment methods.

It is evident that except for MICR clearing, the rest all other transactions are increasing. The reduction in MICR cheques is because of the transfer of the money transfer mode from the conventional physical process to that of online modes like RTGS, NEFT and ECS.

Table 1a. Payment System Indicators for various technical transactions in recent years

Item	Volume (million)			Value (INR` trillion)		
	2009-10	2010-11	2011-12	2009-10	2010-11	2011-12
RTGS	33.2	49.3	55.0	322.8	394.5	484.9
MICR Clearing	1149.7	1155.1	1114.5	85.3	83.0	80.2
ECS Debit	149.3	156.7	164.7	0.7	0.7	0.8
ECS Credit	98.1	117.3	121.5	1.2	1.8	1.8
EFT/NEFT	66.3	132.3	226.1	4.1	9.4	17.9
Credit Cards	234.2	265.1	320.0	0.6	0.8	1.0
Debit Cards	170.2	237.1	327.5	0.3	0.4	0.5

Table 1b.Growth in the Payment Systems for various technical transactions in recent years

Year	Percentage Variation		Percentage Variation	
	2010-11	2011-12	2010-11	2011-12
ECS Credit	19.5	3.6	54.5	1.2
ECS Debit	5.0	5.1	5.9	13.3
Credit cards	13.2	20.7	22.2	27.9
Debit cards	39.3	38.2	46.6	38.0
NEFT	99.5	70.9	127.6	92.1
RTGS	48.5	11.6	22.9	11.2

At the end of the day, it is the people who have been bringing the change in these tables; they are after all the adapters, developers or implementators of these technological changes whether small or big.

Table 2 suggests the changes of productivity of employees over the years. One would observe that "business per employees" and "profit per employees" have been on the increase over the years and also across all the type of banks; except for a year for Foreign banks and SBI & its associates each.

Table 2: Employee indicators (in Rs. Million)

Items		Bank Group-wise Aggregates				
		2007-08	2008-09	2009-10	2010-11	2011-12
Foreign banks	No. of employees	31301	29582	28012	28041	27698
	Business per employee	112.55	128.27	141.14	155.55	183.01
	Profit per employee	2.11	2.54	1.69	2.75	3.40
Nationalised banks (with IDBI)	No. of employees	466400	462926	473041	471727	491132
	Business per employee	61.83	78.32	93.59	115.25	128.75
	Profit per employee	0.38	0.49	0.57	0.70	0.70
New Private Sector banks	No. of employees	118260	124998	127468	132533	151339
	Business per employee	77.47	78.72	84.04	101.97	105.39
	Profit per employee	0.64	0.68	0.85	1.10	1.24
Old Private Sector banks	No. of employees	48700	51341	55052	55380	62965
	Business per employee	56.93	63.84	69.75	81.04	86.71
	Profit per employee	0.41	0.47	0.42	0.56	0.62
SBI & Associates	No. of employees	249008	268598	266605	283375	280256
	Business per employee	54.92	65.02	73.74	79.05	91.24
	Profit per employee	0.36	0.44	0.47	0.42	0.55

Business per employee is defined as the total deposits and assets per employee

Though it is difficult to find the exact expenses borne on technology and technological improvements by Indian banks over the years, it is for sure that the results are clearly seen. There seems to be a direct correlation between the investment of technology and the smartness of the employee. The results are visible as figures mentioned in Table 2. We are also seeing that the bank's size is growing over the years. The table below advocates the same.

At the backend, we have seen increasing competition (number of banks' branches increasing over the years) and there has been pressures in

the economy (American crisis and the subsequent global effects of post 2008). Despite these, we are seeing productivity growths of employees which simply prove that silently technology is playing its role in limiting the possible damages to the health of the banking industry.

Few inferences from Table 2

a) Business per employee is the highest in the case of Foreign banks because of less number of branches and those also being primarily in the metro areas. They have been able to leverage technology and tie-ups with other banks to ensure the same.

b) Business per employee for SBI and its associates is not a right indicator because their branches have heavily skewed government deposits and transactions. Though this paper does not discuss the customer satisfaction and the authors do not have access to the exact surveys regarding the same, it is a common fact that the employees of these banks do not venture in increasing their customer base and increasing the footfalls in their respective branches.

c) New generation private sector banks have individual employee wise targets and thus there is a constant pressure on them to increase the business of their respective branch. This has resulted in the profit per employee increasing over the years despite increase in number of branches and number of employees. It is noteworthy to mention here that there is constant pressure from RBI on this segment to venture into rural and unbanked areas. Despite that the metrics of employee productivity is on the rise.

Another factor which majorly contributes to the high productivity is a dedicated sales force which regularly churns new-to-bank businesses for their respective banks.

d) The group of banks in the nationalized banks category have greatly benefitted with the inclusion of IDBI Bank into their fold. This bank which was hitherto a private sector bank has the culture of private banks read aggressive marketing and clearly delineated sales force. Government has been backing these but they have not been able to develop to the level of the new generation private sector banks. Technology also gives these banks an edge.

	Public Bank		CAGR (%)	Private Bank		CAGR (%)	Foreign Bank		CAGR (%)
	2006-07	2011-12		2006-07	2011-12		2006-07	2011-12	
Deposits (Rs. Cr.)	1994200	4372985	21.7	551987	1002759	16.1	150750	240689	12.4
Investments (Rs. Cr.)	664856	1328534	18.9	214655	422020	18.4	71471	165499	23.4
Advances (Rs. Cr.)	1440146	3305632	23.1	414751	797534	17.8	126339	195539	11.5
Int. income (Rs. Cr.)	164185	366318	22.2	49567	96827	18.2	17924	28520	12.3
Int. expended (Rs. Cr.)	101960	231153	22.7	32856	57115	14.8	7603	10622	8.7
Net int. income (Rs. Cr.)	62225	135165	21.4	16711	39712	24.2	10321	17898	14.8
Business per employee (Rs. Lakh)	471.18	1013.63	21.1	695.23	823.26	4.3	974.77	1559.74	12.5
Profit per employee (Rs. Lakh)	2.76	5.93	21.1	4.65	8.1	14.9	16.13	27.59	14.4

Source: RBI

HR aspect of technology

The banking industry has already begun the process of redefining its boundaries, refining its products and services, providing alternate delivery channels and improving the flexibility of such delivery to cater to all the financial intermediation requirements of the customers. The success of the banking industry will lie broadly on how it responds to the following challenges:-

• Technology up gradation; in-house as well as external training holds the key to employees being aware of the latest developments.

• Customer centric; banks are constantly devising ways and means of reducing attrition of customers harnessing technology to the hilt.

• Response to competition; technology seems to be a major differentiator in this aspect.

• Transparency/Accountability; systems and procedures have to be defined in order to encourage adherence to the set systems.

• Skilled workforce; satisfied employee is the common thread to all the points mentioned above.

Thus there seems to be a direct correlation between employees' proactiveness

and technology. HR teams of banks have to devise their own ingenious ways of increasing training programs in the technical framework. Constant updation of the new evolvements in the technological aspects can lead to successful banking organisations.

A smart and technically enabled employee of Indian banks today is able to

- Handle customers' queries smartly; thus bringing the customers' experience close to a delightful one.

- Maintain the brand of the bank by standing up to the competition.

- Find more time for doing cross-sales and improve the bottom-line of their banks further.

Conclusion

An organisation can only be as good as its people. They are the force behind innovation, business process re-engineering and making the difference between success and failure. A committed and highly motivated work force can make the difference in winning and retaining customers as banking is a people oriented business. Banks have to be knowledge organisations, able to attract and retain talent. HR policies should look at right size, right fit and career growth with market related compensation. Increasingly, there is a going to be an intense competition for the right kind of talent as they are likely to be in short supply. The demand will not only stem from domestic institutions but it will also be from foreign institutions and countries. The challenge before Indian banks is therefore to revitalise themselves by hiring the right talent, investing in training and bringing about a vibrant transformation in their DNA, in effect doing what Sumantra Ghoshal, the management guru and Founding Dean of the Indian School of Business, called changing the 'Smell of the Workplace'. Successful organizations, he felt, exude a vibrancy which uniquely defines the 'Smell of the Workplace'. Ghoshal describes the smell of the air in the forest of Fontainebleau, 40 miles south of Paris, the vibrancy which spurs the casual walker to run, jog or do something, and is in essence revitalising. He compares it to downtown Kolkata in summer which is hot and drains energy and vitality. Most large companies in India and abroad, he felt end up

creating downtown Kolkata in summer inside themselves.

The smell of the workplace then becomes encapsulated in an environment of constraints, where jobs /relationships are only contracts and actions are defined by control and compliance. As opposed to it, successful companies promote stretch, which means doing more with self discipline, as opposed to control there is support and enhancing collaboration across the organisation through combination of support on the one hand and trust on the other. The real source of competitive advantage in organizations is not merely in technology but in the behavior of individuals in the organisation where each one of them takes initiative, collaborates, has self confidence, has commitment to himself, to their teams, to their units, and to their organisation. The challenge before management is to use the vast unused potential in people and make ordinary people produce extraordinary results thereby changing the smell of the workplace.

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CHALLENGES TO CLINICAL LEGAL EDUCATION IN CONTEMPORARY INDIA: SOME REFLECTIONS

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It is encouraging to note that many youngsters are opting for legal education during the last two decades. There were times when legal education was perceived as the last option for students aspiring for better employment opportunities and secure lives. Law as a profession and legal education as a discipline was not a popular choice of the students.[1] At the time of enactment of the Advocates Act, 1961, it was envisaged that legal education would only produce lawyers for the courts and accordingly the Bar Council of India had been entrusted with the limited role of 'promoting legal education and laying down minimum standards of legal education' required for students who 'are entitled to practice'.[2] In the last fifty years, and particularly after liberalization in 1991, the entire concept of legal education has changed considerably. Today, legal education has to meet not only the requirements of the Bar but also the new needs of trade, commerce and industry, in the context of growing internationalization of the profession. The emergence of national law schools in the country turned the tide and ushered in several reforms in legal education.

One reason for the generation of this interest is the umpteen opportunities in the corporate sector with attractive emoluments and perks. Young individuals who see their future in the NGO (non-governmental organization) domain are also choosing law as an additional qualification. Law is no more perceived as something which transpires between a lawyer and a judge in a court hall. This has changed and students seem to opt for law for various reasons. The direst entry into judicial services is also an encouraging factor.

But all has not been well with legal education. In its 1958 report, the Law Commission of India painted the following bleak picture of the

standardsof legal education:

The portals of our law teaching institutions manned by part-time teachers open even wider and are accessible to any graduate of mediocre ability and indifferent merits . . . there is hardly a pretence at teaching . . . this character is followed by law examinations . . . which the students manage to pass by cramming short summaries" published by enterprising publishers.. the result, a plethora of LL.B., half-baked lawyers, who do not know even the elements of law and who are let loose upon society as drones and parasites in different parts of the country.[3]

Upendra Baxi, former Vice Chancellor of Delhi University speaking on the state of legal education when he started teaching in the late 70's observed "this had been my first teaching assignment in India and I noted with horror, what passed off as legal education in India. Education was mostly doctrinal, and the question of what law ought to be was never posed except in some optional courses."[4] The curriculum was neither helpful in shaping aspiring lawyers in their traditional role of problem solver nor in their expanded roles of arbitrator, counselor, negotiator, or administrator. The dominant teaching approach was lecture, with little or no attention paid to underlying principles or social intricacies that resulted in shaping the particular rule. Students had no exposure to the policy underlying the law, the function of the law, or the needs of the nation and the expectations of the people.[5]

Several important initiatives were undertaken by the regulatory bodies like the University Grants Commission (UGC), the Bar Council of India (BCI), and the Law Commission of India to improve legal education. The UGC, the prime body in India for regulating and maintaining the standards of higher education, in 1988 appointed a Curriculum Development Committee (CDC) with Professor Upendra Baxi as chairman. The Baxi Committee tried to improve law school syllabi to make them socially relevant: "Human resource development in law is perceived by the CDC not just in terms of production of efficient professionals. While this isimportant, it is so only if the underlying model of professionalism is linked with struggles for socialjustice, the maintenance of the rule of law and of democratic

development . . . ."[6] There is a standing panel at the UGC to guideand standardize legal education in India, presided over by the retiredChief Justice of the Supreme Court of India. In spite of these efforts,no significant improvement in the standards of law schools wasachieved; lack of faculty expertise in the new subjects, unavailabilityof textbooks, and lack of flexibility in teaching and assessing in subjectslike poverty and rural development made these socially relevantcourses ineffective.[7] In 1994, a Committee chaired by Justice Ahmadi dealt elaboratelywith law school teaching methods.[8] The Ahmadi CommitteeReport recommended inclusion of the problem method, moot courts,and mock trials in law school curricula. It also suggested supplementingthe lecture method with the case method, tutorials, and othermodern techniques for imparting legal education. Further, it recommendedthat all these new methods be made mandatory. The Committeealso suggested the establishment of premier law schools toimprove legal education along the lines of the National Law School ofIndia University in Bangalore. As a result, several additional nationallaw schools were established all over India. Although these nationallaw schools tend to improve legal education, they could not affect asignificant improvement as a far larger number of students graduatefrom other law schools. The Law Commission of India also stressed the need to improve legal education in other colleges which form 99 percent of the law colleges in India andin its 184th Report the Commission expressed its desire that "the Bar Council of India and the academic community must coordinate and take steps which can result in upgrading the standards of legal education in these colleges which are spread over length and breadth of the country. A few bright-star colleges with limited number of student-intake based on all-India selectionis not the end and may not result in an overall change in the level of legal education."[9] In 1997, following the Ahmadi Committee's recommendationsabout practical training and the filing of cases in several high courts challenging its new rule reviving a one-year training requirementunder senior advocates,the BCI issued a circular directing all universitiesand law schools to revise their curricula and directed them toincorporate four practical papers.[10] Until these papers were introducedin the curriculum, very little effort had been made by lawschools to train

students in advocacy skills. Law schools felt thattraining law students to work in the legal profession was not the job ofthe schools but of the Bar. The Bar Council's action was abig step toward introducing clinical legal education formally into thecurriculum and law schools have been required to introduce the fourpapers since academic year 1998-99. Finally, in 2002 – and after considering the Ahmadi Committee Report – the Law Commission of India took up legal education reform in its 184th Report. Noting that legal education is fundamental to the judicial system, the Commission suggested that clinical legal education should be made compulsory and opined that clinical legal education will be an excellent supplement to the legal aid system.

Recently N R Madhava Menon, the architect of the concept of modern day national law schools, observed "law grows when it engages with society and interacts with other branches of knowledge. Engagement with social problems and movements make legal education relevant and contextual. For this to happen, a liberal, holistic and decentralized approach to curriculum planning and development is necessary, for which each university teaching law should have the primary responsibility.This was the essence of the National Knowledge Commission's and the Yash Pal Committee's recommendations. In other words, according to the expert committees the future of legal education will depend on how the role of universities (law schools) is conceived on the one hand, and on what the goals and objects of legal education are determined to be, on the other."[11]

Sociology of law

Law has transcended the narrow precincts of a court room, thanks to the impact of sociological school of thought. It is no more considered as a mere tool in the hands of a lawyer or a judge. It has gained much more significance. The fundamental tenet of the functional school is that we cannot understand what a thing is unless we study what it does.[12] The sociological jurists tend to be skeptical of the rules presented in the textbooks and concerned to see what really happens, "the law in action".[13] Even a judge who has no authority in the form of a precedent or legislation at his disposal has to probe the social context to decide a case.In Visakha vs State

of Rajasthan[14] the Supreme Court laid down the guidelines to be followed in matters related to sexual harassment at workplace. The Apex Court rendered this judgment even in the absence of supportive statutory law or precedent. If executive's intent is questionable it can also probe the ground reality seeking the assistance of its officers. It is apt to recollect that the Apex Court appointed two "commissioners" for the purpose of monitoring the implementation of its interim orders in PUCL vs Union of India[15], a case in which it held that the people who are starving because of their inability to purchase food grains have a right to get food under Article 21.

Legal education should surpass the inherent limitations of the analytical school of jurisprudence while retaining its better aspects. It is stated in Lloyd's that "law is derived from social facts and depends not on state authority but on social compulsion. It differs little from other forms of social compulsion, and the state is merely one among many associations, though it possesses certain characteristic means of compulsion. The real source of law is not statutes or reported cases but the activities of society itself. There is an underlying 'living law' which has a great impact on the lives of a sizeable section of the society and whose presence is often ignored by the positivists."[16] According to Ehrlich[17], in heterogeneous and pluralistic societies there will invariably be more than one living law. He also emphasizes that law is distilled out of the interplay of social forces. According to him "it is the function of juristic science, in the first place, to record the trends of justice that are found in society, and to ascertain what they are, whence they come, and whither they lead; but it cannot possibly determine which of these is the only just one…. The knowledge of living law has an independent value, and this consists in the fact that it constitutes the foundation of the legal order of human relations of domination, legal relations, contracts, articles of association, declaration by last will and testament, quite independently of the question whether they will ever find it." Legal education has to grasp the 'living law' and that is possible only if law students step out of the class rooms.

This is where clinical legal education has a role to play. The students must know what society means to them and what they mean to society. Now when we speak of the society we can't speak of it in the singular. It

means different things for different people depending upon where a person hails from, what language he/she speaks, which community, gender, caste, religion, race he/ she belongs to and what culture, tradition and usage the person conforms to. A computer professional living in a gated community, a multinational company's director situate in Delhi or Mumbai, a dalit of karamachedu, tsundur or khairlanji, an adivasi living in the paderu agency area or the chattisgarh forest or a mentally challenged person putting up a fight with the ruthless disability and an insensitive society ….. Their lived experiences are different and so are their predicaments. If the principle of equality is the universal norm, may be each one of them will be happy in the worlds they've wrapped around themselves. But that has never been the case. Blatant inequities exist which tend to perpetuate unrest, violence and turbulence. Law, legal systems and legal administration have to address these inequities and the turmoil it unleashes. But at times the legal system fails to address this issue. This departure from its goal has to be located, identified and challenged by legal practitioners and researchers. Law students don the role of researchers while undergoing clinical legal education. They can understand sociology of law through this methodology. A student in pursuit of law will go through the legislative chambers, into the streets, meet the recipients of law, know their stories, visit the libraries, court rooms, have a vivid understanding of law and finally come up with ideas of law reforms. This journey itself is a very interesting learning experience.   Research in law is an important component of the process of law reform.[18]

Critical legal studies and impact on clinical legal education

Clinical legal education can mean different things to different people. The term clinical legal education applied "to any law-related activities in which students engage outside the classroom, as well as a number of traditional law school activities, i.e., legal research, moot court, even appellate case analysis."[19] It has been defined as "a learning environment where students identify, research and apply knowledge in a setting which replicates, at least in part, the world where it is practiced…. It almost inevitably means that the student takes on some aspect of a case and conducts this as it would … be conducted in the real world."[20] The type of

clinical legal education closely resembles a modern externship or perhaps hybrid clinic, in which students are placed with an off-site legal aid office, prosecutor, or public defender, combined with "general classroom work, with 'demonstrations' of current clinical problems, as well as individual instruction and guidance in each case in hand."[21] The clinic should be overseen by a faculty member "fully prepared to devote himself/ herself permanently to the work, and who can, with his/ her assistants, agreeably to all concerned, associate himself/ herself, if necessary for temporary purposes, as counsel or otherwise, with any lawyer whose office or business may become connected with the clinic."[22]

A brief history of clinical legal education

The earliest forms of clinical legal education embraced the dual goals of hands-on training in lawyering skills and provision of access to justice for traditionally unrepresented clients. Initially, the legal realism movement of the 1920's and 1930's provided support for the goal of teaching lawyering skills and professional values in law school legal aid dispensaries. Legal realists like Llewellyn and Frank advanced the view that students must learn about law as a means to an end rather than as an end itself.[23] Thus, it is no surprise that Llewellyn and Frank were early advocates of clinical legal education. In 1965, a proponent of clinical experiences in law school noted the demands for relevance in legal education and "a desire on the part of a significant number of law students to help make the law serve the needs of the poor."[24] This sentiment, present since the earliest law student volunteer "legal aid dispensaries," blossomed in the design of most clinical programs during the 1960's-70's. These clinical programs provided representation to indigent clients with a myriad of legal problems. But it was brought to an abrupt halt.[25]

In building upon the earlier clinical programs, clinical faculty during the second wave expanded clinics to demystify law for students and to represent client communities with claims that thrust clinical programs into the civil rights, consumer rights, environmental rights, and poverty rights movements. During this same period, the Critical Legal Studies (CLS) movement grew out of the earlier legal realism movement in legal

education.[26] While clinical teachers were working with law students to use the law as an instrument for social justice and change, proponents of CLS were using the classroom to demystify the law and to teach students that "political conviction plays an important role in adjudication and that the shape of the law at any time reflects ideology and power as well as what is wrongly called 'logic'.[27] However, unlike some CLS adherents whose critique of law and the legal system leads them to skepticism or nihilism, clinical faculty struggled to maximize law's potential for remedying injustice and inequity.[28]

Clinical legal education integrates both doctrinal and empirical approaches in the study of law with a view to secure more effective student participation in learning the law. A law student has to familiarize himself/ herself to social reality which is possible only through empirical study.

Clinical education and social justice

Clinical courses expose students not only to lawyering skills but also the essential values of the legal profession: provision of competent representation; promotion of justice, fairness, and morality; continuing improvement of the profession; and professional self-development.[29] These professional values are taught and at the same time clients can receive access to justice through clinical programs. In this way, clinical programs meld legal theory with lawyering skills, and students learn lawyering values by providing legal assistance to clients who would otherwise lack access to justice. 'Justice' must become central to the law curriculum and community based learning must give the desired value orientation in the making of a lawyer. This concept of justice education in the field of legal education means that the law school curriculum should entail certain programs like lok adalat, legal aid and legal literacy and para legal training.[30]

Relevance of the above discussion to India

While clinical legal education has gained some ground in the west it's still in its nascent state in India. The Indian law schools have yet to make an earnest attempt in incorporating clinical legal education in their curriculum. Despite its growing importance, clinical system is not getting

much support and encouragement from law schools, universities, law faculty and legal professionals. The indifferent attitude is mainly attributable to the lack of proper understanding and misconceptions about the role and content of clinical legal education among the legal educators, law students, members of bench and bar.[31]

In India legal education is monitored by BCI, UGC, central and state governments. All of them have a role to play in moulding the curriculum of the law schools. Though conducting legal aid clinics, moot courts and legal literacy programmes is made mandatory by these monitoring agencies much has to be done in evolving an effective clinical methodology and integrate it with the law curriculum so as to achieve a fair balance between the doctrinal and empirical methods of legal education.

In India there is no proper forum or umbrella organization like the Clinical Legal Education Organization (CLEO) in U.K., Clinical Legal Education Association (CLEA) in U.S.A., Association of American Law Schools (AALS) and the Australian Clinical Education Association. All these organizations are providing a platform for the law teachers who are interested in clinical approach to discuss their work and share their experiences. They are further monitoring and playing a supportive role to the clinical legal education programmes in their respective countries. Such kind of initiative is very much needed in India too.[32]

Conclusion

There are no two thoughts that the national law school experiment has succeeded in raising the standards of legal education. They have produced competent lawyers, corporate barons and efficient legal professionals. But how many pro bono lawyers have left the portals of the national law schools? Speaking on the new generation of legal education Prof Baxi says "What do new generations signify? Growth in self-reflection, wisdom, and capacity to serve the underprivileged. Now by this criterion, there is no new generation - broadly speaking - of legal education."[33] Legal education must also be socially engaged and sensitize students to issues of social justice.[34] Law teaching must be interwoven with related contemporary issues, including international and comparative law perspectives. The curricula and syllabi

must be based in a multidisciplinary body of social science and scientific knowledge. Curriculum development should include expanding the domain of optional courses, providing deeper understanding of professional ethics, modernizing clinic courses, mainstreaming legal aid programs and developing innovative pedagogic methods.Is it easy to inculcate an interest in clinical legal education in such an environment? The Bar Council of India making clinical courses mandatory and giving credit points for taking up these courses, though coercive, is a positive step in motivating the students to take up these courses.

Students of law can grasp the significance of the recent announcement of the Union Ministry of Environment declaring bamboo as a 'minor forest produce' only by a field visit to the tribal community. A constitutional law student would have a better understanding of the v schedule of the constitution if he knows the ground reality. They can participate in the drafting of the Traditional and Marine Fisher folk (Protection of Rights) Bill by interacting with fisher folk. A law student should know what CRZ regulations mean. He/ she can't be a mute spectator of the ongoing national debate on these important issues. Doctrinal approach will never be sufficient to have a proper understanding of these laws. The students can feel the presence of 'living law' among fisher folk and other marginalized communities by this exposure which will enable them to understand class room lectures on jurisprudence. If centers of learning are allowed to partake in legal battles, especially pro bono litigation won't law students learn a few more things about the working of law, legal systems, ideas that move the world and life in simple terms?

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A STUDY OF TRANSCENDENTAL SUBJECTIVITY IN THE CONTEXT OF HUSSERL, HEIDEGER AND SARTRE

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Introduction

Although much is written and discussed on the philosophy of Husserl, several years yet their contribution to transcendental subjectivity is has not been given due importance. Transcendental subjectivity has become part of the thought structure of the West though its influence is not limited to the West but is penetrating into the thoughts in other parts of the world.

In Husserl's opinion the meaning of the world depends on transcendental subjectivity. Husserl was aware that he was deepening and widening the domain of the transcendental beyond anything previously found in idealism in general and especially in Kantian transcendental idealism in particular. For Husserl the subject matter of transcendental experience is said to be transcendental subjectivity. According to Husserl the empirical subjectivity which is part of the world can not be the ground of the world.

An analysis of the body eventually lead Husserl to the problems concerning the birth and death of transcendental subjectivity. Husserl was forced to say that transcendental subjectivity can persist disembodied and that death should, therefore, be regarded as a separation from the world - something analogous to a deep sleep.Husserl was of the opinion that transcendental subjectivity is something absolute. Transcendental subjectivity does not depend upon a process by which meaning is given to it by another subjectivity, it assigns meanings.A real understanding of the world can be obtained only by means of a radical explanation of its constitution by transcendental subjectivity. Transcendental philosophy finds

all sense as issuing from transcendental subjectivity. Husserl optimistically envisages his phenomenology as the final form of transcendental philosophy. Final justification becomes transcendental; a Justification that is a justification in terms of the sense/ meaning giving of the transcendental ego. The concept transcendental, for Husserl expresses a relation between what is immanent and what is transcendent.

For Husserl the concept of transcendental subjectivity is a formal principle arrived at by ways of an argument. The world as constituted in the on- going life of transcendental subjectivity is called as the life- world. In contemporary world recourse to the history of the transcendental must be historical subjectivity. It did not stop at the sort of individual consciousness with which Husserl began. In terms of life- world Husserl accepts and acknowledges a plurality of consciousness.It has strayed far from the epistemological considerations that turned phenomenology towards subjectivity.

According to Husserl transcendental subjectivity is not only a formal principle, and is also a field of evidence, a context of meaning which is to be grasped as the thematic field of an absolute phenomenological science which is called transcendental because it includes within itself all that is transcendental.Central to such a conception of transcendental philosophy is his claim that meaning is more primordial than truth, that truth is itself a particular type or structure of meaning. Husserl's transcendental philosophy is an investigation of the field of reflection as a field of meaning. The term transcendental subjectivity is very concrete and meaningful for it is the basis of all meaning- giving activities.

The transcendental subjectivity, however is something unobjective for it is neither natural nor a psychological subjectivity. Husserl identifies the transcendental subjectivity with a logical possibility. This constituting instance of transcendental subjectivity is absolutely given and is lived by us most intimately. The science of the transcendental subjectivity is thus the description of the intentional acts which points to their correlates. The transcendental subjectivity is discovering itself constantly in and through the act of reflection.

The transcendental subjectivity is absolute because it is fully given, it is absolute because it is completely evident and it is evident because it is lived and experienced as an act which justifies itself. It is absolute because it does not need anything else to be what it is. It is absolute because it is the last instance, the last performer of all acts. The absoluteness of the transcendental subjectivity does consist in an absolute knowledge. Husserl speaks of the transcendental subjectivity as an absolute being also in his *Cartesian Meditation* he holds fast to such a determination of transcendental subjectivity.

Husserl emphasizes the two most important characteristics of his transcendental subjectivity; viz its unworldliness and unnaturality. The former means its being not an object in the world. But the latter points to the radical phenomenological reduction, eliminating the natural attitude along with its general thesis. This unnaturality leads the transcendental subjectivity to the most original experience of self reflection.

The science of transcendental subjectivity is the process of our discovering and describing the most primordial realm of experience. Husserl speaks of an absolute experience and meaning by the transcendental subjectivity. Philosophy as a rigorous science is nothing else but a systematic self development of the transcendental subjectivity in the form of a systematic transcendental self, theorising on the foundation of transcendental self experience. Husserl takes the help of various operative concepts such as $epoch\varsigma$,reduction, etc in order to clarify the constitutional nature of the transcendental subjectivity.

Husserl stood at the ground of subjectivity.The transcendental subjectivity or transcendental consciousness was for him 'the sole absolute being'. It was the pre-supposition that had not been accounted for in his programme which aimed at pre-suppositionlessness. In the final phase of his phenomenology, Husserl introduces the notion of the life- world, the world of lived experience. What he calls objectivism seeks to eliminate everything subjective by allowing as real only those aspects of experience which can be represented by means of the concepts of the mathematical natural sciences, i.e by means of quantifiable concepts.

The properties and structures attributed to the objective world by the objectifying sciences are themselves the product of a process of idealization and mathematization of life worldly structures. The life world, in fact, does not represent the ultimate foundation, for it is itself constituted in by transcendental subjectivity.

Husserl is interested in what he offers a methodological approach to the problem of transcendental subjectivity. It is something we disclose through phenomenological inquiry and Husserl's approach is not a transcendental deduction, but a sustained phenomenological inquiry. Husserl seeks to explain why a performance of the epochç and a thematization of the phenomenologically- given should lead to the discovery of transcendental subjectivity.

Husserl's phenomenology should begin with a description of transcendental subjectivity. Husserl does not claim that transcendental subjectivity is the cause of itself or the reason from itself or that it makes itself be what it is. According to Husserl the transcendental subject is the subject considered qua condition for appearance and phenomenality. This is true also of the transcendental position from which Husserl gives phenomenology the universal task of discovering how all beings and values are constituted. Thus Husserl was able to acknowledge being in the world as a problem of the horizon of intentionality[1] of transcendental consciousness. For the life- world is essentially related to subjectivity. Final clarification is possible only in reflection upon transcendental subjectivity.

The whole of phenomenology is nothing more than self-examination on the part of transcendental subjectivity. For Husserl, every question of being can only be posed within the domain of subjectivity which can be called transcendental. Transcendental self experience may, at any moment, merely by a change of attitude, be turned back in to psychological self experience.Psychological subjectivity is transformed in to the transcendental subjectivity and eventually the psychological inter- subjectivity in to transcendental inter- subjectivity. Phenomenological psychology developed with absolute consistency turns in to transcendental phenomenology. His phenomenology is a continuation of philosophy that gives priority to

meaning, with the power of intuition attaining the utmost significance in Husserl's phenomenology. In this regard Husserl considers himself as a Cartesian philosopher.

Transcendental turn can be seen in *logical Investigation* of 1900 and *Ideas* of 1911. Phenomenology must explore not just the essential structures of all conscious experiences and their intentional objects, but the rootedness of these essences and objects in a transcendental realm and in the transcendental ego as their absolute source.

Husserl's view on the topic of the transcendental ego developed through different stages. In his earliest phenomenological work; Logical *Investigation (Edition I)* Husserl maintains a position that is compatible with Hume's. He claims that although he can find an empirical self, reflection can not lead him to a transcendental ego, i.e., a stable ego to which things appear. However, later in his carrier Husserl argues in favor of a transcendental I, a pure ego, i.e., a point- like centre of experience.

The Husserlian phenomenology is not only transcendental theory of knowledge but also a science of concrete transcendental subjectivity. It is not only epistemology but also at the same time a pure egology. It is important not to over look his use of the terms 'transcendental' and 'pure', which are to be understood in a Kantian manner.[2] The transcendental subjectivity or transcendental ego is not the 'I' of ordinary experience rather it is the ego as subject of one's own cognition. The Husserlian phenomenology is an egology in that it is concerned only with ego cogitations and is an apriori science in Husserl's terms which set out the indissoluble essential structures of transcendental subjectivity which persists in and through all imaginable modifications.

Transcendental phenomenology describes the constitution of the world in transcendental subjectivity. According to Husserl the transcending of the worldly idea of being must be taken up into the concept of transcendental phenomenology. The true theme of phenomenology is neither the world on the one hand, nor a transcendental subjectivity but the world being constituted by the transcendental subjectivity. According to Husserl phenomenology is both a philosophy of transcendental essences

and a rigorous science

Husserl offers a methodological approach to the problem of transcendental subjectivity. As Husserl's phenomenological investigations deepened, he began to develop the descriptive phenomenology of his earlier work in to a transcendental phenomenology. This transcendental turn was accompanied by two methodological clarifications through the concepts of the epochç and the reduction. The epochç is a methodological shift in one's attitude from naively accepting a certain dogmatic beliefs about the world to 'bracketing' or suspending those beliefs in order to discover their true sense. When one brackets the natural attitude, one is, in essence, bracketing the common place validity in order to discover its essential meaning. The bracketing strategy is equivalent to allowing experience to take its own structure or highlight its own meanings.

In transcendental reduction, the phenomenon is grasped as phenomenon as the sort of thing which is given to consciousness. Transcendental subjectivity after all, not only constitutes the world but is world's ground: it makes what it is be and be what it is.Transcendental phenomenology is the description of the constitution of the world in transcendental subjectivity. According to Husserl, the transcending of the worldly idea of being must be taken up in to the concept of transcendental phenomenology. Husserl thought that he must find out an ultimate reality which would justify itself, which is primary an absolute requiring nothing outside itself to support it which he called by different names such as 'essences' 'meanings' 'phenomena' 'ideal intentions' etc. It is difficult to understand what Husserl means exactly by the term object or essence. Husserl makes a distinction between object and empirical object and defines object as the ideal in all its diversity. An empirical object is anything of which we are immediately aware e.g. in perception, appreciation etc. whereas 'an intentional object' or essence is that which is given to intuition or direct insight. An object or essence is something which remains constant in the midst of the varying aspects of the consciousness directed towards it.

An Intentional object is a phenomenon in so far as it appears to our consciousness but is not a mere appearance; it is not always identical with

a material object. Husserl's conception of intuition occupies a very important place in his philosophy. Intuition is present in all different forms of cognitive activity. And everybody make use of it. If we did not possess this power of intuition, all our talks about truth, validity, etc would be merely empty verbiage. Both in empiricism and in rationalism things arise from experience. The difference is with regard to justification. Empiricists will justify things on experience. Where as rationalists will justify them on apriori principles.

The contents of such consciousness are not the same for everyone and at the every time, so they are not necessary and invariant in the way that Kant's pure forms of subjectivity are. Moreover, since Husserl's philosophical interest is precisely upon the structures of that consciousness, he also concentrates on necessary conditions for the constitution of these objects in his philosophical work.

Hence,there ends up being a great deal of develop between his own transcendental project and Kant's In spite of the differences in what each of them means by the term 'transcendental' it combines the different elements of our experience and imposes certain universal and necessary connections on them.

"Husserl writes that the transcendental subject is embodied. This is a significant departure from the concept of transcendental subjectivity that Kant originally introduced. According to Kant, transcendental subjectivity is a transpersonal abstractly deduced principle of justification, where as for Husserl it is a concrete and finite subject   Husserl's analysis of the body eventually led him to the problems concerning the birth and death of transcendental subjectivity. Husserl considered it to be something of a category mistake to discuss the birth and death of the transcendental subject." [3] Qua being the source of temporality and the condition for every kind of presence and absence, transcendental subjectivity was simply not the kind of thing that could arise and perish, since the body does die, however, Husserl was forced to say that transcendental subjectivity can persist disembodied that death should therefore be regarded as a separation from the world something analogues to a deep sleep.

"Husserl says, that his guiding aim is to provide an absolute

grounding of science based on the apodictic evidence found in transcendental subjectivity".[4]   The epochç of the phenomenological reduction is introduced to strip away all metaphysical points, thereby opening a realm of certain and indubitable knowledge with in what Husserl calls transcendental solitude, the solitude of the transcendental ego. At this level, all meaning and validity is found to be the product of the constituting transcendental ego. For Husserl, the subject is the empirical human being of the natural attitude. After the epochç the subject is revealed as transcendental consciousness or as the pure ego.

Husserl's phenomenology tries to discover the world of essences in the pure field of intentional life of the transcendental subjectivity. The very first step in the transition from the empirical ego to the, transcendental subject is termed '*epochç bracketing*, *reflection*, *reduction*. The transcendental does not stand for a faculty consciousness. It is just the name of our act consciousness which is using the mundane level of our empirical experience. The transcendent as eliminated   means here the intended content. The discovery of the filed of our own experiences is the second reduction which is nothing else than the eidetic one.

The phenomenological reduction aims at the discovery of an endless realm of the transcendental subjectivity in which all the eliminated is present in the form of transcendent phenomena. For Husserl the transcendental subjectivity as the reservoir of all meaning giving acts is no doubt absolute, it knows no beginning and no end.

Phenomenological understanding of experience in Husserl is naturally within an idealist frame work. The act of experiencing is part and parcel of the indubitable sphere of Husserl's absolute consciousness. In Husserl's transcendental idealism, according to which the transcendent world[5] owes its being to the constituting acts of the pure ego, it is the centrality of the concrete dimension of transcendental subjectivity that is to be understood phenomenologically. Phenomenology thus provides a much wider scope to experience.

Beside sense experience includes experiences of relations, meanings values, requiredness and of other minds, as well as social and cultural

phenomena. The predicative stage of judgments and propositions with its polarization of subject and predicate, differs essentially from the unpolarized structure of our experience, predicative knowledge is based on this. All that phenomenology can attempt is to the essential structure of experience. If phenomenology in Husserl is a bold attempt at re-locating both the experienced and the experiencing in that meaning-giving centre of transcendental subjectivity, experience as ontological foundation in Heidegger is also a revealer of the always already present ground even of reflection itself. This insistence on the primacy of the experience is common to both Husserl and Heidegger.

Husserl's late thought on the transcendental subject and the Husserl-Heidegger relationship. It attempts a reconstruction of how Husserl hoped to assert his own thoughts on subjectivity vis-à-vis Heidegger, while also pointing out where Husserl did not reach the new level that Heidegger attained. In his late manuscripts, Husserl employs the term 'transcendental person' to describe the transcendental ego in its fullest 'concretion'. I maintain that although this concept is a consistent development of Husserl's earlier analyses of constitution, Husserl was also defending himself against Heidegger, who criticized him for framing the subject in terms of transcendental ego rather than as Dasein. Husserl was convinced that he could successfully respond to Heidegger's critique, but he did not grasp that Heidegger's fundamental ontology was an immanent development, rather than a scathing criticism, of his own phenomenology.

Challenging prevailing interpretations of the development of modern philosophy, a reinterpretation of the transcendental tradition, as represented primarily by Kant and Husserl, and counters Heidegger's influential reading of these philosophers.The subtle and complex transcendental investigations of the self and the life of subjectivity, and seeks to revive an understanding of what Husserl calls "the paradox of subjectivity"—an appreciation for the rich and sometimes contradictory character of experience.

CONCLUSION

It is clear that transcendental subjectivity is the ground of the world but it is not grounded Husserl does not claim that transcendental subjectivity is

the cause of itself or the reason from itself or that it makes itself be or that it makes itself be what it is.For Husserl what is by his world is transcendental subjectivity,after all not only constitutes the world but is its ground it makes what it is be and be what it is.Then transcendental subjectivity would be an absolute in the sense that the existence of the world is sufficent for transcendental subjectivity.Husserl is correct in thinking that transcendental subjectivity is revealed by the epoche and is a condition for consiousness in the world.

For Husserl we can not go beyond the transcendental subjectivity and human nature respectively.Husserl in working out the transcendental character of experience, still he maintains that no human inquiry can go beyond experience or establish any principles which are not founded on that authority. Husserl's transcendental subjectivity is epistemological.

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[1] Intentionality is an intrinsic trait of the subjective process of consciousness where by they differ to objects; the objects of phenomenological inquiry are intentional objects.

[2] According to Kant transcendental is only a principle where as pure is untouched by empirical.

[3] Edmund Husserl, The *crisis of European Sciences,* North Western University Press, Evanston 1970.

[4] ibid. P. 53.

[5] According to Husserl the world is always transcendent world and the ego is always transcendental.

WITTGENSTEIN'S CONCEPT OF AUTONOMY OF LANGUAGE

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Linguistic philosophers over the years thought of language from different perspectives. Languages are not just sets of symbols. They also contain a grammar or a system of rules, used to manipulate the symbols. Whatever grammar or language may be, one thing is that the chief function of language is to be used for communication. That means communication between the hearer and the speaker, between the hearer and the society or more specifically in Wittgenstein's sense 'within the form of life' is all about language.

Ludwig Wittgenstein (1889-1951), in the earlier development of his philosophy, in the *Tractatus-Logico-Philosophicus (*henceforth *TLP)*, has considered that a language is a picture of the world but, later, in the *Philosophical Investigations (*henceforth *PI)*, the earlier view was discarded and came to argue that language, as a complex process, could not be defined. Wittgenstein accepts the word "language" not as the name of a single phenomenon, but it is the name of the class of an indefinite number of language-games. In the *TLP*, Wittgenstein is concerned with a logically perfect language, a language in which it would be easy to see the logical relations between different statements. He has not proposed or developed any theory of language. His basic aim was to describe our linguistic activities or to describe the uses of language. Whether language is autonomous or not is, in fact, a serious debate in the domain of philosophy of language. Western linguistic philosophers have proposed the concept of autonomy of Language.

The term 'autonomy' is understood from different philosophical angles. Let us take the case of Kant. In the *Groundwork of the Metaphysics of Morals*, Kant employed the concept 'autonomy' to define personhood.[1] That

is, an autonomous person acts morally only for the sake of doing "good", independently of other incentives. In the, *Critique of Pure Reason,* Kant described the concept 'Thing-in –itself' which is independent and cause of all other things. It is known through itself or it is autonomous. On the other hand, Wittgenstein speaks that language is autonomous for its unique and independent nature. Wittgenstein in the *Blue book*, *Brown book* and in *Zettle* highlights this point that language is autonomous. He says, 'cookery is defined by its end, whereas, speaking is not'. Therefore, the use of language is in a certain sense autonomous, as cooking and washing are not.[2]

By language, Wittgenstein means the ordinary language. To speak "invention of a language" makes no sense to him. According to him, language is what it does and can do. To describe what it does is the best technique for so-called philosophers to follow. It has no dimensions actually, it is flat indeed. Wittgenstein says "Man possesses the ability to construct languages capable of expressing every sense, without having any idea how each word has meaning or what its meaning is just- as people speak without knowing how the individual sounds are produced.[3] He maintains that languages are constituted by propositions... "The totality of propositions is language"[4] . To him, propositions can be meaningful or meaningless[5] In *PI,* he has emphasised on the use of language or the rules of a particular language game. To him, Language game and the games are surely rule-governed activities. He defines that particular game has the particular rules. In this way, he has tried to define the uniqueness of a particular language-game, which is justified in a particular form of life. He holds that the use of language is self-governed in the way that the rules are autonomously real in the language-game.

How can language be in any sense autonomous? Wittgenstein has answered this question, in *Zettel* §320, where he writes:

".. 'cookery' is defined by its end, whereas 'speaking' is not. That is why the use of language is in a certain sense autonomous, as cooking and washing are not. You cook badly if you are guided in your cooking by rules other than the right ones; but if you follow other rules than those of chess you are *playing another game*; and if you follow grammatical rules other

than such-and-such ones, that does not mean that you are saying something wrong, no, you are speaking of something else"[6]

We cook badly if we don't follow particular rules of cooking, but we can't play chess badly if we do not follow the rules of chess.

Wittgenstein accepts that the *use of language* is in a certain sense autonomous. The use of language is autonomous in this sense does not mean either that it is autonomous in every sense, or that it is uninfluenced by anything outside it. Secondly, it does not mean that it is a free-floating phenomenon unaffected by anything else.

Wittgenstein holds that the use of language can be said to be autonomous. First, because, it is not agreeable to an end or purpose outside itself; and second, it is not dependent for being what it is on the nature of the things which it is about. The use of language is self-governed in the way the rules are autonomously real in the language-game. Rules are internally related to the structure of language and the world. To him, Language game and the games are surely rule-governed activities, like giving and obeying orders, asking and answering questions etc. That means it seems to be meant by saying that language-games are expressions of a form of life.[7] In a form of life, when a person asks a question to another person, then it is supposed that he must answer.

Language, as many individual game or games as a class, is autonomous, which needs no justification and it is not a product of ratiocination, nor constantly is associated with parallel thought processes. Consequently, using language can neither be invented nor learned in that way, because, only someone who can already use language could devise or learn rules. In other words, new forms of language or new language-games come into existence while others become outdated and are forgotten. According to Wittgenstein, the term "game" has a variety of uses and refers to no outside "object" or essential nature. After examining various games, Wittgenstein concluded that there is no essential characteristic in different games. Actually among different games, we see a complicated network of similarities overlapping and crisscrossing: sometimes overall similarities, sometimes similarities in detail. Here, Wittgenstein has used the term 'family-

resemblance', to describe this situation.

Wittgenstein contrasts 'the language of everyday life' with 'a sign-language'. A fact can be expressed only through a proposition, i.e., it has to take help of language. This view entails the fact that the world cannot be expressed independently of language. In order to express something linguistically, we should follow certain linguistic rules; otherwise, what is expressed cannot be intelligible. Without rules, nothing would be expressed, for example, if we want to express a musical piece using some system of musical notation, we have to follow the rules of its notation. Wittgenstein calls such rules "the logic of our language".

Our ordinary languages are syntactically structured. Maps, musical notation, temperature curves etc. also depict the reality; they, however, make do without the syntax. A map can depict the reality truly or falsely, but never in a nonsensical fashion.

Wittgenstein holds that the world is represented by thought, which is a proposition with sense, since, they all — world, thought, and proposition — share the same logical form. Hence, the thought and the proposition can be the pictures of the facts. Starting with a seeming metaphysics, Wittgenstein sees the world as consisting of facts, rather than the traditional, atomistic conception of a world made up of objects. Wittgenstein opens the *TLP* with this claim that the world is the totality of facts, not of things (*TLP* 1.1).

Wittgenstein says that language is a part of the human organism (*TLP* 4.002). He thinks that when we talk about the world (especially in philosophy),it is misleading to think that we talk about the world which is apart from a certain point of view. In other words, Wittgenstein denies the view that there is a world which is independent of our language and we experience such a world through a causal relation with it. He repudiates that there is a transcendental view, a God's eye view, from which we can think about a fact, since, even from such a point of view, we have to use our language. If we see a fact from a different point of view, we would see it differently. Thus, for Wittgenstein, there is no picture that is true *a priori* (§ 2.225).

"To understand a sentence means to understand a "Form of Life" and "to understand a language means to be a master of a technique" (*PI*, 199). Such mastery cannot be projected beyond what is described in the "particular circumstances" of a given activity (*PI*, 154). A sentence cannot be spoken or understood outside of all of languages. In contrast to Kant, Wittgenstein does not posit *things-in-themselves* which are not constrained by the limit of our conceptual framework and our capacity of recognition. He rejects the linguistic essentialism. Language "is not something fixed, given once and for all; but new types of language, new language-games, as we may say, come into existence, and others become obsolete and get forgotten" (*PI*, 23). Wittgenstein focuses instead on the "forms of life" or social practices within which language is actually being used in various ways. So, he returns to ordinary language since it is more applicable in the usual philosophical sense.

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LAW RELATING TO WOMAN AND HUMAN RIGHTS

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"If an ancestral treasure lying buried in a corner of the house unknown to the member of the family were suddenly discovered, what a celebration it would be for the Occasion. Similarly woman's marvellous power is lying dormant if the woman of Asia wake up they will dazzle the world".

….**Mahatma Gandhi**

Interduction:

Woman is the most beautiful being god has ever created, for in her lies the mother hood, She is an a embodiment love. She is the mother of generations at present in India. has many woman personalities has decision nakers in all most all sections. Father of Indian Constitution Dr. B.R. Ambedkar empowerment of woman stands relevant in today's context. In every society woman have a unique position whether developing, undeveloped and developing countries. In India almost half of the Indian population are woman. Our country was administered by a brave woman as its Prime Minister for more than a decade (Indira Gandhi) a woman dignitary the highest seat of the president (Prathibapatil) of India. And some of the other states Chief Ministers at present in India woman. (Jayalalitha, Mamatha Benarjee, some Opposition leaders are woman). Woman's status is good at present but woman have suffered and are suffering discrimination silence, the status of woman is undermined by asymmetrical power relationship in decision-making personal and social rights, access to resources and entitlements.

Woman in many countries still lack rights to inherit property, own land, get educated, obtain credit earn income or work outside home; they are still widely under-represented in involvement in decision-making at the domestic or social level. The reality of woman's life in India is no different, its even worse! Woman, most of the times, are even deprived of some of the

fundamental human rights and this denial is justified often in the name of tradition. Woman, especially in rural areas, are generally relegated mainly to household duties and low paid labour. They are not perceived as substantial income-generating source, although they are, without the power to choose work and earn a good income, their voice is silenced. All such structures have made them economically dependent on men. Justice K. Ramaswamy says in case of Madhur Kishwar Vs State of Bihar[1], Self-sacrifice and self says denial are their nobility and fortitude and yet they have been subjected to all inequities, indignities, inequality and discrimination is continued present. The constitution of India contains many negative and positive provisions which go a long way in securing gender justice. The Modern Hindus laws which aim at giving equal status and rights to the woman.

Protection of woman under Indian constitution :- The Indian constitution is one of the best in the world. The status of woman in the society is not what it should be discrimination against woman hand been fought by great social reformers like Raja Ram Mohanriy, Mahatmas Jotibhaphule, Maharshikarve, Mahatma Gandhi, Dr. B.R. Ambedkar and others who made efforts for the eradication of various social evils. The constitution of India provides for Justice, liberty and equality to all citizens. Dr. B.R. Ambedkar provided for social and political measures in the constitution for the uplift of dalit woman and woman is general. Part-III and IV of the constitution are significant in the direction of social justice and Economic development of the citizen. Since law is an effective weapon for bringing about Socio-Economic Justice. The constitution has been so devised as to achieve. This objective though justice presupposes equal treatment to one and all, different Socio- Economic situations have to be deal with differently. Poverty and social backwardness of some sections of the society naturally demand special facilities of in the form of protective discrimination for the woman[2].

The constitution of India provides for distributive Justice through several Articles besides the Ones in Part-III and Part-IV, (Fundemental rights Directive principhy of State polities). Article 14 to 16 provided for right to equality before Law, prohibition of discrimination on the ground of sex, caste, relation etc., Article 17 is another provision of great significance are

it states categorically that untouchability of woman is abolished and its practice in any form is forbidden. There are number of other provisions like Article 18,38,39,46, 330,332,338 and 340 which are intended to promote the Educational and Economic interests of woman. In Article 330,332,333,338,339,341 and 342 provisions for various political safe gaurds such of reservation and seats for woman of the SC, and STs in the central and state legislature and service protection of woman from domestic violence Act, 2005 etc., are made. But the number of woman in politics is also scanty[3].

Protection under the Indian Penal Code :

1) **Foeticide: Indian Penal Code***:* (IPC) takes care of the Child's rights from the foetus stage. If a pregnant woman subjected to physical injury by a person and thereby causes the death of her unborn child, he will be guilt of this offence.

2) **Infanticide***:* IPC makes punishable secret burial or otherwise disposal of dead body of a child whether such child dies before or after or during its birth.

3) **Seduction***:* Kidnapping for the purpose of forcible marriage or forced intercourse, the person holding such intercourse may be guilty of abetment of the principal crime and any minor girl under the age of 18 years seduced to illicit intercourse with antoher person, such person shall be punishable with imprisonment for three years.

4) **Importation of girls from Foreign Country***:* Importation of girls from Foreign Country or from the State of Jammu and Kashmir under the age of 21 years with the intention that she may be likely that she will be forced or seduced to illicit intercourse with another person.

5) **Selling minor girls for prostitution***:* It is an offensive if a girl under the age of 18 years is sold or otherwise disposed of to a prostitute or any other person who keeps or manages a brothel with the inclination that she shall be used for the purposes of

prostitution.

6) **Buying minor girls the purpose of prostitution***:* Any person manages a brothel, who buys, hires or obtain possession of girl under the age of 18 years with the intention that she shall be used for the purpose of prostitution.

7) **Outraging the modesty of woman** *:* Use of criminal force on any woman with the intention that the woman's modesty will be outraged[4].

8) **Cohabitation caused by a man deceityfully inducing a belief of lawful marriage** *:-* Any man who by deceit causes any woman who is lawful married to him to believe that she is lawfully married to him in that behalf shall be punishable.

9) **Law relating to rape***:* In order to make rape more realistic section 375, 376 are awarded and new penal provisions are incorporated eg. Section 376 (2) and 376 A to D for prevailing custodian who sexually molest the woman under their custody or care which is commonly known as custodial rape.

10) **Immoral traffic as amended by Act, 44 of 1986***) :* This acts nor only to suppres immoral traffic in woman and girls but also to improve morals by removing prostitutes from busy public places in the vicinity of religious and educational institutions. Prostitution is a slur or human dignity and a shame to human civilization. It provides that any person who knowingly lives wholly or in part of the earning of prostitution of another person shall be punishable.

11) **Prevention of child marriage** *:* The object of Child Marriage Restraint Act was to eliminate the social evil which had the potentialities of danger to the life and health of child also who could not stand the stress and strains of married life and to avoid pregnancy. By an amendment the age of child is fixed Child means a person who if male is under 21 years old of age and if female is under 18 years of age. It also includes provisions for

punishing persons who contract child marriage, who perform such marriages.

12) **Prevention of Sati System** *:* The commission of Sati prevention and its glorification and for matters concerned therewith or incidental thereto.

13) **Prohibition of Devadasi System** *:* Any person who perform, promote, takes part in or abets the performance of any ceremony or dedicating a woman as devadasi or act or ceremony connected there will be punishable, which is prohibited by this Act.

14) **The indecent representation of woman** *:* Indecent representation of manner means the depiction in any manner of the picture of woman, her form, her body of any part thereof, in such a way so as to have effect of being indecent or derogatory to or denigrating woman or is likely to corrupt or injure the public morality. Any person who contravenes the provisions of the act shall be punishable[5].

Protection Of Woman From Human Rights :-

Human rights and fundamental freedoms are the birthright of all human being; their protection and promotion is the responsibility of Government.

The World Conference of Human rights reaffirmed the solemn commitment of all States of fulfil their obligation to promote Universal respect for, and observance and protection of, all Human rights and fundamental freedoms for all, in accordance with the Charter of the United Nations, other instruments relating to Human rights, and International Law. The Universal nature of these rights and freedom is beyond question.

The promotion and protection of all Human rights and fundamental freedoms must be considered as a priority objective of the United Nations, in accordance with its purpose of principles, in particular with the purpose of International cooperation. In the framework of these purposes and principles, the promotion and protection of all Human rights is a legitimate concern of the International community. The international community must

treat human rights globally, in fair and equal manner, on the same footing and with the same emphasis.

The platform for Action reaffirms the importance of ensuring the Universality, objectivity and non-selectivity of the consideration of human rights issues. The platform for Action reaffirms that all human rights-civil, cultural, economic, political and social, including the right to development are universal, indivisible, interdependent and interrelated, as expressed in the Viema Declaration and Programme of Action adopted by the World Conference on human rights. The conference reaffirmed that the human rights of woman and the girl, child are an inalienable, integral and indivisible part of universal Human rights. The full and equal enjoyment of all Human rights and fundamental freedoms by woman and girls is a priority for Governments and the United Nations and is essential for the advancement of woman.

Equal rights of men and woman are explicity mentioned in the Preamble to the Charter of the United Nations. All the major International Human rights instruments include sex as one of the grounds upon which state may not discriminate.

Government must not only refrain from violating the Human rights of all woman, but must work actively to promote and protect these rights, Recognition of the importance of the human rights of woman is reflected in the fact that three quarters of the State Member of United Nations have become parties to the convention on the elimination of all forms of Discrimination against woman. (CEDAW)

The World conference on human rights reaffirmed clearly that the human rights of woman throughout the life cycle are an inalienable, integral and indivisible part of universal Human rights. The international Conference on Population and Development reaffirmed woman's reproductive rights and the right development. Both the declaration of the Rights of the "Child and the Convention in the rights of the Child" guarantee children's rights and uphold the principle of non-discrimination of the grounds of gender.

The gap between the existence of rights and their effective

enjoyment derives from lack of commitment by Government to promoting and protecting those rights and failure of governments to inform woman and men alike about them. The lack of appropriate resources mechanisms at the national and international levels, and inadequate resources at both levels, compound the problem.   In most countries steps have been taken to reflect the rights guaranteed by the Convention of the Elimination of All Forms of Discrimination against Woman in national law.   Number of countries have established mechanisms to strengthen woman's ability to exercise their rights[6] .

In order to protect the Human rights of woman, it is necessary to avoid, as far as possible, resorting to reservations and to ensure that no reservation is incompatible with the direct and purpose of the convention or is otherwise incompatible with International treaty law unless the Human rights of woman as defined by International Human rights instruments, are fully recognized and effectively protected, applied, implemented and enforced in national law as well as in national practice in family, civil, penal, labour and commercial codes and administrative rules and regulations, they will exist in name only. In those countries that have not yet become parties to the Covention on the Elimination of All Forms of Discrimination against Woman and other International Human rights instruments, or where reservations that the incompatible with the object or purpose of the Convention have been entered, or where national laws have not yet been revised to implement international norms and standards, woman's de jure equally is not yet secured. Woman's full enjoyment of equal right is undermined by the discrepancies between some national legislation and international law and instruments on human rights. Overly complex administrative procedures, lack of awareness within the judicial process and inadequate monitoring of the violation of the Human rights of all woman, coupled with the under representation of woman in justice system, insufficient information on existing rights and persistent attitudes and practice perpetuate woman's de facto inequality. De facto inequality is also perpetuated by the lack of enforcement of, inter alia, family, civil, penal, labour and commercial laws or codes, or administrative rules and regulations intended to ensure woman's full enjoyment of human rights and

fundamental freedoms. Every person should be entitled to participate, in contribute to and enjoy cultural, economic, political and social development. In many case woman and girls suffer discrimination in the allocation of economic and social resources. This directly violates their economic, social and cultural rights".

The human rights of all woman and girl-child must form an integral part of United Nations Human rights activities. Intensified efforts are needed to integrate the equal status and the human rights of all woman and girls into the mainstream of United Nations System – wide activities and to address these issues regularly and systematically throughout relevant bodies and mechanisms. This requires, inter alia improved coordination between the Commission of the Status of Woman, the United Nations High Commissioner for Human rights, the Commission on human rights, including its special and thematic rapporteurs, independent experts, working groups and its Sub-commission on Prevention of Discrimination and Protection of Minorities, the Commission on Sustainable Development, the Commission for social development, the Commission on Crime Prevention and Criminal Justice, and the Committee on the elimination of Discrimination against Woman and other Human rights Treaty Bodies, and all relevant entitles of the United Nations system, including the specialized agencies". Cooperation is also needed to strengthen, nationalize and streamline the United Nation Human Rights system and to promote its effectiveness and efficiency taking into account the need to avoid unnecessary duplication and overlapping of mandates and tasks.

While woman are increasingly using the legal system to exercise, their rights, in many countries lack of the existence of these rights is an obstacle that prevents woman from fully enjoying their human rights and attains equality.

Experience in many countries has shown that woman can be empowered and motivated to assert their rights, regardless of their level of education or socio-economic status. Legal literacy programs and media strategies have been effective in helping woman to understand the link between their rights and other aspects of their lives and in demonstrating

that cost-efffective initiatives can be undertaken to help woman obtain those rights.   Provision of human rights of woman, including knowledge of recourse mechanisims to redress violations of their rights.   It is necessary for all individuals especially woman in vulnerable circumstances to have full knowledge of their rights and access to legal recourse against violations of their rights.

Non-governmental organization, woman's organizations and feminist groups have played a catalytic role in the promotion of the Human rights of woman through grassroots activities, networking and advocacy and need encouragement, support and access to information from Government in order to carry out these activities.

CONCLUSION :

Some of the main hardles for the actual empowerment of woman in India are ignorance and lack of literacy. The education of girls should be taken up seriously to meet the challenges of exploitation and marginalization. The constitution of India provide fundamental rights for protection of woman. But these rights are violated from various stages i.e., Freedom of speech expression is often denied to woman within family, and woman are kept out of decision making processes even within the community and State institutions.   Cultural norms regarding appropriate behaviour for woman often reinforce images of docility, passivity and subservience severely curtailing for woman the exposure and confidence they require to participate on an equal footing with men in public life.   Practies like foeticide, infanticide and the constant if not inereasing incidences of violence on woman also constitute consistent assault to a Woman's Right to life and personal liberty. In work places also there is no security, for protection of woman worker in case of Vishakh Vs State of Rajasthan AIR 1997 Sc. 3071, the Suprime court delivered a very good judgment forworking woman in India.   There is specific sexual harassment Laws in India. The Government enact new laws for working womans protection. In India, the police, the judiciary and the elected people (MLAs& MPs) are not take proper steps for protection of woman's many woman and girl have been victims of crime.   Legislature alone is inadequate to empower woman, girlchild, Legal wareness is very

much needed to the woman, girls.   So that the Government made new enactments for protection of woman and streamline all machinery in all sector for woman.

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E-GOVERNANCE INITIATIVES IN ANDHRA PRADESH

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E-governance, as it is known today the world over, can be simply defined as the application of ever evolving information and communication technologies in the processes of governance, thereby brining in a profound institutional change in the delivery of government services to the citizens. E-governance has been playing an important role in reengineering and redesigning organizations by integrating information science and technology with in the existing administrative and management systems. E-governance helps simplify processes and makes access to government information easier. The other anticipated benefits of e-governance include efficiency in service, improvement in services delivery, standardization of services, better accessibility of services, and more transparency and accountability. For the past few years, a great deal of focus has shifted to this concept of e-governance which has varying meaning and significance, as already stated. Initially the term was a little more than a general recognition of a confluence of information technology developments and application and use of these technologies by government entities. India has since the last decade made rapid strides in the area of Information and Communication Technology (ICT). The government of India too has over the years acknowledged the pivotal role that ICT has played in bringing government services to the doorstep of the people. It is apparent that the last decade has seen e-governance drop roots in India. ICT has enabled the delivery of government services as it caters to a large base of people across different segments and geographical locations. The effective use of ICT services in government administration has greatly enhanced existing efficiencies drive down communication costs, and increase transparency in the functioning of various departments. It has also given citizens easy access to tangible benefits, be it through simple application such as online form filling, bill sourcing and

payments. This paper examine the what are the initiatives take the government of Andhra Pradesh providing e-governance services to the citizens for smoothly and smart governance.

India is a land of diversity. This diversity spans across culture, tradition, language, geography and the economic condition of the people. It is a nation that has a significant number of people who are below the minimal socio-economic benchmarks. This includes rural and urban poor, women in rural areas, street children, people belonging to historically disadvantaged castes and people living in less developed areas. The vulnerability of these sections of society has increased with globalization and this section is prone to become even more marginalized - economically and socially. Successive governments have committed themselves to addressing these divides, but effective implementation of various economic development programmes aimed at individuals belonging to these sections of society has proved an elusive goal.

E-Governance is slowly becoming a buzzword in the corridors of power. What actually then is e-governance? Simply stated, the use of Information and Communication Technology in governance may be termed as E-Governance. It has radically defied the way a government provides service to citizens, businesses and other arms of the government. For the past few years, a great deal of focus has shifted to this concept of e-governance which has varying meaning significance, as already stated. Initially, the term was a little more than a general recognition of a confluence of information technology development and application and use of these technologies by government entities. With the passage of time however, the term is being used as a reference to both current applications of Information Technology to government operations and a goal of realizing more efficient and transparent performance of government functions. E-Governance involves access to government information and services 24 hours a day, seven days a week, in a way that is focused on the needs of the citizens. E-Governance relies heavily on the effective use of Internet and other emerging technologies to receive and deliver information and services easily, quickly, efficiently and inexpensively.

E-Governance helps simplify processes and makes access to government information easier. The other anticipated benefits of e-governance include efficiency is services, improvement in services delivery, standardization of services, better accessibility of services, and more transparency and accountability. It is convenient and cost-effective for the Government also in terms of data storage and access to the stored data. The government benefits from reduced duplication work. In addition, the processes of data collection, analysis and audit are simplified, and become less tedious. Another cherished goal of e-governance is greater citizen participation in the governance of the country. In the context of the statement, a government may theoretically move more towards a true democracy with the proper application of e-governance has an important benefit. Online government services would lessen the need for hard copy forms and thus produce significant saving, in paper, contributing to a greener planet! E-Governance holds advantages for the business community too, playing the role of a catalyst and a channel for e-business, a fact evidenced by developments in the US and Singapore.

India has since the last decade made rapid strides in the area of Information and Communication Technology (ICT). The Government of India too has over the years acknowledged the pivotal role that ICT has played in bringing government services to the doorstep of the people. It is apparent that the last decade has seen e-governance door roots in India. ICT has enabled the delivery of government services as it cates to a large base of people across different segments and geographical locations. The effective use of ICT services in government administration has greatly enhanced existing efficiencies, drive down communication costs, and increase transparency in the functioning of various departments. It has also given citizens easy access to tangible benefits, be it though simple applications such as online form filling, bill sourcing and payments or complex applications like distance education and tele-medicine.

Keeping in mind the various positive impacts of e-governance; in May 2006, the Government of India approved the national e-Governance Plan (NeGP) with the vision: "Make all Government services accessible to the common man in his locality, thought common service delivery outlets

and ensure efficiency, transparency & reliability of such services at affordable costs to realize the basic needs of the common man". The NeGP currently conisits of a services of Mission Mode Projects (MMPs) and support components of a series of Mission Mode Projects (MMPs) and support components which are being implemented at the central, State and Local Government levers. Several State Governments have also taken various innovative steps to promote e-Governance and have drawn up a roadmap for IT implementation and delivery of services to the citizens on-line. The applications that have been implemented are targeted towards providing Government to Business (G2B), Government to Citizen (G2C) and Business to Citizens (G2B) services with emphasis on use of local language.

E-Governance Programmes / Projects in Andhra Pradesh:

Andhra Pradesh was the first State in the country to take up E-governance in a systematic manner under a clear-cut vision backed up by a policy frame that not only supported the programmes for computerization and single window delivery system but where such efforts were initiated, monitored and facilitated by the Chief Minister of the state himself. It was in 1998 when its first e-governance project, called CARDS, was initiated as computerized property title registration and fast in the march to E-governance and a number of services and information were made available on the net. Every citizen in the State is it in the urban or rural area should be able to avail of all Government services/benefits intended for the citizens in a quick, cost effective and hassle free manner, through a single window, without any hassles. Transacting with the government should be hassle free, avoiding middlemen, delays and rooting out corruption. Government schemes to alleviate poverty and illiteracy should reach the targeted groups, optimally.

E-Seva:

The e-Seva project was started as a pilot in the twin cities of Hyderabad and Secunderabad, and was thus called TWINS (Twin Cities Integrated Network Systems). It was started at the const of Rs. 10 million, fully funded by the Government of Andhra Pradesh. In Hyderabad, through e-Seva, citizens can view and pay bills for water, electricity and telephones

besides municipal taxes. They can also avail of birth/death registration certificates, passport applications, permits/licenses, transport department services, reservations, and internet and B2C services, among other things. Later the project implementing throughout the state and know it is calling Mee Seva.

Vijayawada Online Information Centre (VOICE):

The Vijayawada Online Information Centre (VOICE) was launched in June 1998 and implementation was completed in December 1999 to deliver municipal services such as building approvals, and birth and death certificates, to the people of Vijayawada. It also handles the collection of property, water and sewerage taxes. The VOICE system uses five kiosks located close to the Citizens. These are linked to the back end processes in the municipal offices through a wide are network. The application has helped reduce corruption, make access to services more convenient, and has improved the finances of the municipal corporation.

Saukaryam:

The Project Saukaryam (meaning facility) was completed in January 2001. in Visakhapatnam Municipal Corporation for delivering all the civic services online. It was taken up in PPP mode without much additional costs to the corporation. A Metro Area Network covering 120 Sq. Kms. Using broadband/ leased circuits. It covers all the civic services ranging form online payment of dues to allowing lodging of grievances online or filing building plan application and offers their status online.

Rajiv Internet Village:

Government of Andhra Pradesh launched the Rajiv Internet Village programme to bring Government services closer to the people living in villages and rural areas. The Government of Andhra Pradesh (GoAP) has set its focus on re-creating a vibrant and sustainable rural economy. GoAP believes that the composite development of the rural areas and in turn of the total state can be achieved by reviving rural economy along with uplifting the backward classes & empowering people to choose and lead a life devoid of poverty & hunger. GoAP aims to make its services affordable, transparent

and accessible to the rural population through the rural eSeva, launched as the: Rajiv Internet Village Programme. Government in an order issued vide G.O. Ms. No.12, Dt.04.05.2005, approved the implementation of Rajiv Internet Village (RAJiv) Programme in 8618 villages across the State of Andhra Pradesh.

The RAJiv project aims to bring Government closer to the people living in rural areas and achieve the objectives are:

(i)   Convenient access to Information and services to rural areas,

(ii)   (ii) Providing Computer literacy to at least one person in each family in rural areas and

(iii)   Connectivity to rural areas with high band width. Through the implementation of the Rajiv Internet Village Project, Government of Andhra Pradesh is planning to deliver all relevant rural G2C and B2C services through these centers. The Department of Electronically Deliverable Services (EDS), which has already won global acclaim for its urban and Semi-urban eSeva services has been entrusted the responsibility of achieving the objectives of RAJiv Project.

Computer-Aided Administration of Registration Department (CARD):

CARD was one of the earliest projects of e-governance implemented in Inida. It was more of a computerized project rather than an e-government project, as it has no such grand agenda of transforming the government. Land registration offices throughout Andhra Pradesh operate computerized counters to help citizens to complete registration requirements within an hour instead of several days, as was necessary under the traditional manual system. In this project, 214 registration offices have been computerized since 1998. this project provides services such as encumbrance certificates, valuation certificates, market value search, etc., on user chanrge basis. The time taken for registration of documents has been reduced form one day to 15 minutes. More than 4 million documents have been registered, and 2.16 million encumbrance certificates and 3.73 million registration check slips have been issued since 1999.

Andhra Pradesh Portal:

A rich and interactive portal has been launched by the state government which provides information and links to a large number of outside useful sites as well. It is a one point reference to a large number of information sources regarding facts, data and the services offered by various government agencies. By its very nature, it has to continue to evolve and it will take some time before it becomes fully functional. This is part of the online services of the Government of Andhra Pradesh. The Web directory on this Portal lists and links the various public sector agencies involved in sectoral development and delivery of services.

FAST (Fully Automated Services of Transport):

The "Fully Automated Services of Transport" is another e-governance project implemented in the cities of Andhra Pradesh. The objective of FAST is tomake the transport department citizen friendly in its functioning and provide SMART services to the public. It is intended to build comprehensive database and provide on-line services to the public covering all gamut of services of Transport Department like Issue of Driving Licenses, Registration of Motor Vehicles, Issue Permits, Collection of Motor Vehicle Taxes, etc. All the offices in the state would have inter connectivity through APSWAN. It is decided to take up computerization process in two phases. In phase I, Regional Transport offices of Secunderabad, Vijayawada and Chittoor have been covered on pilot basis. The remaining offices are to be convered in the second phase. However, a less powerful central server I to be located at the office of the Transport commissioner for the purpose of inter-connectivity between these three RTO offices.

eCOPS (e- Computerised Operations for Police Services):

Government of Andhra Pradesh launched on the 17th of July, 2002. as part of the VISION 2020, the state's focus on modernization of police administration takes the shape of eCOPS. It will help police stations reduce paperwork and automate the maintenance of registers, report generation, data analysis, planning and coordination, enable the speedy detection of crime and monitor prosecutions. For citizens, the project will lead to online

interaction with the police department over the Internet. The central Oracle database of crime records is hosted at the DGP's office in Hyderabad. This database records information such as FIR (First Information Report) crime detail form, arrest/court surrender, charge sheet and case disposal reports.

OLTP (On-Line Transaction Processing):

On-Line Transaction Processing project launched in the year 2002, the project connects 16 government departments in Andhra Pradesh on a single network. All government records and transation procedure details at the district will be centrally stored and managed on a single Oracle9i database. The project seeks to serve the Government department users and citizens in ten villages of Shadnagar mandal, one village each in Bijinepally and Jadcherla Mandals, Mahaboobnagar District. Citizens in these pilot locales will be able to conduct government department transactions can be carried out in English as well as Telugu interfaces. These services include access to information such as income verification and income certificates of citizens, land cultivation details, agriculture marketing, tele-veterinary services, registration of small farmers, birth and death reconrds, house numbering, first information reports, occupation details of residents, drinking water details and irrigation sources, etc.

SMART-Government:

The Government of Andhra Pradesh, in its endeavor to provide Simple, Moral, Accountable, Responsive and Transparent (SMSRT) governance to its people, launched 'SMART GOVERNMENT' at the secretariat level. This project resulted in an automatic workflow in the secretariat and ensured not only internal efficienty but also provided an effective tool for performance evaluation. With it the leitmotif came to be efficacy. In Smartgov, on receipt of a document, it is scanned to generate a number for the file and is e- mailed to the concerned officer. The official notings are done electronically. The system being automatic enforces the desired checks and balances. It curtails negativism and over rides all hurdles of resistance and opposition to change. The project Smartgov has helped in introducing paper less file processing system in the Andhra Pradesh secretariat. It has not only helped in reducing the time consumed in

processing the files, but also significantly improved the quality of decisions besides curbing corruption.

Challenges for E-Governance in Andhra Pradesh:

The Government of Andhra Pradesh must make earnest efforts to complete the daunting, but formidable task of quicker and effective E-Governance programmes and projects by:

- Making a policy choice in favour of computerization to overcome radically the even if it requires huge investments for the purchase of hardware and software;

- Establishing complete connectivity between various ministries and departments so that transfer of files and papers could be done through Internet thereby choosing efficacious speed as an alternative to manual labour. To make this really effective, there is a need to make databases of various departments compatible with one another. Thus, interoperability of e-governance projects is of vital importance if the citizens are to feel the benefit of IT in day to day life;

- Supplying information to the public in a language that they understand and are comfortable with, and generally, it is the local language. As, technology is available by which transliteration form English into other languages can be made. Therefore, the problem is manageable provided there is enough motivation to do this onerous task;

- Changing the mindset of the government employees who are used to working only in the manual mode. This is big task and needs patience and careful planning. Workshops, seminars, and training programmes are required to be organized to spread awareness among he employees at all levels;

- Making cyber laws available to the public as early as possible to that the IT systems and information documents stored in the systems has the same legal validity as the documents stored today on paper; and

- Build supporting infrastructures of power and all weather surface

transport system to bridge the digital divide between the rural and urban India.

Last of all the Government must address on urgent basis: the two major concerns in the t IT implementation- the security and privacy. Steps must be Initiated to generate confidence among the individuals and organizations to conduct on-line transactions and communications.

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ROLE OF NON-GOVERNMENTAL ORGANIZATIONS FOR TRIBAL HEALTH CARE : A CASE STUDY IN INTEGRATED TRIBAL DEVELOPMENT AGENCY (ITDA) AREA, VISAKHAPATNAM DISTRICT OF ANDHRA PRADESH

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Introduction

The non-governmental or the voluntary organizations have been playing a crucial role in all the socio-economic spheres, including that of the tribal peoples, in India. At one level, they can be termed as the 'means' by which the nation makes optimum use of its human resources. However, the mushrooming of voluntary organizations working in the field of rural development in recent years has generated widespread debate about their role, structure, programmes and performance.

A unique feature of voluntary organizations is that they stimulate voluntary action among the target community and involve the progressive elements of that community. In the present context of human resource development, voluntary organizations, in their functioning, have demonstrated the freedom and flexibility of working with a personal touch, a capacity for initiative and experimentation with novel programmes. Thus, voluntary organizations exercise full freedom in selecting localities for programme implementation and are free of bureaucratic hassles. In the Indian context, the attributes of a tribe are that they live in relative isolation of hills and covered forests, and often in geographical areas inaccessible to the mainstream population. Tribes generally are groups without a written letter or script. Their ethos, language, customs, institutions and beliefs, they stand out from other sections of society. Sense of history is shallow or mixed with mythology, and in terms of their cultural

The Constitution of India provides special protection to the adivasi/

tribal/indigenous people, who constitute more than 8.2% percent of the total population of India and who inhabit the remaining vestiges of forests in the country. The Fifth Schedule is one such constitutional safeguard that deals with administration and control of Scheduled Areas (areas with predominantly tribal population) in nine states. Nine districts in the state of Andhra Pradesh, which includes the district of Visakhapatnam too falls under the Fifth Schedule. Nearly half a million tribal people from various communities,

The scheduled tribes are at different stages of social, cultural and economic development. The cultural pattern varies from tribe to tribe and region to region. The economic life of the tribals is specific in nature. Based on the manner in which the tribals primarily and distinctly make their living, the Indian tribals can be classified into seven groups.

Visakhapatnam District profile

Visakhapatnam district is located on the eastern shore of India in the northern part of the state of Andhra Pradesh. It lies between17°15' and 18°32' northern latitude and18°54' and 83°30' eastern longitude. It is bordered on its north in part by the state of Odessa and in part by the Vizianagaram district, on the south by East Godavaridistrict (both of Andhra Pradesh), on the west by Odessa and on the east by the Bay of Bengal. Geographically it can be divided into two strips—the thin coastal strip of land and the interior called the plains division, and the hilly areas of the Eastern Ghats in the north and west called the Agency division. The coastline is broken at points by bald-headed hills. While the altitude in the plains division is about 75 m that of the hills extends to an average of 900 m with the highest altitude being 1,615 m. In terms of climatic conditions, while the coastal regions have a warm climate, as one move towards the hilly areas the temperature lowers as a result of the altitude and vegetation. The annual rainfall that the district receives is 1,202 mm, primarily from the southwest monsoon that accounts for more than 70 percent of the rainfall. The northeast monsoon, and the summer and winter showers contribute the rest.

Research Methodology

NGOs Selection Criteria:

There are more than 5, local NGOs in Padreu agency respectively. Out of these total NGOs only 'LAYA' is working effectively in various development activates and Health sector, and they have been involved in community participation, and recently they are introduced herbal base health care progrmme

Objective of the study

- To study the profile of policies and programs of health sector

- To study the understand the opinions of beneficiary

- To find out How to implement their activities in field

Data Collection

The data were collected from both primary and secondary sources. As the research entitles "performance evaluation of local non-governmental organizations involvement in community development", the methods of data collection were focused on the eleven parameters of performance (Maskey, 1999). Some of them were coverage, relevance, internal and external democracy, transparency, responsibility, accountability, monitoring and evaluation and affectivity.

Sources of Information

oth functionaries and Beneficiary in study area, and secondary data was collected from of review comes from journals articles and documents from the States Agency for International Development and other donor projects. One rich source of information was a series of case studies and summary articles of NGOs in India carried out by the Ford Foundation in the late 1980s and early 1990s. And anthropological study of NGOs.

Review of literature

NGOs can play an important role in the development, implementation, and reform of public health service. To be effective, NGOs must recognize the critical role of lawin protecting the health of the public

and in the public health system's emergency preparedness. They will work with federal, state, and local leaders to advance the goals that public health laws were enacted to achieve. NGOs also have technical and human resource expertise, which they can utilize to help translate highly complex scientific concepts into public health action steps that regulators, legislators, and members of the public can readily understand (Bharati and Mamtaz, 2003).

NGOs have come to engage in an imperative role in tribal's health managment and advocacy activities. NGOs working in tribal areas come in direct contact with the mand they are often in a much improved position and perspective to understand and deal with their various health problems. Besides providing participatory measures in development initiatives, they have been voicing tribals concerns through a variety of effective ways. NGOs also have to deal with state machinery, local politics and funding agencies for an effective timely health services for tribes. These negotiations are complex and get articulated in socially significant ways (User, 2008).

Various studies have shown that tribal health related NGOs now re-examining their approaches due to inherent complexity and difference in case unique health behavior of various tribes. If NGOs could succeed in having in depth knowledge about various cultural factors in habiting tribes to have modern medical facility would be very useful to frame some effective and cultural specific health service delivery to the tribes. And many NGOs are thinking to have larger scale projects and draw financial and human resource from the mainstream policies and projects for holistic health approach, taking in to the consideration of unique socio economic set-up of Indian tribes.

The widespread poverty, illiteracy, malnutrition, absence of safe drinking water and sanitary living conditions, poor maternal and child health services and ineffective coverage of national health and nutritional services have been traced out in several studies as possible contributing factors to dismal health conditions prevailing among the tribal population in Karnataka (Human Development Report, 2005). One can say that today health-seeking behavior of majority tribals is greatly governed by cultural values, beliefs and traditions. Now it is open for gradual change because of

different kinds of interventions. Contrary to changes in health seeking behavior patterns of the indigenous people, one also can notice tremendous changes, which have occurred with respect to philosophy, knowledge, and practices of indigenous systems such as Ayurveda, Homeopathy, Allopathic, etc. However, it becomes important to work on problems of tribal health because it differs from a particular area to another area owing to their geographical location, historical background and the processes of social change(Bulliyya, 2009). Geographical isolation and limited interactions with other communities has become an obstacle to know the degree of prevalence of HIV/AIDS among ST communities. However in some areas, STs are emerging as a high-risk group for HIV/AIDS as they migrate driven by displacement or for employment opportunities (Arlappa, 1999; Bose, 2006; Kerketta, 2008).

HERBAL BASED HEALTH CARE FOR TRIBES

Access to health remains poor due to lack of adequate and inept ways in which the primary health centers' and other local health institutions are run. The outreach and track record of allopathic health care promoted by the government has been dismal The challenge has been to develop alternate modes of health care which is based on the traditional knowledge of adivasi communities which is accessible and cost effective. Hence, our efforts have been to empower, revitalize and develop sustainable ways through which herbal based health care can be promoted. The issues that we are addressing relate to the popularization of traditional knowledge for effectiveness and outreach of health services, attitudinal change in the community to herbal based medicines and the standardization of herbal based medicines for common diseases.

NGOs of LAYA are started investigating into the viability of traditional medicinal knowledge systems within the community and its legitimacy in the region. What began as a process to study and revitalize traditional knowledge systems has developed into our Alternative Health Care Unit. In this unit we have developed a set of processes that ensures safe, effective and affordable health care within the adivasi community based on traditional health practices involving traditional health practitioners (vaidus) and trained community health workers.

Vanantharam

A significant outcome of the Herbal Based Health Care involvement is the construction of a Health Centre (Vanantharam) in an adivasi region. The idea behind the establishment of this entity was to lend visibility to traditional adivasi medicine whose legitimacy in practice was being questioned by the mainstream so called modern medicinal system. The purpose was also to bolster the confidence and credibility of existing Traditional Health Practitioners (THPs), besides creating space for young men and women interested in practicing herbal medicine to acquire value added skills to function as community health workers.

Regular Health Camps (RHC)

Regular Health Camps are organized at the weekly market (sunday market) where there is a regular gathering of the local community. Located in a small hut/stall the Community Health Practitioners (CHPs) offer medical advice and treatment through herbal medicine, Regular Health Camps follow the table

Table: 1:1 Year wise RHCs

Year	N.o Places	No. of Treated
2009---2010	18	1560
2010----2011	25	2890
2011-----2012	21	2526

Community Health Centers (CHC)

Health Centers are located in the village where they serve as nodal health centers for villages nearby run by CHPs. Community Health care centers

Table: 1:2

Year	Number of places	Number of Treated
2009----2010	24	4282
2010----2011	30	6463
2011----2012	33	6963

Traditional Healing Centers (THC)

These centers operate in the same manner as the Community Health centres, except that they are run by Traditional Health Practitioners (THPs) who are members of the THP Federation. Present 90 T H Ps is running successfully.

Traditional Health centers in the study area

Table: 1:3 **Mandal wise traditional Healing Centers**

S.No	Name of the Mandal	Name of the panchayat	
1	Paderu	Paderu	03
		Lochaliput	06
		Bokkellu	08
		gondeli	06
2	Pedabayalu	Pedakodapalli	10
		Kimudupalli	08
		Bonjangi	04
		Kulluba	02
		kagula	03
3	Hukumpeta	Santhari	10
4		Bakuru	12
		Uppa-rapa	08
Total	3 Mandals	13 Panchyat	90

Two Traditional health Practitioners Networks of the same name Advivasi Sampradya Mulika Vydya Sangham were formed: one in E.G and the other in Visakhapatnam district. The E.G consists of 130 members and is registered under the Societies Registration Act. The network in Visakhapatnam consists of 80 members and is yet to be registered. The two networks are involved in campaigns to protect endangered herbal species as well as to create awareness of particular epidemic diseases such as malaria, typhoid, cholera etc. As a part of this campaign they are also involved in creating awareness on endangered species to prevent outside forces from indiscriminately acquiring these species from the local community. The members of the networks also conduct curative health camps collectively to exchange and build on their knowledge of herbal plants and their medicinal use.

Conclusion

We need to encourage NGOs already active at grass root level at each district or sub-district level. The larger NGOs can provide technical and material support to these NGOs since they are already working closely with the community and have better appreciation of their vulnerabilities,

needs and the capacity for revival so as to bring them back to the pre-disaster stage at the earliest. A well-coordinated approach giving a lead role to local NGOs with necessary linkages with larger NGOs and District Administration will go along with in institutionalizing the role of NGOs in disaster risk reduction. Voluntary sector has always played an important role in society from time immemorial. The concept and approach in voluntary work have undergone many changes from time to time. From pure charity, relief and welfare oriented approach this sector has in recent times suitably moulded and equipped itself to meet the development needs of the society. There is hardly any field which is not now touched by voluntary / NGO sector. The NGOs have acquired strong position in various fields at the national and international level.

NGOs can contribute in a positive note to the development of tribal health and in the protection of their indigenous knowledge base which is either ignored or exploited. We all know that the tribals have the keys to the biologically diverse areas. They have a profound knowledge of the flora and fauna, the appropriate plant species with medical importance, their location, the parts to be used, time of collection, preparation and administration of the same. Their knowledge of the ethno-medicine is very important for their existence. Moreover, there is a growing inclination all over the world for herbal drugs, nature based products instead of synthetic ones. But, there are certain threats to this indigenous asset of the tribals. Deforestation, environmental degradation, and lack of initiative of the younger generation to learn and adopt the medical practices of the tribal medicine men, lack of proper dissemination and transmission of the knowledge, piracy of the knowledge are some of them. The healing traditions and techniques are transmitted orally from generation to generation in the tribal areas because of the poor level of literacy in those areas. Hence, most of the time they are found in an undocumented form, which means slowly and steadily some part of it may be forgotten for good.

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ROLE OF JUDICIARY IN CRIMINAL JUSTICE SYSTEM

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The founding fathers of our constitution placed "JUSTICE" at the highest pedestal and the Preamble of our constitution significantly noticed justice higher than the other principles i.e. equality, liberty and fraternity. The constitution lays down the structure and defines delimits and demarcates the role and function of every organ of the State including the judiciary and establishes norms for their inter relationships, checks and balances. Independence of judiciary is essential to the rule of law.

Our Constitution provides for an independent and effective justice delivery system. Delay in disposal of cases, not only creates disillusionment amongst the litigants, but also undermines the capability of the system to impart justice in an efficient and effective manner. On account of such deficiencies in the system, huge arrears of cases have piled up to a manageable limit, so as to sustain the faith of common man.

ROLE OF JUDICIARY:-

The role of the Judiciary in the administration of the criminal justice system has a direct impact in the ultimate resocialisation of the accused. The way through which the cases are handled prior to conviction may lead to the formation of the opinion and creation of attitude of the people – either adverse or good-against the criminal justice system. In the words of P.B. Weston[1] "the role of the Judiciary has been emphasized in a country which declares its dependence on the proposition that all men are created equal and in which all judicial personnel are sworn to support and defend a Constitution guaranteeing equal protection of laws, it is no more than reasonable to expect a court system of both law and justice. A system which will establish procedures to protect the innocent, discover and initiate

appropriate action against the guilty and afford due process to all litigants". If the defendants are handled harshly, unfairly and bitterly they have hostility attitude towards the justice system. It may be emphasized that more a person is crushed in the judicial process, the less are the chances of correction.

CONCEPT OF FAIR – TRIAL:-

Fair Trial is a broad concept. Generally it is a process – through which the guilt or innocence of the accused is decided. It is the universal principle that a person accused of a crime should not be punished unless he has been given a fair trial and the guilt has been proved. The notion of fair trial incorporated fairness and reasonableness in the administration of the criminal justice. The concept is of four dimensional processes:-

(i) The investigating or enquiry officer shall attain promptness in investigation.

(ii) The adjudicating authority would receive all relevant materials which the individual wishes to produce against his opponent. Here the Judiciary is to receive all materials and information which the prosecutor wants to produce against the accused.

(iii) The Judiciary should give an opportunity to the accused to rebut the materials and information.

(iv) The Judiciary should conclude its determination of guilt or innocence and the passing of appropriate sentence with promptitude.

The basic attributes of Fair Trial can be identified from the Universal Declaration of Human Rights 1948 (UDHR).

RIGHT TO SPEEDY TRIAL:-

Our Constitution guarantees us rights to speedy trial. It is first mentioned in the landmark document of English law, the Magna Carta. The constitutional philosophy propounded as a right to speedy trial has though grown in age by almost two and a half decades, the goal sought to be achieved is yet a far-off peak. It is a concept which deals with speedy

disposal of cases to make the judiciary more effective and to impart justice as fast as possible. Article 21 declares that "no person shall be deprived of his life or personal liberty except according to the procedure laid by law". Justice Krishna Iyer while dealing with the bail petition in *Babu Singh Vs. State of U.P*[2], remarked, "Our justice system even in grave cases, suffers from slow motion syndrome which is lethal to 'fair trial' whatever the ultimate decision. Speedy justice is a component of social justice since the community, as a whole, is concerned in the criminal being condignly and finally punished within a reasonable time and the innocent being absolved from the inordinate ordeal of criminal proceedings". In *Sheela Barse Vs. Union of India*[3] court reaffirmed that speedy trial to be fundamental right. Right to speedy trial is a concept gaining recognition and importance day by day.

In *Hussainara Khatoon Vs. State of Bihar*[4] where Justice Bhagawati observed:"No procedure which does not ensure a reasonably quick trial can be regarded as 'reasonable, fair or just' and it would fall foul of Article 21 of the Constitution. There can, therefore, be no doubt that speedy trial, and by speedy trial we mean reasonably expeditious trial, is an integral and essential part of the fundamental right to life and liberty enshrined in Article 21. The question which would, however, arise is as to what would be the consequence if a person accused of an offence is denied speedy trial and is sought to be deprived of his liberty by imprisonment as a result of a long period of time and convicting him after such trial would constitute violation of his fundamental right under Article21".

There are ample of cases which are pending in Supreme Court, High Courts and District Courts for example take into consideration Bhopal Gas Leak Tragedy involving lives of more than 15000 people. 25 years had passed for that incident and still people suffered a lot to get the compensation. We saw the miserable condition of those girls who were brutally gang raped during the Godhra riots in front of their helpless family members. So now it's high time to take some effective and efficient steps to curb this situation of pendency of cases in the Courts.

Only providing justice is not enough but that should be within the

reasonable time, unnecessary delay in justice leads to dissatisfaction among the society and which will result in people losing faith in the process of administering justice and judiciary. The Supreme Court has officially acknowledged the facts that there are several under-trial prisoners, who are charged with offences which are bailable but who are still in jail, presumably because no application for bail has been made on their behalf, or being too poor they are unable to furnish bail. It also agreed that it is not uncommon to find that under-trial prisoners, who are produced before the Magistrates are un-aware of their right to obtain release on bail and on account of their poverty, they are unable to engage a lawyer who would explain them of their right to apply for bail and help them to secure release on bail by making a proper application to the Magistrate in that behalf. Sometimes, the Magistrates also refuse to release the under-trial prisoners produced before them which, therefore, effectively shuts out for them any possibility of release from pre-trial detention. The Court pointed out in *M.H. Hoskot Vs. State of Maharashtra*[5], where it had held, "Judicial justice, with procedural intricacies, legal submissions and critical examination of evidence, leans upon professional expertise, and a failure of equal justice under the law is on the cards where such supportive skill is absent for one side. Our judicature, moulded by Anglo-American model and our judicial process, engineered by kindred legal technology, compel the collaboration of lawyer-power for steering the wheels of equal justice under the law."

FACTORS RESPONSIBLE FOR PENDENCY OF CASES:-

1. The judge – population ratio – presently taking into consideration the population of the country and pendency of the cases the number of judges available are very less.

2. The functioning of the judiciary is independent in nature but it doesn't mean it is not accountable to anyone. Considering this factor it can be concluded that it drives the judges toward leisure and comfort which ultimately results in delay of the cases.

3. The main reason for the delay in the cases is the adjournment granted by the court on flimsy grounds. Section 309 of Code of Criminal Procedure (CrPC) and Rule 1, Order XVII of Code of Civil Procedure

(CPC) deals with the adjournments and power of the court to postpone the hearing.

4. Another reason is providing a court with a vacation period is a debate going on - when in country like India pendency of cases is huge. In most of the countries like U.S. and France there is no such provision.

5. Hurried and ill-drafted legislations and statutes on diverse topics enacted, contribute to some extent to the inflow of cases.

ROLE OF PLEA BARGAINING IN CRIMINAL JUSTICE ADMINISTRATION:-

The proponents of plea-bargaining contend that it ensures that the guilty are punished, without the ordeal of a time-consuming and expensive judicial trial. This also appeals to the accused, since his not only reducing his punishment, but also the unpredictability of judicial trials or jury trials are done away with. This also reduced judicial arrears, as a number of criminal trials, particularly those relating to small offences, are settled accordingly. Not surprisingly, this is often a win-win situation for all. However, critics contend that this practice in itself is devoid of constitutional justification. This rests on the proposition that only jury trials enable the truth to be determined where litigation is adversarial. Also, there is the apprehension, justified in some measure that this practice could result in an accused, otherwise innocent, being coerced into confessing to committing an offence. In addition there to, the accused is sentenced to a lesser punishment. Thus, it is sometimes claimed that this whole practice in itself amounts to a 'complete failure' of the trial procedures, which are so fundamental to the Criminal Justice System[6].

The aforesaid criticisms notwithstanding, the point remains that this practice is proving to be increasingly indispensable to the criminal justice administration in a number of the Western countries. In the US, most of the criminal punishments are the result of either the accused pleading guilty in the course of the trial, or the prosecution and defense successfully concluding a 'plea-bargain'. This practice is also popular in the criminal justice administrations of countries like Britain, Canada, Germany and Italy.

However, only in recent times it has been introduced in the Indian criminal justice administration. An entirely new chapter 'Chapter 21 A' dealing with 'Plea Bargaining' has been inserted in the Code of Criminal Procedure, 1973[7]. While Sec. 265B talks about the 'application of plea bargaining', Sec. 265C talks about the guidelines for 'mutually satisfactory disposition' and rest of provisions deal with the other aspects of the 'plea bargaining'.

EVALUATING 'PLEA-BARGAINING' IN INDIAN SCENARIO:-

Until recently, the Indian Criminal Justice administration refused to afford recognition to the practice of 'plea-bargaining'[8] Interestingly, on a plain reading of Sections 206(1) and (3) of the Criminal Procedure Code, read along with Section 208(1)1 of t he Motor Vehicles Act, the accused may plead guilty in relation to petty offences wherein the punishment is simply a fine. However, this excludes any form of bargaining or negotiation between the prosecution and defense. This is also different from provisions relating to pleading guilty to the charges, as already provided for in terms of Sections 229, 241 and 251 of the Criminal Procedure Code. The provisions under these sections give courts or magistrates (as the case may be) 'wide discretionary powers' wither to accept or reject the plea[9]. Moreover, such 'plea of guilty' is not a result of any prior consultation between the prosecution and defense and doesn't involve any prior meeting with the judge.

After considerable deliberations on this issue, the Indian Parliament put into operation the recommendations of the Malimath Committee, which in turn endorsed the recommendations as contained in the 142nd and 154th Reports of the Law Commission of India. As a consequence, pursuant to the Criminal Law (Amendment) Act, 2005, Chapter XXI A dealing with 'plea Bargaining' has been inserted, which consists of 12 sections.

The option of 'plea-bargaining' is available only in respect of those offences for which the punishment is imprisonment for a period of up to seven years. Thus, all serious offences fall outside its ambit, thereby recognizing the interests of the community in publishing who's guilty of committing an offence. This also excludes those offences, which affect the country's socio-economic condition, or are committed against a woman or

a child (defined as a person below the age of 14 years)[10]. This represents the concern of the legislators that this practice shouldn't, at least at the outset, be extended to all kinds of offences, irrespective of their nature or gravity.

The application for plea-bargaining should be filed by the accused voluntarily, before the court in which such offence is pending for trial[11]. Thereafter, it shall be upon the prosecution and accused to negotiate a mutually satisfactory disposition of the case. Once this is completed, the court shall dispose off the case by sentencing the accused to only half of the punishment that is provided for or extendable[12].

The interests of the accused are protected, in as much as the statement or facts that he disclosed in an application for plea-bargaining or in the course of the negotiations cannot be used for any other purpose, thereby saying him from providing incriminating evidence against him. The judgment delivered by the court in the case of plea-bargaining shall be final, without any provision for appeal[13].

However much this practice appears to be a deviation from the rule that an accused is entitled to a fair trial, this practice will gain ground in the future years. This trend is only supported by the fact that India got its first case of 'plea bargain' recently. A trial court in Delhi sentenced an accused to seven days in jail and fined him Rs. 500, for barging into his neighbour's house ten years ago. By continuing with the trial and not pleading guilty, the accused could have been sentenced up to three years in jail. Disposing off the case, Metropolitan Magistrate Pulastya Pramachala in his order said, "Since the accused has appealed voluntarily and both parties have reconciled, his sentence is reduced to seven days"[14].

The Indian Criminal Justice administration is presently facing a significant number of pending cases. Therefore, some compromises are warranted, as long as this is 'fair, just and reasonable'. However, being circumspect is necessary, so that this process doesn't violate the constitutional guarantees. The newly inserted Chapter 21 A to the Code of Criminal Procedure, 1973 is a brave step ahead. Our Endeavour should be to use it towards serving the ends of justice and only the actual implementation of

the provisions can help us improving the practice of 'plea bargaining'. Otherwise, this shall only result in a miscarriage of justice, instead of expediting the judicial process.

ROLE OF MEDIA:-

India is a democratic country and the media recognized as the "Forth Estate" occupies a very important and significant place in a democracy along with the other three organs of the state – the legislature, the executive and the judiciary. For successful and smooth functioning in a democracy all the organs of the state must operate in tandem and compliment each rather than coming in conflict with each other.   It has been a matter of concern that of late, media has become very proactive in focusing on incidents of crime by liberally commenting on the role of police causing investigation, the progress of investigation, pinpointing the perpetrator of the crime, it is supposed associates, motive of crime etc even before investigation is complete and relevant facts are ascertained. Even on private life of many, media very often freely comments when such probe in private life was uncalled for and more often than not before ascertaining the foundation for such comment thereby transgressing the journalistic ethics for maintaining privacy and dignity of the persons being commented upon. Even though, the role of media is really laudable and should not to be understated, the other aspect of over enthusiasm and unethical practices indicated hereinbefore should also be borne in mind.

Recently Chief Justice of India K.G. Balakrishnan reminded the media about its role in reporting crime and ongoing investigations speaking at a workshop on "Reporting of Court Proceedings by Media" in Mumbai, "Privacy of the person must be protected. Sometimes damaging information is revealed during the investigation. It adversely affects people's right to a fair trial." In order to check any irresponsible act in crime reporting, there should be some kind of regulation to restrict over publicity of criminals by highlighting their criminal records and investigation, promote criminal activity and generate fear in the society. We should be careful that crime reporting does not lead to more crime. If the journalists media reporters remain alive to their responsibilities and duties as representatives of Fourth

Estate and work with the orientation of mind for Bahujkana Hitaya and Bahujana Sukhaya (for the welfare ad well being of many) by keeping the paramount interest of the society and nation above all other consideration, I am confident much of the aberrations in today's media scenario will remain considerably checked[15].

CONCLUSION AND SOME REMEDIAL MEASURES:-

Fair trial is a necessary for a social defense. The main task of the State is to restructure the Administration of the Criminal Justice so as to make the society free from criminalization, though it is a difficult one. Modern criminologist and penologist are very much concerned against the rapid growth of criminalization in every sphere of the society. The fact once a criminal, always a criminal spreads as an epidemic in the society. Fair trial involve diagnosis of the ills – why a criminal.

Rehabilitation of the offenders takes a priority if the causes for ills are the poverty, economic depression, exploitation and drug abuses. The three stages of fair trial shall have to undertake the responsibility of resocialisation and rehabilitation of the offenders. The following policies should be adopted for Fair trial.

1. In the era of technological advancement, Courts should not be left behind. Courts at all level should be modernized and computerized.

2. Increase in the number of judges.

3. Alternative dispute resolution methods like mediation and Conciliation should be given preference and Lok adalats methods should be adopted.

4. Proper planned and adequate financial support for establishing more Courts and providing them with adequate infrastructure.

5. Plea bargaining is the suitable, flexible and better fitted to the needs of the society, as it might be helpful in securing admissions in cases where it might be difficult to prove the charge laid against the accused.

6. It is also necessary to establish some more Fast Track Courts of

Magistrates and Fast Track Courts for Civil Cases.

7. Modern tools of investigation are to be adopted by the investigation agency. Their worth should be assessed not by the numbers they secure for convictions but by the role of prevention of crime and reformation of the offenders.

8. Pre-trail detention should be minimized.

9. The trail should be made time-bound.

10. Uniformity of sentencing patterns on the basis of Apex Courts is to be introduced.

11. Vocational training and prison – education should be introduced as a measure of prison – reform. Criminal justice involves the process of arrest, trail, punishment, institutional treatment and rehabilitation of the offenders. Thus Fairness in Trail includes the fairness in all the facts of criminal justice.

References :

[1] P.B. Weston and K.M. Wells :The Administration of Justice (1987), p-117.

[2] (1966) IILLJ 75 All

[3] JT 1986 136, 1986 SCALE (2) 230

[4] 1979 AIR 1360

[5] 1978 SCC (3) 544

[6] Similar views are held by Langbein, John, H., In "Torture and Plea-Bargaining", Eeinberg, Joel & Hyman Gross, Philosophy of Law, 4th edn., 1980, p-392.

[7] Vide Criminal Law Amendment Act, 2005 (2 of 2006) with effect from 5th July 2006.

[8] In State of Uttar Pradesh Vs. Chandrika (AIR 1999 SC 164) the Supreme Court observed that the Indian position on the issue of 'plea bargaining' is settled one: "*it is not recognized and is against public policy under our criminal justice system.*" The court went on to review its earlier decisions on this issue and held that such a procedure will be clearly violative of Art.21.

[9] Usual practice followed by the court is that it rejects the 'plea' and proceeds with the recording of evidence and subsequent trial.

[10] Refer Sec.265 A (1) (b), Code of Criminal Procedure, 1973.

[11] Refer Sec. 265 B (1), Code of Criminal Procedure, 1973

[12] Refer Sec. 265 E, Code of Criminal Procedure, 1973.

[13] Sec. 265 G of Code of Criminal Procedure, 1973 envisages no appeal except the special leave petition under Art. 136 and writ petition under Art. 226 and 227 of the Constitution.

[14] http://cities.expressindia.com/fullstory.php?newsid=231261 (as on 03/07/07)

[15] Inaugural address by Mr. Justice G.N. Ray, Chairman, Press Council of India at the workshop on "crime – judicial reporting" on 21st February, 2009 at Centre for Media Studies, New Delhi.

THE HR PORTFOLIO AND INTEGRATING HR PLANNING PRACTICES WITH CORPORATE STRATEGY IN ETHIOPIA INSTITUTIONS

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Introduction

The modern competitive world in which we live in requires being so conscious about what is going on around the world. You can have your own target but it has to be better than from your companion that compete with you in the same field. Besides this, setting goal or achieving target without observing environment in this globalized world is so traditional. Companies not only compete with local companies but also with rivals from international world with better competitive advantage. Therefore looking what you have internally and impacts of external world and then finally putting better objective and implantation plan is so contemporary. But all this targets will be set by using people mental model. People put their vision and people realize their vision by their knowledge, skill and motive.

Organization's achievement is determined by existing manpower skill, ability, age and experience mix. What one has to day never be guaranteed for tomorrow. Because we live in uncertain and ever changing environment that always need care and seeing unforeseen future events. Globalization, cultural, demographic, social structure changes, and technological dynamisms make strategic human resource planning mandatory. Failing to anticipate personnel need in terms of number and kind can affect an overall business or services. Economic turbulence also has increased the importance of the strategic role of human resource management. For Greer (2001) strategic human resource management and the sub process of human

resource planning are increasingly being seen as means of buffering environmental uncertainties. This is the way to embrace value adding and rare people.

Review of Literatures

Strategic Human Resource Management

Koys (2000) as cited in Neiger et al. (2009) described that many HR departments have informal, unwritten strategies that do not force HR departments to show how they contribute to organization goals. It is traditional and difficult to leave HR unit by such practice. It has its own written formalities and conceptualization and procedure to be followed. Strategic HRM (Armstrong, 2006; Gould, 1984) is an approach to the strategic management of human resources in accordance with the intentions of the organization on the future direction it wants to take. These focus on the decisions of the organization on what needs to be done and what needs to be changed in particular areas of people management. Dash (2008) and Edvinsson and Malone (1997) perceived SHRM as a distinctive approach to managing people which seeks to achieve competitive advantage through the strategic development of a highly committed and able workforce in terms of number and kind. It is the process of building rare people composition and managing it accordingly.

Composition of the workforce

One of the primary dimensions of HR strategy has always been workforce composition. Getting the right number and kinds of people in the right places at the right times doing things that benefit both them as individuals and the firm as a whole is an arduous and multifaceted process (Snell et al., 2006 in Hitt et al., 2006). The process hinges on an understanding of how various cohorts of individuals contribute to the firm (Aswathappa, 2009). At the core of workforce composition, integrated HR planning focuses on the development of a cadre of knowledge workers that are central to a firm's advantage (Huey, 1998). These "gold collar workers" (Huey, 1998) have substantial autonomy to pursue initiatives upon which the firm is likely to build its future strategies. At the same time, HR strategy

is oriented toward preserving existing relationships with employees in more traditional work arrangements as well as making more use of a contingent workforce that includes part-timers, temporary workers, contractors and long-term partners. In this context, the architectural perspective of HR strategy focuses on managing the complexities of employment in a network organization (Snell et al., 2006 as cited in Hitt et al., 2006).

Managing HR portfolio is so important because each cohort of workers is likely to vary in several ways: the types of human capital they bring, the expectations placed upon them by the firm, the investments made in their development, and the like. Each of these differences translates into a different configuration of HR practices. But HR strategy necessarily moves beyond merely management of these pieces to the management of the whole. HR strategy must incorporate decisions about the balance and mix of different types of human capital within this matrix as well (Snell et al., 2006 in Hitt et al., 2006). Future research might focus more on decisions regarding the type of work that should be kept internal to a firm, what work should be externalized, and how the integration of those activities might be best achieved (Snell et al., 2006 in Hitt et al., 2006;). Each of these issues becomes important in an environment that explicitly views employment composition as an issue of portfolio management.

HR Planning Interpretations

According to Torrington et al., (2005) planning for human resources has experienced a long history. In the 1960s and 1970s it was herald as a critical tool for business success, as planning to get the right people in the right place at the right time was seen to be essential to achieving rapid growth. In the 1980s and 1990s planning was viewed as a suitable tool for managing downsizing and redundancies. Increasingly, long-term human resource planning (beyond three years) or strategic human resource planning is becoming critical to the effective functioning of organizations. According to (Bhattacharyya 2006, Leonard-Borton, 1992) strategic manpower planning is a dynamic, proactive, ongoing process of systematically attracting, identifying, developing, mentoring, and retaining employees to support current and future organizational goals through learning. O'Brien-

Pallas et al. (2001) described the HRP from the point of health human resource planning that sees aggregate level resource planning process in long-term horizon. Based on Hall's concept they identify intermediate integrated health human resource planning should be concerned with the next 5-15 years and long term planning with 15-30 years. HR Planning is significant as it helps future personnel needs. Surplus or deficiency in human resource planning is the result of absence of or defective planning (Aswathappa, 2009; Bhatnagara et al., 2010). Through integrated HR planning keeping the right composition of intangibles with right knowledge and experience, education level and functional skills is so critical to yield valued adding individuals.

Integrating HRP with corporate Strategy

Human resource planning like production planning, financial planning and marketing planning should be a unified, comprehensive and integrated part of the total corporation (US Office of Personnel Management, 1999; Oliveira, 1999). Human resource managers provides inputs like key areas, HR environment constraints and internal HR capability and constraints to the cooperate strategists (Torrington et al., 2005; Schwind et al., 2002). The corporate strategists in turn communicate their need and constraints with HR manager. The corporate strategic plan and HR plan thus incorporates both HR and functional plans (Greer, 2001; O'Reilly and Pfeffer, 2000; Osamn, 2011). According to US OPM (1999) document description corporate plans to fit four time spans: strategic plans that establish company vision, mission and major long-range objectives. The time span for strategic plan is unusually considered to be five or more years. Intermediate plans: cover about a three year period. These are more specific plans in support strategic plan. Operational plans cover about one year.

Verhoeven (1999); Greer (2001) and Bhattacharyya (2006) observe the goal of organizational or corporate planning as the matching of required and available resources (finance, raw materials, equipment and personnel). If the level of the resources changes, this has consequence for the level of the other resources. Therefore, for the planning of each of the resources one needs information about the other resource.

Finally Greer (2001) description of integrating HRP with organization strategy put the following stages or evolution in integration: There are probably four stages in the evolution of linkages between strategic business planning and human resource management. The first stage is called an administrative linkage, although there is no real linkage. Senior executives operate as if qualified personnel are always available in the labor market and the human resource unit is relegated to a paper work processing role. The second stage involves a oneway linkage in which the human resource function becomes involved only in implementation. In the third stage, there is a two-way linkage. This involves a reciprocal relationship in which the human resource function helps implement strategic business plans and also provides input to strategy formulation. The final stage is called an integrative linkage. This stage goes beyond the reciprocal relationship to an equal involvement with other functional areas of business in the development of strategic business plans, including issues outside of the human resource area. Each stage demand different intensity, depth and width of HR composition. It is at the last stage promote and enhances the strategic capability of HR manger. At this stage the HR manger be concerned day and night to provide and hold rare people composition that would boost the company competitive advantage.

Research questions and objectives

The research problem build on great proposition that integrated HRP practices with institutional strategy yield value adding HR and helps to gain competitive advantage through it. The HR portfolio is foundation for this. Well developed models and methods of future manpower forecasting are the backbones. It is the human resource architecture, composition and competency configuration realizes this. Without these integrating HRP with institutional strategy is never be realized. The major premises of this study is strong management attitude and philosophy or functional organizational culture and climate towards HRP, HR forecasting aligned with corporate total strategy, functional partnership and unit level programs and action on HRP and finally Human resource high competency in terms of cognitive, psychomotor and structural domain are results of value adding and rare HR portfolio. This behaviour of institutions assessed in selected companies

of Ethiopia based on the following declaratives statements designed as research basic questions as well as destiny tested through empirical evidence gathering.

- Does experience really matter in strategizing HR planning?

- Do education, training and area of specialization affect strategic integration of HR planning with corporate strategy?

- Is there different perception in integrating HR planning practices with corporate strategy across functions?

- Does the HR head background have impact on integrating HR planning practices with corporate strategy?

Methodology

The study aimed to investigate length of experience, level of education, training and area of specialization, respondents working department, background of HR manger impact on integration of HR planning with corporate strategy. The study surveyed 21 key and symbolic institutions must have strategic Human Resource Planning integrated with institutional strategy. Both government and private sectors involved within the study. Activities practical within these institutions represent Ethiopia HR portfolio and HR human resource planning. They lead the country business; they represent face of Ethiopia institutions, and hold more than 2000 employees in their structure and important position shaping country policy and direction. Likert type questionnaire and interview were made with key officials and experts to collect data. Besides these data analysis tools such as frequency tables, graphs, and advanced statistical tools used. Non parametric statistical test used to let the data talk about the behavior of two or more group of respondents in describing strategy linked human resource planning practices in their institutions. Advanced statistical test conducted by using Man Whitney U and Kruskal Wallis H test of significance at the place where they can play fundamental role. Interrelation matrix between key research variables tested using correlation to see how they relate each other. In any testing the research central variable 'integrated HRP with corporate strategy' was included.

Result of the study

Employees Length of Service and Integrated HR planning

Figure 1 below describes respondents' length of experience. The respondents experience category shows that 19(9.9%) were below five years and above 25 years of experience. The leading cohort 54(28.1%) respondents had work of experience of 11-15 years. Respondents from 5-10 years of experience were 49(25.5%) and the rest 28(14.6%) and 23(12%) of respondents were from the experience category of 16-20 and 21-25 years of length of service respectively.

Figure 1: Respondents Length of Service
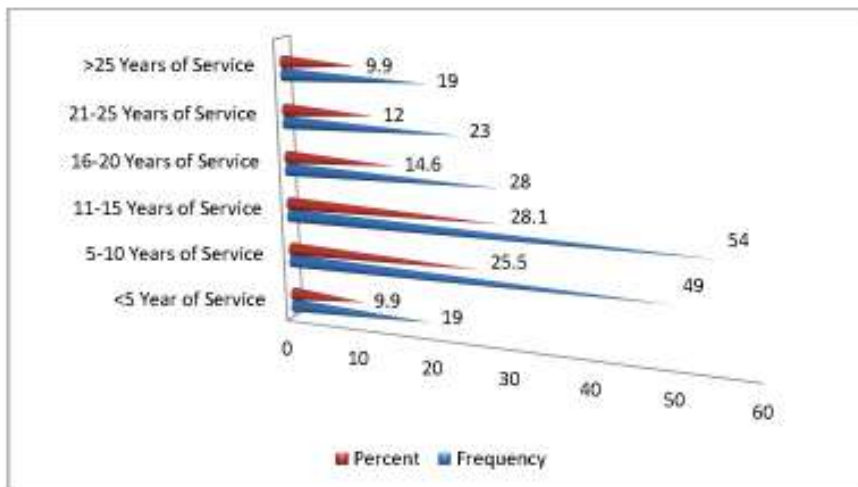
Source: Primary Data

Does experience really matter in Strategizing HR planning practices

Kruskal Wallis test of statistics table 1 to see which experience category better in reflecting strategic HRM, integration of HRP with corporate strategy that leads to gaining competitive advantage through HR of institutions of Ethiopia revealed the following facts. There was significant relationship (p=0.05) observed between different experience cohort of respondents and strategic integration activity of HR of institutions.

Table 1: Strategizing HRP Practices between Experience Cohorts of Respondents

Selected research variables	Length of Service	N	MR	Test Statistics		
				Chi-Square	df	Sig.
SHRM	<5	19	116.24	12.26	5	.03
	5-10	50	100.57			
	11-15	54	95.12			
	16-20	27	111.85			
	21-25	23	66.98			
	>25	19	83.89			
SHRP	<5	19	71.18	41.51	5	.00
	5-10	50	118.32			
	11-15	54	115.08			
	16-20	27	93.26			
	21-25	23	78.17			
	>25	19	38.37			
IHRPCS	<5	9	51.56	44.11	5	.00
	5-10	35	59.07			
	11-15	54	116.89			
	16-20	27	85.65			
	21-25	23	73.00			
	>25	19	62.79			

Significant levels: *P≤0.05
Keys: MR= mean rank, N= number of respondents, IHRPCS (Integrated HR planning with Corporate strategy), SHRM (Strategic HR management).

Source: Primary Data

The observed fact showed that probability of getting strategic HR management better in employee less than 5 years of work experience (<5, MR=116.24; 5-10, MR=100.57; 11-15, MR=95.12; 16-20, MR=111.85; 21-25, MR=66.98; >25, MR=83.89). This experience group recorded the highest mean rank of 116.25. Respondents within experience cohort of 5-10 and 11-15 identified as concerned group to practice strategic HRP in institutions. Integrating HRP with corporate strategy better observed with in experience group of 11-15 years of experience. The Highest mean rank 116.89 observed from this cohort for integrating HRP. The computed mean for experience group with less than 5 years was 51.56; for 5-10 years were 59.07; for 11-15 years were 116.89; for 16-20 years were 85.65; for 21-25 years were 73.00; for greater than 25 years were 62.79.

Education, Training and Area of specialization

The education compositions of work force, varied trainings that enable individual orientation to strategic intents and work force area of specialization show the skill, ability and HR behavior mix in certain organization. Respondents' education status or level, area of specialization and enabling training (Figure 3, table 2 and 3, 4) described in the following manner. Respondents' education level (figure 3) showed that 159(82.8%) respondents were with Bachelor degree. Out of which the 128(66.7%)

of respondents with management/administration/business degree (table 2) and 106(55.2%) attended workshop or enabling training one way or the other made them to understand strategy, strategic management, HR management and HR planning. Besides this very few 24(12.2%) of respondents had advanced education of Masters Degree. And there were 64(33.3%) of respondents with non management education back ground and 86(44.8%) of respondents did not take any enabling trainings in the areas of HR management, HR planning, HR technology and general strategic management.

Education, Training and Area of specialization Matter in IHRPCS

Statistical significant test was made to notice categorical variables such as respondents specialization subgroups (management/administration and without management/administration background), training subgroups (exposed and not exposed to enabling training) and within education level subgroups that would affect integration of HRP practices with corporate strategy.

Figure 2: Respondents Education Level
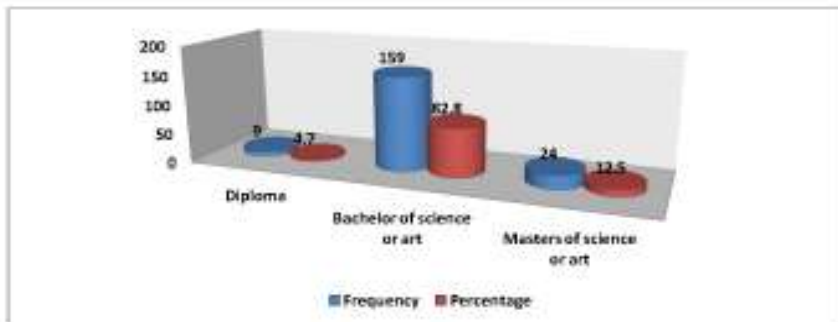
Source: Primary Data

Table 2: Area of Specialization

Specialization Area	Frequency	Percentage
Management/Administration/Business Areas	128	66.7
Non- Management/Administration/Business Areas	64	33.3
Total	192	100.0

Source: Primary Data

Table 3: Enabling Training Attended By Respondent

Training status	Frequency	Percentage
Enabling Training to Strategize HRP practices	106	55.20
No enabling Training to Strategize and Understand HRP practices	86	44.80
Total	192	100.00

Source: Primary Data

Relationship analysis to see likelihood of getting integrated HR planning practices across respondent's educational level revealed the following facts. Respondents with education level of first degree were observed as better cohort in strategic HR management dimension (MR=102.58), strategic HR planning (MR=99.06) and finally integrating HR planning with corporate strategy (MR= 98.43). But respondents with diploma education level showed better position in building HR strategy of institutions (MR=178.00).

Table 4: Integrated HRP between Respondents Education Level

Selected research variable	Education Level	N	MR	Test Statistics		
				X^2	df	Sig
IHRPCS	Diploma	9	59.33	14.29	2	.00
	B.Sc./BA	149	98.43			
	M.Sc./MA	24	60.52			
SHRM	Diploma	9	71.00	40.35	2	.00
	B.Sc./BA	149	102.58			
	M.Sc./MA	24	30.38			
SHRP	Diploma	9	39.61	18.44	2	.00
	B.Sc./BA	149	99.06			
	M.Sc./MA	24	64.04			
IHRS	Diploma	9	178.00	39.02	2	.00
	B.Sc./BA	149	92.82			
	M.Sc./MA	24	50.88			

*Significant levels: *P=0.05*

Keys: MR= mean rank, N= number of respondents, IHRPCS (Integrated HR planning with Corporate strategy), SHRM (Strategic HR management), IHRS (Institution HR Strategy), SHRP (Strategic HR planning).

Source: Primary data

Besides this statistical significant difference (P=0.05) observed in practicing strategic HRM and Strategic Human resource plans across different specialization and respondents training exposure. Employee educational specialization in the area of business education, management, or administration impact on strategizing HR management and planning activity was tested by using Mann-Whitney U test statistics (see Table 5). Except integration of HRP practices with corporate strategy individuals with management, administration and business background perceived as on top

form in strategizing human resource management practice in institutions than respondents without management background. Better Mean rank of 112.91 for Strategic HRM and 106.11 for Strategic HRP observed. Integration of HRP with corporate strategy observed as better concern from the side of respondents no management or business background (MR= 113.69).

Table 5: Integrated HRP Practices and Respondents Area of Specialization

Selected research variables	Respondents Area Of Specialization	N	MR	Test Statistics		
				Mann-Whitney U	Z	Sig.
SHRM	Management/Administration/ Business	128	112.91	1995.00	-5.79	.00
	Non-management/Administration/ Business	64	63.67			
SHRP	Management/Administration/Business	128	106.11	2866.50	-3.40	.00
	Non-management/Administration/Business	64	77.29			
IHRPCS	Management/Administration/Business	103	65.55	1396.00	-6.31	.00
	Non-management/Administration/Business	64	113.69			

*Significant levels: *P=0.05*
Keys: MR= mean rank, N= number of respondents, IHRPCS (Integrated HR planning with Corporate strategy), SHRM (Strategic HR management), SHRP (Strategic HR planning).
Source: Primary Data

Likelihood of strategizing HRM and strategic HRP increased when employees open to the elements of enabling trainings and workshops in HR management, strategic human resource management, human resource planning, HR Technologies and general strategic management trends and practices but not in integrating HR planning practice with corporate strategy. Respondents with enabling training and attended workshops confirmed better position in strategizing HR planning practices by attaining highest mean rank than employees attended no training. The observed highest mean rank was 105.91 for strategic human resource management, 106.87 for strategic HRP, and 115.37 for building HR strategy of the institution (see Table 6). Integration of HR planning practices with corporate strategy better observed by respondents not exposed to any kind of training in HR management and HR technology areas.

Table 6 Strategizing HRP Practices Between Respondents Training Exposure

| Selected research variables	Enabling Trainings and Workshops Attended	N	MR	Test Statistics Mann-Whitney U	Z	Sig
SHRM	In HRM,SHRM,HRP,HR Technologies, Strategic Mgt	106	105.91	1995.00	-5.79	.00
	No Training That Enable Strategizing HR Practices	86	84.91			
SHRP	In HRM,SHRM,HRP,HR Technologies, Strategic Mgt	106	106.87	2866.50	-3.40	.00
	No Training That Enable Strategizing HR Practices	86	83.72			
IHRS	In HRM,SHRM,HRP,HR Technologies, Strategic Mgt	106	115.34	1826.00	-6.28	.00
	No Training That Enable Strategizing HR Practices	86	73.28			
IHRPCS	In HRM,SHRM,HRP,HR Technologies, Strategic Mgt	76	71.09	1396.00	-6.31	.00
	No Training That Enable Strategizing HR Practices	76	99.46			

Significant levels: *P≤0.05

Keys: MR= mean rank, N= number of respondents, IHRP (Integrated HR planning), SHRM (Strategic HR management), IHRS (Institution HR Strategy), SHRP (Strategic HR planning).

Source: Primary Data

Respondents working Department

Strategic HRP aligned with corporate strategy should be the perception, attitude and value of all concerned in institutions. Considering this the study tried to include 144(75%) of human resource unit employees and 48(25%) of respondents from cross functional units.

Figure 2: Respondents Working Department
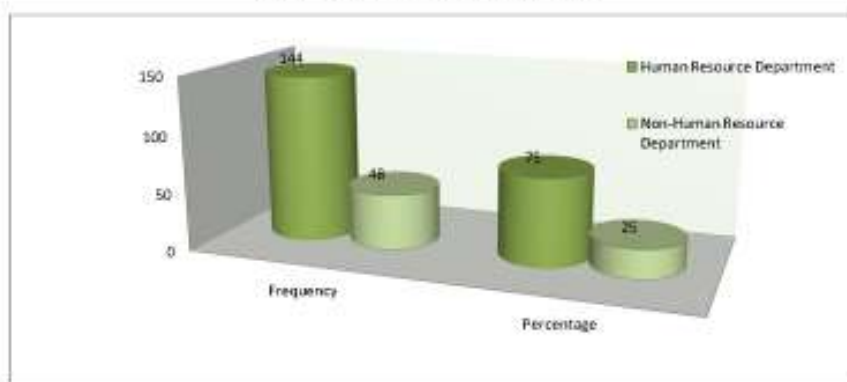
Source: Primary Data

Is There Difference in Perception of Integrating HR Planning Across Functions

The Man Whitney Statistics test (Table 7) to see the behavior of two functional units over strategizing HRP practice to integrate it with corporate strategy observed in the following way. Except long-range HRP planning practice the other tested main variables showed significant difference (p=0.05) between departments. The proportion

of getting strategic HR management and building HR strategy of institutions better observed in HR unit by mean rank of 108.55 and 113.10 respectively. Integration of HRP practices with institutional strategy better perceived by respondents from non human resource units.

Table 7: Integrated HRP between HR and Cross functions

Selected research variables	Respondent Working Department	N	MR	Test Statistics		
				Mann-Whitney U	Z	Sig.
SHRM	Human Resource	144	108.55	1720.50	-5.21	.00
	Non-Human Resource	48	60.34			
SHRP	Human Resource	144	96.09	3396.50	-.17	.85
	Non-Human Resource	48	97.74			
IHRS	Human Resource	144	113.10	1065.50	-7.21	.00
	Non-Human Resource	48	46.70			
IHRPCS	Human Resource	119	73.03	1550.50	-4.66	.00
	Non-Human Resource	48	111.20			

Significant levels: *P≤0.05
Keys: MR= mean rank, N= number of respondents, IHRP (Integrated HR planning), SHRM (Strategic HR management), IHRS (Institution HR Strategy), SHRP (Strategic HR planning).
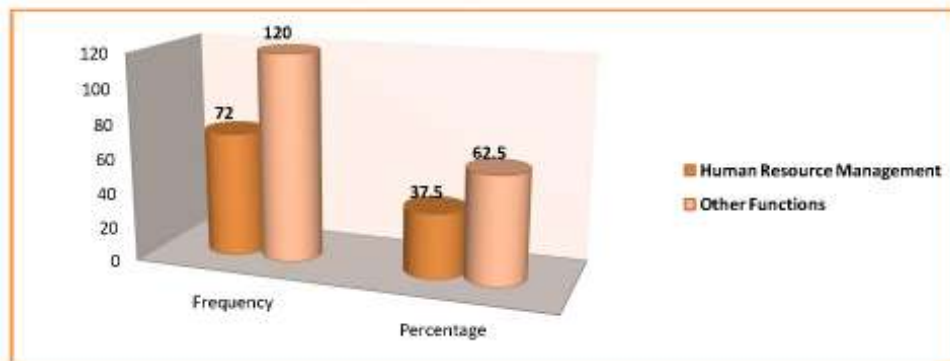
Source: Primary Data

Background of HR Head

Respondents asked to describe the background of their HR department head. This was because individual background may affect the activity or effort he/she is going to inject to certain system. Majority 120(62.5%) of respondents confirmed that the HR unit head background was from other function. And 72(37.5%) of respondents explained their HR unit head background was specialist in HRM.

Does Background of HR Head really matter in IHRPCS

The Man Whitney U statistics test to see probability of getting integrated HR planning practices with corporate strategy between respondents who had lead by HR head with HR management specialization and other functions confirmed the following remark (see Table 8). Strategic HR management, institutions practice in building HR strategy and integration of HR planning with corporate strategy showed significant difference (p=0.05) between these two groups of respondents. But no statistical significant difference (p=.05) observed in the practice of strategic HR planning.

Figure 3: Background of HR Head

Source: Primary Data

Being specialist in Human Resource Management increased the chance of building HR strategy (MR=121.43) in institutions and strategizing human resource management (MR=112.53). Getting strategic HR planning integrated with corporate strategy and Strategic HR planning practices better viewed by respondents lead by non HR management specialized head. The observed highest mean rank was 93.23 for integration of HRP with corporate strategy.

Table 4.8 Integrated HRP and HR Head Background

Selected research variables	Background of HR Head	N	MR	Test Statistics		
				Mann-Whitney U	Z	Sig.
SHRM	Human Resource management	72	121.43	2525.00	-4.82	.00
	Other Function(s)	120	81.54			
IHRS	Human Resource management	72	112.53	3166.00	-3.11	.00
	Other Function(s)	120	86.88			
SHRP	Human Resource management	72	88.50	3744.00	-1.56	.11
	Other Function(s)	120	101.30			
IHRPCS	Human Resource management	57	66.19	2120.00	-3.46	.00
	Other Function(s)	110	93.23			

*Significant levels: *P=0.05*
Keys: MR= mean rank, N= number of respondents, IHRPCS (Integrated HR planning with Corporate strategy), SHRM (Strategic HR management), IHRS (Institution HR Strategy), SHRP (Strategic HR planning).
Source: Primary Data

Integration of HR planning with corporate strategy

Integration of HR planning is the result of all strategic HR management practices and long range HR planning concerns. In Ethiopia institutions Table 4.23 describe the following circumstances.

Table 4.21 Integration of HR planning with corporate strategy

Integration Practices	Mean
The head of HR department participates in the strategy formulation and development of your firm	3.40
Human resource department has the right to challenge the HR decisions of other departments	4.00
Top managers use HR as a critical competitive advantage	3.57
Top managers believe that HRP as critical to firms success	3.82
Top managers concerned to link HRP with strategic goals and objectives of organization	3.77
Top managers build competitive intelligence of HR unit useful in the long-term HRP process	2.85
HR manger is an integral and respected member of the senior management team.	3.50
Top managers encourage HR unit to be pro-active	3.19
Over All Mean	**3.51**

Rank: 1= Minimum and 8 = Maximum   Source: Primary data

Eight questions provided to respondents to assign possible rank by selecting from minimum value 1 to maximum value 8 in order to identify the practices in their respective institutions. The overall integration scored 3.51 mean values from maximum 8. Those practices represent strategic integration of HR planning practices with corporate strategy such as: HR right to challenge decisions, viewing HR planning as critical success factors, top mangers concern to link HR planning with organizations strategic goals and objectives, building competitive intelligence of HR unit, taking HR manger as integral and respected member of the senior management team and finally top manger encouragement of HR unit to be pro-active scored less than average score 4 from expected   maximum 8 on each items.

Discussion of the Results

Within this study the leading cohort 54(28.1%) respondents had work of experience of 11-15 years. Respondents from 5-10 years of experience were the second large group included within the study. This cohort counted to 49(25.5%). Skinner (1981) estimates that it may take as much as seven years for managers to install, adjust to, and reap the benefits of major changes in human resource management practices; weed out unproductive employees; and create the new generation of employees. It may take the

employees equally as long to accept the changes. This is because effective relationships between individuals and companies rest on employees' trust that the goals of the individuals and companies are connected. Since many managers are rewarded for short-term performance, the time horizon in changing human resource practices becomes perhaps the most significant inertia barrier. Therefore creating long-term relationship with employees is fundamental to strategize HR planning and maintain forecasting for long period of time (Armstrong, 2006). Based on this the following analysis provide you relationship between experience and strategizing HR management activities.

There was significant relationship (p=0.05) observed between experience of employees and strategic integration activities of HR of institutions. Strategic HR management philosophies and perceptions better observed in employees 0 to 5 years of work experience. Experience cohorts 5-10 and 11-15 years seen as able groups to practice strategic HR planning in institutions. Getting strategic integration of HR planning with corporate strategy better observed with in experience group of 11-15 years. The findings indicated that the philosophy and attitude of strategic HR management must be inculcated to individual workforce from the date they were hired. Employees must be told and should put on the value and sentiment of strategic HR management as their motto or slogan from the date they were oriented to the new organizational culture. This culture at the latter year when they were deeply socialized with organization culture and structure enable them to have belief and mentality to strategize and integrate HR planning practices with corporate strategy of institutions. That was why experience cohort 11-15 years seen as good contributor in integrating HR planning with corporate strategy. This is also supported Ulrich (1997) in Righeimer (2006). The scholar noted that organizations need HR people who know business, can influence the culture, and make positive change happen within an organization; doing so will bring personal creditability to HR.

From one side this is because individual affinities to organization or long term membership with organization workforce build the culture of shared atmosphere and understanding common strategic intents. According

to Schnake (1990); Ivancevich and Matteson (2002) and McShanane and Glinow (2003) groups and organizations that remain together for long periods of time have a tremendous amount of "shared history". Therefore the above experience cohort in institutions can be described as good combination to understand and implement new strategic thoughts like integrating HR planning with corporate strategy in institutions that require interaction, understanding and relationship and equally shared responsibility among cross functional units.

Lawler III et al (2006) stated that being a business partner demands HR's having high levels of knowledge and skills and making use of organization designs and practices that link HR managers to business units. Knags' et al. (2003) cognitive dimension of institutions HC architecture is witness for this. They mentioned that employees with knowledge and skills that are available and unique tend to be managed differently from others in the firm. It is seen as fundamental driver of firm level value creation and competitive advantage. In this study even if there were few employees within HR room with Masters and above to specialize and held advanced modern theories and philosophies in HR management, respondents' education level (figure 3) showed that 159(82.8%) respondents were with Bachelor degree. Out of which the 128(66.7%) of respondents with management/ administration/business degree and 106(55.2%) attended workshop or enabling training one way or the other made them to understand strategy, strategic management, HR management and HR planning. The biggest achievement made was leading the HR management unit with workforce having management or administration philosophies and attitudes. Half way also walked to train workforce by the concept of HR management and peripheral issues like strategy and strategic management. Still there is gap in providing intensive and specific training on integrating HR planning with corporate strategy, HR technologies and HR forecasting models and methodologies.

Regarding education level the possibility of getting integrated HR planning practices through strategic HR management and planning within respondent's educational level respondents with first degree were observed as better cohort in strategic HR management dimension (MR=102.58),

strategic HR planning (MR=99.06) and finally integrating HR planning with corporate strategy (MR= 98.43). The only difference observed was in building HR strategy of institutions. This practice better observed within respondents diploma in their education level (MR=178). This was an opportunity for institutions what they did not maximize it. This was because the dominant cohort in observed non government institutions was the education composition that would support the above finding. These institutions HR resource education composition included first degree holders and diploma graduates (see figure 14-17 chapter four) that were better in strategic HR management and planning thinking as the finding indicated above. But most institutions revealed poor practice in strategic HR planning as well as integration.

Both specialization and enabling training showed significant relationship (P=0.05) with strategic HR management and strategic human resource planning. Likelihood of strategizing HR management, building institution HR strategy and strategic HR planning increased when employees open to the elements of enabling trainings and workshops in HR management, strategic human resource management, human resource planning, HR technologies and general strategic management trends and practices. Employees with enabling trainings and workshops confirmed this by attaining highest mean rank than employees attended no training. Greer (2001) stated that personnel professionals need appropriate skills. Basic programs and simple information systems require basic skills. The addition of complex programs and growth in size requires more advanced, differentiated, and specialized skills. Parker (2004) research finding noted importance of increasing investment in management training and building skills on people management, computing, business administration and management of change.

Except integration of HR planning practices with corporate strategy individuals with management, administration and business background perceived as on top form in strategizing human resource management practice in institutions than employees without management background. Integration HR planning with corporate strategy observed as better concern from the side of respondents no management or business background. This

is an opportunity to Ethiopia institutions' HR unit and other concerned individuals. Marketing specialists, engineers, accountants observing integration as important element to achieve strategic goal of institutions. This has to be maximized or exploited by HR specialists and HR unit workers at different hierarchies. It is factual that integration of HR planning with corporate strategy should better be perceived by all cross functional workers. It is not mind set and mentality of people with management or business background. It should wary all engineers, marketing experts, production controller, and designers with no management background. Integration must be their priority concern. They should take HR management and planning as their main responsibility (Collin, 2003; Purcell et al 2003) and there has to be partnering of HR manger as strategic designer and implementer (Armstrong, 2006) to integrate all HR activities and polices to corporate strategy.

The study included majority respondents from HR unit and 25 % of respondents from other functions. So that balanced facts, attitudes and opinions mandatory to realize strategic integration of HR planning with corporate strategy would be gathered from both wings. The behavior of two units in strategic HR management concerns and integrating HR planning with corporate strategy showed significant (p=0.05) difference. The only factor showed no difference was long range HR planning. The proportion of getting strategic Human resource management and building HR strategy of institution were better in Human resource unit. Integration of HR planning with institutional strategy better perceived in the rooms of cross functional units or non human resource units. Despite integration of HR planning practices the biggest share of building strategic HR management went to HR department. Integration forces or the biggest demand of integration should be emerged and equally understood from cross functional units. Supporting this finding Purcell et al. (2003) stated that 'HR proposes but the line disposes.' If line managers are not disposed favorably towards what HR wants them to do they won't do it, or if compelled to, they will be half-hearted about it. According to Purcell et al (2003) if they use their discretion not to put HR's ideas into practice, the result is that the rhetoric is unlikely to be converted into reality. Supporting

this Purcell et al. (2003) and Armstrong (2006) noted that HR can initiate new policies and practices but it is the line that has the main responsibility for implementing them. The facts supporting this conceptualization were reached from relationship analysis above indicated that cross functional departments staffs better concerned about integration of HR planning with corporate strategy (IHRPCS).

The study tried to see whether the HR unit led by individuals specialist in HR management or by someone with other function. The study does not believe that HR manager must be specialist in HR management. But accumulated knowledge, thoughts and principles from this area (HR management) will devise the practice of HR planning, integrating HR management with corporate strategy, HR branding, knowledge management, talent management etc… (Rao, 2010; Aswathappa, 2009). Since HR management has its own distinct identity, in-depth knowledge about HR management philosophies and practices is mandatory. Today it is believed that creating value adding HR and strategizing HR management practices will better be applied by professional HR manager (Aswathappa, 2009). Aswathappa (2009) in his scholarly writing disproved the attitude that any individual can be HR manager and the belief that HR management is theoretic than reality. He stressed that HR manager does create an infrastructure in the organization that affect employees, customers, line mangers and investors. He also mentioned that when HR strategy integrated with firms' strategy, its goals are met and sustained, the HR mangers allows functional mangers to help sustain organizational results. HR mangers build organization capabilities when they effectively participate as partners and players in business. Consequently there is cognitive body of perception, policy and analysis which is directed at the notion of HR management.

HR manger should be specialist in HR management to get good practice in integrating HR planning practice with corporate strategy? This question answered well by this investigation. Previously, integration of strategic HR planning practices with corporate strategy better perceived by cross functional departments than HR department. It easy to see that integration of HR planning practices fully realized when non HR units take HR as strategic partner (US OPM, 2000; Baird and Meshoulam, 1988; Barney,

1995; Caldwell et al., 2010).

Previously strategic HR management and building HR strategy become better concerns for HR unit at analyses made above to see the practices between HR department and non HR departments. Besides these enabling training empowered respondents to get good practice in strategic HR management and building institution current HR strategy. But integration of HR planning practices with corporate strategy better observed from the side of respondents not exposed to enabling training. Being specialist in management and business education helped better understanding to get good practice in strategic HR planning of institutions. On the contrary integration of HR planning with corporate strategy better perceived by respondents with non management and business education background. When we see this sub issue majority 62.5%of HR of respondents confirmed that the HR unit head background was from other function (see figure 5). Institutions lead by HR head with HR management specialization yielded results coheres to the findings in the above paragraphs. Strategic HR planning, strategic HR management, institutions practice in building HR strategy showed significant difference (p=0.05) between these two groups of respondents. As result being specialist in HR management increased the chance of building HR strategy in institutions and strategizing human resource management. Getting strategic HR planning integrated with corporate strategy and strategic HR planning practices better viewed by institutions with non HR management specialized head.

In Ethiopia the overall integration scored 3.51 mean values from maximum 8. Those practices represent strategic integration of HR planning practices with corporate strategy such as: HR right to challenge decisions, viewing HR planning as critical success factors, top mangers concern to link HR planning with organizations strategic goals and objectives, building competitive intelligence of HR unit, taking HR manger as integral and respected member of the senior management team and finally top manger encouragement of HR unit to be pro-active scored less than average 4. It is difficult to state that the HR planning was fully integrated with corporate strategy and strategic needs. Similar study of USA-OPM (1999) resulted consistent result with this study. The city of Hampton, Virginia HR (US

OPM, 1999) staff has played a large role in increasing the performance of government services through improvements to work environment, organizational structure, work design, employee behavioral operation requirements and organizational systems. The state of Washington is developing and enhancing HR information systems in support of mission accomplishment, is using personnel data to identify improvement initiatives, and includes the director of personnel in the governor's cabinet. The Canadian Treasury Board and HR council of the federal government of Canada are developing approaches to measuring HR efficiency, effectiveness, and mission contribution. There are many other examples of how the public sector is moving toward integrating HR with mission accomplishment. Nonetheless, the research indicates that the non-federal public sector, too, is only in the beginning stages of this transformation (US OPM, 1999).

From the above discussions it can be deduced that integrating HR planning with corporate strategy is not the issue of training in HR planning and strategic management, specialization in management, working in HR unit or being specialist in HR management. But building HR strategy and strategic HR management philosophies and practices requires enabling training in HR management and HR technology, specialization in business management and business education, structuring HR unit and specialization in HR management. Building such kind of strategic main core team is fundamental to strategize HR management and to build HR strategy in institutions. On the other hand integration of HR planning with corporate strategy should be extended and stretched responsibility of all concerned to provide running frame work to HR unit to build HR strategy of institution through strategic HR management theories, principles and philosophies.

Conclusion and Recommendation

It may take the employees equally as long to accept the changes. This is because effective relationships between individuals and companies rest on employees' trust that the goals of the individuals and companies are connected. Since many managers are rewarded for short-term performance, the time horizon in changing human resource practices becomes perhaps

the most significant inertia barrier. Therefore creating long-term relationship with employees is fundamental to strategize HR planning and maintain forecasting for long period of time (Armstrong, 2006). As the finding indicated the philosophy and attitude of strategic HR management must be inculcated to individual workforce from the date they were hired. Employees must be told and should put on the value and sentiment of strategic HR management as their motto or slogan from the date they were oriented to the new organizational culture. This culture at the latter year when they were deeply socialized with organizational culture and structure enable them to have belief and mentality to strategize and integrate HR planning practices with corporate strategy. That was why experience cohort 11-15 years seen as good contributor in integrating HR planning with corporate strategy. Since organizations need HR people (Ulrich, 1997 in Righeimer, 2006) who know business, can influence the culture, and make positive change happen within an organization, keeping this workforce within the system may yield integrated HR planning with corporate strategy. Individual affinities to organization or long term membership with organization should be enhanced through the culture of shared atmosphere.

The gap in providing intensive and specific training on integrating HR planning with corporate strategy, HR technologies and HR forecasting models and methodologies should be closed by providing employees varied and up to date training through international connection, workshops, visit to best HR technology societies and best performing companies in the world and in Ethiopia for instance Ethiopia Air Lines. Strategizing HR management, building institution HR strategy and strategic HR planning increased when employees open to the elements of enabling trainings and workshops in HR management, strategic human resource management, human resource planning, HR Technologies and general strategic management trends and practices. Careful attention must be given to HR unit employee type of education. HR planning, requirements and selection practices must take in to consideration the type of education attended by candidate. Individuals with management, administration and business background perceived as on top form in strategizing human resource management practice in institutions than employees without management

background.

Institutions must retain degree graduate for long period of time within the system to get real integration of HR planning with corporate strategy. Respondents with advanced degree were observed as better cohort in strategic HR management thinking, strategic HR planning and integrating HR planning with corporate strategy. This is an opportunity for institutions what they did not maximize it. The dominant cohorts in observed institutions were the education composition that would support this finding. This HR must be trained, cultured and strategically oriented to build HR planning integrated with corporate strategy.

Here the proportion of getting Strategic Human resource management, and building HR strategy of institution, better in Human resource unit. Integration of HR planning practices with institutional strategy better perceived in the rooms of cross functional units or non human resource units. Despite integration of HR planning practices the biggest share of building strategic HR management went to HR department. Integration forces or the biggest demand of integration should be emerged and equally understood from cross functional units. Here the HR must propose but the line disposes Purcell et al. (2003). If line managers are not disposed favorably towards what HR wants them to do they won't do it, or if compelled to, they will be half-hearted about it. In Ethiopia institutions line managers are ready to use their discretion to put HR's ideas into practice; the result is that the rhetoric is likely to be converted into reality. HR must initiate new policies and practices and the line must have the main responsibility for implementing them. The finding reached from relationship analysis above indicated that cross functional departments staffs better concerned about integration of HR planning with corporate strategy (IHRPCS). This is an opportunity to be exploited because getting such kind of attitude and philosophy from line managers is a key to integrate HR planning with corporate strategy.

Since there is cognitive body of perception, policy and analysis which is directed at the notion of HR management observing HR background impact on integrating HR planning with corporate strategy was mandatory. Being specialist in Human Resource Management increased the chance of building HR strategy in institutions and strategizing human resource management. Getting Strategic HR planning integrated with corporate strategy and Strategic HR planning practices better viewed by institutions not lead by HR manager specialist in HR management. Therefore maintaining balance in HR room by selecting and training specialists in HR management and harmonizing other functions are so important to enable HR manager as infrastructure creator in the organization that affects employees, customers, line mangers and investors. This is to enable HR mangers to help functional mangers sustain organizational results and build organization capabilities by participating as partners and players in business. It can be also deduced that building HR strategy and strategic HR management philosophies and practices requires enabling training in HR management and HR technology, specialization in business management and business education, structuring HR unit, specialization in HR management. Building such kind of strategic main core team is fundamental to strategize HR management and to build HR strategy in institutions. Increased investment in management training and building skills on people management, computing, business administration and management of change should institutions endless practice.

But integrating HR planning with corporate strategy is not only the issue of training in HR planning and strategic management, specialization in management, working in HR unit or being specialist in HR management but also it should be extended and stretched responsibility of all concerned to provide working frame work to HR unit to build HR strategy of institutions through strategic HR management theories, principles and philosophies. Integration of HR planning with corporate strategy is line managers'

acceptance and adjustment of HR practices to their basic priorities. But those practices represent strategic integration of HR planning practices with corporate strategy not well functioning in Ethiopia institutions. All functions should bear the following behaviors:

- HR must be fully given with the right to challenge decisions of organization.

- Leaders must view HR planning as critical success factors.

- Top managers must provide due concern to link HR planning with organizations strategic goals and objectives.

- Building competitive intelligence of HR unit should be endless practice of institutions.

- Taking HR manger as integral and respected member of the senior management team is mandatory.

- And finally top manger encouragement of HR unit to be pro-active is important.

Building these cultures are foundations for integrating HR planning practices with corporate strategy. Institutions must maintain proportion of employee composition against their strategic vision. Investigation of employee composition, competency and behavior fundamental to hold value adding intangibles. Proportion of education level and type, professionals within the system, experience cohort retained must be checked to increase cognitive and relational archetype important in institutions. The kind and number of employees within institutions structure must be carefully mixed. Who are in your structure? Are they core knowledge workers, Traditional job based employees, Contract Labour-employees with less strategic value to companies such as drivers, receptionists, security etc... Or Alliance partners. This must be articulated to strategic need of the institutions.

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THE STATISTICAL ANALYSIS OF INDIAN MANUFACTURING SECTOR– A STUDY

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Abstract

India is a large democratic country with a huge population of young generation. In 1990's India has gone for liberalization and removed all the barriers like licenses, permits etc to promote investors and to create more employment to the people. In the beginning, the employment increased to an extent and in recent times it is at its lowest level. Despite of these reforms, young population and increased literacy, the job employment has not increased to the expected level. This paper highlights various issues that obstruct the growth of manufacturing sector and offers several workable approaches to address the issue. Healthy and robust manufacturing sector is inevitable for the employment rate to increase, exports to increase and the livelihood to increase.

In the light of the researches done by many people in this area, the paper studies the various factors that led to this situation. The major one that was found mere responsible for this is the rigidity of the labour laws because of which the investors are not willing to employ more people despite of demand for their products. Instead, they prefer automation or mechanization. This automation or mechanization is affecting the creation and growth of employment in the manufacturing sector. This paper studies the situation prevailing in India and suggests various solutions for the creation of more jobs in India.

Keywords: Manufacturing sector, Labour Reforms, Trade Unions, Industrial sector, SEZ (Special Economic Zones)

1. INTRODUCTION

The share of services has increased tremendously and due to the good monsoons, the share of agriculture has been good in recent years (OECD, 2007). Within industrial sector, manufacturing played an important role in countries economies and its weight is 79.3 per cent out of total industrial sector in 2004-05 (Economic Survey, 2004-05). Indian manufacturing sector constituted nearly one fifth of the economy employing nearly 1.8 million people in the organized sector contributing more than 75 percent India's export (WTI, 2003). Kumar and Pradhan (2007) observed that Indian manufacturing has not changed significantly with three-fifths of manufacturing value added still contributed by low- and medium – low technology intensive industries. For decades, the Union government has not been able to make a case to make labour markets more flexible due to several bottlenecks: trade union

resistance, problematic legal drafting of amendments, tendency of the Union government to pass the buck on to States, passing reforms through small enclaves, or problems with inspections (Debroy, 2011). In fact, contribution of manufacturing to GDP for 2010 is higher from countries like Thailand (36%), Malaysia (25 %) and Indonesia (25%) than India (15%) (World Bank Data). While the state-led import substitution policy framework helped create a diversified manufacturing sector, industrial stagnation since the mid-1960s – increasingly blamed on the policy framework – led to some marginal efforts aimed at liberalizing these regimes in the late 1970s and early-1980s (Ahluwalia 1987, 1991).

Ahluwalia (1991), Goldar (1986, 2000, 2004), Kumar (2002), Aggarwal and Kumar (1991), Balakrishnan and Pushpangadan (1994), Rao (1996), Gangopadhyaya and Wadhwa (1998), Unel (2003), Trivedi et.al. (2000), TSL (2003), had measured the productivity trends, employment trends and growth of Indian organized manufacturing sector during the post independence period.

Balakrishnan and Suresh Babu (2003) found the growth rate of labour productivity and employment in the nineties has risen as compare to eighties. Some of the indicators of their study do commensurate with the findings of Unel (2003) and Gangopadhyay and Wadhwa (1998). But Goldar (2004) finds a deceleration growth in Indian manufacturing during post-reform periods as compared to pre-reform period. Goldar (2004) study also finds a negative employment growth in Indian organized manufacturing sector after 1997-98. The study by Bidhe and Kalirajan (2004) also shows a slow growth rate of employment in organized manufacturing sector in post-reform period as compare to pre-reform period.

1.1 The Signals of Poor Economic Conditions
1.1.1 Rural Poverty
Despite the official poverty rate having steadily decreased over time from 51.3 percent in 1978 to 27.5 percent in 20051 (NSSO 2007*a*), 75 percent of the poor are in rural areas, with most of them being daily wagers, self-employed householders and landless labourers. Furthermore, statistics on food (NSSO 2007*b*) indicate a reduction in per-capita food availability: The consumption of food grains, for example, felt from 473 grams per day in 1990 to 422 grams in 2005.
1.1.2. Wide Gap between Rich and Poor
Numerous researches demonstrated that the growth pattern of India has widened the gap between rich and poor states in terms of per capita income (Ahulalia 2000; Bhattacharya and Sakthivel 2004; Purfield 2006; Kochhar *et al.* 2006) and that economic backwardness persists in landlocked states with a predominant agricultural sector (Alessandrini, Buccellato and Scaramozzino 2008). India's slum-dwelling population had risen from 27.9 million in 1981 to 61.8 million in 2001 (NSSO 2003).
2. CHARACTERISTICS OF THE INDIAN MANUFACTURING SECTOR
An enterprise is unorganised if it uses power and employs fewer than 10 people or does not use power and employs fewer than 20 people (Debroy, 2012). Scavengers,

loaders and unloaders also belong to this category (Planning Commission, 2001). As Panagariya (2008) shows the moment a manufacturing unit exceeds a certain size it is subjected to a whole lot of regulations. Kochhar et al. (2006) compare the average size of establishments, as measured by valued added per establishment, in India with the average size of the manufacturing sector as a whole and for the nine largest industries in the emerging market countries.

The table I reflects the employment percentage and the percentage of the factories in India and China comparatively.

Table 1: Size Distribution in the Formal Manufacturing Sector: China and India

S. No.	Employment Interval	China Designated Size and Above		India Registered Manufacturing	
		% Firms	% Employment	% Factories	% Employment
1	0 – 49	25.0	3.3	76.8	20.5
2	50 – 99	26.2	8.2	10.7	11.7
3	100 – 199	23.0	14.2	6.1	12.8
4	200 – 499	17.3	23.3	4.0	17.2
5	500 – 999	5.3	15.9	1.5	12.2
6	1000 – 1999	2.0	12.2	0.6	8.4
7	2000 – 4999	0.9	12.1	0.3	8.3
8	5000 and above	0.2	10.8	0.1	9.0

Source: Van Ark et al. (2009)

From the above table it is clearly evident that the number of factories with employees more than 5000 is very limited compared to that of China.

2.1 Skill Intensive Sectors

Another peculiar feature of the India's manufacturing is it is highly skill intensive than the any other economy with a similar level of development (Panagariya (2004) and Kochhar et al. (2006)). Panagariya (2004) argues that reforms have been unable to provide an impetus to the labor-intensive manufacturing industries in India and exports of labor intensive-industries have not grown rapidly. Kochhar et al. (2006) show that the composition of the Indian manufacturing sector is inclined towards the skill intensive sector. Unlike the East Asian economies, India failed to draw employment from agriculture into manufacturing in any significant magnitude (Kochhar *et al*, 2006) (Table 2).

Table 2. Sectoral Employment as % of Total Employment

S.No	Country	Agriculture			Industry			Services		
		1980	2000	2007	1980	2000	2007	1980	2000	2007
1	India	68.1	59.3	50.2*	13.9	18.2	20.4*	18.6	22.4	29.4*
2	Brazil	29.3	24.2	19.0	24.7	19.3	21.0	46.1	56.5	59.0
3	China	68.7	46.9	44.0	18.2	23.0	18.0	11.7	29.9	16.0
4	Indonesia	55.9	45.3	41.0	13.2	17.3	19.0	30.2	37.3	40.0

5	Korea	34.0	10.9	7.0	29.0	28.0	26.0	37.0	61.0	67.0
6	Malaysia	37.2	18.4	15.0	24.1	32.2	29.0	38.7	49.5	57.0
7	Mexico	23.5	17.5	14.0	26.5	26.9	26.0	49.0	55.2	60.0
8	Thailand	70.8	48.8	42.0	10.3	19.0	21.0	18.9	32.2	37.0
9	Turkey	43.0	34.5	26.0	34.9	24.5	26.0	22.1	40.9	48.0
10	Low Income	74.6	64.5	N.A.	8.7	12.3	N.A.	16.5	23.2	N.A.
11	Lower Middle Income	64.0	43.2	N.A.	18.5	18.5	N.A.	16.4	38.3	N.A.

Source: Kochchar et al (2006) and www.worldbankdatabase.org
Note: For Brazil, the latest data available is for 2006 and for Turkey it is for 2008 and these have been reported in the Table instead of data for 2007.
* Based on Current Daily Status (2006-07)

3. PROBLEM OF THE MANUFACTURING SECTOR
3.1 Slow rate of good jobs creation:
It is also clear that while employment rate increased slowly, the rate of good job creation is going the opposite direction: while the formal sector grew slowly at 1.2 percent annually in 1983-94, this rate fell to 0.53 percent in 1994-2000 (Sharma, 2006). However, the self-employed took the biggest hit with a drop of 25 percent in 2005-10 compared to 2000-05 (Mahambare and Nadkarni, 2011).

Figure 1 Changes in Employment in India (in millions)
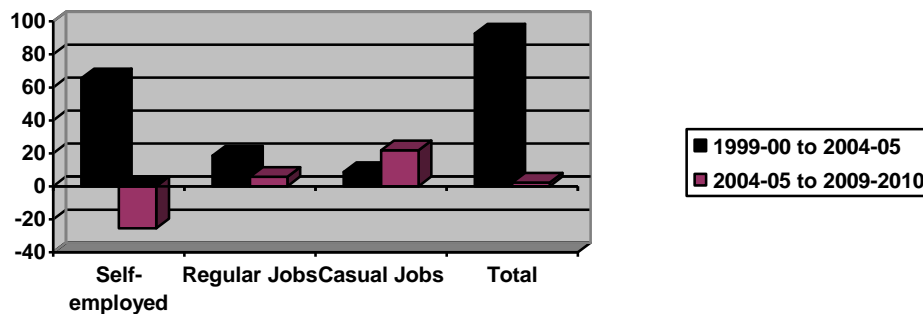
Data from Mahambare and Nadkarni (2011)

3.2 Growing informal sector:
Steadily increasing, today about 93 percent of the Indian workforce is employed in the informal sector out of a working population of over 400 million (Ministry of Labour & Employment, 2009). The immediate reasons for a growing informal economy are increased taxes and social security contribution burdens, intensity of regulations, and low quality of public sector services (Schneider, 2002). The World Bank (2013b) World Development Report focusing on labour issues directly links larger firms – in the formal sector – to a range of positive factors. Value added per

worker India's informal manufacturing sector is on average about one tenth that in the formal manufacturing sector (Sharma, 2009).
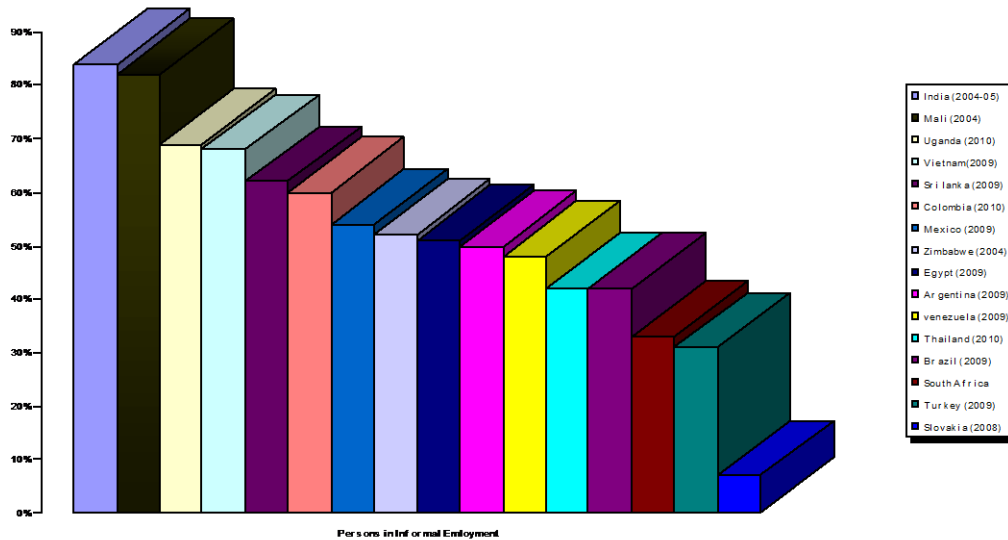

Figure 2. Persons in Informal Employment
(Latest year available)
(Persons in informal employment as a percent of non-agricultural employment)
Data from the International Labour Organisation (2013)

Only about 7 percent of the workforce is covered by social security (Planning Commission, 2001). In fact, as shown, the share of informal jobs in the formal sector companies is on the upward trend (Papola and Sahu, 2012) (table 3).

Table 3. Distribution of Informal Workers in India

S.No.	Year	Informal Workers in		Total Percent of Informal Workers in the Economy
		Informal Sector	Formal Sector	
1.	1999-00	86.2%	5.86%	92.06%
2.	2004-05	86.3%	6.37%	92.67%
3.	2009-2010	84.2%	8.09%	92.29%

Data from Papola and Sahu (2012), p. 41
In less than twenty-five years, a closed, rural and centralized country has been transformed into a market-oriented economy. More than half of GDP is coming from services, and the majority of Indians lives in rural areas employed in informal activities (Ahluwalia 2002; Williamson and Zagha 2002). Despite these many reforms from 1980's that is for nearly three and half decades, there is limited gains from the reforms (Aghion et al. (2006), Besley and Burgess (2004), Krueger (2007), Gupta et al. (2008 and 2009)).

There is a sharp sudden shift away from labour intensive economic activities towards capital intensive ones. India lacks an effective diffusion of IT in all areas of the economy and the incentives for vocational training to upgrade manufacturing and agriculture where the bulk of the labour force is located (Dasgupta and Singh 2005). One of the main reasons for this could be inappropriate labour market regulation. Indian labour laws are numerous, complex and even ambiguous and this could have promoted litigation rather than resolution of problems related to industrial relations (Sharma 2006).

3.2.A. Labor Market Regulations

One key factor that is believed to have limited the gains from reforms is the labor market institutions in India, which are considered to be quite rigid and by some observers, even more rigid than those in most OECD countries (OECD (2007)). Even though extensive product markets reforms have been undertaken in India these have not been complemented by the reforms of the labor market regulations (Krueger 2007, Panagariya 2008). Panagariya (2008) reports that there are 45 different national and state level labour legislations in India. For example, if a factory has more than 10 employees it comes under the purview of the Factories Act 1948 with regulations (Mohan (2002)) provides a comprehensive discussion and a critical evaluation of the small-scale industry policy in India.

As Debroy (2010) points out, a few specific pieces of the legislation are considered more constraining to the Indian firms. While the IDA does not prohibit retrenchments, but as Datta-Chaudhuri (1996) has argued, states have often been unwilling to grant permission to retrench. According to Anant (2000), this resulted in the proliferation of multiple and rival unions, making it difficult to arrive at a consensus among workers. For a detailed review of Indian labour regulations and the debate surrounding the issue of rigidity, Anant et al. (2006), and Panagariya (2008).

The view is that the rigidity inducing regulations have been either ignored (Nagaraj (2002)) or circumvented through the increased usage of temporary or contract labor (Datta (2003) and Ramaswamy (2003)). Sharma (2006) argues that the use of voluntary retirement schemes, closures via informal routes (such as non-payment of electricity bills), use of temporary and contractual workers, dispensing away with non-core activities and related workers, and outsourcing have allowed Indian industry to adjust its workforce despite the labour regulations.

Besley and Burgess (2004) and Aghion et al. (2006), have looked at the effect that labour regulations have had on industrial growth in India. Besley and Burgess (2004) find that industrial performance has been weaker in Indian states with pro-worker labor laws. Aghion et al. (2006) find that states with pro-worker labor laws experienced limited benefits from delicensing reforms. Gupta et al. (2009) have analyzed the impact of delicensing on industrial performance by using a somewhat different approach. They draw upon the work of Bhattacharjea (2008), OECD (2007), Ahsan and Pages (2007), and Besley and Burgess (2004) for classifying states' stance on labour regulations. Finally, instead of relying solely on cross-state heterogeneity in labour regulations, they also rely on heterogeneity in industry-specific characteristics (Papola (2008)). It served two purposes, first the programs could be

tailored to the needs of specific geographical areas and industries; and second, opposition was localized and could be addressed at that level rather than it derailing the whole process (Gupta and Palit (2010)).

3.2.B. Infrastructure Bottlenecks

According to the Deputy Chairman of the Planning Commission, Mr. Montek Singh Ahluwalia, India needs to increase its investment in infrastructure from 5 per cent of GDP in 2006-07 to about 9 per cent of GDP by the end of the Eleventh Five-Year Plan, by 2011-12, (McKinsey, 2007). GDP in India during the Tenth-Five Year Plan (2002-03 to 2006-07) is anticipated to be about 5 per cent, and during the Eleventh-Five Year to be around 8 per cent according to the revised estimates (Haldea 2010). To examine the impact of infrastructure on industrial performance, Gupta et al. (2008) classify industries according to their intensity of use of the infrastructure (i.e. the ratio of expenditure on energy and distribution to gross value added) and find that post delicensing industries more dependent on infrastructure grew less as compared to industries which are not as dependent on infrastructure. Gupta et al. (2009) use the variation in availability of infrastructure varies across states to show that the gain in manufacturing sector output in the post-delicensing period has been smaller in states with inferior infrastructure.

3.2.C. Financing Constraints

A factor affecting the growth of the industrial sector has been that the financial sector has not able to meet the credit requirements of the small and medium sized firms, thus holding back their growth (Banerjee and Duflo 2004; Nagaraj 2005; McKinsey 2006). Banerjee et al. (2004) show that the Indian firms remain credit constrained, and attribute it partly to the incentive structure that the bank managers face, which discourages them to lend to the private sector, lest they incur on performing loans. In effect they prefer to invest in safe government securities (Banerjee and Duflo, 2004), Haldea (2010), Lall et al. (2007).

Gupta, et al. (2010) show that the public sector banks' credit allocation behavior is driven by the size of the fiscal deficit that the government has to finance, regardless of the formal statutory requirement on credit allocation. Gupta et al. (2008) show that industries more dependent on external finance have witnessed slower growth as opposed to those less dependent on external finance.

3.2.D. Land Acquisition

Lack of clarity in this law has led to delays in acquiring land for various infrastructure projects. Land acquisition by various state governments for special economic zones has resulted in violent protests resulting in fatalities (for example, land acquisition for two of the special economic zones planned in Haryana and Maharashtra has met with severe resistance from the farmers) (Panagariya (2008)).

4. WORKABLE APPROACHES FOR THE BETTER WAY

Fallon and Lucas (1991) argue in their paper that employment in organised (formal) manufacturing would have been 17.5 percent higher in the absence of job security regulations. In addition to this, Sharma (2006) also argues for the benefits of flexibility, but notes that the Indian labour (informal) market is already very flexible. Sharma (2009) studies district-level panel data on informal manufacturing

enterprises in India and finds that a major policy reform in 1991 removed license controls on specific informal manufacturing industries in India leading to productivity enhancing labour reallocation from the informal to the formal sector if labour laws are flexible. Roy (1998) found that job security regulations for the period 1960-61 and 1993-94 have not been responsible for slowdown in employment growth. Real wage growth was also not responsible for poor jobs growth (Nagaraj (1994); Papola, (1994). Goldar (2000) shows that employment in organised manufacturing sector grew at 4.03 percent per annum during the first half of 1990s despite the same statutory labour regulations. Debroy (2005) captures the current extent of convoluted labour legislation and nature of restrictions stressing for major reforms in labour sector especially in Industrial Dispute Act (IDA). A recent study by Debroy (2012) further reviews the unchanged state of labour regulation in India but throws in a different perspective by acknowledging that big changes may be politically difficult to bring about given political constraints with the rigidity in laws. Besley and Burgess (2004) show that states that amended the IDA in a pro-worker direction experienced lower output, employment, investment and productivity in formal manufacturing; informal manufacturing output also increased. However, there are some criticisms against their failure to account for subjectivity in grading the states (Debroy 2012) and failing to account for labour laws other than the IDA (Bhattacharjea, 2006). The labour bureau report (July 2012) also guardedly acknowledges that states with more pro-labour legislation have not seen a fall in unemployment rates; whereas states like Gujarat, Haryana and Himachal Pradesh being more flexible have seen positive results. Analysis by Crisil, an Indian consulting group, concludes that, without major reforms the share of manufacturing in GDP will only reach 17 percent (Crisil Insight, 2012). The poor outcome from the National Rural Employment Guarantee Act is a case in point (Wright and Gupta, 2011).

4.1 Managing trade unions

Almost all major Indian political parties have a trade union wing. "This means political parties (more so in a coalition) are reluctant to legislate on labour flexibility, since this would antagonise their own trade union wings" (Debroy, 2012).
In West Bengal, the compensation is higher for layoffs – 50 percent of basic wages plus other benefits for the first 90 days and 75 percent thereafter until disposal (Sen, 2009). Moreover, it is interesting to note that from 2007 data industrial disputes occurred more because of violence and indiscipline as opposed to layoffs and retrenchments (Debroy, 2011). Debroy (2011) thus argues that it is possible to sell the idea that offering reasonable severance packages through IDA are far superior (and palatable) than haggling over layoffs and retrenchments. Severance pay policies in India are already "modest" by international comparisons (Asher and Mukhopadhya, 2005). That brings forth the scope to trade off higher severance pay for three important opportunities – greater operational flexibility for businesses, greater professionalism in policy design and implementation by Labour Ministries, and lower transaction costs for new companies (Asher and Mukhopadhya, 2005).

4.2 Making like-minded unionism

Applying any seven members regardless of connection to industry to register a union is the main cause of union multiplicity (Sen, 2009). Data from Sen (2009) shows that there were 10,274 registrations cancelled in 2001 – filtering out those registrations, which probably did not meet the criteria of the Amendment Act in 2001 in terms of industrial homogeneity. The main aim of such reforms is to ensure "orderly growth, reduce multiplicity and promote internal democracy in the industrial organisation and the economy." (Business Portal of India, 2013).

4.3 Making bargaining unnecessary

Sen (2009) highlights employer strategies of union avoidance by providing incentives that could make unionising unnecessary in the first place. Some companies have undertaken community development measures by partnering with local governing bodies, like the panchayats (Sen, 2009). But these were combined with longer working hours (Sen, 2009). The combination of work times, breaks and benefits brings positive results. Instead of half-day on Saturday, a company introduced nine hours working for five-day a week with providing lunch, breakfast and tea breaks (Sen, 2009). This would reduce the need for unionise.

5. CONCLUSION

This paper identifies several potentially compatible reforms that could enable the political class to make a strong case for labour market reforms to all the stakeholders. Reforms are discussed in three areas of the labour market that could help on this front – social security and livelihoods, federal freedom to amend legislation, and engaging with trade unions' resistance:

1. Extending social security coverage to the informal sector could be made possible by offering the less expensive National Pension System to employees.
2. There is increased evidence that competition between different Indian states could spur reforms with positive outcomes.
3. Understanding the latest trends in unionism, encouraging organisation for credible demands, and designing benefits for employees that making bargaining and unionizing unnecessary in the first place.

This paper discusses the record of manufacturing growth in India and the factors that are considered responsible for the rather modest growth in this sector in India. The paper argues that there are many factors that have inhibited the growth of industrial sector in India. One major factor has been that the labor laws have been rigid and strict and these have affected the industrial performance in a number of ways, by keeping the size of the establishments small, by not encouraging production of labor-intensive goods, by pushing activities to the unorganized sector, and by keeping the Indian industry uncompetitive. The labor laws would undoubtedly be politically difficult to introduce, but one way to reduce the resistance could be to abolish some of the existing schemes and by making laws applicable to new industries more flexible; and to let the states introduce the reforms. Economic incentives can be provided to states that promote industrial growth and employment and the best practices in these states can be adopted elsewhere.

This paper discusses that besides labor laws there are other factors that have been responsible for the modest performance of the manufacturing sector. These include

difficulty in the acquisition of land, inadequate financing and infrastructure, and cumbersome business climate. The paper presents arguments and evidence, which shows the importance of these factors. For faster poverty reduction and to raise the standards of living, India needs both industry and services sector to grow faster, but because of these constraints there seems to be a long way to go before Indian manufacturing takes off. It would need an enabling environment in which land can be acquired easily; labour can be hired and laid off as required; businesses can be opened as well as closed with ease; there is adequate financing and physical infrastructure available; and finally skills are available a plenty. Unless this whole package is available, small tinkering in the policy framework are unlikely to unleash the potential of the sector.

This observes several points that are hindering the growth of manufacturing sector and offers various workable approaches to address the issue. It is needless to say with the robust manufacturing sector, the employment rate increases, exports increases and the livelihood of the workers increases and as a whole the nation advances.

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