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ABSTRACT

Patrick White is the one who, for the first time, has given the continent of Australia an authentic voice that carries across the world, at the same time as his achievement contributes to the development of contemporary literature. To him, the purpose of any work of art must not be simply pleasure giving, it must preach something to the individuals. He himself had defined the purpose of art as: “Art is a kind of innate drive that seizes the human being and makes him its instrument . . . It is something necessary for him to sacrifice happiness and everything that makes life worth living for the ordinary human being”. The human beings cherish suffering, unconsciously or consciously. As long as one cherishes suffering, “suffering produces endurance, and endurance produces character, and character produces hope.” It is this suffering which helps in the purification of the ‘self’. This thought is well reflected in the works of the Australian author Patrick White. This paper entitled “Spiritual Progression through Suffering in the select novels of Patrick White: The Happy Valley and The Living and the Dead” is a study of White’s novels in which the protagonists achieve spiritual progression by undergoing suffering.

Keywords: Patrick White; Spiritual Progression through suffering

INTRODUCTION

Man is “existent” who lacks common measure with other existents. Though free, he must liberate himself; though human, he must humanize himself. One may recognise his own human spirits by his capacity to step inside his own self and look back. Moments of self-transcendence takes place when one not only notices the beautiful sky and clouds, but in addition while one notices his/her own self. Such 'moments of vision' or transcendence might occur spontaneously or as one develop spiritually, one can create 'moments of vision’. An individual learn how to open the doors of his/her being and can decide to look deeply into his own self. He might actually spend considerable time looking inward. Such exploration would be constructive and that is what the select novels The Happy Valley and The Living and the Dead deals with.

In the novel The Happy Valley, the incident of the beating of a child by an overwrought teacher leads eventually to murder, death and the frustration of plans in the lives of people connected with the incident. Life of course, is like that: the universe seems at times to strike people down with blind malignance. But Patrick White obviously wants to say something more than this through this novel. As an epigraph to the novel he quotes some words of Mahatma Gandhi: “It is impossible to do away with the law of suffering which is the one indispensable condition of our being. Progress is to be measured by the amount of suffering undergone . . . the purer the suffering the greater is the progress. (Brissenden 16)
The main theme of the novel as stated in the epigraph describes suffering as “the one indispensable condition of our being” and speaks of measuring progress by the amount of suffering undergone. Suffering and progress are the key words. The protagonist Oliver Halliday’s story provides an illustration of Gandhi’s law: by his suffering—firstly through alienation from his family and secondly through separation from Alys, his lady love, he achieves a new inner life, or moral “progress,” to use Gandhiji’s term. Oliver moves from innocence through experience and suffering to a new state which includes his earlier experience but transforms it. This state of reconciliation allows Oliver to experience a happiness from which personal suffering and the knowledge of pain and evil are not excluded, but accepted and transformed. Suffering is repugnant, happiness is desirable; the attempt to avoid suffering leads most of the characters to long for escape from Happy Valley. Alys, Margaret Quong, and Oliver all dream of escaping to California and Rodney longs for Sydney, a golden city pealing with bells.

The Happy Valley opens in midwinter on a note of sterility: Dr. Oliver Halliday, exhausted after an all-night struggle to deliver a stillborn child, skis back down the valley and observes a hawk hovering in the chill, morning air. “All its life it would probably know no pain,” he thinks, “… not like Mrs. Chalker writhing about on the bed at Kambala” (HV 17). The doctor’s attendance at a difficult labour, which ends in a stillbirth, makes him aware that “perhaps he had become callous” (HV 12). Lacking compassion, he sees people as animals (the laboring woman as a cow; her husband, an unwanted dog) and although he is conscious of his own brutality, he seems unable to change. Though married, he develops relationship with Alys, a music teacher. He becomes more aware of his isolation and his inability to make contact, and his awareness of some core in Alys beneath her frailty and silliness begins to break down his coldness. As the novel progresses, there was a major step forward in Oliver’s realisation that he has become “a kind of machine for doing” (HV 123). His state of inhuman objectivity, which had developed as a reaction to his youthful romanticised pity for his patients, has been shattered by Alys. He started having concern and identifying himself with others problems with a new maturity, recognising himself as an instrument rather than a machine.

Oliver’s recognition of himself as an instrument picks up an earlier reference to “instrument of mercy,” and suggests that the human instrument is used to convey some supernatural mercy to suffering humanity. Oliver’s awareness of himself as an instrument, or servant to the suffering, grows slowly throughout Part Two. At this stage, however, his relationship with Alys is escapist, the lovers existing for a time on an idyllic island, apart from the reality of Happy Valley. Oliver soon realises that he can no longer hope to escape through Alys, but rather that their relationship forces him to recognise his affinity with his family and the people of Happy Valley. In his new state of awareness Oliver begins to pity his wife Hilda, but he fears that pity is suicide. Oliver realises, voluntary renunciation of his new self is the answer to the dilemma. He vacillates, and fears he is undergoing some kind of moral disintegration.

Oliver decides to leave Hilda and to go to America with Alys. As the lovers attempt to leave together the following night, fate intervenes in the form of Ernest Moriarty’s dead body lying on the road out of Happy Valley. When the headlights of his car show up a dead body on the road, Halliday is faced with a responsibility which, as a physician, he cannot evade. As Oliver goes to investigate what is lying in the dark Alys feels that now they will never go away together. Similarly, Oliver realises that they have returned to the inevitable starting-point, that Happy Valley permits of no escape and that Hilda and Moriarty were joined “by a link of frustration and pain” (AS 175). His bitter feeling of impotence has changed to a state of acceptance by the time he has discovered that Vic Moriarty is also dead and that Alys has gone from the car.

It is Oliver who is unfaithful rather than Hilda; the movement is towards reconciliation, with the wife symbolising suffering humanity and the husband-prophet bearing a commission to help the sufferer. Hilda and Oliver are reconciled after Moriarty’s death, and a genuine affection is established between them. The Moriartys, like Oliver and Alys, were “two people running away from themselves” (AS 291), “two people trying to escape from the inevitable” (AS 294). Oliver, in facing the murdered Vic
Moriarty, has faced the meaning of destruction, in all its futility and pain. After this confrontation, he refuses to assist the destructive forces, knowing that he must oppose them in order to keep his self-respect. This closes with a triumphant vindication of Alys’ and Oliver’s love, which will continue despite their physical separation and which is one with their existence. Alys thinks: “There is no fear attached to going away by oneself, there is nothing that can destroy, no pain that is final” (AS 298). There is the same mood of peace and confidence at the novel’s end, where Oliver’s emotions have been swept as clean and bare as the boards of the house they are preparing to leave. He has a new relationship, a new intimacy with his wife, who has also been changed by suffering and who gropes towards confidence. As Oliver leaves Happy Valley with Hilda, he feels that Alys is part of him for all time: “this is not altogether lost, it is still an intimate relationship that no violence can mortify” (HV 327). His strength to withstand flows jointly from Hilda and Alys; through love he is immune from all but the physical death of his body.

The novel revolves around triangular love affairs. Alys, Oliver, and Oliver’s family form the first triangle. Alys feels herself to be “the negative coefficient in Oliver’s equation, Oliver Hilda and Alys Borwne” (HV 297). Sidney, Hagan, and the Moriarty family form the second triangle. The fruitful relationship between Alys and Oliver is contrasted with the destructive one between Sidney and Hagan. The latter relationship is a demonic parody of love. Roger Kemble supplies one variant in the basic Sidney - Hagan - Moriarty triangle, and there are others. Sidney despises Roger as a “gelding”, since this polite young man offers little or no resistance to her ferocious will. The geometry is complicated by the numerous interconnections established between the characters, as juxtaposition give place to interdependence. Parallels also abound. As Oliver’s family is being harmed by his relationship with Alys, so the Moriarty family is destroyed by Hagan after the pathetically weak Vic has deluded her into thinking that Hagan’s lust is really loved. As the young Margaret Quong is hurt by Alys’s neglect, so Rodney is hurt by his father’s. The children’s behavior, in general, parallels that of the adults, revealing its twofold aspect of love and hate. In the sadism of the schoolboys, the “reluctantly relinquished pleasure” (HV 57) taken by bullies Andy Everett and Arthur Ball in Rodney’s pain and fear, lies the seed of those forces of destruction which are shown in the novel to bear such dark fruit.

The inter-relationship of White’s characters becomes more and more obvious in Part Two, as groups which have been seen first in relative isolation are shown to be intimately related with one another. In Happy Valley, it is the realisation of the destruction and the suffering caused by the Sidney-Hagan-Moriarty triangle, as well as the understanding that Hilda is all the unhappy inhabitants of Happy Valley, that brings about the change in Oliver and Alys and ends their plan to escape. Hagan, in his first appearance thinks of the power of money and of its invaluable assistance to one’s sense of self-importance (HV 24). Hagan is unconscious of natural phenomena except as a source of economic advancement, and his motto is “you always got back your money’s worth.” Hagan notes the hardness, the harsh masculinity of Sidney’s name, and although he sees that she is “hard as a nail” he continues, against his better judgment, to desire her. The red cock that treads the hen on the day Hagan arrives at the Furlow ranch presages Hagan’s eventual marriage to Sidney, but Hagan is also the whipped and broken snake, which has been foreshadowed in his thoughts at the bar before reaching the ranch: “you couldn’t argue with a snake, you broke its back” (HV 52).

Marriage to Roger Kemble would be, Sidney knows, only an exchange of labels, a too-easy way out; Sidney is a “sterile spur,” and Roger, the gelding who finds “no contact at all” in her smile. Although destructive towards her and others, Sidney is less naïve than Roger. Her dream of escape centers not in a change of environment but in suicide - “it’d be rather fun to blow out one’s brains” (HV 142) or in submission to sex, envisaged as a kind of suicide. Hagan, she hopes, would be to her the untamed horse through which she seeks destruction, whose hoofs would trample blood upon her mouth. Sidney engages Hagan in a struggle for power, something fierce and irrational like the brush fire in which Sidney exults. Their relationship, like that between Hagan and the colt, is “a conflict for superiority between two brutes.” But although Hagan is successful in breaking the colt and killing the snake, Sidney is stronger of the two. In the strange snake killing episode Sidney adds her will to Hagan’s so
that both seem to be killing the snake: “she was directing his arm, it was her arm” (HV 182). Their mingled attraction and repulsion is expressed in Sidney’s caressing of the dead body of the snake, sensual yet cold.

Both Sidney and Hagan desire to treat each other as they have treated the snake, and do so-mouths and bodies, whip and spur replacing snake and sick. Sidney’s thoughts reveal that full sexual relations are to her the annihilation she both fears and desires. After fleeing the scene and overcoming her hysteria, she knows that she is the stronger of the two, that she has “killed him who had killed the snake” (HV 186). When her father has returned to the ranch the cold “whipped snake” (HV 216) is both Hagan, whose job would be lost should Sidney inform her father of what has happened, and also Sidney, annihilated through Hagan’s body. The connection between sex and coldness is related to the cool fire of diamonds, a material even harder than metal, another substance frequently associated with Sidney. This snaky coldness becomes the coldness of a dead body, suggesting the emotional death which accompanies lust and anticipating both Sidney’s spiritual state and Vic’s physical one.

Hagan is the snake killed by a Sidney who exults in power and in her ability to induce fear in her victim. Marjorie Barnard considers that “Hagan is saved from possible implication in the murder” by Sidney’s offer to give perjured evidence and to marry him. “Saved,” however, can only be used ironically with reference to the novel as a whole. Earlier, Sidney has killed her pity for her parents by deciding that “she must free herself, she must get away, discard pity to live” (HV 287), which is Oliver’s final decision in reverse. The novel shows that the “life” gained by discarding compassion and love is not life, but death. Hagan’s relation to Sidney means his annihilation, as Sidney knows: “I is me is he but me” (HV 290). Thus Sidney is the tyrant-leader, and Hagan, the sacrificed victim whose spirit and will are devoured by Sidney in order to strengthen her own. Such a relationship is a demonic parody of the relationship between the soul and God. The solution of Aly’s and Oliver’s liaison is not the sentimental one of escape to California, nor the tragic death but the acceptance of pain and suffering, and its transformation and sublimation into love for all men. Oliver’s confident belief, that there is “a mystery of unity about the world” (HV 166) underlies its temporal expression in cleavage and pain, reflects White’s own conviction. The beneficial effects of suffering, is developed well in this novel.

The novel The Living and the Dead as the title itself embodies deals with two groups of people, the spiritually living and the living dead, but it leaves the two groups unrelated to each other. This seems to follow of necessity from the conception of the dead as totally isolated, unable to make contact with other human beings. As in Happy Valley, even in The Living and the Dead White shows the gulf between the “living” and the “dead” being bridged by love and redemptive suffering. In The Living and the Dead the relation between the two groups is simply one of contrast, a great gulf standing between the two groups.

Set in London, mainly in the thirties, the most part of the novel deals with three main characters: Elyot Standish, his sister Eden and their mother, and their response to life. Mrs. Standish, ageing, delicately sensual, charming and faintly ridiculous, is a finely observed and beautifully sustained piece of characterisation. The main emphasis falls on her two children: Elyot, a donnish, reserved and detached young man who holds himself aloof from life, participating in it and observing it without ever committing himself to it; and Eden, who throws herself impulsively and unselfconsciously into experience. Eden falls in love with Joe Barnett, a working-man, the cousin of the family servant, and a socialist. Joe goes to Spain and is killed; and Eden decides to follow him.

Elyot, only superficially indifferent, is shocked into a sense of purpose - his own purpose - by Eden’s departure, and also by his failure to stop a drunk from falling under a bus. As the novel closes Elyot leaves the house in Ebury Street in which he had existed for so long and walks out, not merely into the London night, but into life. He has no apparent goal, but he is at least liberated from his family and the past. Elyot’s tragedy dominates the entire novel. The first page describes Elyot in terms of a skull, a traditional emblem of death: “The sockets of his eyes were dark. Two empty saucers in the bone” (LD 11). “The night dissolved without bringing you closer. Either to Eden, in spite of a chance moment of
illumination, or to the excess humanity spewed out of pub doors. It was a remoteness once alarming, then inevitably accepted” (LD 13). Elyot feels as sick at this failure to prevent the traffic accident and to make contact with other human beings as if he had been guilty of murders. He suspects that he is substituting death for life within a self-built cocoon, and his devotion to scholarship is “a devotion to the dust”.

The pattern of Elyot’s deathly isolation is consistent from his childhood days, when he is frightened because he had no part in anything, to his early middle age. In early childhood Elyot’s relationship with his mother is intensely focused and complicated. There is a deep and binding attraction to her, yet there is also a kind of turning away from the mother due to her apparently destructive pattern of behavior. Here when the son is unusually close to the mother, the negative aspect of the Mother often appears with frightening force. His emerging ego is caught up in a maternal realm, and is unable to develop a separate existence, so that ‘mother’ seems overwhelming, a force which negates and destroys life. There are indications that Elyot experiences his mother in both context, as devouring maw and as inviting matrix, but as the story unfolds the negative image begins to eclipse her other attributes.

At the time of adolescence Elyot’s connection with the mother is intensified by the disappearance of the father, who defects from the family and is never seen again. Elyot assumes the role of the Son-Lover, and looks forward to a period of increased closeness and intimacy. On father’s defection the boy feels ‘seized’ by her in a coldly impersonal way. Elyot feels eaten up by her, stripped of his integrity and his humanity. During his mother’s involvement in the war in France, Elyot is sent to a country house near the Bristol Channel. It is here that he experiences a more pleasurable and mystical relation to the mother. When the son loses himself in the deep unconscious he is no longer in conflict with the Mother but ecstatically united with her. This incestuous return takes place at Ard’s Bay, a place where he feels completely contained by the earth and its mysteries. Here there is an important reference to the division between Elyot’s inner life and his existence in the real world. The inward reality is governed by the blissful union with the mother archetype, whereas his day world is ruled by the negative personal mother and her ‘devouring’ associates. These opposing experiences are actually the two sides of the one psychological condition, or how the mother-complex is experienced in reality and in fantasy. When the son is in the world as a separate identity, the mother-complex overpowers him and threatens his ego structure. But when he merges into the unconscious, he feels nurtured by it.

The split in Elyot’s universe is dramatically portrayed when he returns home after his excursion beside the sea. He is confronted by the formidable Mrs. Macarthy, who wants to know where he has been. The youth refuses to expose his secret life: “Nowhere, he said. Because Mrs. Macarthy and Ard’s Bay were quite separate” (LD 102). Now that he is back in reality, that devalues his harmony: “I don’t see why you should bring home stones, Mrs. Macarthy said. You might start making a collection of stamps. Stamps are educational, she said” (LD 102). Her undermining remark is invested with a certain magical power, for when he contemplates the stones he finds that they have lost their lusture and effectiveness. It is not Mrs. Macarthy, but the Great Mother of Ard’s Bay who takes the colour away from the stones. She draws their life back into herself, so that Elyot is left with mere relics of a former splendor. At this stage Mrs. Standish returns from France and the negative maternal image is restored to its central place. The son becomes resentful toward the man who has captured his mother’s affection. Elyot is overcome by a sense of alienation and despair: ‘He had no part in anything. It frightened him a little. He could not feel himself tremble. . . It began to occupy him more and more, his not being part of anything’ (LD 110-11). The force of life drains away from the face of the world, and people and things acquire an atmosphere of unreality.

Elyot lives on and through the Mother, and once separated from the maternal body his psychical life is destroyed. If he continues to exist at all, it is as a substanceless ego, one of the ‘living dead’. From this moment until the end of the novel, when Elyot makes his return to the source, his life is one of stagnation and meaninglessness. At Cambridge he acquires the gestures and habits of what is foreign to him, having not really emerged into life but still largely oriented around the mother-realm. It is to be
expected, then, that Elyot finds human society empty and meaningless. It is for him ‘an unpleasant
dream’. During this phase there is only one occasion where Elyot’s pure longing is revealed. This
occurs at his mother’s absence, through a brief affair with Hildegard Fiesel. She seems to possess the
appropriate characteristics for his image of the Great Goddess. Immediately after their love-making in
the forest Elyot feels resentful toward Hildegard. Her presence was not pleasing for him. She attempts
to communicate with Elyot, but each time he cuts away brutally.

By the time he has come down from Cambridge to his mother’s house his rational will is eventually
eclipsed by darker psychic impulse. Gradually he finds his position undermined, his attitudes
contradicted, his values reversed. Because this process is unconscious, taking place outside the ego’s
realm, it is experienced in terms of external events and situations. People, noises, happenings in the
street, all acquire a threatening tone and seem to draw him into an irrational sphere. He is “happiest
behind a closed door” and finds himself beginning to hate. His sister Eden assumes tremendous
significance as a carrier of his own emotional life. Elyot fears his sister’s passion, her volatile nature,
but there is also a ‘half-craving’ for what she represents: an intense form of living. Witnessing the
intensity of Eden’s love for Joe, Elyot begins to wish for a similar passion in his own life. His
relationship with Eden is a source of constant frustration and acknowledges that he hated her. Here,
hate thrives on fear and ignorance and in “relationless existence” this hate for Eden looms as the one,
without which he ceases to exist.

Each of the secondary characters in the novel is associated with either Eden or Elyot Standish, the two
chief representatives of the living and the dead in the novel. In choosing to associate with Muriel
Raphael, Elyot is choosing to continue his isolation, for he remains in isolation when they are together.
Mrs. Standish, noticing his attraction to Muriel, thinks that Elyot had chosen distance, even as a child,
and that he is still the same sullen child. Elyot actually finds Muriel repulsive, with a voice that cuts a
body that is one with her dress, steely textured, “metal-plated” (LD 199). Muriel is cold and hard and
is merely one of the living dead, harmful chiefly to her. Looking at Muriel, Elyot sees that their
intimacy is only “the last flicker of boredom experienced by two people that habit kept united” (LD
277). Their non-relationship is a relationship between the dead.

The unhappy experiences of Eden in her youth, her abortive efforts at living which culminate in an
actual abortion in Mrs. Angelotti’s room, have given her some understanding of life and love:
“knowledge of the sterile years, made her compassionate” (LD 258). Mixed, however, with the
conception of Eden as growing in goodness or vitality are two other conceptions of her character
which undercut the effect of the first. In the first she is linked with “the positive people,” the word
positive being repeated three times in three consecutive sentences. This too-static concept of her
goodness is expressed in her conversation with her love, Joe Barnett, on the superficiality of party
politics: “I can believe in right as passionately as I have it in me to live. This is what I have to express,
with you…” (LD 239). The last phrase suggests the rigid conception implied in the title and developed
in the theme, a conception of two groups of people (one vital, one petrified) and a great gulf fixed
between.

Eden is portrayed as naively idealistic, sentimental and lacking in compassion. At times she is as
isolated as Elyot and at no point does she attempt to disturb Elyot’s isolation. As a child she hates him
with a passion equal to his own, and as adults they are related only by external circumstances, as by
the crowd which jostles them against each other, making a relationship which otherwise “didn’t exist”.
If this conception of Eden as naive and sentimental were confined to the first part of the novel, it could
be harmonised with a conception of her as growing in understanding. Eden sees her relation to the
spiritual dead strictly as one of opposition, a concept used repeatedly in the words or thoughts of Eden
and Joe. Joe has a faith in faith and a conviction that “even if something had gone wrong, man in
himself was right enough” (LD 84). It is Julia Fallon, Joe’s cousin and the Standish family servant,
who shares with Eden a prominent place in the world of intuition and the land of the living. It is Julia,
living largely by intuition, who comes closest to Elyot, through her senses rather than her mind.
In the opening, the image of a cocoon is used to indicate withdrawal from life, and connects this to Elyot’s likes to remain shut in his room. In the end the cocoon image begins to expand when the cocoon, Elyot’s lit room, at night begins to assume the aspects of tomb or grave clothes. Within this receptacle Elyot is contained, and into it washes “no intrusion from the outer darkness” (LD 283). When the cocoon becomes a “private shell” (LD 307), Elyot refuses even to attempt to understand or accept his mother’s fall from grace. He lacks the emotional energy to condemn and is content, like the dying Mrs. Standish, to abandon the incident to an atticful of sordid mistakes. After Mrs. Standish’s death, Connie speaks the theme that has failed to materialise: ‘We’re not meant to live in isolation. We’re - I could love you” (LD 320). Elyot now drifts in a state of Limbo, instead of the isolation of the tomb-like white cocoon. The queasy drunk whom Elyot had rejected in the first is now “accepted” (LD 333) and is part of him. The invisible but impassable walls which have divided Elyot from other people throughout the book started dissolving. The novel ends with Elyot embracing the lost world of his childhood. His former life is over. He has at last broken free from his ego-bound state. He feels distance unfurling; the bus journey attempts to suggest a spiritual journey or quest which is to reach safe harbour at last.

The journey into unconscious regions of the psyche is crucial though sometimes perilous undertaking in the life of the individual. When it occurs, psychic energy is withdrawn from the social arena and sinks down into the inner world, activating primordial instinctual forces. This can lead to a pattern of renewal, where the individual is overwhelmed by what he encounters in the lower realm. From the study of select novels it is made clear that White brings in theme of progression through suffering as means.

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IMPACT OF NATIONAL COACHING SCHEME ON SPORTS PROMOTION – A STUDY IN REFERENCE TO UTTAR PRADESH

Deepak Singh¹
Research Scholar, Physical Education
Moradabad, India

Dr. Samey Singh²
Professor, Physical Education, TMU,
Moradabad, India

Dr. Chanchal Chawla³
Assistant Professor, TMIMT, TMU,
Moradabad, India
Email: chanchalchawla0@gmail.com

ABSTRACT

This paper studies the impact of National Coaching Schemes on Promoting Sports in Uttar Pradesh. Various national policies and sports programs were studied for completing the research work. The study reveals that there is a great need of raising and promoting such schemes to raise the level of sports and sports program. The study also reveals the changes in sports activities in winning medals for the country. The rural area is still lacking in facilities as are easily available in the urban areas. There are very low number of stadiums and other centres providing coaching to sports persons with all facilities provided as in urban areas which in turn are leading towards the downfall in number of participation in various international sports activities.

Keywords: Sports Promotion; Coaching Schemes; Sports Activities; Facilities

INTRODUCTION

As some of the experts in philosophy says that the value and importance of a diamond is judged by a jeweler, who not only identifies the radiance but also make that radiance seen to all by giving it a shape and putting into a necklace makes it worthiness more, same is the importance of a coach in sports. Coach identifies the hidden talent, strength and weakness of a normal person and grooms him into sportsmen/women. Therefore it becomes necessary in this phase to have good and qualified coaches in different formats of sports at national and international level. Central and State Government should therefore have come forward for the same and take some necessary steps by implanting new coaching schemes and making required amendments in existing policies and schemes. They have to focus upon both urban and rural areas where the adequate facilities are less or where they do not exists. This paper studies the various existing policies which are running and its impact till now on sports promotions in the country also the study reveals that there is a necessity of development of good infrastructure to promote traditional and modern games at a large scale. Though there are various National Schemes which are running but they are still out of reach from the persons who really need them so they should be promoted and encouraged by the government.
OBJECTIVE OF THE STUDY

To study the impact of various national sports policies and programs on sports promotion & to suggest measures for improvement of the scheme to accelerate the pace of sports events

HYPOTHESIS

National sports policies and programs do not have any impact on sports promotion.

REVIEW OF LITERATURE

As the paper studies the impact of National Coaching Schemes for promoting sports in the country the following schemes were reviewed:

**Scheme of Grants for Creation of Sports Infrastructure**

Various regulatory bodies and other voluntary registered organizations avails this assistance for development of infrastructure for sports and its promotion. Under this scheme various assistance is provided at all level whether district or state which is assisted upto Rs. 2 crore or 50% of estimated cost whichever is less for state level complexes or stadiums.

**Grant to Rural Schools for Playfields & Sports Equipment**

Under this sub scheme of main schemes of grant creation in rural areas, two schools, one secondary and another senior secondary school, can avail a maxim grant of Rs. 1,00,000 for development or creation of play field and purchase of sports equipment for promotion of sports in rural or tribal areas.

**Laying of Synthetic Tracks/Artificial Hockey and other Surfaces**

With new technologies implying in other disciplines rather than sports now a day they being used in sports also. Tennis, Badminton, Volleyball courts, athletic tracks and hockey surfaces are now build with use of synthetics rather going for old traditional technologies of grass or mud. For the purpose a grant of maxim Rs. 1 crore is provided at central level to encourage such technologies use for betterment of sports promotion.

**National Sports Talent Contest (NSTC)**

Talent is hidden every now and there but it has to found, judged and groomed to get the optimum utilization. For which the coach plays a vital role, SAI has thus started this scheme in which it provides special infrastructure facilities with coaches of different disciplines for promotion of sports.

**National Coaching Scheme**

Coaches and trainers are the primary requirement for grooming up of any sportsmen or sportswomen, so they are to be deployed at their very best. SAI has therefore started National Coaching Scheme for mentoring the players at every discipline. SAI has also opened their regional centres, academic wings and in house training centres for meeting the requirement of coaches by various user agencies. Under the scheme coaches are made available to States/UTs for State coaching centres, district coaching and university field stations and also to national sports federations/associations.

**Sports Talent Search Scholarship Scheme**

Unless the talent is being rewarded there is no use of improvising the talent, so the Sports Talent search Scholarship Scheme was introduced. Talent and proficiency in sports is maintained through proper diet, this scheme works for purpose so that due to inadequate fund availability the talented young sportspersons should not lack for nutritious diet. Under this scheme scholarships are also provided to outstanding sportspersons at school, university and college levels. A grant of Rs. 4800 p.a., at National level, and Rs. 3600 p.a., at State level is provided under this scheme.
METHODOLOGY
The national sports policies and programs are running in every state of our country. This study is made in the state of Uttar Pradesh.

Primary Data
The Primary level data was collected by field investigation by contacting the coaches by use of structured questionnaire. Discussions with sports official was carried out, personal interviews with the coaches and sports experts and professionals were carried out.

Secondary Data
Relevant information from various records, documents, annual reports etc. were the source of collection of secondary data.

FINDINGS AND RESULTS
The Government of India is happy to note the principles stated and the policy statements which follow enjoy the support of the State Governments. The Government of India, accordingly, resolves that promotion of sports and physical education in the country by undertaken in the following manner:-

Infrastructure in Villages and Towns
With having growing number of opportunities in urban areas the Central and State Governments should focus upon rural areas also. There are no schemes of promoting sports on a large scale which can lead to success. The minimum sports facilities, such as play fields, indoor halls, swimming pools etc., should also be provided in the villages and towns, alike for the general public, industrial workers and in educational institutions so as to cover the entire country in course of time. Only then it would be possible to fulfill the basic object of mass participation in sports activities.

Preservation of Play-Fields and Open Spaces
For having progressive spaces in sports in the country, the government should make a suitable legislative body that can have a close look on the available play fields and stadiums in the rural areas and preserve it for more and more participation from those areas.

Nutrition
There are some specific requirements regarding nutrition of sportsmen and women which have to be highly matched so that the improvisation of the level of nutrition could be possible. Therefore the steps and efforts should be made by the government and such special diets should also be provided at all levels of sports. Government should not only focus upon the rich games but also should give equal amount of weightage to other sports also.

Identification of Talent
Inspite of such a huge population, from where easily many of the young sports persons can be chosen to represent the country at every level of sport event, the country is in great lack in choosing such resource person. The concerns of sports promotion schemes have to take some major steps to identify the sports talent at the very young age and try to nurture them and use them at their fuller.

Sports and physical Education in Educational Institutions
In the country, a great deal of emphasis is being found in opening professional schools and colleges, but not yet being focusing upon sports and physical education. Sports should also be made fundamental part of the course on regular basis in similar educational institutions which can further lay down the foundation of sports promotion and make availability of better sports person who can represent and do wonders for the country.
Sports Institutions

With opening of government schools and colleges for educational activities government should also take some major steps, such as sports colleges, universities and hostels, which can lay down special emphasis on identifying, developing and nurturing the sports talent to its optimum and full potentials by providing them degree or diploma which may further lead them to good opportunities in their field.

Incentives

As the scholarships are provided to the students for studying, adequate incentives should be provided to those students who want to excel in sports which will further encourage such students also.

Special consideration for employment

The persons having excelled in sports or who are holding any diploma or degree should be encouraged by providing employment by government as are being done in other fields.

Voluntary Efforts

Voluntary bodies such as the Indian Olympic Association, National Sports Federation, Sports Clubs and others have imperative role play in promoting the sports both in respect of competitive sports and mass participation in sports activities, therefore they should lead from front and set an example by providing best opportunities to encourage various persons to get involved.

International Competitions

Indian Olympic Association and National Sports Federations have a special responsibility in relation to competitive sports. They are in keeping with respect to the country should present a unified and cohesive image. Their responsibilities included the participation of national teams in international competitions is even greater. These associations, therefore, hold regular national competitions and international competitions effectively implement plans for the preparation and fair selection, for the purpose of physical fitness and coaching to ensure that players should be encouraged.

International Exposure

National teams physical conditioning, coaching and practice, they would achieve the required standards for competitions like this, only when should be sent abroad to participate in international competitions. International partnerships abroad or within the country to consider the organization of international events should be taken into consideration when the country's diplomatic priorities.

Priority in Competitive Sports

While encouraging competitive sports, priority should be accorded to:

1. Olympics, Asian Games and Commonwealth Games sport should have recognized disciplines; and

2. Those internationally recognised games for which a World Federation exists and which, like chess, are widely played in India

Appropriate Equipment

Every effort should be made to promote the sports goods industry in the country so that it is able to produce and make available equipment of internationally accepted standards at reasonable cost for use in sports. Until such time able to do so, equipment of appropriate international standards should be made available for sports competitions, requiring such equipment, by importing it free of customs duty.
Promotion of Sports and physical Education by Non-Governmental Institutions

Government alone cannot promote and develop sports and physical education on the scale required. Active participation and support from non-governmental institutions, whether public or private, in the matter of finance, infrastructure and organisation should be encouraged.

Research and Development

Research and development in the field of sports and physical education should be actively encouraged both in the private and public sectors. In this context, special attention needs to be paid to the development of sports science in the country.

Employment of Mass Media

The mass media should be effectively employed in spreading and sustaining sports consciousness in the country as they are main source of attraction in the youth now-a-day.

SUGGESTIONS

A comprehensive approach should be adopted by both central and state government to promote sports in the country. The government and other bodies governing sports promotional activities should emphasis on preparing rural sports centres, sports carnival should be organised on regular intervals, not only traditional sports but indigenous sports should also be encouraged time to time. Trained and qualified coaches should be appointed and encouraged by various plans and schemes. Participations should be increased by implying the required changes in existing policies and giving more monetary benefits to other sports also which are a part of international activities. Role of mass media should be encouraged in other sports activities despite of only some selected sports, as media plays a stagnant role in developing interest in any activity. Also a broad base for sports can be established in the country by securing the assistance of private sports promoting agencies.

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2. Grant to Rural Schools for Playfields & Sports Equipment
3. Laying of Synthetic Tracks/Artificial Hockey and other Surfaces
4. National Sports Talent Contest (NSTC)
5. National Coaching Scheme
6. Sports Talent Search Scholarship Scheme
7. Rural Sports Programme
8. Rural Sports Clubs
9. Sports Projects Development Area (SPDA)
ATTITUDE AND AWARENESS OF TEACHERS TOWARDS PEACE EDUCATION- AN ANALYTICAL STUDY

Kalpana Kalita Das¹
Assistant Professor, Birjhora Kanya Mahavidyalaya, India
Email: kkalita1140@rediffmail.com

Dr. Swarnalata Das²
Professor, Department of Education, Gauhati University, India

ABSTRACT

Education for peace is not a slogan or catchword that has been coined recently, but more precisely it emerged as a trend an urgent call of world community around First World War. People realised that it is only education which can help in regaining peace in the world after the catastrophe of war. Since then, various efforts have been made to bring peace through education. In 1945, the United Nations was established to save the succeeding generation from the scourge of war. The main aim of United Nations and its agencies like UNESCO was nothing but to establish peace in the world through education. Though it had not fully succeeded, still, the struggle to make peace through education continued and never stopped. But over the years, peace education is gaining more and more importance all over the world. It is mainly because of the increase in the rate of violence, terrorism, wars and conflicts in all the societies of the world. It can be noted that though there has been tremendous advances in science and technology, the dawn of the new millennium have witnessed violence, terrorism, drug abuse, war and conflicts all over the world. The negative trends in social environment have manifested in the crime level, violence, drug abuse and behavioural problem of schools and colleges. Hence imparting peace education has become an urgent need today. But for this, teachers have to have proper attitudes and awareness towards peace education. Therefore, this paper tries to examine the awareness and attitude of Primary school teachers towards peace education.

Keywords: Peace Education; Attitude; Awareness; Teachers

INTRODUCTION

Education for peace is not a slogan or catchword that has been coined recently, but more precisely it emerged as a trend an urgent call of world community around First World War. People realised that it is only education which can help in regaining peace in the world after the catastrophe of war. Since then, various effort have been made to bring peace through education. In 1945, the United Nations was established to save the succeeding generation from the scourge of war. The main aim of United Nations and its agencies like UNESCO was nothing but to establish peace in the world through education. Though it had not fully succeeded, still, the struggle to make peace through education continued and never stopped. But over the years, peace education is gaining more and more importance all over the world. It is mainly because of the increase in the rate of violence, terrorism, wars and conflicts in all the societies of the world. It can be noted that though there has been tremendous advances in science and technology, the dawn of the new millennium have witnessed violence, terrorism, drug abuse, war and conflicts all over the world. The negative trends in social environment have manifested in the crime level, violence, drug abuse and behavioural problem of
schools and colleges. Hence, integrating peace education in the curriculum has become an urgent need today. In today’s world the child spends most of its time at school. Therefore nurturing the child holistically is the responsibility of the teacher. The teacher help the students acquire knowledge, skills, attitudes and values needed to bring changes in their behaviour. But in order to teach the students, the teacher himself has to have a positive attitude towards peace education. Having awareness and positive attitude towards peace education amongst teachers is very important to develop peace in the minds of students.

**Meaning of Peace Education**

Peace education is a broader discipline and has been defined in many ways. There is no universally accepted definition as such. Generally, peace education aims at teaching individuals the information, attitude, values and behavioural competencies needed to resolve conflicts without violence and to build and maintain mutually beneficial harmonious relationships. UNICEFF have defined peace education as “the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflicts peacefully, and to create the conditions conducive to peace, whether at an intra-personal, inter-personal, inter-group, national and international level.

**Rationale**

If violence begins in the minds of people, so should the foundation of peace be laid in the hearts of human beings. We need to begin building counter forces against violence in our minds. This is to ensure that our attitudes are structural towards reaffirming the images of peace. This is a great responsibility of our educational system and teachers play the major role in this regard. Teachers are the main pillars of peace building. A teacher is the mentor of his students. In the present perspective, nurturing the child holistically, building his character and preparing him for a tough world is the responsibility of the teachers. Today, children witness a vast amount of violence in their day to day life. Research says that in television alone, children see over 8000 murders and 10,000 other acts of violence by the time they finish school. Violence is emerging in an unprecedented manner in all the societies. Therefore, instilling some peace values in the minds of students have become the necessity today. But in order to do so, teachers themselves need to be oriented towards peace. Thus, it is very essential for the teacher to have awareness of peace education. It is, at the same time, also necessary for the teachers to have a positive attitude towards peace education. Under such circumstances, it seems to be very important to know the teachers attitude and awareness towards peace education. Thus, the investigator was prompted to take up the study.

**DELIMITATION OF THE STUDY**

The study is delimited to the teachers teaching at the elementary level only.

The study is confined to the teachers of Bongaigaon district of Assam.

**OBJECTIVES OF THE STUDY**

The study has two main objectives

- To study the awareness of peace education amongst the teachers.
- To study the attitude of teachers towards peace education.

**ASSUMPTIONS**

Based on the objectives the study has the following assumptions.

1. It is assumed that teachers are well aware of peace education
2. It is assumed that teachers have a positive attitude towards peace education
METHODOLOGY

The present study is based on the descriptive research. According to the nature of the study, the investigator adopted descriptive survey method. Descriptive survey studies are designed to obtain pertinent and precise information concerning the current status of phenomena and wherever possible, to draw valid general conclusion from the facts discovered.

Population of the Study

The population of the study is comprised of all the teachers teaching at the elementary level schools of Bongaigaon district of Assam.

Sample of the Study

In order to select the sample, the investigator has adopted simple random sampling technique. A representative sample of 120 teachers was selected from the four educational blocks of Bongaigaon district, viz, Boitamari Block, Bongaigaon Block, Manikpur Block and Srijangram Block. 30 teachers from each block were selected as sample of the study.

Tools used in the study

The data was collected mainly through the primary sources. A self structure questionnaire for teachers as well as an interview schedule for the teachers was used as the main tools for data collection.

Statistical analysis: In order to interpret and analyse the data the investigator used both qualitative and quantitative analysis. Percentage calculation was used as the main technique for analysis of data.

ANALYSIS, INTERPRETATION AND FINDINGS

Analysis and interpretation of the data reveals that awareness and attitude of teachers towards peace education is very high and positive. Majority of the teachers are well aware about peace education. Apart from this teachers have a very high positive attitude towards peace education.

A total of 97.5% teachers are of the opinion that peace education is an urgent need of the present society. Majority of the teachers stated that in the present situation many students are engaged in various kinds of violent and criminal activities and peace education can be the best means to reduce such activities amongst students.

It has been found that 85% of teachers feel that peace education should begin at the elementary level only. Most of the teachers are of the opinion that during the formative period, the child can be shaped as we want. Therefore, some amount of peace values should be instilled in the minds of students at this period only.

Regarding peace education to be included as a separate subject 89.17% teachers gave a negative response. It has been found that teachers feel that students are already burdened with the loads of
books and so an extra load is not recommended. However teachers have stated that though not as a separate subject, peace education can be integrated with the already existed subject.

Another notable finding is that 90.83% of teachers have stated that peace education is related to environmental education and human rights education. Both these subjects are included in the curriculum and thus, though not directly, peace education is being imparted to the students through such subjects.

As many as 95% of teachers believe that peace is also possible through yoga and meditation. Many schools have the provision of yoga and children are occasionally given classes on yoga to help them to be physically and mentally healthy. All the teachers are of the opinion that peace education will help students to acquire skill and competencies to deal with mental conflicts, such as tension, anxiety etc.

Analysis of the data also reveals that 68% of teachers are found to be participating and organising different peace programmes such as peace rallies, peace talks (by Brahmakumari) celebration of communal harmony week, Gandhi Jayanti and world peace day. Teachers are also found to be organising quiz competition, art competition and essay competition on topics related to peace.

100% of the teachers are of the view that imparting peace education will develop a positive outlook in the minds of the students. Moreover, peace education is expected to restore peace in the society. Almost all the teachers feel that in the present competitive world children are always under pressure to excel in their academic career. As a result, depression, frustration, anxiety, suicide attempts are found to be common amongst students. Peace education, according to the teachers, will help students to deal with such situation in an easy manner.

Thus, teachers are found to be aware about the different aspects of peace education. As majority of the teachers have given positive viewpoints regarding the necessity of peace education we can say that teachers have a high positive attitude towards peace education.

CONCLUSION

In conclusion it is important to state that the role of the teacher in the transaction of the concepts of peace in the classroom is a very crucial one. It follows from this that teachers would require to orientate themselves not only in providing information about various aspects of human conflicts but also in teaching them the skills of developing a culture of peace. It remains the responsibility of the teachers to transform the thinking process of the students from violent solutions of various issues to non-violent processes. It is indeed a challenging task and therefore teachers need to have a positive attitude in order to bring ultimate peace on earth.

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COST AND RETURN ANALYSIS OF SHAWL INDUSTRY IN HANDICRAFT SECTOR IN J AND K STATE, INDIA

Shazia Hamid
Research Scholar, Department of Economics, Department of Economics, University of Kashmir, India
Email: Vaani.sha.ku@gmail.com

Dr. Imtiyaz-ul-Haq
Senior Assistant Professor, Department of Economics, University of Kashmir, India

ABSTRACT
In the absence of large scale industries, handicraft industry occupies an important position in the economic structure of Jammu and Kashmir State. Handicraft industry being a key economic activity has remained a pivotal source of revenue generation in the state. The reason being that handicraft activities are best suited to the state as they are more labor intensive and less capital intensive as well as environment friendly. In this backdrop, the present study is designed to make an analysis of cost and benefit structure of Shawl industry of Handicraft sector in Srinagar District of Jammu and Kashmir (J&K) state, India. The main focus of the study is whether the industry can help to raise the income levels of people associated with it and offer more employment opportunities to the people of the State. The results of the study reveal that Gross returns per rupee of investment in shawl industry of Handicraft sector on an average accounts to Rs 2.47. The results also show that Net returns per rupee of investment are high accounting to Rs 1.47, which implies that every one rupee of investment fetches a profit of one and a half rupee.

Keywords: Handicrafts; Shawl Industry; Cost and Return Analysis; Profitability; Gross Margin; Gross Returns and Net Returns

INTRODUCTION
Handicrafts in Jammu and Kashmir present a fascinating spectrum of creative imagination and design that is intimately woven into the life pattern of its people. The agility of local artisans coupled with their artistic imagination reflected through a wide range of products has delighted people world over for centuries. It is a cottage-based industry, which does not require heavy capital investment and infrastructure. Being labor intensive in nature, the handicraft sector has high employment potential. As per official estimates handicraft sector provides employment to about 3.78 lakh workers engaged in different types of handicraft activities. From the production point of view, this sector occupies a prominent place in the industrial scene of the state. The handicraft production has gone up to an amount of Rs. 1650.30 crores at the end of the year 2012-13. The handicraft sector of Jammu and Kashmir is important from the export point of view as well. During 2012-13 handicraft goods worth Rs. 1080.80 crore were exported.

The range of crafts of Jammu and Kashmir is so vast that it amazes as much as it allures. One of these like Shawl has been admired right from the days of Mahabharata. Shawl manufacturing is said to be as
old as “The Hills of Kashmir”\(^2\). Word Shawl has been derived from Indo-Persian word “Shal”, which meant fine woven woolen fabric used as a drape. Shawl making is one of the most important cottage industries of Kashmir valley. Statistics reveal that at present there are about 20,000 artisans engaged in the industry turning out shawls worth Rs. 1500 crores annually\(^3\). The significance of handicraft sector should not be judged only by its income generating capacity, employment potential and contribution to exports, but its importance for promotion of tourism and maintenance of ecological balance of the state. It is therefore, necessary to determine the profitability and viability of shawl making industry of handicraft sector with the aim of evolving strategies for development of this sector.

**OBJECTIVES**

1. To assess the viability of Shawl making units.
2. To ascertain that shawl making units are economically profitable enterprises.

**BRIEF REVIEW OF RELATED LITERATURE**

Dirk Hansohm and Karl Wohlmuth\(^4\) (1985) in their combined study aimed to identify the handicraft sector and the investments made in this sector which are less risky and expected to bear profits more quickly as well as constraints faced by this sector. Ted Barber and Marina Krivoshlykova\(^5\) (2006) conducting an extensive study on analysis of the global market for handicrafts and the key trends that affect producers in developing countries and offers recommendations for handicraft sector. Dr M. Soundarapandian\(^6\) (2002) reveals in his study that handloom sector continues to remain a dominant industrial segment of the country inspite of using traditional methods of production. The study further reveals that the protection policies of government have led the weavers to become dependent entrepreneurs. Sunita Sharma\(^7\) (2010) in her study studied “Role of handicraft industry in the production, employment and export promotion. The author further says that the state leans heavily towards the small-scale sector. However, the small scale industry has shown a continuous growth in number from 2203 in 1973-74 to 49,426 in 2006-07. Also that handicraft industry occupies important place in the economy of J&K state.

**RESEARCH APPROACH**

Research methodology plays an important part in any investigation. For the present study data was obtained from both the primary and secondary sources. The main sources of secondary data are: Books and Journals, official records of various departments. The primary data was gathered through a field study in District Srinagar by administering a well-designed open end questionnaire. For this purpose stratified random sampling technique has been brought into operation. As per the official records (2008-09) of the Directorate of Handloom Development, there are 3663 handloom units scattered over the entire range of district Srinagar. Therefore, purposively two areas with maximum concentration and two areas with minimum concentration have been chosen in handloom sector. As such the total number of Handloom units came to 1299, out of which a 10% random sample from each area, constituting 130 handloom units have finally been chosen for the study. To begin with a pilot study of four units from handloom sector was conducted, to see if we could generate data on any other component that has not been included in our questionnaire. Later on after slight modification to our designed questionnaire, full survey was conducted as mentioned above. All unit holders were interviewed personally by present investigator at their respective work places. The other information about artisans was also gathered during the visit to a particular unit.

**Cost and Return Analysis**

To workout the profitability and viability of Handicraft industry, following statistical technique was used;
GR = Q x P;

TPC = TFC + TVC;

Where GR= Gross Revenue, Q= Quantity of Output, P= Price per Unit of Output, NP= Net Profit, TPC= Total Cost, TFC= Total Fixed Cost, TVC= Total Variable Cost, GM= Gross Margin and TR= Total Revenue.

**ANALYSIS AND INTERPRETATION**

In order to study whether Shawl industry of Handicraft sector is a profitable enterprise, we have employed cost and return analysis of this venture with the help of the data collected through field study. Costs usually include fixed and variable costs. The fixed costs include machinery, land and building, insurance charges, depreciation etc while as variable costs include human labor, raw material, energy charges (power and fuel), repair and maintenance charges, etc. The analysis of the data for the empirical estimation of the above mentioned variables has been done in the context with the level of investment. For this purpose, the industrial units have been categorized into three classes as; units with an investment of below Rs 40 lacs, between Rs 40 and Rs 90 lacs and above Rs 90 lacs.

It is pertinent to mention here that through this study, an attempt was made to identify the nature of relationship existing between investment and output.

**Table 1. Aggregation of Category Wise Cost Structure per Shawl (Rs)**

<table>
<thead>
<tr>
<th>Investment Level (lacs)</th>
<th>Frequency</th>
<th>Fixed Costs</th>
<th>Variable Costs</th>
<th>Total Fixed Cost</th>
<th>Raw material</th>
<th>Labour cost</th>
<th>Energy Cost</th>
<th>Repair and maintenance</th>
<th>Other costs**</th>
<th>Total Variable Cost</th>
<th>Cost Per Shawl (Rs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 40</td>
<td>50</td>
<td>27.62</td>
<td>17.14</td>
<td>5.61</td>
<td>3.14</td>
<td>1.41</td>
<td>52.78</td>
<td>2108.28</td>
<td>4017.38</td>
<td>2026.70</td>
<td>2306.22</td>
</tr>
<tr>
<td>40-90</td>
<td>56</td>
<td>24.00</td>
<td>18.07</td>
<td>5.64</td>
<td>2.79</td>
<td>1.10</td>
<td>47.60</td>
<td>1825.00</td>
<td>4558.66</td>
<td>5147.26</td>
<td>2035.06</td>
</tr>
<tr>
<td>90 &amp; above</td>
<td>24</td>
<td>24.74</td>
<td>10.00</td>
<td>2.28</td>
<td>1.84</td>
<td>0.50</td>
<td>28.18</td>
<td>1817.28</td>
<td>5171.72</td>
<td>3168.80</td>
<td>1846.82</td>
</tr>
<tr>
<td>Average</td>
<td>130</td>
<td>21.71</td>
<td>14.40</td>
<td>5.17</td>
<td>2.92</td>
<td>1.04</td>
<td>42.86</td>
<td>1900.22</td>
<td>4015.16</td>
<td>2686.18</td>
<td>1996.83</td>
</tr>
</tbody>
</table>

**Note:** * Interest Payments, ** Peeco, Dying, poly cover, etc

**Source:** field survey

To find an estimate of the total cost of Shawl production through Handloom units both the fixed costs as well as the variable costs have been clubbed together in the table above. From Table 1 it is evident that with the increase in the size of the investment, total cost component per shawl decreases. The cost of manufacturing per shawl is found to be highest for small size Unit Owners accounting for an amount of Rs 2306.22, followed by medium size Unit Owners accounting for an amount of Rs 2035.06 and lowest for large size Unit Owners i.e. Rs 1646.82. The inference drawn from the above analysis is that increasing returns to scale is seen to exist in the Handloom Units involved in the manufacture of shawls.

**Table 2. Category Wise Calculation of Gross and Net Returns of Handloom Units**

<table>
<thead>
<tr>
<th>Investment (lacs)</th>
<th>Frequency</th>
<th>Annual Production of Shawls (lac Nos.)</th>
<th>Total Gross Returns (Q x Price*)</th>
<th>Total Annual cost**</th>
<th>Net Returns (TFC - TC)</th>
<th>Average Cost*** (per shawl)</th>
<th>Average Net Returns per Shawl (price-Average cost per shawl)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4 = 3xPrice</td>
<td>5</td>
<td>6=4-5</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>Below 40</td>
<td>50</td>
<td>1.75</td>
<td>7582.72</td>
<td>4017.38</td>
<td>3565.37</td>
<td>2306.22</td>
<td>2026.78</td>
</tr>
<tr>
<td>40 – 90</td>
<td>56</td>
<td>2.24</td>
<td>9705.92</td>
<td>4558.66</td>
<td>5147.26</td>
<td>2035.06</td>
<td>2297.94</td>
</tr>
<tr>
<td>90 &amp; above</td>
<td>24</td>
<td>1.68</td>
<td>7279.44</td>
<td>2124.59</td>
<td>5154.85</td>
<td>1646.82</td>
<td>2686.18</td>
</tr>
<tr>
<td>All the three</td>
<td>130</td>
<td>5.67</td>
<td>24568.108</td>
<td>10700.63</td>
<td>13867.48</td>
<td>1996.03</td>
<td>2336.96</td>
</tr>
</tbody>
</table>
Note: Q= quantity of shawls, TGR= Total gross returns and TC= total cost

*The prices of three categories of shawls are Rs 5312, Rs 4408 and Rs 3280. The average price was calculated by taking average of the three categories which amounts to Rs 4333 per shawl.

**Calculated by adding total fixed cost and total variable cost (table 1); *** refer to table 1

Source: field survey

Table 2 gives us a clear picture of returns that are received from all the three categories of Handloom Units. Returns are received by any firm against the money invested. It is evident from table 2 that average cost per shawl decreases with the increase in the level of the investment. It is highest in case of small investment Unit Owners and lowest in case of large investment Unit Owners. The above analysis shows that Handloom units are subject to increasing returns to scale.

Table 3. Gross Returns per Rupee of Investment

<table>
<thead>
<tr>
<th>Total fixed Investment (Rs lacs)</th>
<th>Total cost</th>
<th>Gross returns</th>
<th>Gross returns per rupee of investment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 40</td>
<td>4017.38</td>
<td>7582.72</td>
<td>1.88</td>
</tr>
<tr>
<td>40 – 90</td>
<td>4558.66</td>
<td>9705.92</td>
<td>2.12</td>
</tr>
<tr>
<td>90 &amp; above</td>
<td>2124.59</td>
<td>7279.44</td>
<td>3.42</td>
</tr>
<tr>
<td>All the three</td>
<td>10700.63</td>
<td>24568.08</td>
<td>2.47</td>
</tr>
</tbody>
</table>

Source: field survey

In terms of returns per rupee of investment, the gross returns vary between Rs 1.88 to Rs 3.42 among three categories, which on average is calculated as Rs 2.47 for all the three categories. Gross returns per rupee of investment is lowest in case of the small investment Unit Owners i.e., below Rs 40 lacs, accounting for Rs 1.88, followed by medium investment Unit Owners with an investment between Rs 40-90 accounting for Rs 2.12 and is highest in case of large investment Unit Owners with an investment above Rs 90 lacs, accounting for Rs 3.42.

Table 4. Net Returns per Rupee of Investment

<table>
<thead>
<tr>
<th>Total fixed Investment (Rs lacs)</th>
<th>Total cost</th>
<th>Gross returns</th>
<th>Net returns</th>
<th>Net returns per rupee of investment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 40</td>
<td>4017.38</td>
<td>7582.72</td>
<td>3565.37</td>
<td>0.88</td>
</tr>
<tr>
<td>40-90</td>
<td>4558.66</td>
<td>9705.92</td>
<td>5147.26</td>
<td>1.12</td>
</tr>
<tr>
<td>90 &amp; above</td>
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<td>7279.44</td>
<td>5154.85</td>
<td>2.42</td>
</tr>
<tr>
<td>All the three</td>
<td>10700.63</td>
<td>24568.08</td>
<td>13867.48</td>
<td>1.47</td>
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</table>

Source: field survey

As evident from the table above, it is seen that Net returns increase with the increase in the level of investment from small sized Handloom units to large size Handloom units. Net returns per rupee of investment vary between Rs 0.88 to Rs 2.42 among all the three categories of Handloom units, with an average value accounting to Rs 1.47. Net returns per rupee of investment are high which implies that shawl industry is a highly profitable business. Every one rupee of investment fetches a profit of one and a half rupee.
CONCLUSION

The findings of the study reveal that shawl industry of handicraft sector is highly profitable enterprise. Net returns per rupee of investment at an average account to Rs 1.47, which implies that every single rupee of investment fetches a profit of one and a half rupee. Also, due to the saturation of employment opportunities in government/traditional and non-governmental sectors, the need is to flourish handicraft sector which is not only employment oriented but highly profitable. As this sector not only provides employment opportunities to the educated as well as uneducated people but also enables them to enhance their standard of living. It is therefore important to sustain this industry and create awareness for appreciation of the value of our tradition among the future generations.

To conclude it can be said that in order to boost this sector, artisans should be assisted by the government and financial institutions in circumventing whatever constraints they may be facing in the production and marketing of handicrafts.

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ECOCRITICISM- UNDERSTANDING THE RELATIONSHIP BETWEEN LITERATURE AND ENVIRONMENT IN INDIAN ENGLISH NOVELS

Geeta Sahu
Assistant Professor of English , H.R College of Commerce and Economics, Mumbai, India
Email: geetasahu2@gmail.com

ABSTRACT
Ecocriticism is the study of representations of nature in literary works and of the relationship between literature and the environment. As a separate movement or school of literary criticism, ecocriticism started developing in the 1990s. There is a close relation between ecocriticism and literature. It is an interdisciplinary study of Ecology and Literary Criticism which is unusual as a combination of a natural science and a humanistic discipline. By analogy, ecocriticism is concerned with the relationships between literature and environment or how man's relationships with his physical environment are reflected in literature. This paper discusses the term ecocriticism and the role of ecocriticism in literature. It cites examples of how the theme of ecocriticism can be interpreted through the reading of three India novels, namely, Nectar in a Sieve by Kamala Markandaya, Cry, the Peacock by Anita Desai and The Hungry Tide by Amitav Ghosh.

Keywords: Ecocriticism; Indian novels; Man- nature relationship

INTRODUCTION
The word ecocriticism is a semi neologism [Buell 1999: 1091]. Eco is short of ecology, which is concerned with the relationships between living organisms in their natural environment as well as their relationships with that environment. The relationship between man and nature is not just interdependent but also interrelated. By analogy, ecocriticism is concerned with the relationships between literature and environment or how man's relationships with his physical environment are reflected in literature (Tošić pg 43). The term Ecocriticism has a broad domain and has been expressed through many literary genres. Some of the most widely known ecocritics, are Lawrence Buell, Cherylly Glotfelty, Simon C. Estok, Harold Fromm, William Howarth, William Rueckert, Suellen Campbell, Michael P. Branch and Glen A. Love.

The word ‘ecocriticism’ first appeared in William Rueckert’s essay “Literature and Ecology: An Experiment in Ecocriticism” in 1978. However, it was only in the 1990s that ecocriticism emerged as a separate discipline although it is a fact that the relationship between man and his physical environment had always been interesting to literary critics ( Volkmann pg. 370). The interest is at the scientific level as well as various forms of literary expressions. Human beings have a natural quest to find their ‘roots’ and be a part of the natural environment that they belong to. But the same time, they have overexploited natural resources and exploited nature to its fullest.

Ecocriticism is a branch of literary criticism which has is being discussed worldwide as an interdisciplinary study of literature and the environment. It covers the study of subjects like science, literature, anthropology, sociology, psychology etc and attempts to study the attitude of mankind
towards nature. Some popular names for this relatively new genre are ecopoetics, green culture and environmental literary criticism. It is study in which has invoked the interest of scholars worldwide.

Ecocriticism is not only the application of ecology and ecological principles but also the study of literature and theoretical approach to the interrelations of nature, culture and sometimes even supernatural elements in nature. It attempts to explore the expressions of environment in literary texts and theoretical discourse. It is also a study of language through which literature is expressed.

**Relationship between Nature and Literature**

There has been a close relationship between nature and literature. This relationship has been reflected through writers and poets throughout different cultures across the world. A variety of novels, poems and other expressions of literature been depicted on the backdrop of issues concerning nature. Today, environments issues have become a matter of concern for many departments and disciplines of knowledge and development. It is an interesting study for a literary critic to study the texts of writers who have discussed the close relationship between man and nature. Ecology and ecocriticism have become important terms in today’s literary expressions. Many authors have expressed their concern for nature due to the cupidity of human beings and growing population.

**Reflections of Ecocriticism in Literature**

In many literary works in English, nature has been a prime issue. Colonialism has been a significant factor in the devastation of environment worldwide. The transformation in the social and cultural environments of the world have completely changed the representations of mans attitude towards nature in literary expressions. Ecocriticism is a rapidly expanding area of research covers wide range of texts and theories which study the relationship of man and nature. Environmental studies in literary texts through nature imagery, gender construct, feminism, man-woman relationship, tourism, culture etc have wider meanings than what is portrayed through their literal expressions.

In Indian writings in English too there are many literary books that reflect the theme of ecocriticism in them. There are many ways that authors have explored environmental issues. In some books it is central to the book, while in others, it is secondary to the narrative and other themes. The rest of the paper attempts to understand ecocriticism through some Indian English novels.

**Nectar in the Sieve: A deep rooted feeling of Rukmani with elements of rural life**

Kamala Markandaya’s novel *Nectar in a Sieve* (1954) describes the female protagonist Rukmani’s attempt to retrieve and revive elements of her families’ rural life and a strong sense of rootedness to their land. Both, she and her husband toil on the land and have a special sense of belonging to it. However, their sole dependency on this piece of land for survival is also a cause of their poverty. The relationship between land and Rukmini becomes an important insight into understanding Rukminis sense of belonging to her rural environment. The very beginning of the novel focuses the relationship between Rukmini, the land and her rural environment. This is how Rukmani recalls her early married days: ‘While the sun shines on you and the fields are green and beautiful to the eye, and your husband sees beauty in you which no one has seen before, and you have a good store of grain laid away for hard times, a roof over you and a sweet stirring in your body, what more can a woman ask for?’(Markandaya 8).

Rukmini associates her husbands praise for her beauty with the beauty that she sees in her fields. However, this harmony with nature that she associates her rural life with is extremely short lived. Very soon modern technology which takes man away from nature and ultimately completely destroys their relationship with nature enters the life of Rukmini’s family.

The tannery symbolizes of modernity. It transforms both, the environment and the economic conditions of the village. It also brings about a drastic change in the relationships between the villagers. While Kunthi is glad about the tannery, Rukmani sees it as a threat to the village life. The Tannery became the main factor for the loss of her three sons. The tannery helped Arjun, Thambi, and
Raja to deal with the dire poverty that they were struggling with. While it created employment for them, it also took them away from their family members, thus, degrading the importance of their family life.

**Nature Imagery in Cry the Peacock**

The connection between nature and man is crucial in Anita Desai’s novel *Cry, the Peacock* (1963). The unexplored female psyche is explored through nature imagery in this novel. Desai uses myriad images of botanical, zoological, meteorological and actions representing colors to represent the state of my mind of Maya, the female protagonist of the novel. The nature imagery in this novel explores the emotional world of Maya, explores her psychology and unravels her distorted world. The images used are bitter, miserable and painful. They reveal Mayas sensitive personality which drives her almost insane towards the end of the novel.

The animal images used in the novel introduce the theme of alienation which ultimately leads to the death motif as the primary indicators of Maya’s psychic disorder: ‘All day the body lay rotting in the sun. It could not be moved on to the veranda for, in that April heat, the reek of dead flesh was over powering and would soon have penetrated the rooms. Crows sat in a circle around the corpse, and the crows will eat anything – entrails, eyes, anything’. (Desai 7)

The use of the botanical images relate to Mayas barrenness. Her infertility is another reason for her neurotic behavior. She notices: ‘Leafless, the fine tracery on the naked Neem trees revealed unsuspected, so far carefully concealed, nests, deserted by the birds….Down the street, the silk-cotton trees were the first to flower: their huge, scarlet blooms, thick petaled, solid- podded … then dropped to the asphalt and were squashed into soft, yellowish miasma, seemed animal rather than flowerage, so large were they, so heavy, so moist and living to the touch.’ (Desai 34)

Maya realizes the polarity of sensibilities between her and her husband Gautam. Her desire to lead a fruitful life would never be fulfilled with him. She is like ‘the beds of petunias…sentimental irresolute flowers,’ while Gautama resembles ‘the blossoms of the lemon tree …stronger, crisper character’ (Desai 21-22). Her sexual dissatisfaction with Gautam is quite evident and she identifies herself with the peacocks that keep ‘pacing the rocks at night- peacocks searching for mates, peacocks tearing themselves to bleeding shreds in the act of love, peacocks screaming with agony at the death on love’(Desai 146).

The albino astrologer’s prediction of the imminent death of either Gautama or herself compels Maya to chose life or death and put an end to her mental trauma. While she contemplates her own death, she also rationalizes the thought of murdering Gautam who is the root cause of her unfulfilled desires. The astrologer’s warning plays on her psyche and she constantly thinks of ways to execute the crime. She justifies her thoughts and finally decides to to murder Gautam at the first opportunity available to her: ‘He had no contact with the world, or with me. What would it matter to him if he died and lost even the possibility of contact? What would it matter to him? It was I, I who screamed with the peacocks, screamed at the sight of the rain clouds, screamed at their disappearance, screamed in mute horror.’ (Desai149)

Thus, Desai exploits the wreck less nature imagery to heighten the pernicious influence of Maya on Gautam.

**The Hungry Tide: Ecological Issues in Indian English Fiction**

Amitav Ghosh’s *The Hungry Tide* (2005) is one of the first Indian novel to strongly raise ecological issues in Indian. Ghosh’s novel reveals the interactions between the state, the poor, the fauna and flora, and the physical environment, and in doing so this work highlights both the tragedy and the hypocrisy that were inherent in the conservation efforts in the Sundarbans. In *The Hungry Tide* Ghosh problematizes the tensions between and within human communities, their respective relations with the natural world, and the extra-discursive reality of nature that changes and is simultaneously changed by humanity.
The friction between land and the sea in the Sundarbans creates a constant friction between the plant and animal life. Man's constant encroachment of the ecosystems of the Sunderbans only justify the tensions between the various elements of nature. *The Hungry Tide* is set in the Sunderbans, an island in the Bay of Bengal which is not just beautiful but also fascinating. For settlers, the Sunderbans offer an extremely unpredictable and insecure life. Unrest and eviction are constant threats and attacks by tigers are most common. Tidal floods destroy the stability of life on the island without any warning.

Amitav Ghosh's *The Hungry Tide* constantly discusses the conflict between man and nature in the context of the Sunderbans in India and Bangladesh. The novel reflects the conflicts between the residents and the aquatic and wild life of the Sunderbans. Amitav Ghosh has warned mankind against the overt exploitation of nature. The Tide Country is a harsh landscape, full of peril and death in many forms. 'At no moment can human beings have any doubt of the terrain's hostility to their presence, of its cunning and resourcefulness, of its determination to destroy or expel them. Every year, dozens of people perish in the embrace of that dense foliage, killed by tigers, snakes and crocodiles.' (Ghosh 7). Rajender Kaur in his essay on *The Hungry Tide* titled, "Home Is Where the Oracella Are" says, ‘Ghosh's selection of the Sundarbans for his setting was aptly chosen’ (Kaur 127).

**CONCLUSION**

To conclude I would like to state that presently Ecocriticism engages with the logic of ecology and expressions of the theory. It seeks to inquire into its reach and studies the interdependence of man and nature. The study is a cautionary warning to mankind that the exploitation of nature over a period of time will lead to an outburst of nature. Nature imageries have been used by many writers to express the desires, shortcomings and emotions of their characters.

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2014
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ROLE OF GRANTS-IN-AID IN IRRIGATION DEPARTMENT: A STUDY OF ANDHRA PRADESH

B.Kapil Dev¹
Research Scholar, Sri Venkateswara University, Tirupati, India
Email: kapildev379@gmail.com

Dr. K. Santha Kumari²
Professor, Sri Venkateswara University, Tirupati, India

B. Indira Sumalatha³
Lecturer, Govt Jr.College For Girls, Pakala, India

M. Balanarayana⁴
Research Scholar, Sri Venkateswara University, Tirupati, India

ABSTRACT
Grants – in-aid are the means by which the central government provides financial assistance to states. The government gives conditional and unconditional grants. The states are also have share in the revenue of certain union taxes and there are certain other taxes, which are levied and collected by the central government but the whole proceeds are transferred to states. A grant-in-aid is funds allocated by one level of government to another level of government to be used for specific purposes. Such funds are usually accompanied by requirements and standards set by the governing body for how they are to be spent.

Keywords: Grants – in – Aid; Irrigation

INTRODUCTION
Grants – in-aid are the means by which the central government provides financial assistance to states. They are meant to bring about a balance between the functions and resources of a state. They meet the additional needs of state governments as a result of services they are expected to provide and for which they do not have the capacity to raise enough revenue. In India, the grants-in-aid are made to the state governments under Articles 273, 275, 278 and 282 by the central government. The proportion of the grant to each state is determined by the financial commission appointed by the President from time to time. The government gives conditional and unconditional grants. India has adopted the federal form of government in which subjects of common interests are assigned to the federal government and those, which are of local or regional interests are assigned to states. Like the division of functions among the union and states, the division of resources is also based on the principles of relative interests and efficiency. Taxes, which are elastic and interstate based like customs, income, excise and wealth tax are assigned to the centre and taxes, which have a local base are inelastic like entertainment tax, land tax etc. are assigned to the states. The states are also have share in the revenue of certain union taxes and there are certain other taxes, which are levied and collected by the central government.
but the whole proceeds are transferred to states. The constitution of India recognised the imbalance between the state resources and state functions. It also envisaged that the centre would have the surpluses while the states would have deficits. Hence it is provided three broad categories of fiscal transfers such as shared taxes, grants and loans and there are two bodies to determine the entitlements. Shared taxes are the exclusive domain of the finance commission and loans of planning commission. Grant is a common field where the finance commission decides the non-plan side and the planning commission the plan side.

A grant-in-aid is money coming from central government for a specific project. This kind of funding is usually used when the government and parliament have decided that the recipient should be publicly funded but operates with reasonable independence from the state. In the United Kingdom, most bodies in receipt of grants-in-aid are non-departmental public bodies. A grant-in-aid is funds allocated by one level of government to another level of government to be used for specific purposes. Such funds are usually accompanied by requirements and standards set by the governing body for how they are to be spent. The more realistic situation is, however, one of a multilevel system in which fiscal responsibilities are vested in both central and state level governments. This is the case of decentralised fiscal system, also called fiscal federalism.

**REVIEW OF LITERATURE**

Daniel P. Schwallie (1989) in their article on Measuring the Effects of Federal Grants-in-Aid on Total Public Sector Size opined that Empirical studies of intergovernmental grants have applied a partial-equilibrium framework to investigate the marginal effects of grants on the spending by recipient governments, and generally conclude that all grants do stimulate such spending. Although it is tempting to interpret this to mean that an increase in grants therefore always increases aggregate government spending, such a conclusion gives no consideration to the underlying cause of a change in grant amounts or their financing. A general-equilibrium model that explains the aggregate effect of grants, as well as their existence, is used herein to estimate the aggregate stimulative effect of intergovernmental grants.

Clément Carbonnier (2013) in his article on Decentralization and Tax Competition between Asymmetrical Local Governments Theoretical and Empirical Evidence, presents a model of tax competition between an arbitrarily large number of asymmetrical jurisdictions. Tax competition induces lower corporate taxes and lower public input provision than does tax coordination. This bias decreases with respect to the size and number of jurisdictions. Tax competition constitutes a cost of decentralization that may balance the gains presented by the decentralization theorem. A French panel of municipalities and inter-municipal jurisdictions is used to test these results, which are confirmed. Furthermore, the corporate tax increase due to cooperation leads to an increase in the corporate tax base: the fully decentralized situation is suboptimal.

Thushyanthan Baskaran and Lars P. Feld (2013) in their paper on Fiscal Decentralization and Economic Growth in OECD Countries Is There a Relationship? studied the effect of fiscal decentralization on economic growth for twenty-three Organisation for Economic Co-operation and Development countries from 1975 to 2008. In order to proxy fiscal decentralization, we use both traditional Government Finance Statistics (GFS)–style measures and new measures that account for the degree of subnational tax autonomy. The regressions with GFS–style measures indicate that fiscal decentralization has a negative but statistically insignificant effect on growth. Regressions with the new measures also result in negative coefficient estimates. However, they are larger in absolute terms and statistically significant. For the empirical literature on fiscal federalism, these results imply that measures of fiscal decentralization that account for subnational tax autonomy should be preferred to traditional GFS-style measures. From a policy perspective, we conclude that policy makers should be aware of the economic trade-offs when pursuing reforms toward more fiscal decentralization.

**OBJECTIVES OF THE STUDY**

The present study has set the following objectives:
1. To study the nature of grants-in-aid in Andhra Pradesh.
2. To examine the grants-in-aid procedure adopted by the state Government.
3. To identity the problems involved in proper management of grants-in-aid.
4. To evaluate the strategy for smooth allocation of grants-in-aid.

METHODOLOGY

Data collection
The present study is primarily based on secondary data. The will has been collected from secondary sources, viz. Publications of State Government such as statistical abstracts of Andhra Pradesh, Administrative Reports, Budget and Annual Accounts, Census Reports and other publications such as Andhra Pradesh Year Book. Several magazines like Economic and Political Weekly, Yojana, The Economist and dailies like the Hindu and the Economic Times and different websites have also been consulted. The researchers held discussions with state officials and functionaries to gain some insight into the perennial problems of grants-in-aid.

Tools and Techniques
Modern economics investigation involves greater precision in the measurement of economic phenomena and their relations thereof. The data from different sources are subject to statistical treatment by applying the familiar tools of analysis such as percentages and ratios.

RESULTS AND DISCUSSION

Irrigation
Irrigation is the backbone of Andhra Pradesh and more than 60 per cent of the population depends on agriculture. The grants-in-aid allocated for irrigation during 2001-2009-10 has been presented in the Table 1.

The table shows that the grants–in-aid for the total Irrigation & Command Area Development, is the highest at 18.30 lakhs in 2005-06 and shows an up and down trend while the grants–in-aid for Command Area Development Authority, is the highest at 168.02 lakhs in 2005-06 and shows an up and down trend. The grants –in-aid for Ground Water Department is the highest at 1.06 lakhs in 2007-08 and shows an up and down trend and the grants–in-aid for Engineering Research Laboratories, is the highest at 0.11 lakhs in 2007-08 and shows an up and down trend. Moreover, the grants–in-aid for Major Irrigation, Flood Control and Drainage, is the highest at 4.12 lakhs in 2005-06 and shows an up and down trend.

The grants–in-aid for Medium Irrigation, is the highest at 0.40 lakhs in 2009-10 and shows an up and down trend but the grants–in-aid for Minor Irrigation, is the highest at 9.14 lakhs in 2004-05 and shows an up and down trend. Similarly, the grants–in-aid for Central Design Organisation, is the highest at 1.57 lakhs in 2000-01 and shows an up and down trend while the grants–in-aid for Inter State Water Resources, is the highest at 0.05 lakhs in 2008-09 and shows an up and down trend. The grants–in-aid for of Tenders, is the highest at 0.02 lakhs in 2005-06 and shows an up and down trend and the grants –in-aid for Hydrology, is the highest at 0.43 lakhs in 2000-01 and shows an up and down trend.
The grants–in-aid for Planning and Development of Godavari Basin is the highest at 0.15 lakhs in 2009-10 and shows an up and down trend whereas the grants–in-aid for Infrastructure and Investment Department is the highest at 1215.72 lakhs in 2008-09 and shows an up and down trend. Finally, the grants–in-aid for Kakinada is the highest at 0.31 lakhs in 2007-08 and shows an up and down trend. It is concluded that the Command Area Development Authority, received maximum grants-in-aid. The grants-in-aid is the highest at 1351.37 in 2008-09.

<table>
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In order to model the trend for grant under irrigation for the period of 10 years (2000-2010), various mathematical models viz. Linear, Polynomial order-2, Exponential, Power and Logarithmic are fitted and corresponding R-square values are listed in the above table. From the table it can be concluded that the suitable trend line for grant under irrigation during 2000-2010 is Second order Polynomial.
which have highest coefficient of determination (R-square value = 0.820). Hence that line is plotted along with fitted equation in the graph.

Irrigation Projects

Irrigation is the backbone of Andhra Pradesh and more than 60 per cent of the population depends on agriculture. The grants-in-aid allocated for irrigation projects during 2001 – 2009-10 has been presented in the Table 2.

The grants-in-aid for Minor Irrigation varies from 0.40 in 2005-06 and 2006-07 to 9.14 in 2004-05 and shows peak and valley disbursement while the grants-in-aid for Nagarjuna Sagar Project, varies from 0.40 in 2004-05 to 2.91 in 2008-09 and shows peak and valley disbursement. The grants-in-aid for Neelam Sanjeeva Reddy Sagar Sreesailam Project, varies from 0.10 in 2004-05 and 2006-07 to 0.78 in 2005-06 and shows peak and valley disbursement. The grants-in-aid for N.T.R Telugu Ganga Project, varies from 0.0 in 2002-03 to 1.82 in 2007-08 and shows peak and valley disbursement. The grants—in-aid for Sreeram Sagar Project, Stage-I, varies from 0.0 in 2000-01 and 2004-05 to 0.85 in 2007-08 and shows peak and valley disbursement. The grants—in-aid for Tungabhadra Board, Tungabhadra Dam, varies from 0.0 in 2003-05 and 2006-08 to 2.13 in 2009-10 and shows peak and valley disbursement. The grants—in-aid for Godavari Lift Irrigation Scheme, Warangal, varies from 0.0 in 2003-04 to 0.45 in 2009-10 and shows peak and valley disbursement. The grants—in-aid for (Projects), Irrigation, Kadapa, varies from 0.0 in 2000-05 to 0.84 in 2007-08 and shows peak and valley disbursement. The grants—in-aid for Planning and Development of Godavari Basin is only 0.15 in 2009-10. The grants—in-aid for (Projects), North Coastal Districts varies from 0.0 in 2000-07 to 0.40 in 2008-09. The grants—in-aid for (Projects), Ongolu varies from 0.0 in 2000-06 to 0.12 in 2007-08. The grants—in-aid for (Projects), Anantapur varies from 0.0 in 2000-06 to 1.15 in 2008-09 and shows peak and valley disbursement. The grants—in-aid for Indira Sagar Polavaram Project is Rs.25970.63 in 2006-07 and Rs. 19454.96 in 2007-08 and shows peak and valley disbursement. The grants—in-aid for Mahaboobnagar varies from 0.35 in 2008-09 and 2009-10 and shows peak and valley disbursement. The grants—in-aid for Fc (SRSP) & Syp, Lmd Colony, Karimnagar is 0.35 in 2008-09 and 2009-10 and shows peak and valley disbursement. The grants—in-aid for Dr. B.R. Ambedkar Pranahita-Chevella Sujala Saravanti varies from 0.05 in 2009-10. The grants—in-aid for Kakinada varies from 0.10 in 2008-09 and to 0.31 in 2007-08.
It is concluded that Minor Irrigation Nagarjuna Sagar Project and Neelam Sanjeeva Reddy Sagar Sreesailam Project received maximum grants-in-aid in the decreasing order. The grants-in-aid are the highest at 25973.44 in 2006-07.

<table>
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<td>Logarithmic</td>
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</table>

In order to model the trend for grant under irrigation for the period of 10 years (2000-2010), various mathematical models viz. Linear, Polynomial order-2, Exponential, Power and Logarithmic are fitted and corresponding R-square values are listed in the above table. From the table it can be concluded that the suitable trend line for grant under irrigation during 2000-2010 is Second order Polynomial which have highest coefficient of determination (R-square value = 0.820). Hence that line is plotted along with fitted equation in the graph.

CONCLUSION

Grant is a common field where the finance commission decides the non-plan side and the planning commission the plan side. In India, the grants-in-aid are made to the state governments under Articles 273, 275, 278 and 282 by the central government. The proportion of the grant to each state is determined by the financial commission appointed by the President from time to time. The grants-in-aid are the highest at 229441.71 in 2008-09. The Commissioner, Command Area Development Authority, HOD received maximum grants-in-aid. The grants-in-aid is the highest at 1351.37 in 2008-09. The other subjects though prominent received lower grants-in-aid and hence it is suggested that allocation of the grants-in-aid should be on demand and prominence.

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SOCIAL WELFARE SCHEME FOR OLD AGE IN HARYANA

Dr. Vijay Vir Saharan
Assistant Professor, Govt. College, Jind,
Haryana, India
Email: vijayjind2020@rediffmail.com

ABSTRACT

Old age is a natural process and important part of life. It is the outcome of a long term decline in birth and death rates of an area which in turn is related to the socio-economic development. The proportion of persons aged 60 years or over is higher than the proportion of children in the more developed countries. Mainly due to earlier hit of demographic transition in that reasons of the world. In developing countries like India the rate of population growth and its life expectancy is increasing with time but poverty decline is not so fast, thus aged become most vulnerable section of society with their physical, social and economic backwardness. Demography and living condition of aged people depends on the attitude of society and policy framed by the government of that area. Present paper highlight of various social welfare policy framed by Haryana government for the well fare of its old age population.

Keywords: Social Welfare; Old Age

INTRODUCTION

Old age is a natural process and important part of life. If the term ageing is used descriptively it refers to a sequence of changes across life span. In the present era of globalization, a wide uniformity and understanding has been acknowledged among the welfare activities of the state particularly in the light of UNO and other international organizations which have paved way for the welfare and developmental activities for all the people around the globe irrespective of their caste, creed, race, region, religion, sex etc. The universal declaration of Human Rights, 1948 is most common and widely accepted document in this regard. India is one of the original signatory on this document. As the Indian masses were brutally exploited by the colonial rulers, hence the situation of most of the people at the down of independence was miserable and there was wide socio-economic dismantles in Indian society. India is a welfare state having far and wide provisions in this regard in chapter IV, XVI of Indian constitution. With the passage of time, the GOI made a number of legislations on the old age scheme.

Conceptual Concerns

In pursuit of the ideals of welfare state, progress, prosperity and pretention, the modern democratic state provides numerous welfare services to its citizens, what broadly is called social welfare. It aims at the wellbeing and improvement of the living standards of the people in general and particularly the under-privileged sections of the society. It is, thus essentially the promotion of the goals of all equally including the weakest and is indispensable for decent life.

The meaning, nurture and scope of social welfare, however, very from time to time and country to country. The review of literature reveals that it is mainly used in two senses. In its broad sense, social welfare means providing a variety of social services and welfare programmes for the happiness and wellbeing of the entire population. Accordingly Friedlander has defined it is the organized system of social services and institution designed to aid individuals and groups to attain satisfying standard of
life, health and personal and social relationship which permit them to develop their full capabilities and promote there well-being in harmony with the needs of their families, and the community.”

However, in its narrow sense, the emphasis is on providing composite and comprehensive integrated services for vulnerable sections of the society and for children, women, old age, handicapped, etc.

India has adopted a restricted meaning of social welfare our Planning Commission has observed that social welfare services denote services catering to the special needs of persons and groups who suffer from some handicap, social, economic, physical or mental, and so for unable to avail themselves of or are traditionally denied the amenities and services provided for the community.

The Budget expenses of Defence Ministry government of India for 2012-13 is more than Rs. 1.90 lakh crore which is largest in GOI budget of this Rs. 79578 crore are allocated for capital expenditure. Defence Minister A.K. Antony has called the meeting of all the Chief and Vice-Chief of 3 wings of military as well that of Senior Officers from ministry to make an appraisal of progress of the Armory purchased and up gradation projects.

Socio-economic Profile of Haryana State

As per casus 2011, Haryana’s total population is 2.53 crore which is about 2% of India’s total population of which 1.35 crore (63.27%) are males and 1.18 crore (46.73%) females. Thus the sex ratio in Haryana is 877/1000 females which is highest in the history of the state since 1901 census. Moreover the rural population is about 2/3rd (65.20%) of the total and the gender gap is more in rural areas as compared to urbans. At present the population density in the state is 573 persons per sq. km which is almost 1/2 times to that of national average (382 persons/sq. km). Thus the average growth of population in state in last decade is 20% which is 107 for rural areas and 44.25% for urbans. It reflects the rapid transformation in state economy. The total literacy rate in Haryana is 76.64% of which 72.147 are rural and 83.33% are urbans. Among the rural areas the gender literacy ratio is for higher (22.50%) as compared to the urbans (126). Moreover, the proportion of elder people is also on the rise in the state and the elder.

Similarly the state economy has rapidly shifted from agririentne and allied activities to ISB sectors in the last 41/2 decades. The contribution of agriculture in state gross Domestic production (SGDP) has reduced from 65% in 1970-71 to just 20% in 2010-11. In spite of it, agriculture is still the backbone of state economy having good share in total employment in the state. The impact of green revolution can be easily assessed in the state due to which it emerged from a subsistence economy on food front to one of the largest food grain producer and contributor in central pool. However, the biodiversity, cropping patens and area under forest are adversely affected by the Green Revolution. The excess use of chemicals and pesticides in agriculture has pointed the vital component of life like water, soil, air and food products. The net sown area and area under irrigation have also increased in the past couple of years and similarly, the problems of water logging, salinity etc. arisen. According to Deepsender Singh Hooda, M.P. Rohtak, Haryana has attained the status of a leading state in per capita investment per capita income, milk and wheat production, games and industrial production due to its hard working, honest and bold people. Extending congratulation to people on Haryana Day (1-11-2012) he pointed and that Mrs. Indira Gandhi, the PM by her visionary outlook and dynamic leadership not only made Haryana as a separate state but also contributed in establishing it as a role model for smaller states. It is a matter of pride for Haryana that in spite of being 1.6% of India geographical area and 1.9% of total population Haryana has emerged as one of the leading states in industrial production in the country 30% of two wheelers and 50% cars, 15% tractors, 80% mobile cranes and 50% JCB machines in the country are produced manufactured here (Haryana) According to Planning Commission data Haryana has achieved the growth rate of 11.6% during 11th plan which is highest in the country. Haryana got total investment of Rs.4.5 lakh crore by June, 2012 which is again highest in the country and the per capita income in the state in 2011-12 was highest after Government moreover, many policies and programmes of Haryana Government are not only appreciated at national level but also followed by the other states. He pointed out that 18.70 lakh students in schools from SC, BC and
BPL families are getting scholarship whereas 100-100 sq. yards plots have been given free of cost to 5 lakh BPL families In addition to it, Haryana is one of the states where the financial and administrative powers have been given to the PRIs.

After launching campaign against female foeticide, the khap panchayats have taken stern posture against the menace of dowry and dictated to socially boycott the persons/families found indulged in taking dowry. Moreover, it has also been resolved that marriage should be carried out in day time and there should be ban on DJ and limit of Baratis so that extravagancy could be avoided. These are the progressive and appreciable steps on the part of khaps which are generally known for their sinister activities like honour killing and ban on intra-gotra marriages. Haryana’s social fabric seems to be unshaken of its economic progress and none has no reservation in considering pomp and show as synonymous of modernity, despite one’s economic condition. People are reeling in debt and sometimes even suicide just to carry on the customs by making unwanted expenditure on social ceremonies. Thus a positive, rational and pragmatic out-look towards the customs is the need of hour and the present steps in this regard by khaps is both timely and relevant which further needs to be strengthened by the Government machinery in its execution we have to understand that in a progressive society, there is no room for social evils and hierocracy. The law and administration are not much effective in this campaign and it can be eroded by awareness and activism of the people and their organizations only.

OBJECTIVE AND METHODOLOGY

Aim of the present research paper is to discuss various policies designed and implemented by the Haryana government for the welfare of this segment of population. The study uses secondary source of data. Census of year 2011, statistical abstract of Haryana are the main source of data used in this paper.

Schemes for Old age

For the welfare of this segment of population Haryana government has introduced various schemes. Present section of this paper will give an idea about schemes run by state government for senior citizen in Haryana.

Old Age Pension Scheme

Haryana government has introduced pension scheme for those who were 60 years and above much earlier than many other states. The idea of this scheme in the state of Haryana is primarily moved by Ch. Devi Lal, in 1985 and implemented in 1987 when he become the Chief Minister. Initially the amount for old age pension was Rs. 100/- per month which later on extended Rs. 1000/- by present Haryana chief Minister Ch. Bhupender Singh Hooda on 10 oct.2013 in Shakti Rally at Gohana (Sonipat) and implemented on 1Jan.2014. The main objectives behind this scheme are to ensure socio economic security and justice to the people who are at the later phase of their life. While speaking on a two days ‘National Conference on Ageing’, Mrs Geeta Bhukkal, Minister of Social Justice and Empowerment, Haryana Government asserted the commitment of state government for the welfare of senior citizens. This conference was inaugurated by Ms. Sheilja Kumari, Union Minister for Social Justice and Empowerment, Mrs. Bhukkal pointed out that Haryana Government has initiated various schemes for the welfare and improvement of living conditions of elderly people. There are 12.85 lakh old age pension beneficiaries in the state and the state Government has made the pension distribution process easier. Haryana is one of the states who are pioneer to adopted the National Policy for Elders framed by Central Government. She further stated that the state Government has decided to issue identity cards to elder people so that they can take benefits of various schemes launched by the Government More than 8.5 lakh senior citizens have been issued Identity Cards since 2008 till date.

Health Polices

Free surgery facilities are provided to the BPL persons and it is also cost effective for others. The rates of surgery are much lower than those of private hospitals. There is provision for separate queues for
senior citizens at hospitals and health care centers when they visit for any health related concerns or clinical examinations. Free spectacles are also given to the senior citizens belonging to Below Poverty Line families.

**Transportation Facility**

The Haryana State Government is also providing 50 per cent concession in bus fare to the women of 60 years or above traveling in Haryana Roadways buses. During the year 2010-11, a budget provision of Rs. 2 crore has been made for extending this concession to the beneficiaries.

**For Destitute Elderly**

The State Government has also implemented integrated programme scheme to bring out qualitative improvement in the living standard of old persons. Under the schemes, Non-Governmental Organizations or Voluntary Organizations are given grant-in-aid for running day old care centers, old age homes, mobile health care, physiotherapy clinics, hearing aids, mental health care and special care, help line and consultant centre, multi-facility care centre for old widows, voluntary bureaus for old persons, etc. The Haryana Government has also decided to set up Senior Citizen Clubs in all the urban estates of the State. During the year 2009-10, Rs 44.82 lakh were sanctioned for conducting these clubs in district Panchkula, Yamunanagar, Rohtak, Hisar, Narnaul, Bhiwani, Karnal, Rewari, Sirsa, Sonepat, Panipat and Jind.

The State Government has also implemented a scheme of setting up Senior Citizen Samman Clubs in the villages. Under the scheme, Rs 160.50 lakh were sanctioned for setting up such clubs at 1,000 villages during the year 2009-10 and a budget provision of Rs 160.50 lakh has been made for the year 2010-11 under the scheme. The State Government is also running a home for aged at Rewari in the name of Ch. Bansi Lal where the inmates were given a sum of Rs 1,000 per month for ration and Rs 50 as pocket money the home has a capacity to house 100 inmates. In this house, free facilities of lodging, boarding, medical and entertainment are provided to the inmates.

**Awards for Senior Citizens**

The Haryana Government has implemented State Award Scheme for the senior citizens to boost up their morale. Under the scheme, five awards of Rs one lakh each, namely Ch. Ranbir Singh Centenarian Award, Mother Teresa Award, Sardar Vallabh Bhai Patel Courage and Bravery Award, Mahatma Gandhi Panchayat Award and Mahatma Jyotiba Phule Lifetime Achievement Award are given to the senior citizens on October 1, the International Senior Citizens Day. The State Government is also providing free identity cards to its senior citizens to enable them get benefits under State Government and Central Government schemes. During the year 2010-11, a budget provision of Rs one crore has been made for this purpose All these schemes implemented by the State Government will surely empower the senior citizens and boost their morale. But support provided by the government and society is insufficient for them. No doubt there are some positive change in various aspects like literacy, sex ratio, marital status and residence etc. But lot of work and attention in the field of aged population is required for the welfare of aged.

**Salient Features of the Schemes**

The following are the salient features of this scheme:

1. Any person who is the resident of Haryana and has attained the age of 60 yrs is entitled for the benefits of old age pension scheme. Provided that he/she is not taking any the pension from the government.

2. The main objective of this scheme is to ensure socio-economic security and justice to the elderly persons.

3. The scheme is helpful in social empowerment of elder people by making them economically viable or self dependent.
Constraints

1. A number of not eligible persons are availing the benefits of the scheme. Which unnecessarily enhance the burden on state exchequer.

2. Due to politics and groupism at lower level, many eligible persons are kept away from the benefits of the scheme. In which cause unnecessary harassment and delay in getting benefits to eligible persons.

3. There are also some cases of forgery and engulfing of pension by the nexus of pension distributer, local PR representatives and relatives of beneficiaries where it is manually distributed.

4. Delay in release and disbursal of pension benefits sometimes even upto 6 months. It has also been noticed in media that the elders have to block road or give dharna on D.C. or S.D.M office for release of their pensions.

CONCLUSION

No doubt, Haryana is one of the fastest growing state in Indian union. Despite its small size, its contribution in the national economy is significant one. Though primarily the state is agrarian but in the last one decade a rapid transformation has been noted in its economy. Now it is becoming an industrialized state having far and wide scope in secondary and tertiary sectors. However, the social impact of this urbanization and industrial cannot be overlooked. The joint families based on cooperative system rapidly eroded and nuclear families came into the forefront leading to a number of socio-economic problems like marginalization of elders, SC, BC, handicapped, widows etc. as well as wide disparity. To meet out the goals of an egalitarian society and to ensure, the feeling of security and dignity among the marginalized people, the Haryana government introduced many programmes and schemes for their welfare and development. The state is in a leading and respectable position so far the implementation of this scheme is concerned. Moreover, this scheme has contributed a lot in restoring and ascertaining the self respect and dignity of elderly people by meeting out their day to day and personal requirements.

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ABSTRACT

Education is the most potent mechanism for the advancement of human beings and has direct bearing with awareness. Right to education is included in the right to life enshrined in Article 21 of the Constitution of India which provides right to live with dignity and it is the education which brings forth the dignity of a human. An individual cannot be assured of human dignity unless his personality is developed and the only way to do that is to educate him. The Constitutional Amendment Act, 1976 included the subject ‘Education’ in the Concurrent List of the VII Schedule of the Indian Constitution which enables the Union Government to make law on this subject. Right of Children to Free and Compulsory Education Act, 2009 passed by the Indian Parliament on August 4, 2009 and implemented from 1st April 2010. The Act promises to ensure education for all children between 6 and 14. The question which arises is, has the government succeeded in its motive by passing the Right to Education Act or has failed in providing right to education. There are a number of challenges to access free and compulsory education in India. The main purpose of this research paper is to point out the difficulties in providing education to all.

Keywords: Fundamental Right; Human Right; Right to Education

INTRODUCTION

The importance of education in the life of a human being cannot be valued. It is significant to make a child mentally strong and active citizen. Education is must for the development of a country. Education is like a candle which enlightens and removes the darkness of ignorance. It is only with the education that illiteracy passes away and literacy spreads.

India is second most populous county in the world having 1.22 billion people. More than 50 percent of India’s current population is below the age of 25 and over 65 percent below the age of 35. About 72.2 percent of the population lives in some 638,000 villages and the rest 27.8 percent in about 5,480 towns and urban agglomerations.

Census 2011 shows the increase of 9.21 percentage points in literacy rate from 64.83 percent in 2001 to 74.04 percent in 2011 and data shows that 26 percent of the population is still unlettered. The question arises, is the increase of this 9.21 percent literacy in 10 years is satisfactory in the light of unlettered strength, as population is growing faster than the growth in education facilities. According to EFA Global Monitoring Report 2011, literacy rates are rising but not fast enough to prevent the number of illiterate adults from increasing by 11 million in the first half of the past decade. If we look worldwide, India has the largest number of illiterates in the world. Unlettered strength is a blot on the world wide image of India. Illiteracy is a main stumbling block in the development of India.

The 86th Constitutional Amendment Act, 2002, inserted Article 51(A) (k), which imposes duty on the parents/guardian to provide opportunity of education to the children. This Article provides
that “it shall be the duty of every citizen of India who is a parent or guardian, to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years.” Parliament of India passed Right of Children to Free and Compulsory Education Act, 2009. India became one of the 135 countries to make education a fundamental right of every child when this Act came into force on April 1st, 2010. But the problem is with such students who drop out the school because of poverty of the parents or other family problems. A glaring shortcoming of the Right to Education Act is that its mandate does not include children below the age of six. As per census 2011, 158.7 million children are under six-category. A full bench of the High Court observed that primarily, education is service to society. Education must remain affordable and accessible to each child, ideally. But that is a gargantuan challenge. This paper has been divided into five parts. First part introduces with the subject of the Paper. Second part emphasizes that Right to Education Act, 2009. Third part of the paper is Right to Education a Fundamental Right. Fourth part highlights the Challenges for implement of RTE Act in India. It describes the challenges in accessing education in India. Fifth part describes the National Policy on Education in India. It states that this policy is out dated and needs to be renewed. Last sixth part is relating to the conclusion and suggestions.

OBJECTIVE AND METHODOLOGY

Main objective of the present research paper is to discuss main aim of Right to Education Act, 2009 and Challenges in implementation of this Act made by the Indian government for the Children and gives same appropriate suggestions. The study uses secondary source of data. Census of year 2011, statistical abstract of India are the main source of data used in this paper.

Right to Education Act, 2009

With the Right to Education Act coming into force, India has joined the league of over 135 countries which have legal guarantees to provide free and compulsory education to children. The salient features of the landmark “Right of Children to Free and Compulsory Education Act, 2009” are as follows:

1. The Act makes it incumbent on all the States to provide free and compulsory elementary education to children in their respective States.
2. Only children aged between 6 and 14 have been covered by this Act.
3. No capitation fee can be charged.
4. No child can be expelled from school.
5. No child to be denied admission.
6. Quality teachers are recruited.
7. 25 per cent seats in all private schools reserved for disadvantaged sections.
8. Parents to constitute 75% of the members in management committees.
9. School management committee to have 50% women members.
10. The Act also provides that collection of capitation fee will attract a fine of upto 10 times the amount collected and screening procedure will attract or invite a fine of up to Rs. 25,000/ for the first offence and double the amount for every subsequent violation.
11. The provisions of this Act clearly state that the National and State Commissions for Protection of Child Rights would monitor the effective implementation of the measures in the Act and inquire into complaints.

Right to Education-A Fundamental Right

Today, in India right to education has become a fundamental right of children of the age group of 6 to 14 years. Right to education is also part of Article 21 of the Constitution of India. Article 21 of the Constitution of India says about right to life, but it cannot be completed without giving the Right to
Education. The Supreme Court of India has impliedly declared the right to education as a fundamental right. The Supreme Court of India in the case of Mohini Jain vs State of Karnataka held that the Right to Education directly flows from Right to Life and every citizen has a ‘Right to Education’. The State Government is under an obligation to make endeavour to provide educational facilities at all levels to its citizens to enjoy the said right. The State may discharge its obligation through state-owned or state-recognized educational institutions. When the State Government grants recognition to the private educational institutions it creates an agency to fulfill its obligation under the Constitution.

Passing the Right to Education Act, 2009 for the children between the age of six to fourteen is a landmark in the field of education. Now in India, all children between the ages of 6 and 14 shall have the right to free and compulsory elementary education at a neighborhood school. There is no direct (school fees) or indirect cost (uniforms, textbooks, mid-day meals, transportation) to be borne by the child or the parents to obtain elementary education. The government will provide schooling free-of-cost until a child’s elementary education is completed. It was the historical moment to the children in India.

Challenges for Implementation of RTE Act in India

No doubt right to education is a fundamental right in India but still there are a number of challenges in accessibility of education, which are discussed as under:

1. Out of School Children: It is a reality that the number of out-of-school children has declined from 25 million in 2003 to 8.1 million in mid 2009. The most significant improvements have been in Bihar, Jharkhand, Manipur and Chhattisgarh. The percentage of out-of-school children in highly populated states like Uttar Pradesh, West Bengal, Orissa and Bihar remains a cause of concern. The number of out of school children is a challenge before the government. With more than one-third of its population below 18 years, India has the largest young population in the world. Out of every 100 children, 19 continue to be out of school.

2. Financial Challenge: Availability of funds is a challenge in accessibility of education. The funding for the mechanisms and structures, the Act demands are the biggest challenges staring at the central and state governments in the implementation of the Right to Free and Compulsory Education of Children Act, 2009. Funding of the Right to Education Act, which is done through the Sarva Shiksha Abhiyan (SSA) is another area of concern. The enactment of RTE saw the approval of Rs 2.31 lakh crore for implementation of RTE-SSA. The total funds provided in the Eleventh Plan amounted to Rs 78,000 crore, a figure that is not much higher than the original approved outlay of Rs 71,000 crore, without provision for RTE-related expenses. There is a significant shortfall of funds required for implementation of the RTE-SSA programme, especially as the first two years called for the heaviest expenses, including hiring of additional teachers, enhancement of infrastructure and administrative changes required to move to the new rights-based regime. Due to staff shortages, the release of funds is delayed, ultimately leading to under-spending of allocated funds. This is a problem in itself. The government has spent just 70% of the funds allocated for the SSA and RTE in 2010-11 compared to 78% the previous year.

3. Insufficiency of Teachers: Non availability of teachers and slow process of recruitment of teachers are also a challenge before accessing education. Two years after the Right to Education, 36% of sanctioned teacher posts lie vacant; several states do not meet the required pupil: teacher ratio. According to the Union Human Resource Development Ministry, in 2010-11, 907,951 teacher posts have been lying vacant in primary schools across the country. Further, according to the ministry, in 45.76% of primary schools, the teacher-student ratio is more than 1:30. Likewise, in 34.34% of upper primary schools in the country, the teacher-student ratio has been over 30.

4. Lack of Infrastructure: In the present Lack of infrastructure is also a challenge in accessibility of education. In many schools across the country, students from kindergarten to class five sit stuffed together in a single classroom. According to the RTE Act, a school must have at least one classroom for each teacher, a room that serves as the office, headmaster’s room and store, separate toilets for
boys and girls, clean drinking water, kitchen, playground, library and a boundary wall or fence by April 1, 2012. But over a quarter of all elementary schools across India don’t have enough classrooms. Not only in rural India but in many urban areas as well, students have to sit out in the open, in the blazing heat or bitter cold, and have to sit on the floor in the absence of any benches.

5. Poverty: Poverty is also a challenge in access to education for all. Poverty is often given as an important reason for why learners drop out of school. Inability to pay school fees, the costs of uniform, shoes, transport, stationary, added to the opportunity costs of what children might be contributing to household labour, eat away at meager resources and push children from school. Right to Education Act provides that private schools and special category schools will have to take 25% of their class strength from the weaker section and disadvantaged groups of the society through a random selection process. The schools will be reimbursed for this proportion of children by the state, at the state’s cost estimates. But it is a challenge to enforce 25% quota of economically weaker section children in all private schools as mentioned in Right to Education Act. 40% of the population in India is living below poverty line. Child labour is also a hurdle in accessing education. Poverty is the largest factor behind sending children to work instead of school.

National Education Policy in India

The national policy on education was adopted by Indian Parliament in May 1986. A review committee was constituted under the chairmanship of Acharya Ramamurti in May 1990 to review the national policy on education and to make recommendations for its modifications, which submitted its report in December 1990. A committee was constituted in July 1991 under the chairmanship of Shri Janardhana Reddy to consider the recommendations for modifications of NPE made by Acharya Ramamurti Committee and to make recommendations regarding modifications to be made in the NPE, which submitted its report in January 1992. The report was considered by the central advisory board of education (CABE) in its meeting held on May 5-6, 1992 and recommended a few changes in the policy. National Policy on Education, 1986 (NPE) was conceived during Rajiv Gandhi’s tenure. This Policy laid down many objectives for the development of education system in India but it has not been successful in achieving all of them. It has specified that the examination system should discourage the memorizing but it is what is going on. The education in India seems to encourage rote learning instead of experimentation and questioning. There is some disparity in assessment as all the State Boards have different standards of evaluation. The reservation on the basis of caste and religion is also a negative point in Indian education. Corruption is visible in the allocation of seats of institutions of higher studies and student politics is another sore point. These are some of the issues, which need to be worked upon.

National Policy on Education was framed in the year 1986 and during the 26 years, since then, our education scenario and nature of employment opportunities have changed substantially. Today’s education system in India is not paced with global rate. Private universities have just become the factories to produce useless products and only concentrate on profit accumulation. Today India needs to overhaul its education system in such a way that it could compete with the pace of globalization. Government universities are also in deteriorated conditions. Infrastructure is in very bad condition. Professors/teachers come to institutions only to pass their valuable time for which they are highly paid.

There is an urgent need to frame a new national policy on education to meet new challenges. The new policy will seek to bring substantial changes in education system by introducing academic reforms so as to bring improvement in quality of education. The vocational education will be another focus area, besides increasing access and quality in education to meet the international standards, to take advantage of the demographic dividend of the country and to fullfil the aspirations and rights of youth to gainful employment and contribute to national productivity.

CONCLUSION AND SUGGESTIONS

The present study signifies the importance of education in the development of a nation. Corruption in education is omnipresent in India and it should be removed from its Root. The Right of Children to
Free and Compulsory Education Act, 2009 is a milestone which secure the right to education for children of the 6 to 14 years of age group. What about the children below 6 years and above 14 years. It is needed that the Constitution should again be amended and the children of age group of 0-18 years should be included; as by the time the child reaches the age of 6 years he/she gets in to the child labour due to the poverty. By this Act, to educate the children has become the responsibility of all stakeholders like state, parents and teachers. No provision has been made in the higher education for the economically weaker families. Therefore, liberal education and scholarship loans with less procedural formalities should be made available. With the free education the concentration should be on providing the quality education and for this purpose the exploitation in the employment should be removed and for removing the harassment of the teachers the best way is the recruitment, which should be made as early as possible. In the success of every project funds play a vital role so in spreading education the problem of shortage of funds should be removed. The main purpose of the education should be to remove the unemployment from India.

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MUZAFFAR ALI’S UMRAO JAAN: A FEMINIST INTERPRETATION

Sandeep Kaur
Project Fellow, Department of Comparative Literature,
Central University of Punjab, Bathinda, India
Email: sandips.simmy87@gmail.com

ABSTRACT

In this paper I present the various issues through the character of a prostitute. How she faces oppression and rejection at various stages in society. She is paying without any fault of her own and thrown to this profession by force by her own uncle only to take revenge from her parents against whom he had lost a case. It was originally written and published in Urdu by Muhammad Hadi Rıswa in 1899, the distressing story of Umrao reflected the lives of courtesans in colonial India.

Keywords: Colonial; Oppression; Prostitute

INTRODUCTION

In this paper I present the various issues through the character of a prostitute. How she faces oppression and rejection at various stages in society. Set among the elite Muslim society in mid-nineteenth century northern India, Umrao Jaan portrays a romanticized version of a prostitute. The Umrao Jaan is a Bollywood film produced by Muzaffar Ali in 1981, which has been remade by J. P. Dutta in 2006, tells the story of an Indian girl child which is based on an Urdu novel Umrao Jaan Ada written in 1905 by Mirza Hadi Ruswa. This plot is indicative of the heroine’s longing for a better life and a path towards self-actualization. The film is set in the year 1840 and deals with patriarchal violence towards women.

Set among thin mid e elite Muslim society in mid nineteenth century northern India Umrao Jaan portrays a romanticized version of tawif. The film is set in the year 1840 and deals with patriarchal violence towards women. The heroine is portrayed in time with traditional role of woman in which she is only entitled to minimal levels of formal education. Thereafter the traditional role requires her to be confined to the home in order to uphold the family and household duties or in case of Amreen to dance and sing in courtesan. Umrao Jaan in love with a wealthy man that visits her and who marries another woman. The action of male lover also highlights the traditions that govern the Indian life. The film questions the idea of image of woman, idea of romance, the imposition of a patriarchal order upon her and her journey towards self definition. The character of Umrao Jaan suffers a great injustice in the narrative of this film, first from society and then from her blood relatives. Umrao Jaan is left alone in the end. Even though her mother is happy to see her but her brother refers to her as renowned courtesan and forbids his mother to accept her. In keeping with the ideologies of the lives in which men had more power than women, Umrao Jaan’s mother is depicted as weak in contrast to her son. Umrao Jaan is depicted as a female protagonist within a patriarchal society. Her character undergoes tragedies such as being kidnapped, then forced into a life of prostitution and ultimately being rejected by the only man she loves. She agrees to marry a bandit because her need to overpowers her true feelings. The film portrays the woman as victim of circumstances. The traditional position of the women in society to accept their suppressing circumstances play a major part in this film.
It is a story of an Indian girl child who laments her agony of life, a victim of human trafficking, composed in form of poetry and music with soul gripping lyric “Agale janam mohe, betiya na kijo,” “In next birth of mine, Oh God, don’t bring me as a girl child”.

It is the song of a woman, whose childhood is looted when she is kidnapped by her neighbor Dilwar Khan to revenge her father for testifying in a criminal case which leads him imprisoned for several years. At the age of eight, she is sold to a brothel at Lucknow, latter adopted by a couple to bring her up with care, education, dance, poetry and music, only to fit her to charm the wealthy men in a famous brothel of Lucknow. Most of the scenes in the film have been enacted in Khanum Jan’s household and the out-door shots are generally long-shots.

Ameeran, her parental name changes to famed “Umrao Jaan” (love) given by wealthy men, who come to the courtesan, who later is labelled as “Bazaar Aurat, a prostitute”

At the age of 20, when she is fully grown and matured, Umrao got the title “Jaan” after performing a charming courtesan dance and singing at Lucknow. Umrao gets the eyes of wealthy princes, kings, and Nawabs. She is taught not only to read and write, but also to sing, dance and charm wealthy men. Evidently, the heroine is portrayed in line with the traditional role of the woman, in which she is only entitled to minimal levels of formal education. Thereafter, the traditional role requires her to be confined to the home in order to uphold the family and household duties.

Nawab Sultan is one among many wealthy men, whose love is stolen by charms of Umrao at first meeting itself. If we look at the position of camera, which captures Umrao Jaan, we see her as an object and Nawab Sultan also looks at her with the same eye.

In The Second Sex, Simone de Beauvoir asserts that, “men have claimed this subject position for themselves and in order to ratify themselves in it ,they have reduced women to the position of objectified 'other', denying women existence for themselves ,’woman’, appears to man solely as a sexual being not as a autonomous entity .He is Subject ,he is absolute and she is other.”  When first she comes to perform her dance for Nawab, she presents herself as an object. Camera also presents women as man wants them to see.

Nawab is attracted towards her when he first listens her voice and she is singing "dil cheez kya hai "he also shares her taste of poetry. After that they begin to meet almost daily, but after shooting a man in brothel, Nawab says to her to meet him at his friend's house. Although their affair does not live long. He treats her as his personal property .Here again we can say that she is an object for him which he does not want to share with anyone, he becomes possessive for her. As Laura Mulvey argues, in her seminal essay, “Visual Pleasure and Narrative Cinema”, "the controlling gaze in cinema is male. Spectators are encouraged to identify with the look of male hero and make the heroine a passive object of erotic spectacle. " Here Umrao indeed is captured by camera as an erotic spectacle, who has to serve the needs of Nawab.

The first shot in the film frames Ameeran’s/Umrao Jan’s engagement ceremony. In way, it is a cultural construct. The scene focuses on Ameeran being dressed for the occasion and a banna-banni song suitable for the occasion is rendered. Here we see her mother kissing her and this point is notable here. One morning when she is playing with her brother whom she adores a lot and teaches him how to speak at that time, their neighbor Dilabar Khan comes and takes her with him because he wants to take revenge upon her father. The brothel life seems a magical and luxurious place, especially after her horrific ordeal. She has no hope of returning to her family and is “adopted” by kind hearted Auntie Husaini, Khanum’s matronly servant. After that she has an affair with Nawab Sultan. Umrao gets into the net of Sultan, with true passionate romance, not knowing her love for Sultan will be rejected soon. Sultan’s father does not want to defame his family by allowing his son marrying a harlot and disowns him later when he refuses to forsake his beloved. Here we quote Simone de Beauvior; she says “when woman is in love, she gives up all her transcendence, subordinating it to that of essential other to whom she makes herself vassal and slave. It is to find herself, to save herself that she lost herself in him in the first place”. The same situation here occurs when Umrao is in love with Nawab Sultan.
According to Simone de Beauvoir, “what woman wants in first place is to serve, for in responding to her lover's demands”. All this is done by Umrao for Nawab. Again we quote Simone de Beauvoir she says “whereas woman in assuming her role as the inessential accepting a total dependence creates a hell for herself”. Indeed Umrao agony is intense when she longs to meet Nawab.

In the absence of Sultan, Umrao catches the eye of a wealthy Faiz Ali, who wants her at any cost. Again Umrao here is an "object of male desire". Woman becomes a sign for what she represents for man: despite the enormous emphasis placed on woman as spectacle in the cinema, woman as woman is largely absent (Johnston). Faiz Ali becomes a dacoit and gets arrested during a journey to Grahi with Umrao. Sultan hears the news about Faiz Ali and Umrao’s coming to Grahi, and questions Umrao about the suspicious relationship with Faiz Ali. Umrao, in her relationship with Nawab Sultan, also embodies romantic love between an aristocrat and a courtesan that has little hope for culminating into wedded bliss. “Under western eyes” renders faceless and homogenous by their victim status.

But her art becomes a site and action of resistance as well. After losing her livelihood she returns to her family only to be rejected by them for her profession. The same brother here says to her to go away from their lives and home to which she had once taught how to speak. Her crime is only that she is a woman. If her brother is in same situation she would have never told him to go away from her home. When Umrao Jaan’s mother meets her daughter after several years of separation, she is commanded to stay away from her, she abandons her daughter, she should have been overjoyed to find her daughter after years of separation. Women characters are force to deny their maternal instincts and are portrayed as subjugated individuals. The last shot in the film projects Umrao viewing her reflection in a cobweb covered mirror in the vandalized Khanum Jan’s kotha. No physical sign of age is imprinted on her face. Obviously, the mirror metaphor suggests a looking back down the memory lane and a new beginning. The compact and efficient cinematic exposure pays attention to the intervening conversational process of reality through representation. The film emphasizes on the cinematic narrative structure, genre, suggestive metaphorical representations, and its correctness of style and yet, it succeeds as a commercial film much appreciated by the general public and the aesthetically sensitive intelligentsia. By the time Umrao Jaan (1981) is made the choice of cinematography is perfect, with the clothes, the legend Rekha enacting Umrao, and the use of the lightning flawless for the technology advances that existed back then. Through the tremendous technology advances and different uses of cinematography makes Umrao look even more gorgeous and mesmerizing, from the glowing touch of the lightning on her face, to the reflection of her flawless complexion and perfectly proportions body due to the different specific angle the camera films her.

Although the movie portrays many examples of ethos, pathos and logos, the intensifying and emotional scene of when Umrao goes back to visit the same house and family she was taken away from as a child, demonstrates pathos by displaying her emotions when she’s crying along with her mom as she first lays her eyes upon her mother after all these years, and begs her mom that she is the same daughter she was years ago. The tears streaming down her cheeks as her eyes turn red in hopes of her mom accepting her despite the fact that she is a courtesan, shows the intensity of the emotions and pathos of the film. Ethos can be seen through the credibility of the directors of both movies; who are highly respected people and who have made numerous amounts of movies in the enormous world of Bollywood cinema. Also, it can be seen through the tone of Umrao in the scene of her homecoming. Her tone and style in the speech as she says her last words to her mother and brother before she leaves saying, “She is in the search of Ameeran, who was lost in the dirt of life, or perhaps before dying hugging her own people”, shows her credibility not only as the courtesan we have seen her as in the whole movie, but a daughter and a sister too. Finally, Logos is portrayed through the film from the logic of it all. Umrao is a courtesan, or a “slut” as we say, the logic behind her brother and mother not accepting her back into the family can be related to our own opinions of not accepting a courtesan into our own families; in fear of disgracing the family name. As her brother claims, “You aren’t our own, you’re a stranger. Before becoming a courtesan, you should’ve drowned yourself. Why have you come to humiliate us now, after throwing dirt over our respect, honor, and dignity.
This film questions the idea of the image of the woman, the idea of romance, the imposition of a patriarchal order upon her and her journey towards self-definition. Umrao Jaan’s brother being the “father-figure” of the family is depicted as cold and heartless as opposed to the norms of family values and ideologies in Indian society according to which the males in the family are perceived to be the “protectors” and breadwinners of the household, in terms of a patriarchal system. The character of “Umrao Jaan” suffers a great injustice in the narrative of this film, first from society, and then from her blood relatives. Issues of kinship are thus questioned, and both “Umrao Jaan’s brother and mother desert her, even though the narrative does not put her in a place where she can be blamed for becoming a courtesan. In order to understand the social organization from which these characters are drawn, it is important to acknowledge that in the male-dominated societies of the times, women were associated with the “domestic” rather than the “public” domain of social life (Moore, 1998). In this instance, Umrao Jaan’s mother cannot defy the social codes of honor and becomes subordinated, while her son makes the decision to abandon Umrao Jaan. Umrao Jaan is not depicted as an ordinary courtesan, but a sophisticated, cultured woman with a love for poetry, who yearns to be loved and is not content to continue living this life of prostitution that has been imposed upon her. Through her own verses, Umrao Jaan sings about her plight and expresses her feelings of loneliness.

Shunned by all and having forgiven those who destroyed her life, she lives the rest of her days in Lucknow with her poetry and ill fate. Umrao Jaan’s story reflects what a girl child looks like in Indian society where Indian girl child faces abuse and gender discrimination. It is based on a 100 years old fictional story of human trafficking, quite different from present form. It is story that reflects the life of a girl child, whose choice is nothing but the slavery throughout life, beginning under dominion of father at childhood, husband at married life and son at old age. The films aim to engage male audiences by plotting the female heroine as a prostitute, evoking what Kasbekar refers to as “scopophilia”.

The film portrays the heroine as a victim of circumstances, yet the situation is willingly accepted although the heroine is longing for a better life and a path towards self-actualization. The traditional position of the women in society to accept their suppressing circumstances plays a major part in this. The story reflects the gender discrimination, female feticides, and female infanticides in our society. The story reflects the girl child trafficking includes men, women and children who are forced to commercial sex work and sexual exploitation, forced and exploitative labor, marriage and forced marriage, adoption, organ transplantation, begging and mafia beggars and drug peddling, pushing many into the lifelike of Umrao Jaan.

There are between 2.5 million and 15 million prostituted people in India. 50% of women in Mumbai’s brothels are believed to be HIV positive. 200 women and girls enter the sex trade in India every day, 160 of whom do so under coercion. In a recent study in Mumbai, 90% of adult women currently being prostituted said they had begun sex work prior to age 18. Thus suggests that most were either born into brothels or sold into sex slavery.” With customers demanding younger girls, the average age of girls in the brothels continues to go down–currently it is at 14, with girls as young as 8 being trafficked for sex.

**CONCLUSION**

The film ends with a song after being shunned by her mother and brother. Umrao laments –

*In next birth of mine,*

*Oh God, don’t birth me as a girl child!*

*Whatever you have done now,*

*Oh God, don’t do it again.*

Where UmraoJaan is shunned and forsaken, no one could hear the song that narrates her misery, but it is MirzaHadiRuswa, who hears as she cries –
You call me, “the voice of broken heart.”

I am the instrument, which contains all melodies

Who am I, what am I, and for whom am I alive?

I myself do not understand.

Tell me the secret. Tell me the secret.

Throughout life UmraoJaan suffered at the hands of patriarchy, firstly at the hands of her uncle who in sake of his revenge take Umrao to brothel; then at her lover; brother. She was not born a harlot, nor as a prostitute, but by a cruel hand that life deals her, she becomes one. After being rejected by each her near one, she revenu...
WAY TO GO: A CRITICAL STUDY OF TRADITION-MODERNITY CONFLICT

Nisha
Research Scholar, Panjabi University,
Patiala, India
Email: nisha.shinh288@gmail.com

ABSTRACT
Indian fiction before 1980s has always been representative of social issues like independence struggle, poverty, the miseries of partition etc but suddenly it took an abrupt change towards topics regarding clash between faith and realism, between tradition and modernity, between filial relations of individuals and search for identity. In the novel Way to Go Upamanyu Chatterjee probes the relationships of father and son, husband and wife under the rays of modernity. He has tried to represent the modern world with different eye where growth and progress runs parallel with death, decay and alienation of one own self.

Keywords: Tradition; Modernity; Alienation; Relationship

“Life was one habit and keeping secrets from the world was another; the second was a means by which a flagging interest in the first could be kept breathing (65)”.

This sentence, narrated by one of its characters, is perhaps the most genuine description of Upamanyu Chatterjee’s latest book, titled Way to Go. In today’s modernized condition, this message truly makes sense, and makes the book relevant to many of us. This modernized situation is marked by sudden and unexpected breaks with traditional ways of viewing and interacting with the world. Experimentation and individualism have become virtues, where in the past they were often heartily discouraged. Modernism is set in motion, in one sense, through a series of cultural shocks. Instead of progress and growth, the Modernist intelligentsia sees decay and a growing alienation of the individual. The machinery of modern society is perceived as impersonal, capitalist, and antagonistic to the artistic impulse.

Way to Go is a sequel to Chatterjee’s 1993 novel The Last Burden, which also features a prolonged process of dying and decay at the centre of it. The novel continues the story of The Last Burden, the dysfunctional family of the two brothers, Jamun and Burfi, and their father, Shyamanand, that featured in The Last Burden is at the centre of this novel too. Urmila, Shyamanand’s wife, had died in The Last Burden, and in Way to Go, the “half-paralysed” Shyamanand disappears mysteriously from his bed one day in the early hours of morning. The musings on the detritus of death that had started in The Last Burden reach their completion here. The rest of the story is about Jamun; how he intersects with the people surrounding him, and how he deals with the sudden disappearance of his old, half-paralyzed father, along with his own depression. It also jumps into the past, with him remembering his family, and friends who left.

The story is about a dysfunctional Bengali family is almost funny. The protagonist is a forty-year-old depressed man called Jamun. He has an older brother, Burfi, who went to jail for battering his wife. Jamun’s failed relationship with Kasturi, the mother of his child, is turned by her into a hugely popular TV soap opera called ‘Cheers Zindagi’. Then there’s Kasibai, the lascivious ex-cook; Madhumati, the Czech tenant with shaggy underarms and urine-drinking habits; Monga, the builder with villainy
oozing from every slimy pore; plus frisky rats, dead cats, morgues, garbage dumps—in short, all the typical horror-comedy elements of a modern Indian novel.

Death and departure are, as the title suggests, central to the book. One of the neighbours commits suicide and another dies of natural causes. But the focus of the story is unexplained disappearances rather than plain old mortality. There are three unexplained absences, starting with the boys’ 85-year-old father, Shyamanand. He was partially paralyzed by a stroke twenty years ago and can scarcely hobble around the house, leave alone run away from it. Nevertheless, he vanishes without a trace one day and, after some weeks, so does the neighbour, Naina Kapur. Finally Jamun himself succumbs to vanishment, leaving his brother to perform the laborious task of filling out yet another ‘Missing Person’ form at the local police station.

Of the three, only one will return. Though we’re not given a straightforward account of what exactly happened to who, it is difficult to guess. The story proceeds through a series of fragmented episodes, moving back and forth through time so that one has to pay close attention while reading. It is also uncertain about exactly which city it has been set in. One could guess it is Calcutta. But that it really matters; the story is set in a surreal anyplace, where the glue that holds people together is really only their interpretation of obligation and need.

The novel also illustrates the suburban lives of people in Calcutta. It highlights the fact that every person who seems to have normal life actually hides a bag of dirty secrets within. The author talks about how the family, and how love, even though extremely imperfect, can make all the weird instances that life provides more bearable. The most important relationship in the book is the one between father and son—the problems they face living together, and the underlying need they have for each other.

The book is structured around the dead and disappeared, and though—especially towards the end—events may seem to swivel haphazardly, they’re actually part of the scheme that is quite deftly explained. These horrors of death and decay present the condition of modern world where there is no zeal for living and people only think about suicides, disappearances while watching this terrible modern world, Chatterjee’s satire offers a dogged detailing of failures: the failure of middle-class life, of relationships, desire, marriages, fatherhood and son-hood. All these failures has been occurring because of man’s distance to his inheritance and cultural values.

Jamun in Way to Go is the typical Upamanyu Chatterjee protagonist—genteeel, lazy, selfish, struggling with words, fantasizing about death, and a branded loser. Shyamanand’s unexpeced disappearance forces him out of his habitual torpor to confront his love for his father which is so unexpected that it is almost like the love that dare not speak its name. After his wife’s death, Shyamanand had come to stay with Jamun, and his housekeeper, Kasibai. Shyamanand soon drove Kasibai away with his bickering, went back to live with the family of his eldest son, Burfi, then drove away to Noida. Jamun gave up his job to join Shyamanand in the house the latter had built, considered by him the apex of his career as a middle-class government servant.

In the beginning of the story Shyamanand vanishes, leaves behind a physical void in the heart of his sons, especially in Jamun. Finally, relieved of the “last burden”, Jamun realizes that he does not want to be relieved at all. He is racked with the guilt that he has not cared enough for his ailing father in spite of having once prided himself on his sense of duty. Left alone in the house for the first time in 15 years, Jamun desperately wants his father back, not dead, but alive—with his constipation, his nit-picking, his morbidity, his acid wit, his adoration for all things Bengali, and his attitude of suspicion mingled with admiration towards his son. When Jamun is in reluctant grief, what he cannot understand is that Shyamanand who could no longer walk without a stick after his stroke, is granted the freedom of unimpeded movement in his son’s memory. By disappearing, Shyamanand sets himself, and later his sons, free—a fact symbolized in the puzzle that he leaves behind his stick when he walks out on Jamun.
Way to Go opens with a scene that is strongly reminiscent of English, August: An Indian Story (1998). Jamun goes to the police station to report his father’s disappearance. In the constable’s room – with its “glum blue walls” a doorway without a door, and a flickering tubelight – Jamun has to go through the routine inquiry which entails answering questions like “Missing person was Male or Female?” or “He had any Love Relationship with anybody?” after having it clear at the outset that the person in question was Jamun’s 85-year-old father. Anyone who has ever had the misfortune of visiting a police station in India would immediately recognize the atmosphere of sordidness and absurdity created in the episode, which is repeated with variations twice in the novel, as one of the characters, Naina Kapur, and then Jamun himself, go missing. The grubbiness of the police station sets the scene for the novel, which is dominated by the image of shit. Defecation, death and sex merge into one another in the jumble of Jamun’s thoughts as he ponders the meaning of the filial bond and family ties.

Chatterjee had said in an interview that he has written a sequel to The Last Burden because he wanted to redeem some of the characters. The two tortured and lonely brothers are redeemed in the knowledge that “life was everywhere, invincible, surer than fate, than time, more certain than the hiccup of death.”

In modern world old people are not considered as living beings by the young. They are merely considered as machines working monotonously. As in the case of Shyamanand, he is reduced only to a lifeless product. He is not living his life but only counting and passing it. Kasibai, Jamun’s cook has her own opinion about old people which is really shocking:

‘The old are really fairy simple to manage. They began to doze more and more every day, and to drink mugs of warm milk; when they turn seventy-two, they sigh and set their sights on seventy three’. (8)

This statement of Kasibai shows the attitude of the young towards the old in the era of modernity. Old have become burden on young and young ones always try to get away from them. After the death of Urmila, Shyamanand had come to live with Jamun but within a year, Kasibai is fed up with Shyamanand. Unable to tolerate the old man’s nit-picking, she borrowed some money from Jamun, packed up her things and went off to her village claiming that some calamity in her village needs her attention. This is nothing but a way to go from the things she wanted to get rid of.

Not only Kasibai but Shyamanand’s own sons are not able to tolerate his father’s existence. Both of them try to impose their responsibilities on each other. In the case of Shyamanand both of them does not want to live with his father as they feel it will disturb their personal lives. Both Burfi and Jamun, after putting the responsibility of his father on each other feel a sense of triumph that they have got away the burden.

After Burfi’s departure to Noida, Shyamanand went to Jamun to lead the rest of his life. But, was not able to lead his life away from his house. The pull towards home began to disturb him and he expresses to Jamun this desire of his. Though Shyamanand was a very miserly type of a man but the joy of returning to his own house made him so excited that he himself paid for plane tickets for him and his son Jamun:

In celebration, Shyamanand and Jamun caught an afternoon plane. Shyamanand paid. He spent the two-hour flight with his face struck to the window, like a child gazing out even when there is nothing to see but sky, plane wing and cotton cloud..(63)

Here arises a clash between tradition and modernity, old and young generation. As Shyamanand could not help himself returning to his roots, Jamun is going back only to fulfill his duty towards his father. He is not inclined to his actual belonging because he is a product of modern society. As old people are greatly attached to their belongingness, they feel safe and secure while connecting with it. Shyamanand feels himself more satisfied in the house which he has built rather than the house in which he has been living with Jamun and Kasibai two decades ago. He often goes for a long evening walk, sometimes with his son Jamun. As he is suffering from paralysis, he does not need any kind of help on the road. This is nothing but a security which he gains from his own house:
It is often said that a house is not made of only bricks or cement, there are relations which make a house lively and fill all the gaps and voids. Shyamanand and Jamun are living with each other in the same house but remain alienated. The house seems to them very large and empty whereas two decades ago the same house seemed so congested.

As stated in the earlier details about Jamun and Burfi, the basic idea of the concept of antihero in the novels of Upamanyu Chatterjee is that he sees the urban English educated Indian man as alienated from the world and ultimately, himself. The alienation has turned him into a non-hero or an anti-hero, incapable of gathering himself in the face of the circumstances he comes across. First when Shyamanand was living with Jamun along with Kasibai and Vaman, Jamun used to think about a life without his father with just Kasibai, Vaman and he, himself together. But when Shyamanand disappears he feels so guilty and alienated.

This encounter of modern man with destructive experiences of alienated world brings home to us the fact that Jamun’s anti-heroic predicament lies at the centre of the novel. This centre reflects a larger reality, the reality of the modern victim-man. For such a man, who is incapable of extricating himself from the vicious grip of external forces, overwhelming guilt, unaccountable aggression and impotent rage are available modes of response. Whether active or passive, innocent or guilty, the victim finds himself ensnared by ironies and absurdities that underscore the disparity between the whisperings of his inner voice and the hard realities which he encounters. After disappearance of Shyamanand Jamun goes to police station for filing a report. While asking about the atmosphere of the house by policeman Jamun replies in a very ironical manner which represents his absurd and disturbed state of mind:

“We lived together quietly and unhappy. I mean, if someone had to leave the house, it should’ve been me.” (11)

Moreover, man’s emotions have become so unstable that little things may make him upset. Shyamanand was so obsessed with minor things which could have disturbed his state of mind. Jamun gives these details regarding his father which may be the reason of his disappearance.

“My father liked our tenant. Her visa is to expire soon and she’s been facing some difficulty about its renewal. That might have upset and depressed him.” (12)

Man feels an ontological insecurity, perplexity and frustration in the age of never ending inventions and discoveries. Angst and loneliness have become the part of modern world. Scientific developments have bestowed on man the new standards and newer ways of communication but have not mitigated human misery. Knowledge has spread, but it has not abolished fear. Instead man finds himself more isolated, anxious and uneasy than ever. Even cyber technology has not been able to gauge the accelerating distance between human minds or the growing sense of frustration tormenting human psyche. Shyamanand is leading his life in a most superficial way. He has certain insecurities which arise out of his alienation and frustrations. He has developed the tendency to conceal things and keeps it as a secret from others no matter how ordinary and unimportant they are

Not only Shyamanand but Jamun also suffers from these absurd situations. Alienation stemming from modernity leads him to eccentricity. After Shyamanand’s disappearance, the isolated Jamun begins to lead his life in illusions as he is not able to face the harsh reality of his father’s disappearance. He tries to identify himself with his father to fulfill the void in his heart. He begins to dress-up like his father. And when Tekla, the son of his cook and Vaman come to know about this strange behavior of Jamun, they burst into great laughter. Jamun tells Tekla and Vaman that:

‘I also stopped shaving three days ago – just to see if I can work up a beard as luxuriant as my father’s. then it’ll make me feel as if he’s at home and I am not.’ (114)

Modern man also suffers from pessimism under the impact of alienation and despair. When during investigation, the policeman asks Jamun about the whereabouts where his father can go, Jamun presents a completely pessimistic view which is a main characteristic of the anti-hero. He says:
‘I think he’s dead. While out on the road, he met with an accident. A hit and run, a heart attack. He’s lying now in a hole somewhere cold and half-covered with earth.’(14)

Jamun has been living with his father from so long but still they do not feel each other’s existence. After Urmila’s death they feel isolated and do not able to provide solace and comfort to each other. Once, during a visit with Naina Kapur and Monga, Jamun reveals his inner feeling of alienation to them in his mother’s absence:

‘For fifteen years, more or less since my mother died’…I’ve thought of myself as already dead. It eases up things inside.’ (60)

Relations are breaking in the modern era but still, human beings cannot stay alone. People always seek an emotional support in one way or other. After Urmila’s death, Shyamanand begins suffering her absence as throughout his life he had been snubbing his wife and had never given the respect she deserved. But now in her absence he needs her memories to provide self- solace. When she was alive Shyamanand didn’t like her photograph along with his own photograph, now he wants her photograph close to him as a comfort.

Burfi’s attitude towards his father has never been respectful from the first. Once Burfi when he was young, attacked his father verbally with his assaults one evening over not being permitted to go out to gamble with his friends. This type of abusive language can never be expected from any well-bred son. At this Shyamanand holds Urmila responsible for not rearing their sons in a better way.

With the changes in houses and living localities, there is sudden change in attitudes of people. In this changing world, individualism is growing day by day. Man cannot share his predicament with others as nobody wants to get out the web of one’s own life. People do not have time to share other’s feelings so much so that in cities they do not even know lives next door. After the disappearance of Shyamanand Jamun gets so much disturbed. He really wants to share his agony with others but he finds nobody around him:

Familiar houses rose on either side. Their inmates were almost all known to him, he nodded to some of them every day. Yet he could not discuss his predicament anyone. He felt weak and guilty. People passed by him but he avoids meeting their eyes, keeping his own peeled – whenever he remembered to – for a mustard-coloured half- sweater and a walking stick. (21)

In this changing world, happy moments are not able to unite the family members together, but ironically, unhappy moments do bring them together. When Shayamanand was there with Burfi and Jamun, they never shared their moments of joy with each other. Rather, they wasted that time in bickering and disputes. But when their father is not there they are together in one room recollecting his old memories. While exploring the larger cupboards of Shyamanand, Burfi and Jamun come to know about so many ordinary things of their childhood preserved by their father with great care which is the sign of his love towards his sons.

In traditional world there was sense of belongingness which connected people to their inheritance and provided love and warmth to relations. But in modern world, nobody belongs to the other. Jamun and Burfi are not connected with their father and each other. Jamun does not belong to his lover Kasturi and her daughter Mithi. Though he has emotional concerns for Mithi but he cannot claim her as his own daughter. On Mithi’s birthday both Jamun and Kasturi talk superficially and do not exhibit any concern for each other. Mithi’s friends offer Kasturi French fries, ice-cream or a swim which she rejects that shows her indifference and aloof attitude towards Jamun and her daughter Mithi. Most of the time of party she keeps sitting away from the party under a shady tree to save her skin from sun.

Though there are wide gaps in the minds of people regarding belongingness and they want to get away from relations but there still are some similarities which rejoin them. There are ancestral belongings from which a person cannot move away. In case of Jamun and Mithi, they have no relationship in the eyes of the world. But in reality, there are strong biological connections which rejoin Mithi with
Jamun as he observes certain personality traits and physical resemblance in Mithi with Shyamanand which is the source of genetic bond.

As opposed to the modern world, in traditional world people valued their relationships; they knew the names of all their relations. But with the breaking-up of joint family structure and rise of nuclear family relationships, the world has become more diffused and uncertain. Not only children even their parents do not know the names of their close relatives. This is a powerful blow on the traditional value system. Jamun and Burfi are completely ignorant about their relatives except their cousin Chana.

As Burfi does not care for his values, traditions and language, he doesn’t even want his children to be imbued with such values. Fifteen years ago, his younger son had been reluctant to learn Bengali. Shamanand had always been speaking to his grandchildren in Bengali but they unfailingly replied in English. At this behavior of Shyamanand Burfi complained him saying:

‘Please don’t insist that they speak to you in Bengali; it’s enough, really, that they speak to you.’ (268)

As a parallel shift in gender attitudes, the modern woman has become more liberated and independent socially and economically as well. One can find an easy recognition and potential of independent selfhood of woman along with all its agonies, conflicts and contradictions. The new woman refuses to surrender before the conservative forces of fatalism and subjugation and tries to chart her own independent path which could ultimately enable her to lead a self-confident and self-reliant life. Modern woman struggles for women’s autonomy and empowerment and new consciousness arising out of modern learning, knowledge and awareness. Jamun’s girlfriend now Kasturi is a well-known T.V serial producer of serial ‘Cheers Zindagi’, where she processes the pain and weirdness of their lives into wildly popular entertainment, and where Jamun shows up as nostril-flaring guy called Ashwamedha Ponytail. “Black and scarred souls are major draws both in life and on television” (120), says Kasturi with great authority. She is economically very sound and her concentration is fully on her career. She is so much focused on her career that she is not able to give her daughter proper time. On the other hand Jamun who cannot display his fatherly love in front of the world, tries to fulfill all his duties towards his daughter. He completely involves with Mithi’s friends on her birthday. He also wears occasionally the watch which Mithi has gifted to him. Moreover, Mithi complains to Jamun that her mother doesn’t let her call by Aroma but Didi. In this context she says:

‘She also want me to greet her every day first thing at six o’clock with “Good morning Aroma did you sleep well?” And she wants me to call her Didi and not Aroma. Ma agrees that I should. But why should I! She isn’t my sister!’ (169)

Madhumati, a tenant of Jamun is also an independent woman. She lives alone without any support and satisfies her urge to visit different lands. She has visited so many foreign lands. She loves to explore everything new.

Like Madhumati and Kasturi, Joyce also does not tolerate her husband’s violent behavior. She goes to police, files complaint against him and gets him arrested also. She is not like traditional women who kept bearing all the exploitation of their husbands, taking it as their dharama. She does not lead her married life with Burfi and lives two thousand kilometers away from him, in Banaglore, with her two children who are grownups now.

Modern fiction writers are greatly preoccupied with excretal matters and other bodily fluids. Early on, Jamun marvels at people who commit suicide by putting their necks on railway tracks that millions of other people have defecated on. Surely, he speculates, some of these suicides may have changed their minds at the last moment realizing that they are putting their face on public excrement.

In this late modern period people are facing frustrations, disappointments and alienation in their day to day life. Everybody wants to get away from the harsh realities of the world. Even the title of the novel suggests the need to escape from the realities. In the opening of the novel, Shyamanand’s disappearance is the sign of escapism. Not only Shyamanand but two other characters also disappear. The novel deals with the perils of old age, agonies, despairs, inevitability of degeneration and death. It
is capable of pushing the readers into introspective mood on many occasions, questioning the meaning of life, imperfection of the world, the futility of existence and where does the exercise of living leads us to. Jamun is really preoccupied with the idea of committing suicide. He is caught in this strange situation where he does not even know the reason of committing suicide. After the departure of Kasibai from Jamun’s life, it became very depressing for Jamun to live his life with his father alone. Under the impact of loneliness, strange thoughts began to come to his mind.

Discussion about death and suicide is the favorite topic which binds father and son together. Throughout the novel Jamun keeps thinking about committing suicide. While on the occasion of his daughter’s birthday, he also accompanies Mithi and her friends in the pool and suddenly a thought of committing suicide comes to his mind which he later rejects because he does not put its adverse effect on his daughter.

In Way to Go, Chatterjee does seem to stress one’s preoccupation with easeful death than life. Jamun’s ruminations on suicide have a lively quality that no single element of life can quite match. Jamun is really fed up with life which offers nothing but disappointment and despair. He prefers death over living. In this context he says to Burfi:

‘Living is just so much stressful than dying, incredible than fuss we all make fuss about spelling’. (306)

Madhumati has her own views about death. According to her, death should also be treated like guests with warm welcome.

This is a more or less universal protest against the human condition; it isn’t tragedy that overtakes most of us so much as indignity, and even that will be meted out in small doses of humiliation as our will to live dwindles. In this, Way To Go is consistent with the body of Chatterjee’s work – he is the quintessential novelist of protest, and his black humor masks, in a way, a kind of idealism. Only a writer who believed that life was intended to be more than banality and corruption would be able to dwell with such accuracy on the rot within, or would resent it so deeply.

Most of the modern fiction examines the horrors of ageing, diseases, sex, bodies and their functions, in a supremely caustic narrative voice. The story lurches along, sweating and wheezing, so that when an event of import does occur, we’re jerked upright in shock. There are many distended passages where Jamun or Burfi watch, in mesmerized slo-mo, as some petty authority figure licks his figure or massages a book’s spine with “meaty, snake-like fingers” or displays “swamp-like sweat patches”.

Such passages between Jamun and the maid servant or the builder’s mistress, Naina Kapur work in favour of Chatterjee’s critics who have been disturbed by the grotesquery in his writing. Here is a line:

He then sat down in the chair that Parmeshwari had vacated and wriggled his anus about to roast it in the warmth that she had left behind. (75)

Sex is considered as a part to distract the routine life in modern world. When there is nothing to do people indulge in sexual fantasies only to kill time or to get escape from reality. Through watching porn movies modern man tries to find escape from himself and his world. Moreover, he tries to derive pleasure to fulfill his repressed desires. Though Shyamanand is too old but he warmly accepts Jamun’s offer to watch porn movie at night. Shayamanand enjoys the movie with great fun and suddenly becomes excited.

When his neighbour Mukherjee was alive, Jamun used to visit Tekla’s house in company of him. Tekla who is a pimp, makes the poor girls indulge into sexual activities to earn. Mukherjee and Jamun used to peep through the hole from the top floor to see the sexual intercourse between girls and costumers. This is a kind of voyeurism which they both enjoy to derive pleasure out of it. But in real, Jamun was never able to get pleasure or arousal out of it, he just did it to mark time.

There is a very disgusting incident of phone sex where Jamun encourages Vaman to have talk to a ‘sex goddess’ on phone to satisfy his urge of physical pleasure. He takes him to Shyamanand’s room and
pretends to search for a number. Then he commands him, “Shut your eyes and play with yourself. Think dirty, talk sexy. She gets all charged up – and charges less – if the client comes on strong and hard before saying hello” (214). He watched Vaman become craftily docile and nervous. Then, Jamun teaches him the sexual skills to arouse the woman by saying that he is going to maul her full breasts and jiggling buttocks till she moans to be her slave forever.

As can be observed, Chatterjee’s latest work to date Way to Go focuses on human extremities in their behavior, attitudes and idiosyncrasies. Almost all characters – major and minor – suffer from guilt, depression, isolation, alienation and a wish to relieve themselves from inner, oppressive burdens which are so much a part of late modern experience. Whether it is Jamun, Burfi, Shyamanand, Madhumati, Kasibai, all experience and suffer the anxieties and guilt as part of the painful ordeal of existence. All of them have their compulsions and problems of coping with human relations, filial or otherwise, which have become oppressive and intolerable. However it can also be observed that most of the inner problems suffered by them are products of their own problematic past and acts which now come full circle to haunt them psychologically and spiritually. Chatterjee’s worldview of Indian life in contemporary context is indeed negative and pessimistic, but on the other hand, the quest appears to be for a better harmony and balance, given the excruciating and bitter challenges life throws before helpless and guilt ridden human beings.

CONCLUSION

The novel pushes the reader to think beyond the existence of one’s own self and where it leads the individual towards? Almost all the characters in the novel deal with alienation, depression, guilt and their wish to relieve from the burden they always carry with. This is because of their incapability to bring harmony between old and modern values of life which disturb them psychologically and physically as well.

REFERENCES


A STUDY ON TRENDS OF TRIBAL LEADERSHIP IN JAUNSAR BAWAR HILLS OF DEHRADUN DISTRICT

Kanchan Verma
Research Scholar, Shri Venkatehwara University, Gajraula, Amroha, India
Email: mebablu4@gmail.com

Dr. Suresh Agarwal
Research Supervisor, Shri Venkatehwara University, Gajraula, Amroha, India

ABSTRACT
This paper attempts a study on trends in tribal leadership a sociological study in well known tribal areas of Jaunsar Hills of district Dehradun, Uttrakhand namely the Jaunsar Bawar area. The main objective of the study was to analyze the social background of tribal leadership at village level of Jaunsar Bawar. For the purpose both the traditional and the statutory village panchayat were focused. The study indicated that co-operation between the community development officials, and local leaders and panchayat is very essential for the success of the programmes and policies issued by the government. The role of leaders was also studied in the context of the study which resulted that traditional leaders governs the decision making rights in settling disputes whether regarding land, forest goods, marital problem and others. The tribal leaders have a good command over the tribes they are governing and mostly are satisfied with their working.

Keywords: Trends; Tribal Leadership; Local Leaders; Community; Panchayat

INTRODUCTION
With the context of leadership it is very clear that person who influences others more than he is influenced by then is a leader. The capacity to influence other has the bases in personal qualities and positions held by persons. Anthropologists have been engaged from the very beginning in the study of tribes, and it is in some sense to this study that their discipline owes its distinctive identity. When historians, political theorists, sociologists and others have to deal with tribes, they turn to anthropologists for expert opinion on what tribes are and how they are constituted. The tribe was here the center and focus of attention and except where not had to be taken of recent changes introduced as a result of exposure to Asian culture, it was considered as a self-contained unit. The tribes usually are the followers in villages and they do what they are being told to do by some their leaders who have a command in that particular tribe. The study was undergone to look for the social background of such leaders and leadership.

REVIEW OF LITERATURE
In order to get substantive and methodological in sights an attempt is made here to review a few studies in existing literature on tribal leadership. Since there is a review of few studies, thus the review presented here remains illustrative and not exhaustive. It is thereby possible at least to indicate the pattern of various dimensions of tribal leadership proposed in the research questions (objectives). Some of the aspects depicted at this stage are as under:
A. Aiyappan (1962) concludes that persons with good economic status, bigger land ownership, literate who have medical and other knowledge, contacts with courts and official outside and having the ‘Gift of God’ are the kind of man who gets into the tribal leadership.

S.P. Malhotra (1967:237) in his study of a nomadic tribe ‘Banjara’ found that the office of “Mukhia” (head man) is supreme but not hereditary but he too is bound by social codes. His selection is made by the group on the basis of good character, competence and potential ability to lead the group through different situations.

Jacob. J. Kattakayam (1983:140) conducted a study of tribal leadership in Idukki District in Kerala State, in which he found that the head of the village panchayat is known as ‘Kun’ and his office is not hereditary. The oldest members of clan by virtue of seniority were recognised as ‘Kun’ and their decisions are final and not changeable.

Ronuka Pamecha (1985) studied four tribal villages of Baseware district in Rajasthan and found that only aged persons get the office of hereditary leadership. Education does not play role in the selection of these leaders. In case of institutional body, educated younger people are acquiring position of leadership. This study also indicates that money and landownership are no the sole factors in the making of leaders.

R. Prakash Rao (1954: 119), in a study of ‘Lambadas’ of Deccan found that in general the position of, headman ship of “Nayakship” is hereditary but he is expected to be truthful honest, intelligent and should have judicious understanding temperament and problem solving capacity.

OBJECTIVES OF THE STUDY

The main objective of the study was to analyze the social background of tribal leadership at village level of Jaunsar Bawar and identify the role of tribal leaders.

METHODOLOGY

The study was conducted in Jaunsar Bawar area in hills of Dehradun district of Uttrakhand. The study covered the area of ‘Khat’ (twelve villages comprise of a Khat). One Khat of Jaunsar and Bawar areas in chakrata tehsil of Dehradun district was chosen. The respondents were the traditional leaders in the traditional panchayat and pradhans and all the members of statutory village were focused. Thus a small number of elders and youth were constituted.

RESULTS AND FINDINGS

According to census of India (2001), population of Jaunsari tribe is 72,127 in chakrata and shares about 28.5% of the total tribe population of Uttranchal. The literacy rate for Jaunsaris is recorded to be 58.85%. They are also found to inhabit areas of Uttarkashi and Teri Garhwal, but are mainly concentrated in Dehradun district. The culture of the Jaunsar tribe is demonstrated by the presence of polygamy and polyandry in the local traditions, where there were two groups, the richest and poorer where the clan of oldest and hereditary leadership was found. Mostly the decision makers were the persons who hold the command on the community. The temperament of these persons was judicious and they possessed the capacity of solving the problem. The tribes use to follow and rely on the decisions of the traditional leaders. The leaders play a significant role in development of the tribes and thus they influence and acquaintance extend. They even help to depict the nature-local cosmopolitan or else. The study also revealed that the caste, age, sex, education and occupation had a great impact on leadership and leaders both. The leaders usually takes care of development of road, kharanja in the village streets, pavements, playground, hygienic, health and other activities by virtue of which leaders are backed up the support of local tribal people. The study also revealed that the traditional leaders are hereditary, considered to have ‘Gift of God’, good character, medical and judicious knowledge. In some cases instead of hereditary traditional leadership, oldest people are considered. Superiors hunting skills and capacity to steal other’s wives were some of the bases of leadership in some regions. The leaders coming up through statutory panchayat were those honest, intelligent, have connections and
communicative with official outside, literate, bigger landholders, judicious and have problem solving capacity. The village official had different role such as the tribe headman is regarded as the representative as well as the overall head of the tribe, who presides over all the meetings in which all sorts of socio religious matters and disputes were settled by taking decision on various matters connected with the welfare of the tribes by discussing with the officials and elder members.

CONCLUSION

From the light of above findings the study concludes that there tribes with different cultures have different views about the leaders, some likes the tribal leaders whereas some not. Also due to scarce resources in this area there exists a need of tribal leadership as they look after their tribes more than the local authorities do and only those should be chosen as leader who has the capability of handling the problem and capacity to resolve it. The hereditary leaders must possess the quality of ‘Nayakship’ or else the utilization of power could be either way. The locale should also look for the person who has such qualities.

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GENDER AND LOCALITY MATTER IN EMOTIONAL COMPETENCE OF ADOLESCENTS: A STUDY

Kamal Mehrotra¹
Assistant Professor, Maharaja Agrasen Mhavidyalaya,
Bareilly, U.P., India
Email: kmehrotra8@gmail.com

Dr. Radha Dua²
Associate Professor, Department of Education, MJPRU,
Bareilly, U. P., India
Email: duaradha@yahoo.com

ABSTRACT
Emotional competence refers to personal and social skills that lead to superior performance. Emotional competence and success are closely related to each other. Emotional competence is a prerequisite for success, this important ability is influenced by many factors like environment, biological and psychological determinants, economic conditions of the family and many more. Emotionally competent person deals with the problems of day-today life as a challenge and solves them in a positive manner. Here an effort has been made to study the emotional competence and also the influence of gender and locality on the emotional competence of higher secondary students. For this multistage random sampling was adopted. 600 students drawn randomly from 10 randomly selected higher secondary schools of two districts (Bareilly and Budaun) of Rohilkhand region (India). A standardized test was used - Emotional Competence Scale (Dr. R. L. Bhardwaz and Dr. H. C. Sharma). This battery includes five dimensions i.e. Adequate depth of feeling, Adequate expression and control of emotions, Ability to function with emotions, Ability to cope with problem emotions and Enhancement of positive emotions. This survey research leads us to a conclusion that students of class XI and XII show average level of emotional competence and also this ability of adolescents is influenced by gender and locality only on one dimension i.e. Enhancement of Positive Emotions.

Keywords: Emotional Competence; Gender; Locality

INTRODUCTION
Historically speaking, the term emotional competence was popularized by Goleman (1995). According to Goleman, "Emotional competence is a learnt capability based on emotional intelligence that results in outstanding performance at work. For star performance in all jobs, in every field, emotional competence is twice important as purely cognitive abilities for success. Emotional competence is defined as an efficiency to deal effectively with several dissociable but related processes is a blending of five competencies (Coleman, 1970) - Adequate depth of feeling, Adequate expression and control of emotions, Ability to function with emotions, Ability to cope with problem emotions and Enhancement of positive emotions.

Like intelligence the human being also inherits some emotional abilities like emotional sensitivity, emotional learning ability. Emotional competence is a skill which is learnt through the environment.
The early years of life play an important role in the development of personality. How an individual handles his emotions, whether competently or incompetently is a question of immense importance in explaining the growth of his personality. To live successfully in an increasingly independent world the very emotionally healthy and competent citizens who can handle their emotions and also of others, get success in the dynamics of human interactions and who can be counted to pull their own weight, to be concerned for others and behave as responsible human beings. Positive attitudes towards life situations, correct perceptions of one’s own self and of others, understanding of behavioral consequences and acceptance of reality are some of the important personal skills which help to get success in one’s life.

Some relevant research findings with regards to the role of gender and locality (directly or indirectly) on emotional competence have been summarized here. Seligman (1990) found that self confidence, empathy and positive attitude are key emotional competence proficiencies that lead to increased performance and productivity. Garg (1996) found that adequate depth of feeling was found to be greater in male adolescents than female adolescents. On the contrary, Sharma (2003) observed that adequate depth of feeling has been found to be greater in girls than boys, in addition encouragement of positive emotions has been found to be greater in boys than girls. Bhardwaj (1998a) also studied emotional competencies in relation to early adolescent laborers and non laborers of both sexes and repeated that female early adolescent laborers had greater emotional competence than female non laborers. But Kaur and Kaur (2007) found that the boys and girls do not differ in their emotional competence. Similarly Madankar (2012) found that boys and girls do not differ significantly in respect of emotional competence. Also urban and rural students do not differ significantly on emotional competence. Paliwal, Kishore and Badola (2011) found that highest adequate depth of feeling was found in female students from rural locality, adequate expression and control and function with emotion in female students from urban locality and enhancement of positive emotions in male students of urban students.

Emotional competence is an unexplored area and also the above discussion reveals that the findings are not consistent and hence to have a fresh look and to fill in the gap of knowledge, here an attempt has been made to study whether gender and locality matter in emotional competence of adolescents.

**STATEMENT OF THE PROBLEM**

Gender and Locality Matter in Emotional Competence of Adolescents: A Study

**OBJECTIVES OF THE STUDY**

1. To assess the emotional competence of higher secondary level students.
2. To study the variations in the emotional competence of higher secondary level students in relation to their gender & locality separately.

**HYPOTHESES**

1. There is no significant difference in emotional competence of boy and girl students of higher secondary level.
2. There is no significant difference in emotional competence of rural and urban higher secondary level students.

**METHODOLOGY**

Keeping in view the objectives of the study, the descriptive survey method was chosen by the investigators for this study.
Sample and Sampling Technique

To get an adequate sample, multistage random sampling technique was adopted. 10 higher secondary level schools were chosen randomly from Bareilly and Budaun districts of Rohilkhand Region (India), 600 adolescents studying in class XI & XII were drawn randomly. Out of which 564 students who had given complete information were considered for the purpose of the study. 235 girls and 329 boys formed the sample. Where on the basis of locality, the sample was categorized into rural (N=310) and urban (N=254).

Tool

Standardized Emotional Competence Scale by Dr. R. L. Bhardwaj and Dr. H. C. Sharma was employed in the study.

Emotional Competence Scale (ECS)

The Scale consists of 30 items, each having five different options for responses. This scale evaluates individuals on five dimensions of emotional competence such as adequate depth of feeling, adequate expression and control of emotions, ability to function with emotions, ability to cope with problem emotions and enhancement of positive emotions. The reliability of the scale has been derived by employing two methods, viz., test-retest (.74-.90 ) and split-half method(.71-.82). The EC-scale was found to have moderate validity. Validity ranged from .64 to .69

RESULTS AND DISCUSSIONS

Table 1. Measures of central tendency and variability showing distribution of emotional competence among higher secondary level students

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Statistic</th>
<th>Symbol</th>
<th>ADF</th>
<th>AEC E</th>
<th>AFE</th>
<th>ACP E</th>
<th>EPE</th>
<th>EC Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>Mean</td>
<td>M</td>
<td>15.66</td>
<td>19.05</td>
<td>18.50</td>
<td>18.63</td>
<td>22.37</td>
<td>94.23</td>
</tr>
<tr>
<td>02</td>
<td>Median</td>
<td>Md</td>
<td>16.00</td>
<td>19.00</td>
<td>19.00</td>
<td>19.00</td>
<td>23.00</td>
<td>94.50</td>
</tr>
<tr>
<td>03</td>
<td>Mode</td>
<td>Mo</td>
<td>19.00</td>
<td>19.00</td>
<td>20.00</td>
<td>22.00</td>
<td>23.00</td>
<td>88.00</td>
</tr>
<tr>
<td>04</td>
<td>Standard Deviation</td>
<td>SD</td>
<td>4.52</td>
<td>3.82</td>
<td>3.69</td>
<td>4.17</td>
<td>4.12</td>
<td>14.56</td>
</tr>
<tr>
<td>05</td>
<td>Standard Error Mean</td>
<td>SE</td>
<td>0.12</td>
<td>0.16</td>
<td>0.16</td>
<td>0.18</td>
<td>0.17</td>
<td>0.51</td>
</tr>
<tr>
<td>06</td>
<td>Skewness</td>
<td>SK</td>
<td>0.13</td>
<td>0.28</td>
<td>0.21</td>
<td>-2.89</td>
<td>0.27</td>
<td>-0.01</td>
</tr>
<tr>
<td>07</td>
<td>Kurtosis</td>
<td>KU</td>
<td>-0.25</td>
<td>2.26</td>
<td>-0.02</td>
<td>-0.39</td>
<td>0.34</td>
<td>-0.14</td>
</tr>
</tbody>
</table>

ADF - Adequate Depth of Feeling
AECE - Adequate Expression and Control of Emotions
AFE - Ability to Function with Emotions
ACPE - Ability to Cope with Problem Emotions
EPE - Enhancement of Positive Emotions
EC Total - Overall Emotional Competence

When the values of mean, mode and median of five dimensions of emotional competence (Adequate Depth of Feeling, Adequate Expression and Control of Emotions, Ability to Function with Emotions, Ability to Cope with Problem Emotions, Enhancement of Positive Emotions) and overall emotional competence were examined (table-01), it was observed that the obtained scores are almost equal to one another. This establishes almost normal distribution of emotional competence of the sample students.
Table – 01 show that the values of standard error mean were comparatively small. In addition to this, the distribution was found to be slightly positively skewed for Adequate depth of feeling, Adequate expression and Control of emotions, Ability to function with emotions, and Enhancement of positive emotions dimensions of ECS (Emotional Competence Scale) and slightly negatively skewed for ability to cope with problem emotions dimension of emotional competence scale and also for Overall Emotional Competence.

Distribution was found to be slightly leptokurtic for Adequate depth of feeling, Ability to Function with emotions, Ability to cope with problem emotions dimensions of ECS and also for overall Emotional competence. The distribution is found slightly platokurtic for Adequate expression and control of emotions dimension of ECS. These slight deviations from the ideal values for a perfectly normal distribution can be neglected while dealing with data in social and behavioral researches. Hence, it may be said that the distribution of all the five emotional competencies and overall Emotional Competence tend towards the shape of normal distribution curve and also the higher secondary level students have average level of emotional competence.

**Table 2.** Gender-wise mean emotional competence scores of higher secondary level students

<table>
<thead>
<tr>
<th>Dimensions of Emotional Competence</th>
<th>Girls N=235</th>
<th></th>
<th>Boys N=329</th>
<th></th>
<th>t-ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>ADF</td>
<td>15.77</td>
<td>4.41</td>
<td>15.59</td>
<td>4.59</td>
<td>0.49</td>
</tr>
<tr>
<td>AECE</td>
<td>18.85</td>
<td>3.76</td>
<td>19.20</td>
<td>3.86</td>
<td>1.09</td>
</tr>
<tr>
<td>AFE</td>
<td>18.44</td>
<td>3.43</td>
<td>18.55</td>
<td>3.86</td>
<td>0.35</td>
</tr>
<tr>
<td>ACPE</td>
<td>18.66</td>
<td>4.22</td>
<td>18.61</td>
<td>4.14</td>
<td>0.12</td>
</tr>
<tr>
<td>EPE</td>
<td>22.81</td>
<td>4.02</td>
<td>22.06</td>
<td>4.15</td>
<td>2.17*</td>
</tr>
<tr>
<td>Overall Emotional Competence</td>
<td>94.53</td>
<td>14.30</td>
<td>94.01</td>
<td>14.77</td>
<td>0.42</td>
</tr>
</tbody>
</table>

**Note:** * Significant at 0.05 level ** Significant at 0.01 level

When emotional competence scores of higher secondary level students were studied and compared on the basis of gender, no significant differences were found on all the dimensions of Emotional Competence Scale except on the dimension ‘Enhancement of Positive Emotions’ (*t*=2.17* P<0.05).

The above table-02 reveals that the Enhancement of positive Emotions was found to be more among the girls as the mean scores of the girls is (22.81) higher than the mean score (22.06) of boys.

**Figure 1.** Gender-wise mean emotional competence scores of higher secondary level students
Perhaps girls are showing themselves emotionally more competent, they might be getting more opportunities for the enhancement of their positive emotions, because these days the society has changed, the families are very small having one or two children whether boy or girl and the girls are being given equally more attention and as they have to get married by their parents and learn the adjustment with the family members of her in laws perhaps they are being taught to see always the positive side of the things and thus enhancement of their positive emotions.

Table 3. Locality-wise mean emotional competence scores of higher secondary level students

<table>
<thead>
<tr>
<th>Dimensions of Emotional Competence</th>
<th>Higher secondary level students</th>
<th>Rural (N=310)</th>
<th>Urban (N=254)</th>
<th>t-ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>ADF</td>
<td>Mean 15.51, SD 4.46</td>
<td>Mean 15.86, SD 4.58</td>
<td>t-ratio 0.92</td>
<td></td>
</tr>
<tr>
<td>AECE</td>
<td>Mean 19.07, SD 3.76</td>
<td>Mean 19.03, SD 3.89</td>
<td>t-ratio 0.14</td>
<td></td>
</tr>
<tr>
<td>AFE</td>
<td>Mean 18.39, SD 3.85</td>
<td>Mean 19.65, SD 3.48</td>
<td>t-ratio 0.83</td>
<td></td>
</tr>
<tr>
<td>ACPE</td>
<td>Mean 18.85, SD 4.15</td>
<td>Mean 18.36, SD 4.18</td>
<td>t-ratio 1.39</td>
<td></td>
</tr>
<tr>
<td>EPE</td>
<td>Mean 21.95, SD 4.05</td>
<td>Mean 22.88, SD 4.13</td>
<td>t-ratio 2.67*</td>
<td></td>
</tr>
<tr>
<td>Overall Emotional Competence</td>
<td>Mean 93.78, SD 14.23</td>
<td>Mean 94.78, SD 14.97</td>
<td>t-ratio 0.81</td>
<td></td>
</tr>
</tbody>
</table>

Again like the previous table (table-02) when locality was taken into account, meaningful variation was obtained on the enhancement of positive emotions dimension only (t=2.67, p<0.05) of the emotional competence scale. It was revealed that urban students had higher mean value on Enhancement of positive emotions dimension of Emotional Competence Scale than their rural counterparts. Thus locality plays a higher role in the enhancement of positive emotions of higher secondary students. The possible explanation for the urban students may be that they might be participating in the school in many co-curricular activities like, sports, games, debates, competitions, etc. and also in urban society they have opportunities to interact with the people around themselves or their parents may be helping them to learn to express their emotions in a right way and all these may be helping them in enhancing positive emotions in them.

Figure 2. Locality-wise mean emotional competence scores of higher secondary level students

Further, on overall emotional competence and the rest dimensions as ADF (0.92), AECE (0.14), AFE (0.83), ACPE (1.39) of higher secondary level students were found to be at par irrespective of their locality.
FINDINGS

1. The students have average level of emotional competence on various dimensions of Emotional Competence Scale.

2. Girl students showed more enhancements of positive emotions than the boy students. On the dimensions adequate depth of feeling, adequate expression and control on emotions, ability to function with emotions, ability to cope with problem emotions and on overall emotional competence students of both the gender (boys and girls) were found almost equal.

3. Urban students showed more enhancements in positive emotions than the rural students. On all the other dimensions of Emotional Competence Scale and also on overall emotional competence, rural and urban students were found similar.

EDUCATION IMPLICATIONS OF THE STUDY

Emotional competence is a social and personal skill that lead to superior performance. It is a skill that can be learnt. It is the ability to recognize and successfully manage one’s own emotions and also of others. Higher secondary level students are at the door step of their future professional life. If different emotional competencies can be learnt by them, the probability of success in their life will be increased.

CONCLUSIONS

1. The students have shown average level of emotional competence.

2. Girls showed more enhancements of positive emotions.

3. Urban students also showed more enhancement of positive enhancement.

Thus it can be concluded that gender and locality influence the emotional competence of the adolescence students only on one dimension i.e. enhancement of positive emotions.

REFERENCES


ABSTRACT

Patrick White is the most prominent, literary guru of the Australian literary circle whose arrival marked the most important stage in the growth and development of Australian literature. To White, Art is both expression and communication. As communication, White’s task in his novels is to convey the essence of his poetic vision, to make the individual see. With this in mind in each of his work there is a search for ultimate meaning, where a plain, awkward, ugly life acquires a rich escape into idealised selfhood, and the evolutionary development of his characters toward a “superman” state.

White believes that, if the doors of perception were cleansed, everything would appear to man as it is, that is infinite and his artistic function is a matter of penetrating the hard shell of social habit until he exposes that peculiar vibration which makes each person what he is. Hence in White’s novels reality is all inward and it concentrate on the elected characters realising their fullest potential and each elected character makes a further step towards becoming the super being. They are poet-seers, to convey splendor transcendence above human realities, gifted with a peculiar insight into the nature of reality, rescuing man from void of his culture, and involved in a process that enables them to affirm Divine essence of the human condition. It is necessary therefore for those who take the inward path not to forsake the world altogether, but to return to it with new insight into the hidden divinity. White affirms the life of spirit by hinting at the life’s hollowness. His vision encompasses not merely the inevitability of suffering in man’s experience but the possibility that suffering may be both exemplary and redemptive, for the individual who suffers and for all those involved and gracefully embracing it can build a stronger awareness and provide wisdom.

Keywords: Patrick White; Suffering as Realisation

INTRODUCTION

The current study entitled SUFFERING AS REALISATION IN THE SELECT NOVELS OF PATRICK WHITE is an analytical attempt of White’s novels in which the protagonists undergo suffering that enables them to realise their strong self and expounds how Patrick White makes a concerted effort to bring in the painful experiences of the protagonists to discover themselves and their struggle to know the extent of their spiritual resources. It discusses the novels of Patrick White namely: Happy Valley, The Living and the Dead, The Aunt’s Story, The Tree of Man, Voss, Riders in the Chariot, The Solid Mandala, The Vivisector, The Eye of the Storm and A Fringe of Leaves and is projected to illustrate how the characters in all the select novels make an attempt towards achieving realisation by undergoing a process of transition through the sufferings undergone physically or mentally. Patrick White had said:

Life seems to be for many people pretty deadly dull. I have tried to convey a splendor, a transcendence, which is also there; above the human realities . . . I wanted to suggest my own faith in these superhuman realities. (During 19)
From this perspective, realism merely confirmed the status quo; could not heighten life. Man is in need of some aid to uplift him. Man is an existent who lacks common measure with other existents. Such moments of vision or transcendence might occur spontaneously or one can create moments of vision as one develops spiritually.

**OBJECTIVE**

This study reveals how an individual learns to open the doors of his being and look deeply into his own self and makes clear, if an individual actually spends considerable time looking inward, such exploration would be constructive and that is what the select novels deal with.

**Happy Valley**

Happy Valley is remarkable as a first novel, which tells of a married doctor's love affair with a music teacher. The novel can be seen as White's emergent talent for exploring the consciousness of outwardly ordinary people with spiritual aspirations and for working with the symbolic possibilities of Australian landscape. The main theme of this novel is suffering, that indispensable condition of our being, out of which joy or death may come. The story takes place in the mid-to-late 1930s. Happy Valley is a township in New South Wales at the foot of the Snowy Mountains. But as the name implies, Happy Valley is not a particularly happy place; most of the townspeople are prey to frustration, disappointment and boredom.

For Oliver Halliday, the town's recently arrived doctor, Happy Valley is the embodiment of pain. In this remote little town, perched in its landscape of desolate beauty, everybody has a story to tell about loss and longing and loneliness, about their passion to escape. “I must get away”, thinks Dr. Oliver Halliday, Alys Browne, and Sidney Furlow. Dr. Halliday, trapped in a loveless marriage with an older woman, is looking for a transfer to Queensland, but is distracted by a blossoming friendship. Alys Browne wants to escape to California, and is waiting for her ship (or her shares) to come in. Many want to leave the town - it's doubtful though whether they'll actually ever manage it. But Happy Valley is not a place that can be easily left, and White's vivid characters, with their distinctive voices, move bit by bit towards sorrow and acceptance. But Patrick White obviously wants to say something more than this through the select novel. As an epigraph to the novel he quotes some words of Mahatma Gandhi:

> It is impossible to do away with the law of suffering which is the one indispensable condition of our being. Progress is to be measured by the amount of suffering undergone . . . the purer the suffering the greater is the progress. (Brissenden 16)

The main theme of the novel as stated in the epigraph describes suffering as the one indispensable condition of the being and speaks of measuring progress by the amount of suffering undergone. The protagonist of the story, Oliver Halliday, by his suffering - firstly through alienation from his family and secondly, through separation from Alys, his lady love, achieves a new inner life, or moral progress, to use Gandhiji's term. The solution of Alys's and Oliver's liaison is not the sentimental one of escape to California, nor the tragic death, but the acceptance of pain and suffering, and its transformation and sublimation into love for all men. The beneficial effects of suffering, is developed well in this novel.

**The Living and the Dead**

The Living and the Dead a somnambulistic novel is an interesting sombre family portrait of life during the outbreak of Second World War. Set in England in the early part of the twentieth century, it is based on the theme, how emotional death is communicated from one generation to another. As the title embodies itself the novel deals with two groups of people, the spiritually living and the living dead, but it leaves the two groups unrelated to each other. The gulf between the living and the dead in the novel is being bridged by love and redemptive suffering.
Set in London, mainly in the thirties, the most part of the novel deals with three main characters: Elyot Standish, his sister Eden and their mother, and their response to life. Mrs. Standish, getting old, delicately sensual, charming and faintly ridiculous, is a finely observed and beautifully sustained piece of characterisation. The main emphasis falls on her two children: Elyot, a donnish, reserved and detached young man who holds himself aloof from life, participating in it and observing it without ever committing himself to it; and Eden, who throws herself impulsively and unselfconsciously into experience. In the opening, White uses the image of a cocoon to indicate withdrawal from life, and connects this to the plain descriptive meaning that Elyot likes to remain shut in his room. Within his lit room receptacle Elyot is contained, and into it washes “no intrusion from the outer darkness” (LD 283). When the cocoon becomes a private shell, Elyot refuses even to attempt to understand or accept his mother’s fall from grace. But, after Mrs. Standish’s death, Elyot drifts in a state of Limbo, instead of the isolation of the tomb-like white cocoon. The queasy drunk whom Elyot had rejected in the first chapter is “accepted” and is part of himself. The invisible but impassable walls which have divided Elyot from other people throughout the book started dissolving. As the novel closes, Elyot leaves the house in Ebury Street in which he had existed for so long and walks out, not merely into the London night, but into life. In the end it is pictured, a bus received Elyot Standish. He feels distance unfurling; the bus journey attempts to suggest a spiritual journey or quest which is to reach safe harbour at last. The journey into unconscious regions of the psyche is crucial though sometimes perilous undertaking in the life of the individual. When it occurs, psychic energy is withdrawn from the social arena and sinks down into the inner world, activating primordial instinctual forces. In this novel White had striven a lot to bring in theme of progression.

The Aunt’s Story and the Tree of Man

Similarly, the novels, The Aunt’s Story and The Tree of Man make clear, reconciliation involves a very long and painful journey, addressing the pain and suffering of the victims, understanding the motivations of offenders, bringing together estranged communities, trying to find a path to justice, truth, ultimatum and peace. Reconciliation cannot be imposed from outside. It is within. One has to come across lot of sufferings to undergo the spiritual reconciliation. To a mind that is bamboozled by materiality’s aggressive and insistent attempts to hold life and substance hostage to its limitations, spiritual healing seems unbelievable. To experience that spiritual healing, the harmonising power of God, one needs to embrace spiritual nature. It is a tremendous relief and uplift to obtain glimpses of our immaculate and outstanding spiritual wholeness and deal with how the protagonists achieve spiritual reconciliation or spiritual harmony through the sufferings they have undergone.

By The Aunt’s Story the individual is made to see the world through the eyes of the central character, Theodora Goodman, but at the same time it is never allowed to forget that most people look at things in a very different way, and that Theodora herself must appear to them as rather strange and puzzling, a person at once comic and pathetic, and always faintly disturbing. Throughout the novel the inner and outer realities seek to become identified; a distinct line is drawn between what actually happens to Theodora and what happens within her. At the deepest level, alienation of the individual from the outer ‘reality’ is seen as alienation within the individual himself, as he struggles to reconcile that part of the self which seeks to impose identity, constancy, with that part which seeks to escape it. It seems the deciding factor in the struggle will be the inner spiritual and emotional resources of the individual.

In the case of Theodora, the outcome of her journey to the solitary land “in which no fellow footfall is ever heard” is ambiguous, but in order fully to understand the nature of the ambiguity, close attention must be paid to the progressive stages of the journey. The basic source of Theodora’s isolation, however, is a peculiar honesty and intensity of vision she observes herself and others with a naked, innocent and painfully uncompromising eye, which cuts her off from her fellows, and which finally drives her into the comfortable refuge of insanity. The man who was given his dinner prophetically tells Theodora, “You’ll see a lot of funny things, Theodora Goodman; you’ll see them because you’ve eyes to see. And they’ll break you” (AS 32). And Miss Spofforth, her teacher, recognises that Theodora is one of those who will see clearly, beyond the bone, but who will suffer because, although
honest, she is barren; lacking the artist’s vanity, which is moved finally to express itself in objects, she
will be rewarded only by moments of passing affection, through which the opaque world will become
transparent.

As a child Theodora may be able to accept the realities of ordinary life, peacefully and
unquestioningly, but as a woman she finds them increasingly difficult. Living in the world of
normality becomes in the end an unbearable torture, far more terrifying than the legendary landscape
of Meroe; and as she begins to lose her hold on sanity the image of Ethiopia, black and burning,
increasingly dominates her imagination. “I have seen and done,” she writes to her sister, “and the time
has come at last to return to Abyssinia” (AS 269). But Abyssinia means much more than madness as
Abyssinia is the dream of perfection, the dream which in Theodora’s case has led to madness because
she cannot reconcile joy and sorrow or flesh and marble, or illusion and reality, or life and death.
Theodora continues to experience her own defeat as fulfillment. She is happy enough to be consumed.

At an unnamed station in the south-west of America Theodora abandons her train and her plans to
return to Australia, and walks off into the beckoning landscape of Mother Nature. She has found her
Abyssinia. In this select novel, the dragon to be slain is within the heroine. White represents through
Theodora the qualities within a man which one must conquer. The illusion of enlightenment has
exerted tremendous power, both within and outside the fictional frame. For Theodora’s quest, White
uses four levels of experience - from the innocence of childhood, through experience, suffering and
death, to redemption. The successful quest has few main stages: conflict, death-struggle, and exaltation
of the average through suffering as means.

White wanted the next novel The Tree of Man to suggest “every possible aspect of life, through the
lives of an ordinary man and woman,” and at the same time to reveal the extraordinary behind the
ordinary. Stan Parker, the central figure of the novel, carves himself a home out of the wilderness, and
brings to it his wife Amy. They raise two children, both of whom bring disappointment and
mortification. They experience the calamities of flood, fire and drought. They drift apart. Stan goes to
the war, Amy commits casual adultery. The novel opens with a man alone, except for his horse and
dog, in the virgin bush. He establishes a farm, marries, has children and grandchildren, and dies. By
the time of his death his farm has been reduced to a pocket of land surrounded by the enveloping flood
of suburbia. Patrick White’s main intention, clearly, is to give a comprehensive picture of the life of a
man and his family, a group who can be taken as representative of common humanity, but whose lives,
like the two towering stringy barks, stand out with a distinct shape of their own against the involved
and meaningless tangle of society.

The protagonist Stan Parker enjoys an ecstatic communion with the Earth Mother, even though he is
virtually obliterated in the course of his worship. It is clear that Parker is ‘married’ to Nature, and that
Amy, his wife, is merely his house-mate and child-bearer. She hardly ever engages or arouses his deep
emotional self, but remains strangely external to his true erotic life. The release they find in each other
is temporary and in the end inadequate, not through any selfishness or egotism, but because the man
and the woman seek in two different directions their release and fulfillment. To Stan, both son and
daughter are strangers to him, and Amy’s efforts to penetrate were in vain. Despite Stan’s increasing
tendency for isolation, his struggle with a God he cannot understand and who refuses to reveal himself
is not brought to a head until Amy’s adultery, after which Stan goes through his own dark night of the
soul on the streets of Sydney, spewing his God into the gutter in complete and abject despair. But
through Amy’s act and his own rejection, further barriers are broken and at this stage, Stan’s
detachment started evolving. Both Stan and Amy are driven by an even deeper hunger to
communicate, a hunger which is satisfied rarely and imperfectly, and which, especially for the woman,
remains a source of continual frustration. They never attain the rapport they long for with their
children; and, as the years pass, Stan and Amy, though still loving and needing each other, become
locked more and more securely within the circles of their own souls.

The climax of the novel comes with the illumination that is granted to Stan Parker as an old man in the
moments before his death. A great tenderness of understanding rose in his chest and it was clear that
one, and no other figure, is the answer to all sums. But this revelation is incommunicable. It dies with him, and his wife is left alone, dimly comprehending that she has lost her husband without ever really understanding or sharing in the most secret and vital elements of his life. This is a vision of perfect bliss, the pure caressed and nurtured by Mother Nature. As Parker is drawn towards death, his experience of unity becomes overwhelming. He sees his ‘God’ reflected in every minute object, in every blade of grass, ant, or crack in the concrete path. Stan is neither saint, nor seer, nor sceptic. Stan’s death and illumination are credible and his remoteness, his essentially solitary condition, has some effect on Amy too. She lacks detachment, and is for the most part lost if she has nothing to do. She experiences death many times, but of her own, she has already suffered a kind of death in her own marriage, and afterwards remains inviolate. Disengagement from him leads her to possible revelation. She discovers that, “if she could have held his head in her hands and looked into the skull at his secret life . . . she might have been placated” (AS 150). Stan’s quest for permanence is also a quest for true knowledge, the spiritual wisdom which enables man to perceive the truth. Thus the basic image for Stan’s quest, as reflected in the novel’s title, is not progress along a road or way, but growth. And the way is inward, coil by coil, towards the central core.

**Riders in the Chariot**

Riders in the Chariot is White’s most comprehensive achievement, which digs deep and gives the imagination a vision of transcendent love with, more impact on the inward eye. It symbolises an identity of humanity and divinity and all the four central characters: Miss. Hare, Mrs. Godbold, Mordeccai Himmelfarb and Alf Dubbo, can rightly be called as the sides of the soul of a giant Everyman, which is seen in this select novel as a divine quaternary. The novel makes clear the idea that God driven world without God is at its most desolate and reveals that suffering through religious experience is used as a tool, for man’s struggle to transcend the dreary, everyday life. It is the story of the lives of four loosely connected people whose common link is the mystic experience of the chariot and traces their lives towards the point where they realise they share the same vision. All the four main characters are outsiders with deeply different lives made more difficult because they are religious visionaries. Each experience the same vision of four horses drawing a chariot into a shining future. By taking part in the sorrows and the sufferings of the others and by actively indulging themselves in helping others all the four characters achieve the vision of realisation.

**Voss**

The novel Voss is recognised as the crowning achievement of White in re - creating the land, the settlers and the aborigines, and in presenting a separate Australian identity. It can rightly be termed as a study of Man and depicts the alienation of the individual from society and the nature of ‘reality’ perceived behind appearance, in a much more complex way. This novel mainly revolves around the protagonist Voss and, deals with the life of Australian aborigines and as well as their emerging life, society and culture, and strives to explore the vital wholeness that can be found in human relationship by undergoing suffering. It is the tragic story of a terrible journey and clearly portrays throughout, the individual’s struggle to find self, his search for a deeper understanding and a realisation of his potential. The hero of this novel remains exploring in an Australian environment, a mind, a way of thinking, which is foreign territory to most Australians.

The protagonist Voss, in his mad ambition to ascend to become God, is busy cutting himself off from all that is merely human, or rather, personal and that is his pride in imagining himself as God, he is blind to the reality. As the novel progresses, he was left in a desert for exploration of the land and there, the desert becomes the place of salvation. The desert defeats Voss’s claim to be God and awakens in him a knowledge of the true God who is not merely a projection of Voss’s image of himself but something totally another from the world, cruel to the extent that He is absent from the world, but kind enough that, He releases Voss at last from self - seeking. The journey in desert is set as both physical and a spiritual one, not only an expedition into the interior of the continent, but a quest into the inner being of his own self. At first, he is shown as arrogant, complacent, and is determined to follow his own ideas. He concedes rarely to the opinion of his fellow expeditioners, and is always
guided by his “pure - will”. Voss along with his explorers cross draught plagued desert, and then water - logged lands until they retreat to a cave where they lie for weeks waiting for the rain to stop. As the expedition progresses, the travelling party splits in two and nearly all members eventually perish. In course of the journey his pride is humbled by being one with suffering in all directions and when caught by native aborigines he lends his hand in a friendly way, but mistook by one of the native settlers, is killed. Though Voss is killed, he attains the realisation of vision of God being human. Traditionally, desert is a place of suffering and hardship and in Voss it is a place where deep truths are revealed.

Whether one is illuminated or consumed is according to White determined not by God, but by the quality of one’s own life and that is what White clearly recreates in Voss. After great anguish, Voss dies. But, his soul is reborn in others as he expands into a legend. Voss does not change in himself; rather, he changes his notions about himself, due to the sufferings he undergone and in the end successfully thrives in achieving his vision of realisation of God in the suffering of others.

The Solid Mandala

The Solid Mandala explores another world, the world which its first two epigraphs describe as being ‘in this one’ and ‘wholly within’. Starting from the facts of death and suffering, the novel examines the meaning of life, permanence, and freedom. This great theme is developed through probing man’s twin consciousness or the apparent duality of his nature. The twin brothers, Arthur and Waldo Brown, embody man’s flesh and spirit, reason and will, and more importantly, the interdependence and essential unity of these attributes.

In The Solid Mandala the inner life assumes personified form in the figure of Arthur Brown, the retarded shadow-brother who urges his intellectual twin, Waldo, to see exactly what is taking place in the inner world. Arthur strives to show Waldo that he is caught up in the hidden complex—the subtle knot at the centre of the glass marble—and that he must extricate himself from it before any spiritual maturity can be achieved. Arthur suggests a way out of the bondage by means of a careful consideration of inner contents. The twin brothers, with their contradictory characters: the well-adjusted but spiritually barren and the clumsy but intuitively perceptive. Their alien status or deviation brings them persecution and suffering but who in a mystical way are also the elect, victorious in their misfortune. In the novel a glass marble performs the same function for the “simpleton” Arthur: “God, he said, and the spit spattered on Waldo’s face, is a kind of sort of rock crystal.” The shiny marble, with its solid knot of colour at the centre, points to the solidity of the spiritual life which just comes, as a gift of grace to those who are simple in heart. It comes from a simple acceptance of being accepted. Broadly speaking this novel is an actual world set against the realm of imagination, the physical against the intellectual which portrays individual’s struggle to find self, his search for a deeper understanding and a realisation of his potential.

The Vivisector

The novel The Vivisector taken for study in this chapter follows the life of a Sydney painter, Hurtle Duffield, since the turn of the nineteenth and twentieth centuries. As in his other novels White explains the hero’s journey through the interior regions of his soul. It is concerned with the artist’s quest for self-identity. The novel is entirely about the gradual development of Hurtle as a painter whose spiritual quest is almost satisfied and reaches near perfection towards the end. Born as a son of working class parents, Hurtle is sold to an affluent bourgeois family, whom he discourages by running away to the war fought in Europe during World War I. Retuning to Australia, he establishes himself as a professional painter. Urged by an artistic instinct, he exploits his successive lovers for their forms, but fails to reciprocate their affection. In his old age, he finally finds his spiritual heir in a juvenile pianist, who makes use of his painting to nurture the artist in her. A second stroke fatally attacks him while he is working on his last painting of unattainable indigo which he glimpsed during a first seizure. The Vivisector brings in the sufferings of the artist Hurtle Duffield from his childhood where he finds in
last moments the “blesses blue” for which he has been searching (indi-godd)" - a wonderful combination of indigo and God.

**The Eye of the Storm**

The next novel The Eye of the Storm presents the dialectical struggle between the two sides of the self, in the protagonist’s life, which forms the fundamental rhythm of existence where, White had striven to promote the creation of what human wholeness is. This novel deals with White’s favorite theme of human relationship and gives a vivid picture of life within the family. Mrs. Elizabeth Hunter, the protagonist, dominates the novel. She is the centre and the spring of the novel and the novel opens by showing her as a bed-ridden and practically blind, dying in her magnificent house in Sydney. The novel progresses backward from there and her children Basil and Dorothy had no care or love for their mother. Instead, they were led by greed. Material gain is the essence and source that inspires their behavior. All the major human relationships in the novel appear to be governed by an obsession with material gains and sensual pleasures.

In the novel, Mrs. Hunter kills the very love and life of her husband Alfred and her children, Basil and Dorothy. Neither she was true to her husband, nor was she lovable to her children. Similarly, they too. She is an utter failure in the way she brought up her children. When she was bed-ridden there was none to care her and even when her children visited her, she knows the purpose of their visit. Mrs. Hunter is the victim of her own valuating ambitions and White uses the storm, as suffering, to form the integral part of the novel’s strength and meaning, its design and vision. The “self” and “pride” of Mrs. Hunter is shunned away when she was allowed to face the terrible storm in the ‘Warmings Island’. It is that physical/natural disaster which brings in her, the peace for her restless soul. By being hurled into the still centre of the storm that tore and hammered her, she realises universal parity of existence.

Suffering, either physically or mentally, helps her to surrender her ego and, she achieves the realisation of spiritual vision through the suffering that she had undergone. Her early defeat is transformed by a spiritual triumph, she became conscious of the changeless divine presence and her self is refreshed and redeemed by encountering the Other. That moment of oneness joins her to creation; in both thought and feeling, she identifies with the surrounding wreckage. Later, in her death bed she refers to that state of pure living bliss she was now and then allowed to enter. That consciousness relaxes her will and lets her blind woman’s inner eye take charge. She could achieve that vision of the realisation of the Other not by intuition but by real suffering, which in the end helps to rest her soul in peace. Surrendering ego, Mrs. Hunter has transcended judgment and division and has merged with the world spirit and achieved the exalted state. She no longer needs to impose herself. But by the silencing of the will, she strengthens and sharpens the will. As Voss realises his vision of reality through his sufferings in the desert, Mrs. Hunter achieves the realisation, through the suffering she had undergone in the storm.

**A Fringe of Leaves**

The novel A Fringe of Leaves is felt genuinely identified with the problematic that poses the central character Ellen’s quest for self and the changes she faces along the way. It explores Ellen’s life as the colonial child, one who has been enslaved, imprisoned, forced to use the oppressors’ code and managed to twist it in order to express her identity. At first, Ellen anxiously lives with all of her personalities, but it takes her time and pain to attain a balance among them. She is finally able to understand she is all of them simultaneously and she reaches a sense of fulfillment when all her personalities have spoken and have defined themselves. The integration of all of them has as its result a new unique identity which sets Ellen free.

Ellen is fully conscious of the fact she will never belong as she identifies with all of them at the same time, and with none. And as she adopts yet another identity, it is evident that her eagerness to break with her previous personality proves obsolete, since essential parts of her original self invade her later acquired alter-egos and will not let her dispose of what she has experienced. Ellen is a combination of
all those stages she went through, and all of them add up a new trait in her character, imprinting it with such bitterness and energy as time will not erode. Through this novel White shows how Ellen strives for discovering her identity and state and being admitting her membership of a community of human need, and despite the extremity of the event, felt she had received grace at last.

CONCLUSION

All the novels taken for study explore the sufferings of the central characters, not merely the sufferings but also the kind of vision or realisation achieved through that suffering. It depicts man in his struggle to escape that emptiness which surrounds and envelops him. All the characters in the select novels traces the obvious necessity of realisation achieved through suffering and also points out equally discernible difficulties. The actions in the novels move primarily towards the formation of an ideal or redeemed society and states, the purer the consciousness the faster its progression through the tunnel, and the longer its vision of the divine. It makes clear that the ultimate ability to discover meaning and truth comes from the individual and from a realisation of that power and will gained through self-knowledge and acceptance of his capacities as well as limitations. Suffering produces endurance, endurance produces character and character produces hope, and White makes clear through all the select novels that pain leads to spiritual growth. It makes clear, that realisation through suffering is the only apt answer to the gimmicks life play on us. This study bears the title Suffering as Realisation and it focuses on the evolution of White’s thinking as a writer. The title is justified since the protagonists achieve the vision of realisation through suffering.

REFERENCES

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MAY
2014
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STUDY ON THE EFFECTIVENESS OF SMART BOARD TECHNOLOGY IN IMPROVING THE PSYCHOLOGICAL PROCESSES OF STUDENTS WITH LEARNING DISABILITY

Anuragini Singh¹
Special Educator/Psychologist, Patina Inclusive School, Hyderabad, India
Email: vsanuragini@gmail.com

Rajesh Ramachandran²
M. Ed. Student, THPI, Hyderabad, India
Email: rajram42004@gmail.com

ABSTRACT
This paper is a humble attempt to study the effectiveness of smart board technology in improving the psychological processes of students with learning disability. Learning disabilities are identified along a continuum from mild to severe. A learning disability can cause a person to have trouble learning and using certain skills. The skills most often affected are: reading, writing, listening, speaking, reasoning, and doing math. Smart Board is an interactive whiteboard along with its associated software programs can assist students with learning disabilities and make it easier for them to perform these tasks. The researchers conducted the study at Patina Inclusive School, Malakpet, Hyderabad for a period of 6 months. The participants consisted of 6 students who were diagnosed as having learning disability. Pre and post test scores on Diagnostic test of learning disability (DTLD) suggested significant improvement in the areas of Memory, Cognitive Abilities, Receptive Language and Expressive Language abilities after teaching through Smart Board.

Keywords: Learning Disability; Smart Board

INTRODUCTION
Learning disabilities, or learning disorders, are an umbrella term for a wide variety of learning problems. Learning disability is a general term that describes specific kinds of learning problems. A learning disability can cause a person to have trouble learning and using certain skills. The skills most often affected are: reading, writing, listening, speaking, reasoning, and doing math. “Learning disabilities” is not the only term used to describe these difficulties. Others include: dyslexia which refers to difficulties in reading; dysgraphia which refers to difficulties in writing; and dyscalculia which refers to difficulties in math. Learning disabilities vary from person to person. One person with Learning Disabilities may not have the same kind of learning problems as another person with Learning Disabilities.

Learning disabilities are identified along a continuum from mild to severe. How an individual’s learning disabilities are classified relates to how significantly they interfere with current learning and with the individual’s ability to function in society. For the most part, persons think of Learning Disabilities as related to academic problems. However, poor organizational skills, poor ability to ‘read’ social cues and to take another’s perspective have significant impact on social interactions within schools, the family, significant relationships, and recreational activities. In addition, even though students pass their academic courses, the effort required to do this or the ‘just passing’ results may
Dyslexia is a type of learning disability that can make it hard for students to read, spell and process words properly. The Smart Board interactive whiteboard and its associated software programs can assist students with dyslexia and make it easier for them to perform these tasks. Smart Board is an interactive whiteboard developed by Smart Technologies which were introduced in 1991, and it was the first interactive whiteboard to provide touch control of computer applications and annotation over standard Microsoft Windows applications. Smart Board interactive whiteboards usually rely on four major components: a computer, a projector, appropriate software and the display panel. The computer is connected to the projector and whiteboard. The projector displays the computer screen image onto the board and action on the surface of the display panel is communicated with the computer over a cable or wireless connection and interpreted via the installed software. Display panels can be either front or back projection.

There are several ways in which a Smart Board can help students with learning disability to learn:

1. By adding colourful text, video clips, animation and images into Smart Notebook lessons, teachers can supplement their oral instructions which can make it easier for students with learning disability to grasp key concepts.

2. Teachers can incorporate interactive phonics activities on the Smart Board interactive whiteboard into their lessons to help students build awareness of the letter sounds in words.

3. Teachers can use Smart Response systems with their Smart Board interactive whiteboard to give tests and quizzes and keep track of how well students are learning. Points that have not been understood properly can easily be identified and revisited.

4. Classroom audio systems such as the Smart Audio system when used along side a Smart interactive whiteboard can help students hear the teacher’s voice better.

5. Teachers can record processes on their Smart Board and then play them back to the class step by step, as many times as necessary.

6. The Smart Notebook “Spotlight” feature allows teachers to block off certain areas of text on the Smart Board which they might not want students to see just yet. This blocked off area can then be revealed as soon as students have processed the necessary information.

OBJECTIVE OF THE STUDY

The key objective is to study the effectiveness of Smart Board Technology in improving the psychological processes of students with learning disability.

REVIEW OF LITERATURE

Many researchers after the advent of Smart Board Technology have consistently focussed on the research related to the impact and effectiveness of Smart Board in teaching activities for students with disabilities. The review of studies presented is explanatory but not comprehensive, So to have a substantial evidence on the effectiveness of the technology a few studies have been reviewed here;

Roschelle et al. (2000) explored how computer technology enhances student learning in the classroom. Their research indicated that technology is instrumental for students to use their critical thinking skills, analyze data and stimulate higher-order thinking skills. They concluded that definitely technology can be used to support students learning.
Salinitri, Smith, and Clovis (2002), designed a study to assess the use of a Smart Board in improving literacy with special needs students. Their study investigated whether the Smart Board assist in improving language skills of students with special needs, and as a result, stimulate positive participation and retention in classroom activities and does the Smart Board improve the learning environment for special needs students? Results indicated that the Smart Board aided the teacher in bettering the learning environment for students. Students interacted with the board which helped to keep their focus.

Linda C. Mechling, David L. Gast, Kristin Krupa (2007) studied the effects of Smart Board technology, and a 3s constant time delay (CTD) procedure among students with moderate intellectual disabilities. Results do support use of this tool to teach multiple students at one time and its effects on observational learning of non-target information.

Christi Bates & Amy Hopkins, (2007) highlights a project at Holden Elementary (Kent City Schools) exploring the use of Smart Boards in their classrooms. The project highlighted various ways that Smart Board technology can be integrated into the primary curriculum to support teaching and learning with young children.

Clark & Nordness (2007) determined, if a Smart Board interactive can enhance emergent literacy instruction, by experimenting 10 early childhood students with disabilities, who received traditional instruction on emergent literacy skills, and an experimental group of 10 early childhood students with disabilities who received emergent literacy instruction with the Smart Board. The students who received literacy instruction with the Smart Board interactive white board displayed on-task behaviour 81% of the time during a one-half hour instructional period, whereas the students who received traditional literacy instruction, without the Smart Board interactive whiteboard, displayed on-task behaviour 58% of the time.

HYPOTHESIS

1. There may be significant improvement in psychological processes after receiving teaching through Smart Board in students with learning disabilities.

2. There may not be significant improvement psychological processes after the receiving teaching through Smart Board in students with learning disabilities.

METHODOLOGY

The research design undertaken is the causal design, which means that there must be an empirical association between the independent variable and the dependent variable. The participants consisted of 6 students who were diagnosed as having learning disability by a clinical psychologist and was referred to Patina Inclusive School for remedial education. Once the students were admitted in Patina Inclusive School, they had to undergo Diagnostic test of learning disability (DTLD). This test was undertaken by the researchers who had undergone training in administering DTLD. The test diagnoses learning disability in ten areas from Auditory/Visual Perception to Cognitive areas. A deficit in any of the areas or a combination of any, would lead to a learning problem (Swarup & Mehta, 1993). It consists of 10 sub-tests. It is to be individually administered on the age group 8-11 years old. A deficit in any of the area or areas or a combination of any, would lead to a learning problem. The tests consist of Eye-hand Co-ordination, Figure Ground Perception, Figure Constancy, Position-in-Space, Spatial Relations, Auditory Perception, Memory, Cognitive Abilities, Receptive Language, Expressive Language abilities (Swarup & Mehta, 1993). The 6 students were in the age range of 8 to 10 years and studying in 3rd to 5th std. All the participants were provided activities on Smart Board individually for a duration of 1 hour over a period of 6 months. Students were daily taught for a duration of 1 hour on the Smart Board for English language. They were exposed to Functional Grammar and Communicative skills. In Functional Grammar, the students were exposed to activities on parts of speech, phonetics, vocabulary, articles, tenses, punctuation and sentence formation. Communicative skills involved listening, speaking, reading and writing skills. The content involved listening to the
passage and answering, role play, activities on sentences building, reading passages with colourful animations, writing compositions and comprehension passages.

RESULTS

The scores obtained were incorporated as pre teaching scores and post teaching scores as indicated in Table 1 and 2. The scores of each subtests are tabulated as pre teaching total scores and post teaching total scores. T test one tailed and two tailed t tests are carried out. The P results indicate 0.01 high statistical significant difference. Hence results can be interpreted that though there was improvement in all the areas of the subtest, but significant difference is found in the cognitive abilities, memory, receptive and expressive language abilities in students with learning disabilities. Hence the hypothesis 1, there may be significant improvement in psychological processes after receiving teaching through Smart Board in students with learning disabilities stands correct.

Table 1.

<table>
<thead>
<tr>
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<th>Max. Mark</th>
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<td>Spatial Relations</td>
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<td>6</td>
<td>Auditory perception</td>
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<td>7</td>
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Table 3. (Contd…)

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<td>Receptive Lang</td>
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</tr>
<tr>
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<td>40</td>
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Statistical Analysis

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<tr>
<td>N</td>
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<td>10</td>
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</tr>
<tr>
<td>( \Sigma x )</td>
<td>413</td>
<td>492</td>
<td>905</td>
</tr>
<tr>
<td>( \Sigma x^2 )</td>
<td>18589</td>
<td>24532</td>
<td>43121</td>
</tr>
<tr>
<td>SS</td>
<td>1532.1</td>
<td>325.6</td>
<td>2169.75</td>
</tr>
<tr>
<td>Mean</td>
<td>41.3</td>
<td>49.2</td>
<td>45.25</td>
</tr>
</tbody>
</table>

Results

\[
\text{Mean}_a – \text{Mean}_b = -7.9 \\
T = -1.74 \\
df = 18 \\
P = 0.049464
\]

For independent samples, these results pertain to the "usual" t-test, which assumes that the two samples have equal variances.

F-Test for the Significance of the Difference between the Variances of the Two Samples

\[
df_1 \quad df_2 \quad F \quad P
\]
9 \quad 9 \quad 4.71 \quad 0.015238**

Note: ** indicates statistically significant difference

DISCUSSION

The brain of the children with learning disabilities function and learn differently, the teaching method must be compatible with their brain so that the new learning is easily understood. Children with learning disabilities prefer learning with their right brain, therefore teaching was done through Smart Board using concrete images, stories with good visual characters, plots and action oriented activities clubbed with auditory inputs, were the child hear the words, learns to distinguish their sounds, understand their meaning, spell them correctly and write properly.

The impression formed by combining auditory and visual learning was further strengthened, through the kinesthetic-tactile sense by making the activities interactive for the students on the Smart Board.
CONCLUSION
From the above study we can infer that students with learning disability prefer learning in the way their brain perceives and processes what it needs to learn. Using Smart Board technology and combining the auditory, visual and tactile/kinesthetic senses, we can modify the learning environment and help these students improve their psychological processes.

LIMITATION
The study consisted of a small sample and also the geographical area was limited to a particular school where the researchers conducted the study also there could have been bias on the sides of the researchers. The study also did not undertake an experimental design, where in an one group could have been exposed to traditional teaching and another group to Smart Board teaching. But this could well lead to future research and a larger sample could be involved.

DECLARATION
The researchers hereby declare that proper consent from the parents of the students involved in the study was undertaken. The researchers also declare that there was no grant received from any agencies to undertake the study, and it was purely on their academic interest.

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CONFLICTING INTERESTS OF WOMEN CHARACTERS: A STUDY OF ANITA DESAI’S EARLY NOVELS

Ratna Hasanthi Dhavaleswarapu
Research Scholar, Department of English, Andhra University, Visakhapatnam, India
Email: hasanthidr11@gmail.com

ABSTRACT

In India, the prominent female prototype is the chaste, benevolent, virtuous, patient, self-denying, enduring, self-sacrificing and self-effacing woman. Indian women of the twentieth century have changed and the modern woman questions the prominent female prototype and androcentric hegemony. Patriarchy is the foundation of women’s oppression, and neither of the phenomena can be understood without the other. Women’s problems can never be discussed without discussing them in relation to men’s interests. The analysis of patriarchal attitudes even now shows that, things haven’t changed completely for Indian women, though there is a bit of amelioration when compared to the earlier generations. Moreover, the gender roles dictated by a patriarchal society stifle the real roles of men and women. Conflict of interests is seen in the lives of women on account of this suppression.

Anita Desai has been selected amongst many other women writers for this paper as she is often considered to be the representative Indian Woman Novelist in English, who has made a considerable contribution to post independent Indian fiction. The women characters of Anita Desai’s fiction are mentally and intellectually advanced people, who are in a constant quest for identity and freedom in a patriarchal society.

Keywords: Anita Desai; Feminism; Patriarchy; Gender; Conflict; Interests

INTRODUCTION

Indian Women are said to be the chief upholders of a rich oral tradition of story-telling, through epics, myths, legends, songs and fables. With growing literacy of the girl child in India, these stories have been transformed into poetry, drama and fiction with a feminine perspective and a better understanding of the modern times, wants and needs.

In India, many women writers like Kamala Markandaya, Ruth Prawer Jhabvala, Anita Desai, Shashi Deshpande, Arundhati Roy, and Shobha De, just to name a few, have climbed the ladder of success, and achieved recognition, through the slow and painful way. Furthermore, traditionally, the work of Indian women writers has been undervalued due to patriarchal assumptions about the superior worth of male experience. But many women writers have come away from that tag and have been critically acclaimed for their work on par with the most prominent male writers in India.

Anita Desai has been selected amongst many other women writers for this paper as she is often considered to be the representative Indian Woman Novelist in English, who has made a considerable contribution to post independent Indian fiction. She writes with immense concern, passion, compassion and understanding of her female characters. She does not employ radical feminism in her works but writes about women, who are presumed to be liberated. The women characters of Anita Desai’s fiction are mentally and intellectually advanced people. Right from Cry, The Peacock (1963)
to The Artist of Disappearance (2004) she has shown myriad women characters and their quest for identity and freedom in a patriarchal society.

In India, the Hindu moral code known as the ‘The Laws of Manu’ denies a woman an existence, apart from that of her husband or his family. The idea of the traditional, good Indian woman has persisted in Indian culture down the ages in the images of virtuous goddesses devoted to their husbands. Goddesses like Sita and female legendary figures like Savitri serve as powerful cultural ideals for women. In India, the prominent female proto-type is the chaste, benevolent, virtuous, patient, self-denying, enduring, self-sacrificing and self-effacing woman. Indian women of the twentieth century have changed and the modern woman questions the prominent female prototype and androcentric hegemony. How far, this modern Indian woman succeeds depends upon her strong will power, and the way she accomplishes it.

Patriarchy is the foundation of women's oppression, and neither of the phenomena can be understood without the other. Women’s problems can never be discussed without discussing them in relation to men's interests. Man is an integral part of a woman’s life and so is a woman an integral part of a man’s life. But the patriarchal system does not allow a man to realise that his world too is built around a woman. This gives women a sort of alienation. She feels subordinated, neglected and exploited. Simone de Beauvoir has rightly stated in her seminal work The Second Sex that: “Sometimes the ‘feminine world’ is contrasted with the masculine universe, but we must insist again that women have never constituted a closed and independent society, they form an integral part of the group, which is governed by males and in which they have a subordinate place” (608).

The analysis of patriarchal attitudes even now shows that, things haven’t changed completely for Indian women though there is a bit of amelioration when compared to the earlier generations. Women in the patriarchal Indian society are placed in a situation, in which there are two roles to play, one the traditional role as a woman, and the other as an individual and as a person. It is not possible to treat both of them, equally and fairly at the same time. The gender roles dictated by a patriarchal society stifle the real roles of men and women. Conflict of interests is seen in the lives of women on account of this suppression. Simone de Beauvoir has correctly pointed out in her work The Second Sex:

These conflicts may go so far as to cause a rupture, but as a rule woman wants to ‘hold’ her husband, while resisting his domination. She struggles with him in the effort to uphold her independence, and she battles with the rest of the world to preserve the ‘situation’ that dooms her to dependence. This double game is difficult to play in part the distributed and nervous state in which many women spend their lives. (486)

Anita Desai in her novels has shown how women have been squashed under male domination willingly or unwillingly. In her earlier novels, Desai has shown how difficult it is for women, to realize their wants, dreams and necessities in life. Only a few women save their interests, while others fail or compromise with situations in life.

Anita Desai is especially noted for her sensitive portrayal of the inner life of her female characters. In her psychological novels, she presents the image of a suffering woman preoccupied with her inner world. She talks about the existential predicament of a woman in a male dominated society. Through such characters, she makes a plea for a better way of life for women. Anita Desai places major emphasis on examining women's lives within the limits of a patriarchal Indian society. Several of Desai’s novels, explore tensions between family members and the alienation of middle class women from their men and society on account of visible and undercurrent patriarchy, that conforms their lives.

However, most of Desai’s important representations of women’s existence in her novels, are concerned with the daily lives of ordinary women in their traditional roles as wives, mothers, daughters, and sisters. The women characters fail to resolve the conflict between their traditional roles and their interests in life. The women are all trapped in a society that forces them to conformity. They make a genuine attempt to discover life as it is. They are emotional misfits, who try to maintain and assert their individuality. Women in her novels are victimized, humiliated and forced to either commit
suicide or give up to the norms of the patriarchal family and society. In her novels, a woman’s victory or failure depends on the response of the men in her life. A careful study of Desai’s early novels Cry, The Peacock (1963), Voices in the City (1965) and Where Shall We Go This Summer? (1975) shows that, patriarchal conformity leads to, conflicting interests of the women characters despite their resistance.

Maya the protagonist of Cry, The Peacock is influenced by the patriarchal society and by men folk right from her childhood. She is pampered by her father and given utmost attention. Unwittingly, her father influences her thoughts, her perception and her vistas. Even her brother Arjuna influences her thinking process and infuses his ideas into her mind. Maya’s marriage with Gautama is not a satisfactory one in any way. She is an emotional person while he is a pragmatic man. Her problems in marriage are more psychological in nature. She lives in a nuclear family with Gautama, but is unable to create the perfect rapport with him on account of her psychological distance from him, and his callous nature to her emotional side. There is no proper physical compatibility between Maya and Gautama, and they fail to establish emotional and intellectual compatibility too. Visages of patriarchy are seen in Gautama. To him, Maya is just an expendable part of his life, while she wants him to be everything in her life. Furthermore, she builds her world around him after marriage. She in fact tells him once “Is there nothing in you that would be touched ever so slightly, if I told you I live my life for you” (Desai, Cry 114). It does not bother him. She longs for closeness with her husband but he does not understand it. She prepares herself: “ longing to be with him, be close to him …. But when I went … he had closed his eyes not with mere tiredness, but in profound, invulnerable sleep, and was very far from any world of mine, however enticing” (Desai, Cry 93).

Maya becomes obsessed with her childlessness and this negatively influences her life. Prabhat Kumar Pandey has dexterously pointed out that “Maya’s tragedy is that there is no one to share her feelings. Childless, with an uncaring husband, she is lonely and loneliness is the bane and burden of her psyche. And to cap it all she is not even sexually satisfied” (83). Seeing a Rat suckling its young ones, she says to herself “Rats will suckle their young more tenderly. I know this, as now I lived quite near one, with seven young ones nestling between her legs…..” (Desai, Cry 145 – 146) She becomes extremely sad. On account of her loneliness she becomes a mental wreck, who sits and broods for hours.

Maya is not certain about her mental chaos. There is a lot of conflict in her mind. After killing Gautama, by pushing him from the roof top she goes to her father’s house in Lucknow. She returns to her favourite world of her childhood, cut-off from reality. She becomes a child in her world of pictures, books and toys. “…Maya, who sat somewhere upstairs delighted opening cupboards, pulling out drawers, falling upon picture – books and photographs with high, shrill cries of pleasure hugging them to her, dancing around the room with them on air-borne feet” (Desai, Cry 212-213). In the novel, Maya’s interests are not catered to. Gautama’s treatment makes her feel inadequate and to this, the boredom she faces at home adds on. The prophecy of the albino astrologer destabilises her already derailed state of mind. All this leads to Gautama’s murder and her suicide. She is not able to solve the conflict between her interests as Gautama’s wife and Maya, a woman and an individual.

Maya’s friends Leila and Pom are two entirely different entities. Pom voices her opinions. She complains about her life to her husband Kailash and asks him to give her a separate house to live in. She least cares for things around her. She is silly and does not believe in fate like Leila or give up voicing her opinions like Maya. She is well described in the following lines: “Logic, tact, diplomacy – nothing mattered to her who chattered so glibly and gaily …and never, referring to family, tradition, custom, and superstition” (Desai, Cry 61). Pom confronts situations that seem to be odd to her. She voices her opinions. To her only her priorities matter a lot. She compromises with the situations in her life when her wants are not fulfilled.

Leila on the other hand, resigns to fate. She believes in fatalism. She marries a man with tuberculosis much against her parent’s wish. She exercises her wish in choosing her partner. Leila’s parents leave her. They “had not seen her, written to her, or in any way communicated with her since the day of her elopement” (Desai, Cry 58). She does not seek the help of her parents nor does she leave her husband.
She compromises with her life and accepts fate. She resigns to fate, thinking “It was all written in my fate long ago” (Desai, Cry 59).

Mrs. Lal the Sikh wife denounces her husband. She tries to be, what she wants to be. Gautama’s sister, Nila, a divorcée declares “After ten years with that Rabbit I married I’ve learnt to do everything myself” (Desai, Cry 162). Mrs. Lal and Nila live on their own terms least caring about societal conformities.

Unlike the other women in the novel, Maya fails to accept fate or make her interests come true. She does not face things boldly. Whenever Maya tries to voice her feelings, opinions, fears and desires, she fails doing so. She is not even given a chance to do so. She tries to confront the situations in her own way, on the psychological plane. She rarely tells Gautama, what is going on in her mind. She suffers on account of her uncompromising nature. She becomes neurotic, kills her husband and finally kills herself. Like the peacocks longing for sexual communion, Maya craves for the company and companionship of Gautama. The cry of the peacock is akin to the pathetic cry of Maya’s bruised soul.

While the inability to realize one’s interests or compromise with the situations in life, ends in a murder and suicide in Cry, The Peacock it takes a different turn in Voices in the City. Various dimensions of patriarchy are explored in the novel along with existential problems. In the novel, Desai shows the lives of two women characters, one a housewife and the other a career woman. The two women characters Amla and Monisha are influenced by two different facets of patriarchy. Monisha, like Maya in Cry, The Peacock is unable to compromise with the humiliation and victimization enforced on her, by the patriarchal family set up. An androcentric family set up dictates all terms and conditions on how a woman has to lead her life. She is married to Jiban, a conservative man, much against the wishes of her father. Unlike Maya, she is thrust into a joint family. She discovers that the people around her are incapable of human emotions and she rejects their presence. Jiban like Gautama, in Cry, The Peacock intensifies his wife’s mental agony, and he becomes a source of further disharmony in her life.

Monisha believes in the theory of detachment as learnt from her brother, but she pines for the love and care of her husband. She observes “Jiban stays sitting with us, but Jiban is never with us at all” (Desai, Voices 111). In the later part of the novel Jiban accuses her of taking money without her permission, and this breaks her completely. His mother calls her a thief and Jiban does not try to protect his wife, then she realises how hollow Jiban is. Monisha feels “If only love existed that is not binding, that is free of rules, obligations, complexity and all stirrings of conscience then – but there is no such love” (Desai, Voices 139). In her novels, Desai uses a house to symbolize a stagnant male tradition that relegates only domestic labour to women. Women are not a part of the important events or decisions in a patriarchal society. Monisha is a dutiful wife and daughter in law in her husband’s home, but she fails to distinguish between her personal space, domestic duties and social obligations.

Amla, sister to Monisha is also a victim of the patriarchal system, as she gets into the whimsical hands of Dharma. However Dharma’s influence is not strong on her as she is not psychologically weak like Monisha. She finds an outlet to her feelings through art. Art in the novel, is shown as a means to contain one’s self. She has the capability to compromise when compared to her sister Monisha or Maya of Cry, The Peacock. She reconciles with her circumstances and tries to achieve a fuller meaning of life. Monisha on the other hand, is neither able to save her interests nor compromise with situations in her life. She finally commits suicide.

In Desai’s third novel Where Shall We Go This Summer? patriarchy shapes and reshapes the life of the protagonist Sita. The novel can be viewed as her effort to say no to her husband and make her life, her own. The conflict of interests is shown very well in the novel. Like Maya, Sita is a motherless child brought up by her father. As a child, she constructs her world around her father. She develops an Electra complex and suffers a lot on account of it. Later, on seeing his dubious and hypocritical life, she develops a negative attitude towards life. She harbours mistrust in men. She fails to develop an emotionally satisfying bond with any other man in her life.
Sita’s wedlock with Raman is an unsatisfying one, even after begetting four children and on the way to the fifth one. Her life with Raman is one tied down with responsibilities and duties, with a person who does not understand her. She once confesses to Raman, “I thought I could live with you and travel alone – mentally. Emotionally ” (Desai, Where 148). This is a common feeling experienced by many women characters of Anita Desai. Women are psychologically manipulated by the patriarchal society. They are made to feel unwanted and uncared for by the gender roles dictated to them by society and men. Raman treats Sita only as the mother of his progeny and nothing beyond it. There is no emotional or intellectual compatibility between them at all. In a maladjusted marriage, she feels that she “ lost all feminine, all maternal belief in child birth, all faith in it and began to fear it as yet one more act of violence and murder in a world that had more of them in it than she could take” (Desai, Where 56).

Raman and Sita hold differing views, values, principles and standards. They even differ in their temperaments. Raman takes Sita to be an insolent, supercilious and temperamental woman. On the contrary, she is very honest and straightforward. Her insanity is a clash between the honesty and hypocrisy seen around her. Sita is an intellectually advanced woman. Desai emblematically delineates the conflict in Sita through the image of a crowd of crows attacking an eagle. Sita compares herself to a Jelly fish “Perhaps I am only like the jelly fish washed up by the waves, . . . I was just stranded here by the sea that is all. I had not much to do with it at all . . . .”(Desai, Where 149) The aforesaid comparison shows her cast away self.

Sita feels like a Frog out of water in her father’s “ age – rotted flat ” (Desai, Where 24) She finds the reality around her highly unpalatable and decides to go to Manori her birth place. She intends to freeze her womb neither abort it, nor give birth to it. Sita as a child, has led a carefree childhood in Manori. She presumes that all her problems would perish once she goes to Manori. She goes to Manori along with her two children, Maenaka and Karan. Her children reject the life in Manori. They crave for life in Bombay. Maenaka writes to her father, to take her back to Bombay. She writes the letter without taking her mother into confidence. Raman comes to Manori, not for Sita but to take his child and this breaks her down completely. Sita tries to explore the old magic of her paternal home, but does not find it there. She slowly realises that her father’s house in Manori no longer carried the same magic it used to. She finally goes home. Noteworthy critic T. S. Anand has rightly pointed out that “Her desire to bear the child and retire with Raman to the land signifies her return to life, community and society in spite of the debased dullness of life . . . .” (100)

In the end Sita realises the futility of seeking freedom and reconciles with circumstances, and goes back to her husband. She is presumably a liberated woman, free from patriarchal oppression. Yet patriarchal attitudes run as an undercurrent. Bidulata Choudary commenting on Maya’s character has said:

Between the two uncompromising attitudes of Maya’s madness and Monisha’s suicide, Sita is the only heroine of Mrs . Desai to understand and succumb to the world. . . . Her reaction proves that it is very difficult for a woman however, modern she may be, to get rid of the situation she is placed in. In spite of her dislike to the ways of the world, . . . she resumes her journey to adjust to the role of a wife and a mother . . . and mingles with the prose of life for the betterment of human relationship. (77)

Sita turns her loveless, uninteresting marriage into a marriage of convenience. She tries to resolve her conflicting interests through compromise.

In all the aforesaid novels, Desai presents the different perspectives of dependency and enforced dependency of a woman. They are a study of women’s depression resulting from their inability to grapple with their family situations and an androcentric society. The women characters register protest against circumstances which oppress them. Only a few turn out to be successful while others strike a compromise with situations in life and many others give up to upheavals. In her novels she shows four kinds of women, the first group who are hypersensitive and have a higher level of introspection. They finally plunge into dark, dismal depths of neurosis like Maya. The second group, who suffer in silence
and commit suicide like Monisha. The third group, who accept events in their life as their fate, like Leila. The fourth group discloses women like Sita who discover their own new ways of finding fulfilment in the world.

Though men remain on the periphery in the novels of Anita Desai, they occupy important positions and influence the lives of their women. Women form a subsidiary part of a patriarchal society. Though the characters discussed in the three aforesaid novels are presumably liberated, in reality they are not. Though they are not radical in their outlook of life, they are forced to follow the dictates of patriarchal society either directly or indirectly. The men in her novels are not only influenced by patriarchy but are also dictated by materialism of the present age. Modern men are neither able to redeem themselves, nor leave the women to mend themselves.

Maya and Monisha, fail to take over crises in their life, as they neither protest properly against opposing forces, nor realise their interests to achieve a fuller meaning of life through compromise. In an androcentric society it is very difficult for women, however modern they may be, to get out of the odd situations they are placed in. It is very difficult for them to realize their interests or achieve them. Sita on the other hand, succeeds in seeking a fuller meaning of life through compromise. This paper concludes stating that many women in our society are presumed to be liberated, but in reality they are not. They are forced to accept patriarchal norms after initial resistance and rebellion. Women are still stuck up in a patriarchal society, where they are to a greater extent still oppressed and are unable to, distinctly, solve the conflict of interests in their lives.

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UNBORDERING SELVES: A CRITICAL ANALYSIS OF SINDHI STORIES OF PARTITION

Ojaswini Hooda
Assistant Professor, Lakshmibai college,
Delhi University, Delhi, India
Email: ojswini.hooda@gmail.com

ABSTRACT
Partition stands as a significant event in the history of the subcontinent. It is considered as the greatest human tragedy, uprooting and dislocating millions of people from their homeland, leaving an indelible impact on their psyche. Writers from both sides of the border have engaged in the act of narrating the reaction and experience of common people during and in the aftermath of partition. This paper exclusively focuses on Sindhi stories of partition which narrate the agony and trauma of Sindhi Hindus, who became stateless minorities in a new nation. Communal harmony between Hindus and Muslims in Sindh, prior to partition, is highlighted in these stories. The stories portray how common people reacted to the event of partition, refusing to divide and concretize identities on the basis of religion. This paper analyses the stories as alternative accounts, people’s perspective on the event of partition.

Keywords: Partition; Migration; Dislocation; Nostalgia

INTRODUCTION
“Life with its sweetness was ebbing away in the tears
He shed for his lost home” (The Odyssey, Book v)

The idea of “home” and its loss pervade the partition narratives and the stories about partition focus, to a large extent, on the dislocation that took place in the wake of partition of India. The partition remains as the greatest tragedy in Indian subcontinent, as Neena Arora and R.K. Dhawan state “Bifurcation of the land, creation of boundaries between regions that culturally flowed into each other, migration of a large chunk of population, displacement of masses and the cruel and ruthless bloodshed of innumerable citizens constitute the tapestry of this great human tragedy.” This paper seeks to analyze responses to partition as depicted in Sindhi short stories “The Uprooted” by Vishnu Bhatia and “Longing Hearts” by Popati Hiranandani.

Partition of India remains a pivotal event in the history of the Indian subcontinent. By early part of 20th century, the British had tightened their grip over considerable portion of the country. The process of demarcating ‘Hindus’ and ‘Muslims’ as two essentially different communities and hardening of religious identities was largely supported by the British and was part of their political agenda. Partition of India, based on polarization of religious identities, was done without an understanding of the composite culture of India. The cartographer Cyril Radcliffe drew the lines that eventually became national boundaries. These boundaries created borders, uprooting people from their homeland, leading to communal riots and large scale migration. The promise of freedom and independence, which was accompanied by this human tragedy, could not be realized.

There have been attempts by writers of different languages and from both sides of the border to capture the partition experience- ranging from testimonies, real life experiences to fictional narratives-
narrating the partition from different perspectives. Stories of partition offer alternative historical perspectives on various issues like hindu-muslim relations, freedom/independence, borders and nation-state. These can be read as people’s perspectives, which have been obliterated in the official accounts. As Tarun K. Saint states ‘Nationalist history writing had a tendency to overemphasize negotiations in the sphere of politics leading up to the transfer of power…the extent and magnitude of collective violence and its effects on the common man were often elided.’

The corpus of partition writing provides insight into psychic trauma as well as people’s resistance to ideological formations pushed forth by the state. The tragic plight of refugees is articulated with greater sensitivity. Partition literature becomes a repository of ‘localised truths’, personal narratives of alienation, dispossession, fractured selves, sought to be evaded by the dominant discourses on partition. These narratives offer insight into the nature of individual and collective experience, breaking the silence. These stories give voice to widespread dissent and resistance to communal and sectarian ideologies, creation of borders and hardening of religious identities.

This paper focuses on Sindhi short stories ‘The Uprooted’ and ‘Longing Hearts’, to outline how both these stories focus on common man’s dissent and resistance to the bordering of nations and selves. ‘The Uprooted’ portrays the dilemma, confusion of the common man in comprehending the event of partition, where the protagonist resists the whole process of stationing the self according to newly defined borders, which he finds totally absurd. ‘Longing Hearts’ explores the aftermath of partition, portraying the wounded psyche of Sindhi migrants, who are turned into refugees, living in a permanent state of exile.

Case of Sindh is special as unlike the Punjabis and the Bengalis, the Sindhis were not coming to an ‘Indian’ part of Sindh, because Sindh was not divided into East and West Sindh. It went in its entirety to Pakistan and the Sindhis didn’t have a corresponding territory in India where they could find a ‘home’. Rita Kothari points out how the Sindhi community has now spread out all over the world, yet Sindh remains an ‘idea’ without physical dimensions- a place which Sindhis cannot even visit in reality as Sindh now lies in what the rest of India considers a hostile foreign country. What the Sindhis mourn most is the loss of homeland.

Partition narratives written in Hindi, Urdu, Punjabi, Sindhi etcetera lament the loss of a world as partition brutally severed them from their past. One such mournful tale of separation, dislocation and longing for the lost home and relations is the Sindhi short story ‘The Uprooted’. The story portrays emergence of communal hatred in an erstwhile harmonious community and a seemingly absurd resistance and denial of an old man to accept this. Set in the backdrop of partition, the story maps the dislocation of Sindhi refugees, travelling from Sindh to India. The pictures of long kafilas of people, their belongings and bullock carts moving from one place to another, have become a metaphor for human migration in history. As Alok Bhalla mentions ‘Partition fiction is generally a sensitive and detailed account of how millions of people were forced to leave their homes, their bastis, their ‘desh’ and their watan and undertake a difficult and sorrowful journey…’. Partition literature uses vehicular metaphors to communicate this sense of dislocation, ‘train’ being the most prominent one. This story begins with the image of a ship leaving the shore- “The ship left the shore… the port grew distant from the ship, and the land slipped away. We filled our eyes with the sight of Karachi for one last time, carrying the sacred spectacle of city in our eyes.”(TU 130) Instead of the metaphor of train stuffed with corpses, ship is used as a metaphor since a large number of Sindhis came by ship which they boarded from Karachi port to arrive in Bombay and Gujarat. The image of Ship leaving the shore, right in the beginning, communicates the sense of dislocation-‘land slipping away’-and exhibits a feeling of loss, fragility of life, along with a sense of helplessness. These lines reflect a sense of lost nation, homeland which can now be visited only in their memory-“Kaka Jeevandas’ eyes were shut. His eyelids hid god only knows how many memories.”(TU 133) Nostalgia and memory are important tropes in partition literature highlighting the thematic of an irretrievably lost way of life.
The outbreak of violence was accompanied by a feeling of fear and abandonment. The story shows how communal hatred and rioting ensued after partition, something which was not there in pre-partition era:

How long could anyone have lasted shrouded in fear? The fear of being stabbed any moment, the fear of being robbed, the fear that, any moment, the women of the house might lose their honour. The odour of fresh blood had begun to assault our nostrils, and the deathly silence on the streets hurt our ears. Anyone could be shot to death at sight. People who had never thought of them as Hindus or Muslims now knew that Hindus were infidels, and Muslims, scoundrels. So much for brotherhood... A political decision managed to do what pandits and moulvis could not. Hatred had spread like poison and an entire community was uprooted from its land and thrown into the waters of the Arabian Sea. (TU 130)

These lines resonate with many partition accounts of suffering, violence, bloodshed that millions of people suffered, emphasizing on the psychosis of fear that gripped men and women. The narrator emphasizes on how partition brought about an irrevocable break with the traditional values.

A difference between pre-partition and post-partition days is depicted. Sindh in pre-partition days witnessed harmonious coexistence of both Hindus and Muslims (evident in many Sindhi stories). Concretization of identities based on one’s religion is the cause and consequence of partition. Narrator attacks the political pragmatism, instrumentality of creating two nations, which overlooked the emotional and human cost of this decision. He points out how identities get hardened on religious lines and get stereotyped. Rita Kothari asserts that the Hindus and Muslims of Sindh shared a strong linguistic and territorial identity which brought them closer. In fact Sindhi stories of partition don’t talk much about physical violence, but they map the psychological trauma of Sindhi people as they grapple with the ambivalences about leaving or staying in their homeland, arriving in India as stateless migrants and restarting life as refugees. Separation from their language and home constituted trauma for Sindhis:

Not a single face held an expression of joy. People had been forcibly parted from their homes, lands, shops and property. The wailing of children, the lamentations of the mothers, the grave faces of the young and hushed voices of the old. A common question-now what? What would be the future like? Darkness everywhere. Would Hindustan accept us as its own? Or would we be pushed away, rejected like outsiders? A barrage of unanswered questions…the fear within us made everything look terrifying. (TU 131)

These lines from the story portray effectively the sense of ambivalence, uncertainty that grips the refugees as they are thrown out of their homes, in unknown realms. The sense of being in limbo-‘darkness’ looms large as they suddenly become outsiders on their own land and refugees in their new ‘nation’.

Uprootedness is the common fate, destiny of all the Sindhis, something which binds them together irrespective of regional differences- “people didn’t care anymore about caste or group identities-whether someone was Sahiti or Hyderabadi, Uttradhi or Shikharuri. They were all Sindhis who were uprooted and had left everything behind.”(TU 134) The anguish of displaced refugees is the thread that binds together all the disparate groups, giving them the singular identity of an exile and a refugee. The image of young and old, children and couples all huddled together in a ship, terrified and anxious represent the fractured selves that characterize the refugee with all its despair, mistrust and cynicism. Exile is a condition that damages the self and kills the spirit, creating a void that can’t be filled. And for these migrants, there was no question of choice; they were forcibly thrown out of their homes. Vishnu Bhatia focuses on psychic disfigurement and not so much on physical mutilation. ‘The Uprooted’ also registers the sense of shock and bewilderment with which many people reacted to the reality of partition. Kaka Jeevandas’ response to partition is one of sheer disbelief and denial. Kaka refuses to accept the reality of borders, and insists on going back to Karachi to be with his friends Qadir and Muhammad. He can’t believe that those who were once friends are now described as ‘blood
sucking cannibals’. His stubbornness and refusal is seen as foolish and madness by others as they advise him to ‘be sensible’. Kaka refuses to make sense of the violence and communal hatred that has generated in the present and instead calls them fools:

_Arr_ fools! You think you are the only wise ones on this earth. I have spent my entire life with them. Ask even a child in Karachi and it will tell you how well known was the trio of three friends-Jeevandas, Qadir and Muhammad. We would not even eat without each other. We spent our childhood and youth together, and together we arrived at this stage of life. Why would we suck each other’s blood now? (TU 132)

Kaka cannot reconcile himself to the inhumanity and brutality that accompanied partition and harps on the feeling of brotherhood and togetherness which was part of pre-partition days. He While Kaka’s action is seen as foolish by others, Kaka exhibits sensitivity and refuses to accept the ‘madness’ of partition and drowns himself in the vast ocean.

One can draw comparisons with widely acclaimed Urdu short story ‘Toba Tek Singh’ 9, where Saadat Hasan Manto uses the trope of madness to expose the lost reason, inexplicable horror and great violence associated with partition. In both ‘The Uprooted’ and ‘Toba Tek Singh’, there is a refusal to fix identities and a desire to locate lost homeland. ‘Toba Tek Singh’ renders the pain and trauma of the experience of partition with deep sensitivity. Both the stories powerfully portray the tragedy of common people through the disintegration of individual psyches when political decisions are suddenly thrust upon them. Deep sympathy is evoked for the helpless victims like Kaka in ‘The Uprooted’ and madmen in ‘Toba Tek Singh’ who are caught in the collapse of reason as they are torn away from social, cultural, psychological anchorage of their homeland, that has been built over generations. Hence, derision, shock, bewilderment, madness seem to be only sane responses to such a collapse of reason and sanity. ‘Toba Tek Singh’ also begins with the exchange and relocation of people, where those who have “to be dispatched to the border” (TTS 105) have no agency and the matter is controlled by the state. Manto uses irony and black humour to attack the state and establishment which believed in the rationality of their actions. The madmen in the asylum are visibly perplexed and confused at the whole idea of Hindustan and Pakistan, that one of them ended up being considerably madder than before. Manto’s story questions the validity of the idea of ‘Nation’ and borders. It challenges the arbitrary fashion in which territorial boundaries are drawn, which is reflected in the problem of locating Toba Tek Singh, whether it is in Hindustan or Pakistan.

Manto proclaims the inbetweenness of his protagonist as his death takes place in no man’s land, outside the boundaries of both nations. The madman triumphs over those who want to fix his identity, as Bishan Singh, the madman, stands with swollen legs “at a spot in the middle with an air that suggested no one could remove him from there.”(TTS 112) Just like Kaka’s plunge in the sea, under the open sky, where there are no boundaries, the madman also refuses to accept the insanity of partition. The fatal defiance of both Kaka and Bishan Singh is a subversive critique of partition which is symbolic of collective madness. To Kaka the animosity between Hindus and Muslims and the exile of Sindhi Hindus from their motherland seem unreasonable. His demand to go back to Karachi might seem unreasonable and illogical to his friends and relatives, but he appears to be wise and humane in his refusal to accept the inhumanity of partition. He embraces humanity, brotherhood and love in the face of violence, bloodshed and separation. His defiant actions indict the political decision of partition which led to bordering and fragmentation of identities.

Nostalgia is used as a trope to effectively communicate the idea of peace, harmony that existed before partition. Kaka insists on going back, not just spatially but also temporally—“You men are illiterate. I have nothing to do with Hindustan. Everything in Karachi is my own. I was born there and that’s where I shall die. In the last few years of my life, you think I’d be torn asunder from my motherland?”(TU 133) He refuses to define his existence and identity on religious lines and constructed national borders. His leap into the sea is an act of defiance and a refusal to comprehend and conform to bordered identities.
“Eventually it looked as if Kaka had merged with the water and turned into water himself.” (TU 135)
Kaka merging with and turning into water is metaphoric for fluid identities- unclaimed, unbordered self. His leap into sea is a rejection of these polarized, binary identities constructed by the state. Kaka’s reaction to partition, like Toba Tek Singh, is one of sheer bewilderment and denial.

Nostalgia is a recurrent strain in many Sindhi stories of partition. Through the use of nostalgia, writers seek to retrieve the past. It is in the realm of stories that nostalgia for a lost homeland finds space. Also, one can find strains of romanticizing the past, where the harmonious, idyllic pre-partition world serves as a vantage point from where to critique the present- a degraded, fragmented, frustrated and disillusioned world post-partition. Kaka’s desire to return to Karachi where his friends Qadir and Muhammad wait for him is undercut by his nephew’s claim that “They will show you brotherhood one moment but stab you in the back for being a Kafir the next.” (TU 131) A contrast is sought to be established between the composite culture of past and the breakdown of trust in the present. Harmonious coexistence in the past is set against fragmentation and loss in the present. Ravikant and Tarun Saint argue that nostalgia emerges as “an ambivalent motif in partition writing”11 where it runs the risk of veering towards romanticizing pre-partition experience, ignoring the tensions and viewing it as utopic and idyllic haven. But it also enables the writer to emphasize and highlight the fragmentation of present existence and brutality of partition.

Popati Hiranandani’s short story ‘Longing Hearts’ poignantly captures the emigrant’s mourning and nostalgia for his lost homeland. Popati Hiranandani’s short stories emerge from her own, personal experience of displacement and exhibits sensitivity and deep understanding of the pain of separation. ‘Longing Hearts’ narrates a heartrending tale of the reunion of two friends- Seth Gunomal and Taj Joyo, separated during partition. ‘The Uprooted’ portrays the shock, disbelief over partition and the trauma of displacement at the time of partition, ‘Longing Hearts’ depicts post-partition experience, memories of dislocation which ache the hearts of people years after partition. The story portrays how partition has left a permanent sense of void, vacuity which couldn’t be filled even years after partition. Sindhi Hindus, who migrated from sindh, settled in various parts of the world and earned material wealth but the deep rooted pain of separation from their culture and land of ancestors still remains. Sindh is the cultural, emotional anchor from which they are torn asunder.

‘Longing Hearts’ portrays the complex emotions of two friends as they meet after years of separation. The arrival of Tajoo, as he is fondly called by his friend, leaves Seth Gunomal choked with emotions and the pain of separation and old memories of shared times render them speechless. Tajoo’s reappearance stuns Gunomal and takes him back to their village in Sindh where they had played in the dusty lanes. Along with Tajoo, return all the memories of past, transporting Gunomal into a world he had left far behind. Gunomal is reminded of his cow, Sabhagi, who was left behind during their migration from Sindh. Tajoo also offers Gunomal the rain soaked mud of his village which he touches on his forehead- ‘This is sacred earth’ (LH 162)12. For Seth Gunomal, the sense of loss inflicted by partition cannot be understood by those like his wife who came to India much before the partition:

How can you ever realize what we have lost? After arriving here as refugees, we have had to swallow so many insults, taunts and humiliations on this alien soil. How can anyone gauge the pain of separation we suffered on leaving our birthplace? Our hearts cry out in anguish when the old memories of Sindh come to haunt us. In sindh, we looked upon the cow as our mother…how can I forget the mother whose sacred milk I drank from the day I was born, the milk that cured my sore eyes.( LH 163)

Through the use of nostalgia writer seeks to explore the experience of refugees post-partition, living in exile, unable to return to ones roots. the benign memories of distant past, childhood and early youth are recollected to endure the pain of permanent displacement and relive the past. The cow and the village mud are sacrosanct for Gunomal, who receives a sense of peace by touching the fragrant mud on his forehead. As Popati Hiranandani writes in her autobiography displaying the emotions of Sindhis across the world- ‘We have survived by carrying within us the fragrant waft of our native land.”13
Seth Gunomal recounts how the relocation post-partition rendered the members of Sindhi community regionless minorities in India. Thrown away from their own land, they were not well received by the new nation. Sindhis started their life afresh with tenacious willower, earning material wealth and comforts. Seth Gunomal lives in a palatial house and has constructed various houses in different parts of the country, but despite all the wealth and luxuries the sense of rootlessness and homelessness persists. As Gunomal’s wife says: ‘of what use are they when we are still rootless? Ask your friend if these luxuries are dear to him. Has he found any peace of mind? He has been restless and moving from one place to another without being able to settle down anywhere’ (LH 164) Seth Gunomal’s restlessness and constant shifting represents the predicament of every Sindhi migrant, living in a state of permanent exile “seeking the face of his beloved Sindh in every piece of glass of the broken mirror, but is unable to see the full picture.”(LH 164) Sindh only remains part of a fractured memory, which can only be remembered in pieces but cannot be grasped in totality.

Hiranandani delves into the psyche of a refugee in the portrayal of Seth Gunomal’s fear and uncertainties, who is looking for a sense of belonging in an alien land:

When I sleep at night, I feel as though I’m left adrift under a naked sky. When I wake up in the morning, I have to touch the ground to feel the earth under my feet…to tell you the truth, I don’t know what fear has taken hold of me. I have suffered a deep wound within me after being separated from my birthplace, and like a lost soul I am searching for an anchor. There is a sense of insecurity, which I’m trying to overcome by making more and more money. We Sindhis are like a flock of birds that, having been chased away from their homeland, are still looking for an abode. (LH 165-166)

‘Longing Hearts’ depicts how partition wasn’t just construction of boundaries but a razing of hearts too, leaving millions of people wounded and fragmented. While the political establishment sought to fix boundaries, common men on both sides of the border seek to overcome the limitations and restrictions imposed upon by the borders and live with a hope of reuniting.

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FEMINIST STRUGGLES OF A MOTHER: A STUDY OF SHASHI DESHPANDE’S THAT LONG SILENCE

Archana Bagga
Assistant Professor, Lakshmibai college,
Delhi University, Delhi, India
Email: archana.bagga@gmail.com

ABSTRACT

‘Motherhood’ as one often understands is quite the patriarchal definition of the term. It is assumed that women pine to be mothers, in fact, women bodies’ are made to bear and rear children. But since the dawn of feminist awakening, such conceptualizations have been repeatedly questioned and undercut. Women’s representation in monolithic terms has been variously challenged as superficial and unreal. Among the most prominent feminist dissents, is the one offered by Shashi Deshpande. She not only exposes the ideological background to the constructions of femininity, but also how women need to get out of the male gaze and figure out the various levels to their personalities. There is no need to forego one’s individuality either as mothers or professionals. This paper seeks to establish the same vis-à-vis one of the most applauded works of Deshpande, That Long Silence.

Keywords: Deshpande; Motherhood; Feminist Struggles; Hegemonic Patriarchal Structures; Naming; Self-Introspection; Identity-Crisis; Maternal Instincts; Social Criticism; Rebellion and Transgression; Freedom

INTRODUCTION

“It seems to me that hostility towards our children is deeply ingrained in us, warring with the self-love that parades as parental affection. It is just fortuitous that parental affection has the upper hand more often.” (That Long Silence, 79)

Motherhood, as one understands the term after her/his massive training in a male-dominated society, stands for maternal instincts. These instincts assort women for their love, care, warmth, selflessness, etc, so much so that it becomes a prerequisite for a woman to possess all these once she delivers her baby. Motherhood has been valorized in almost all the cultures as a criterion for any woman to achieve completeness. Only when she attains this kind of experience does a woman feel the goal of her life accomplished, a duty fulfilled, the license, to remain acceptable in the patriarchal society, intact. Not only does she feel that she has reached that zone of the “real” womanhood but also rejoices at the only “real” respect this new stage in her life begets her. However, with this kind of cultural and religious importance attached to the concept of the mother, women continue to feel stifled. Since women cannot voice any opinion against this ideological constraint, they end up feeling doubly ensnared. One, that the decision and the emotions attached with the experience of motherhood are not wholly theirs and two, if ever any woman tries to consciously or unconsciously get out of this role, there is a haunting guilt.

The endeavor of the Second Wave Feminism of the 1960s-70s, then, was to expose this idealized version of motherhood which takes for granted that the only function of a female body lies in her procreative potential. This belief has led to binaries between one, a good mother and a bad mother; two, between fertile women and infertile women; and three, between motherly mothers and “unmotherly” mothers. Patriarchal ideology which has overpowered and appropriated motherhood
conceivably be the most essential and significant aspect of any woman’s life, compelling her to make this choice. However, the domestic space has been determined by biology. For her, motherhood which had been institutionalized was responsible for the predicament of women. Adrienne Rich (1929-2012), in her book Of Woman Born (1977), observes that the predicament of women, the role of motherhood, is completely gratified by being a mother. Sudhir Kakar in his book, The Inner World: A Psychoanalytic Study Of Childhood And Society In India (1981), observes that in the Indian society, motherhood bestows on women an identity which nothing else can.

One of the major problems with this institutionalization of motherhood is that this experience is homogenized, irrespective of other factors influencing a woman’s life, like class, caste, etc. It is assumed and taken for granted that giving birth is what every woman essentially wants. Once this is achieved she is supposed to be “content” and “satisfied.” The inherent flaw in this assumption is needless to mention. It is ironic that a mother who enjoys reproductive power does not possess any real power, either over her body or over her child. The mother-child relationship is valorized as the purest bond, untainted by anything worldly. That is to say, it is considered most natural that the affection that a mother has for a child is unmarred by her personal life, individuality or social relations.

According to Simone de Beauvoir, the ideology of motherhood is perpetuated by drilling in young minds that a female body is “made” for childbearing. This kind of schooling shapes women’s desire to “choose” motherhood. Similarly, Shulamith Firestone (b. 1945) in her book The Dialectic Of Sex: The Case for Feminist Revolution (1979), stated that throughout history women’s lives have been determined by their biology. For her, motherhood which had been institutionalized was responsible for the predicament of women. Adrienne Rich (1929-2012), in her book, Of Woman Born (1977), draws attention to the unexamined nature of the belief that a “natural” mother aims for no other identity and is completely gratified by being a mother. Sudhir Kakar in his book, The Inner World: A Psychoanalytic Study Of Childhood And Society In India (1981), draws attention to the fact that in the Indian society, motherhood bestows on women an identity which nothing else can. One of the major problems with this institutionalization of motherhood is that this experience is homogenized, irrespective of other factors influencing a woman’s life, like class, caste, etc. It is assumed and taken for granted that giving birth is what every woman essentially wants. Once this is achieved she is supposed to be “content” and “satisfied.” The inherent flaw in this assumption is needless to mention. It is ironic that a mother who enjoys reproductive power does not possess any real power, either over her body or over her child. The mother-child relationship is valorized as the purest bond, untainted by anything worldly. That is to say, it is considered most natural that the affection that a mother has for a child is unmarred by her personal life, individuality or social relations.

However, the feminist circles attempt to unravel this deployment of the ideology of motherhood by patriarchy to keep women under its thumb resulting in the total erasure of their subjectivity. The question is how far motherhood can be classified as a homogenized experience. And to what extent women feel empowered by or entrapped in this phase of their lives? Feminism espouses that there is no homogenized group as “Mother.” It ought to be about individual mothers and their varied experiences. Also, motherhood is not about self-effacement or self-sacrifice. Rather it is a phase where women can explore a plethora of possibilities through their bodies. It is not about surrendering one’s self as it is about getting to know oneself better than before, its desires and needs.

Shashi Deshpande’s idea of motherhood supports this kind of feminist approach. She seems to be much more interested in negating the monolithic approach of her predecessors regarding the identity of a mother. In That Long Silence, the protagonist, Jaya and her alter-ego Suhasini, represent the two notions of motherhood, traditional and not-so-traditional. Suhasini, as her name suggests is the “ever-smiling” ideal woman in the patriarchal society concerned to the core about her family’s needs. Her personal diaries, which Jaya reads much later, reveal her banal experience of being nothing but a homemaker. The only decision making power that lay in Suhasini’s hands was about everyday meals. She was “distinct from Jaya, a soft smiling, placid, motherly woman. A woman who lovingly nurtured her family. A woman who coped (15).” Although there were instances when Jaya had taken over Suhasini for at those times Suhasini had “found family life unendurable. Worse than anything else had been the boredom of the unchanging pattern, the unending monotony (4).” Jaya now becomes conscious of the drudgery and despair of this woman. How can Jaya, whose name “stands for victory” as her appa used to put it, identify with this woman? Therefore she clearly distances herself from this Sisyphus figure whose aim had been nothing but slavishly serving others. Jaya confesses that the woman who had performed her duties was “Mohan’s wife. Rahul’s and Rati’s mother. Not myself (69).” Suhasini had been a surrogate for Jaya for fifteen years before Jaya could resolve to free her from the arduous responsibility of being a wife and mother. Jaya had to take over because Suhasini...
could take it no more. It is only when the children are away that Suhasini gets a chance for self-
introspection for Jaya to evolve.

The novel takes on an ambivalent approach towards motherhood. Perhaps the novel is a tirade against
the patriarchal concept of motherhood, but it doesn’t shun motherhood altogether. It tries to draw
attention to the experience of an individual mother whose relationship with her children is not as
straightforward as the society tends to assume. Jaya undertakes to outline the moments of pride and
frustration with equal promptness. The most important aspect of Jaya’s notion of motherhood is that
she does not want to lose control over herself. She says: “The only memory of it (childbirth) that
remains with me is that of fear- a fear that I was losing control over my own body. And so I resisted
(1).” Although this confession is instigation enough for the conservatives to raise their eyebrows and
categorize her as an “unmotherly” woman whose only concern is herself, Deshpande has given Jaya a
narrative to reveal her insider’s point of view. The focal point of the narrative, then, is Jaya’s identity-
crisis and the question whether it is her children who are responsible for loss of her identity is
secondary.

Jaya’s relationship with her son Rahul is engulfed in familial tensions. She also reveals how both of
them “had been like two clumsy amateurs, novices playing the roles of mother and child (173).” When
Rahul had been an infant, Jaya was unable to suckle him, causing her mother’s displeasure with the
whole situation, resulting in her making a travesty out of Jaya’s discomfort. “Not able to feed your
own child? Ai had asked me contemptuously. I never heard of such a thing (173).” Jaya’s “mother”
(in Marathi) belongs to that world order where she partakes of the sacrosanct mother-child
relationship. To Jaya this seems odd. It gives her the impression that she has not performed her role of
being a perfect nurturer. Consequently, she is guilt-stuck and baffled. Interestingly, Rahul emulates her
idiosyncrasy. Silence overwhelms both of them. In fact, Jaya’s conscience is burdened with the
knowledge that perhaps she is the one who has initiated him into existentialism. She is, perhaps, aware
of what her statement “we are nothing” (50), had done to Rahul. All his alacrity to know about things
had gone down the drain since then. Is Jaya to be blamed for this? One is never sure. Although their
mother-child relationship cannot be sustained anymore by the façade of maternal affection, it is with
Rahul that she can relate the most. She recounts how fidgety she had been at the time of her first
delivery. And that uneasiness never went away. In Rahul’s infancy as well as adolescence, Jaya is
unable to make a way into his being. She is amazed that she “knew so little, almost nothing, about my
own son. Whatever had given me the damn fool idea that once I became a mother I would know my
children through and through, instinctively? (173)” This impossibility of emotional connection with
Rahul leaves Jaya excruciatingly frustrated and disappointed. But later she has no qualms about
confessing to herself as much as to the readers that she had “little joy out of my son. From the moment
of his birth, when I had heard his cry, that infinitely heart-rending, breathless cry of the new-born, he
had filled me with a sense of foreboding. My love for him had always been touched with pity, tinged
by calamitous colors (77).”

With Rati, the trajectory had been slightly different. Though one is never sure of Jaya’s attitude
towards her daughter, it is not as explicitly ambivalent as it is with Rahul. The only time her narrative
tends to focus exclusively on Rati is when she talks about her daughter’s entry into adolescence which
had been smooth and untroubled like hers. “Rati had sailed easily and confidently into her womanhood
(64).” It was Jaya “who had been flustered, unaccountably choky and emotional (64),” and her passage
into that stage of her life was “messy.” Rati embodies for Jaya that independent subjectivity that can
express itself as freely as an innocent child. Clearly even Rati fails to provide a solace to Jaya and she
misses some qualities in both her children.

In contrast to Jaya and Rahul is Mohan, a man well-versed in his society’s beliefs. “Parents and
children- for Mohan the tie was sacrosanct...To Mohan, parents loved their children and children
loved their parents-because they were parents and children. Period. It was that simple (78).” Of course,
Jaya, as an objective observer, comprehends that it is not as simple as Mohan considers it to be.
Mohan, who has an inexplicable hatred for his father, will never acknowledge any aberration in his
parental relationship with his children. Jaya, on the other hand, is willing to come out of that charade. She knows now that it is not society but an individual parent who decides what kind of relationship does one have with his child. No matter how much Mohan accuses Jaya of “not caring about the children” (120), maybe it is he who has terribly failed in performing his absolute obligation toward them. For Mohan, it is all about fulfilling the material needs of his children. And he can be at peace once he knows that he is free of any other responsibility. Jaya, on the other hand, cannot be at peace because of the pressure imposed on her by the society of playing out the ‘perfect mother.’ Therefore, being alone in the Bombay flat seems to provide “relief” (68). She treasures her “hours of solitude without Mohan and the children (68).” In the absence of the children, things start falling into place for her. It seems that her life had been burdened by the children, insofar as she could not pay heed to her own self. But now, her detached observation of things around her gives a power over herself too.

In effect, both the children are used, to some extent, as pawns by Mohan (read patriarchy) to keep Jaya’s individuality suppressed. It is easy for him to shove off his responsibilities in the name of propounding the patriarchal belief that child bearing and rearing is a mother’s business. It is precisely when this becomes a business and takes on an artificiality that feminists become wary of using the term in a positive/affirmative way. The presence of the children serves only to heighten the tension in their conjugal life for it gives Mohan a chance to locate all his delinquency in the children welfare mission. Quite naturally, Mohan’s presence becomes burdensome to Jaya because he is the upholder of that very tradition which values a woman as long as she restricts herself to the domestic sphere fulfilling the role of a nurturer.

It is as if to retort, she recourses to abortion the third time. Destroying the unborn child without his knowledge had been her “great act of treachery against Mohan (130).” It is because of this reason that she had felt no guilt, either in hiding the truth from Mohan or in nipping the child in the bud. But later, while introspecting, guilt creeps in. “I thought of the unborn child with dread and a piercing sorrow. I invested her- yes, it would have been a girl- with all the qualities I missed in Rahul and Rati (131).”

What had been these qualities that she found lacking in Rahul and Rati? It was because that identity that she is striving to attain is one that is not offered to mothers. Therefore, the decision for abortion is fathomed as a rebellion, a transgression of the woman who wants to shun the snare of hegemonic ‘motherhood.’

For Jaya, an educated and enlightened woman in post-independent India, motherhood is just another phase of her life, like childhood or youth, where she is trying to come to terms with herself vis-a-vis her surroundings. Motherhood, then, becomes a facet of her life, like other phases where she gets a chance to explore herself through her body. Although the instances relating to her children run the risk of her demotion as a mother, but the novel does not seem to promote that standpoint. Deshpande takes care to highlight how a reading of her attitude toward her children as misopedia is clearly unjust. The novel tells us how she wanted to adopt a baby, but it was Mohan who precludes her. Perhaps his socialization in the Hindu patriarchal society compels him to have a preference for biological children over adopted children. It is true that Jaya had rejoiced on discovering the perfect pill to control pregnancy, but Deshpande emphasizes how it had been a craving to have control over her own body. She loves her children as much as she belittles their presence in her life. This becomes evident because although the children are away, their presence is loud and clear. They make their way into her thoughts more than she is willing to permit. Moreover, the children also become her wherewithal to probe into her conjugal tie. The argument that her marital life would have been less abject and unburdened if the children weren’t there is disputable. However, the constricting pull of patriarchy clearly receives a blow when Jaya decides to break the silence between Mohan and herself to grapple with reality.

CONCLUSION

To conclude in Margaret Sanger words, “No woman can call herself free who does not own her own body. No woman can call herself free until she can choose conscientiously whether she will or will not be a mother (cited in Jhalani).” This is what Jaya aims to be: to be a free woman, to be able to make her own decisions.
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A HAPPY MARRIAGE IS THE UNION OF TWO GOOD FORGIVERS: CHETAN  
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ABSTRACT

It's formation is useful as well as it glorifies the importance of architectural ornamentation. It is greatly elaborate in India arid region and also found in the other more arid region of the south Asia, extending into Pakistan. It is originated in India. Keeping in view for the accumulation of water, resources of irrigation and supply of water. It has been developed to counter act the seasonal instability and unavailability of water. Some Bawdis decrease the temperature from 5°C to 6°C from its surface to bottom. This was because the base of the well provided relief from daytime heat, and more of such relief could be obtained if the well was covered. Step wells also served as a place for social gatherings and religious ceremonies.

Keywords: Step Well; Bawdi; Ponds

INTRODUCTION

Step well (Bawdi) are certainly one of India’s most unique, but little known, contribution to architecture. In Architecture, a such art which come under Lalit Kala that are well or ponds which the water may be reached by descending a set of steps. They may be covered and protected and often of architectural significance and ornamental features, provides safety prosperity and stability. Architecture an important feature for aboriginals to make social infrastructure and social rest. Bawdi has an important place in Architecture that is a spot of water accumulation, multi utility, multi storied having a bullock, grand sculpture well arranged, well established and square, spherical deep place with many flights. All forms of the step well are examples of the many types of storage and irrigation tanks that were developed in India, mainly to cope with seasonal fluctuations in water availability.

The first rock cut step wells in India date from 200-400 A.D.. Subsequently, the construction of wells at Dhank (550-625 A.D.) and of stepped ponds at Bhinmal (850-950 A.D.) takes place.

It is known as ‘step wells in English, Kalyani or Pushkarani in Kannada, Vav or vaav in Gujarati, Barav in Marathi, Bawli or Baori or Bawdi in Hindi.

It’s care and management was very easy Bawdi which survive ever today are following the main purpose of their aim. These underground Bawdis were a formed and aimed for social and religious. There was the resting places for the passer by. In these Bawdis people found the image of god. So these Bawdis were the source of religion. Thus people had great respect for these Bawdis. Bawdi were constructed in such a way that contained water in it throughout the year. These Bawdi s were the centre for the local festivals which were also the sources of regal amusement and both Muslims ruler also formed these Bawdis besides the Hindu ruler, the motif was the same.

Swimming pools in five stars hotels and courtyard of prosperous people is the changed form of these Bawdis.
Usually women were more associated with these wells because they were the ones who collected the water. Some of the bowdis found in India seems not to be Man-made but to be made by jinns and ghosts. If we have a glance over the history of Bawdis we find that some Bawdis are prepared in overnight.

The great both of Indus Valley Mohenjo-daro about 2500 B.C.is the ancient Bawdi of India. Which may be the predecessors of the step well. The Imambada of Lucknow is an epitome of unique architecture. The Bawdis which astonished of its formation are Chand Bawdi, Abhaneri Rajasthan. Surya Mandir Bawdi, Rani ki Vav –Patan Gujrat,

These ornamented carved Bawdi should be given administrative patronage like other monuments, So that it may be properly carved and preserved. Thus the posterity can be familiar with these Bawdis.

OBJECTIVES

1. To study importance of Bawdi
2. To understand types and uses of Bawdi
3. To throw light on Bawdis in different states

The Introduction of these astounding and magnificent Bawdis are given as regional level are as following----

**Bawdi of Rajasthan**

In the state of Rajasthan, along the western border of India where several thousands of these wells were built. The construction of these step well hit its peak from the 11th to 16th century.

**Chand Bawdi : ( Abhaneri –Rajasthan )**

Chand Bawdi is one of the oldest and most attractive landmarks in Rajasthan. It is an example of 13 storied ancient Technology which is situated at Bandi kuee in Abhaneri, it is situated at a distance of 95 km from Jaipur. Abhaneri is a village in the Dausa district of Rajasthan state in India. It was constructed in 9th century in front of Harsad Mata Temple. It is the greatest and deepest Bawdi in India. It was built by king Chanda of the Nikumbha Dynasty between 800-900 A.D. and was dedicated to Harsat Mata, Goddess of joy and Happiness upon completion, on –Agra road. There are 3500 flights, its depth is more than hundred feet. It is solution of water crisis of this area. At the bottom of the well, the air remains 5-6 degrees cooler than at the surface. It has served as a location for films such as The Fall and The Dark Knight Rises.

**Bhandarej Bawdi : ( Alwar - Rajasthan)**

It was constructed in 1732 A.D.by Daulat Singh and Thakur Deep Singh. Engraves done on their Bawdi is a grand fusion of Mughals and Rajput. The rulers of this five storied Bawdi attached this with secret tunnel to Bhadrawali palace. It is said that rose fragrance comes from this Bawdi.

**Source:** www.wikipedia.org/wiki/chand-baodi- Wikipedia, the free encyclopedia
Hadi Rani ki Bawdi : ( Tonda Rai Singh –Tonk Rajasthan )

Tonda Rai Singh is a city of archaeological importance which is surrounded by beautiful natural hills. This is a three storied Bawdi and on each storey that is ornamented dome.

Source: www.wikipedia.org/wiki/step-well -Wikipedia, the free encyclopedia

Fatehpur –Shekhawati Ki Bawdi: ( Sikar –Rajasthan )

Fatehpur is a famous city of Sikar distt. Sekhawati Bawdi is famous for its ornamented and natural beauty e center their rectangular Bawdi there is a dome like platform this reminds an ancient stage of a play .This is the favorite place for many film Maker. Many shootings of films have done here.

Nimrana Bawdi : (Rajasthan)

This is an eleven storied Bawdi .nine storied are above the water and two are under the water. Which gives us it a shape of a serpent. There are 170 flight to the reach the water .when we enter in the Nimrana Bawdi it feels that we are going in an inundated cave.

At the end of flights there is a verandah for taking rest. Its inner temperature is very cool.

Besides the above Bawdis in Rajasthan there are Rani ki Bawdi , Nahar Garh fort Bawdi , Jinnat ki Bawdi , Dhoulpur also , It have great place in Rajasthan’s region.

In India with the Bawdi of Rajasthan the Bawdi of Gujrat are also famous. The detail of its are given below –

Bawdi in Gujrat

Rani Ki Vav : ( Patan Gujrat )

Rani ki vav formed in 11th century is situated in Patan – Gujarat .It is the most magnificent Bawdi of Gujrat. It is a richly sculptured monument. It is generally assumed that it was built in the memory of Bhimdev 1 (1022-1063 A.D.) son of Mula Raja, the founder of the Solanki dynasty of Anhilwada
Pattan in about 1050 A.D. by his widowed queen Udayamati. There are more than 800 elaborated sculptures among seven galleries. This magnificent east facing step well measures approximately 64 mt long, 20 mt wide and 27 mt deep. A step corridor compartmented at regular intervals with pillared multi storied pavilions is unique feature. It was one of the largest and the most sumptuous structures of its type. Among its ruins one pillar still stands which is the proof not only of the elegance of its design, but also excellent example of this period.

Rani ki vav of Gujarat has the same place as Chand Bawdi in Rajasthan. It is a multi storied embellished walls. The passenger goes through a spherical Bawdi. The ornamentation of this Bawdi is very attractive. The niche are decorated with images of Hindu god and goddess are shown magnificently. The image of Hindu god Vishnu’s Das-Avatar and Nagkanya’s and Apsara’s 16 different styles of make-up are also engraved.

There is also a small Gate below the last step of the step well which has a 30 kilometre tunnel built (Now it has been blocked by stones and mud). It was used as an escape gateway for king who built the step well in the times of defeat.

Gauri Ni Vav: (*Kund* Vad Nagar –Gujrat)

In the golden age of Solanki, many historical building were formed. One of them is the Gauri ni vav. The images of numerous gods and goddess are found in different shapes, these are very attractive.

Mata Bhawani Ni Vav: (Ahmedabad Gujrat)

This Bawdi was constructed in 11th century in Gujrat, which is famous for its unique ornamentation and engrave. This Bawdi is spherical flights that starts from east and ends in the east. This Bawdi is famous for the site of famous gods and goddess as its architecture.

A long flight of steps leads to the water below a sequence of multi-story open pavilions positioned along the east and west axis.

Ram Kund Bawdi: (Bhuj – Rajasthan)

Ram Kund Bawdi, a rectangular in shape, is situated near Kacch museum. This was formed in 1549. The characters of Ramayan are carved here (Ram, Sita, Hanuman, and others). It is situated amidst the natural panorama.

Dada Hari Ni Vav: (Ahmadabad)

Eight angular, Dada Hari Ni Vav is a deep Bawdi which is for below from the surface. It was formed during the age of Mohammad Shah in 1501 A.D. The main purpose of its formation was to provide them shelter for a while. Entering it there are pillars and walls having mural ornamentation.

Surya Mandir bawdi: (Surya Kund, Modhera –Gujrat)

This Bawdi is dedicated to Hindu god Surya it was constructed by Solanki king Bheem Dev in 1026. This is also known as Ram Kund. It measures in 53.6 mt.*36.6mt. There is pure water in it from its underground source. Surya Kund is a good example geometrical architecture. The stone are well arranged in its order. There are 108 small temple in it that follows the 108 stone of Japni mala.
Geban Shah Ni Vav : (Champaner –Gujrat)
The water management of the ruler of Champaner was prain worthy to conserved and purification of the rainy water. The local Fakeer Gaban Shah took the management in his hand. In Gaban Shah Ni Vav there is less ornamentation.

Navdhan Kuwon : (Juna Garh Gujrat )
Its formation was done by slowly cutting of rocks from its bottom. To reach the water serpentine flights are constructed. Its depth in 52 mt. from surface. Its water has capacity to fight against many incurable disease.

Paschim Mehta Ni Vav: (Vad Nagar –Gujrat)
This seven storied Bawdi is situated in outskirt of the city. Its six storied are always immerged in water. The swans are carved on the stone walls in a linear sequence which looks fascinating. There are other many Bawdi in Gujarat besides the above mentioned Bawdi.

Bawdis in Madhya Pradesh
Rewa Kund (Mandu M.P.)
Baj Bahadur constructed Rewa Kund in 16th century this is situated in Rupmati Mahal on the bank of Narmada.

Ujata Bawdi : (Dhar M.P. )
It is a large well type Bawdi. To reach the water level there are flights. Slabs are attached in the spaces of steps in the inner walls to facilitate the water store. Water lift was made in upper part of its north.

Bija Mandal Bawdi : (Vidisha M.P.)
Bija Mandal Bawdi (Parmar age Bawdi) is a beautiful building. It was formed in 11th century. There are two pillars in Bawdi, which depicts the life related scenes of lord Krishna, it is oldest scene of lord Krishna of medieval period.

Raja Ki Bawdi : (Chanderi –Ashok Nagar, M.P.)
This Bawdi was formed by Chanderi rulers. It was constructed in the palace. It was used for the water consumption and bath by the regal family. It is very deep Bawdi.

Except the above Bawdi there are Purani Bawdi, (Hanuman Mandir Oracha M.P.) Raisen Fort Bawdi, Raisen, Gwalior Fort Bawdi, Gwalior, Battisi Bawdi, Chanderi, Rewa fort Bawdi, Rewa in Madhya Pradesh. Most of which are used ever today.

Delhi Region
Nizammuddin Aulia Bawdi : (Delhi)
In the north gate adjacent to holy shrine of Hazrat Nizammuddin Aulia, there is Bawdi constructed by Hazrat Nizammuddin Aulia in 1321-22. It is centre of reverence the devotee ever today. It is always filled with water by five underground sources of water. Due to the medicinal value it is called ‘Chashme ‘E’ Dilkush. Presently it is look after by Agha Khan Trust.

Gwalior Fort Bawdi , Gwalior M.P.
Gandhak Ki Bawdi : (Mehrauli – Delhi )

The fragrance of sulfur comes from it. Perhaps it would be due to interned sources of water. It is five storied sandstone Bawdi, which was constructed by Iltutmish in 13th century. It has been obscure due to Covered by grass.

Firoz Shah Ki Bawdi : (Delhi )

Feroz shah was a great architect. He was lover of buildings and Bawdi. He constructed many building and Bawdis also. He constructed a Bawdi in Feroz Shah Fort. It look like the great roman collosium. It is spherical in shape. To reach the water there are descending steps. It is closed from all the sides and it is a great Bawdi in Delhi region.

Imambada Bawdi : (Lucknow U.P.)

This is five storied Bawdi made by Nawabs of Lucknow. Which attached to Gomti River and famous as ‘Shahi Hammam’. Three storey are under in the water and two are above the water. It is situated in Bada Imambada. which astounds the viewers.

Sapt Tirth Bawdi : (Pushkarni HarishChand Garh - Maharashtra )

It is dedicated to Hindu god Vishnu. It is famous as Sapt Tirth. Except this Amriteswar Kund’ Ratan Wadi’ is also famous Bawdi in Maharashtra.

Pushkarni Talab : (Hampi –Karnataka)

It was constructed by Great Hampi Ruler in 15th century. It is 22 mt in width which made up of Shilt Stone. There four gateway to enter it. The images of God are engraved in the Bawdi.

Some images of Bawdis in Karnataka
CONCLUSION

'Bawdi', a three letter word has assimilate life in its own, became water is an indispensable object for human life. The Bawdis were constructed in such a way that it preserved water every time. They influenced many other structures in Indian architecture, especially many that incorporate water into their design.

Bawdis were placed for amusement as well as religious significance. Therefore Bawdis are source of water as well as a for Temple. Now a day these Bawdis are neglected by the present rulers. This is why their Bawdi are in declining state and need renovations and it would be helpful for the people even today.

State tribal museum of Bhopal M.P. has play an important role in displaying the Bawdis images and topics. In the way it provides tremendous information about Bawdis.

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ABSTRACT
The paper will focus on the pulsations of estrangement in Mohsin Hamid’s The Reluctant Fundamentalist that the central character and narrator Changez goes through in America while working as an employee at Underwood Samson, a “valuation” firm and his subsequent return to his native Pakistan where he assumes what appears to be an ultra-nationalistic political stance. The Reluctant Fundamentalist offers an authoritative account by a self-styled insider of Muslim resentment of America and a seething commentary on America’s reputation in the non-western world. It is an act of courage that tells us things that no one wants to hear; a delicate meditation on the nature of perception and prejudice; and a deeply provocative, excellent addition to the burgeoning sub-genre of September 11 novels by South Asian writers. This paper will discuss how Changez offers a reversal of the concept of fundamentalism. The word fundamentalism is inextricably linked with Islam in Western discourse, but Changez uses it to refer to the economic fundamentalism of American culture; thereby disrupting the Western stereotypes of Muslims as religious fanatics. Fundamentalism is a socio-political way of life which deeply implicates personal identity. Focusing on the form of fundamentalism that seems to place the identity of an individual in question, this paper will show how Changez suffered from identity crisis when he becomes a political animal. By placing the events of 9/11 at the middle of Changez’s narrative, this paper will show the role of attacks in influencing his own distance from America and from his idea of American fundamentalism. The paper will also attempt to show how Changez became entangled in a web of terrorism and interpellated as suspected terrorist under the pretext of national security. This paper also explores how Changez’s critique of American corporate fundamentalism stems from his love of homeland.

Keywords: 9/11; Fundamentalism; Postcolonial; Identity; Muslim; Terrorism; Pakistan; America

INTRODUCTION
The word fundamentalism is inextricably linked with Islam in Western dominant discourses. September 11 attacks on America gave these discourses a new currency. Central to these discourses therefore is the figure of the ‘Muslim fundamentalist’ or ‘extremist’, a uniform and homogenous type whose apparent distance from Western norms of emotional and moral personality is extrapolated into an allegedly insurmountable antipathy to the modern discourse of politics and human rights. Edward Said says that “Moslems or Arabs are seen as either oil suppliers or potential terrorists” (Islam Through Western Eyes, Paragraph 11). In the American hierarchized moral taxonomy Muslims are positioned as evildoers. They are seen as “perpetual foreigners” (Ahmad 1312) incapable of full assimilation into the United States, or in any event, undesirable as citizens because of their questionable loyalties. As Letivolpp writes, “those who appear ‘Middle Eastern, Arab, or Muslim’ and
who are formally citizens of the United States are now being thrust outside of the protective ambit of citizenship as identity” (159).

This paper shall describe how The Reluctant Fundamentalist forms a counter discourse by reversing the concept of fundamentalism and how by doing so disrupts the Western stereotype of Muslims as religious fanatics. This figure of decrepitude, prevalently represented as illiterate, fundamentalist, hateful and violent, is rearticulated in this novel to produce the disenchanted immigrant and the dissident citizen. Changez, the protagonist of the novel, offers a deconstruction of the concept of fundamentalism, using it to refer to the economic fundamentalism which he views as defining American culture. By placing the events of 9/11 at the middle of Changez’s narrative, this paper emphasizes the role of the attacks in influencing his own distance from America and from his idea of American fundamentalism. Further, the focus will be on how Changez criticizes the American conception of terrorism inherent to the War on Terror by suggesting that America’s foreign involvement might also be seen as terrorism. America’s intrusion into the public and private spheres of countries like Iraq, Afghanistan and Pakistan are challenged on the grounds of hypocrisy – its motivations are doubted and its methods questioned. Specifically this paper focuses on the chief problem in the representation of violence and terror in the contemporary world – its tendency to depict terror as one-dimensional, current phenomenon associated mainly with Islam and the third world. In line with Edward Said’s: “the East writes back”, this paper intends to show how this novel is a reaction to the discourse of colonization and welcomes decolonization.

OBJECTIVES

The purpose of this paper is to provide an overview of the racial violence that occurred in the aftermath of September 11. Specifically, through the analysis of the text, this paper explores how 9/11 and its aftermath affected the personal and social identity of Muslims in general and Changez in particular. The paper will also discuss how Changez offers a reversal of the concept of fundamentalism that is inextricably linked with Islam in Western dominant discourses.

The Reluctant Fundamentalist is a cleverly constructed fable of infatuation and disenchantment with America, set on the treacherous faultiness of current binary East/West relations, and finely tuned to the ironies of mutual – but especially American – prejudice and misrepresentation. Its plot centers on the first-person recollection of Changez, a Pakistani national who attended an American Ivy-League university and was working for a prestigious business evaluation firm in New York when the attacks of 9/11 suddenly changed the American political climate as well as the attitude of Americans towards his Pakistani roots and Islamic identity. Changez relays his experience to an American stranger he meets in Lahore, recounting his shifting allegiance from business and money to the country of his birth, ultimately returning to Pakistan in disgust over the American reaction to 9/11 and the consequences of that reaction to himself and his country. He provides additional story of his romance with an American girl named Erica, using it as an allegory of the relationship of the United States with countries such as Pakistan, as well as to warn of the danger of the nostalgic American emotional response to the attacks, a response that Hamid believes will result in isolation and ruin for the US. As Pakistan is the ground on which the confrontation is ultimately played out, it suggests a movement from the centre to the margin – from America to Pakistan – unsettling the conventional global hierarchies of power.

Interestingly out of thousands of possible names for his speaker/protagonist, Hamid chooses “Changez”. Changez, as Hamid observed in an interview, is urdu version for Genghis Khan, the great Mongolian conqueror, who “attacked and destroyed the Caliphate – the largest and most successful Muslim empire of its time” (Slaying Dragons 14). Since Genghis Khan attacked the Arab Muslim civilization of his time, Changez would be an odd choice of name for a Muslim fundamentalist. In other words, Genghis Khan attacked Muslims; he was certainly not a Muslim himself, much less a Muslim extremist. Despite its violent connotations, the name actually separates changez from the idea of Islamic extremism popularized by Western discourse after 9/11.
Not long before 9/11, Changez considered New York the seat of the American empire, a civilization whose awe-inspiring achievements surpassed even the greatness of Mt. Everest. Now, Changez sees New York as separate from America, because America has taken on a new meaning. It is no longer a great, cutting-edge civilization, but a dangerously powerful and reactive ‘beast’. The war on terrorism has proven more problematic than beneficial for the United States in terms of perception abroad. After the American invasion of Iraq and Afghanistan, the world witnessed the intensification of anti-American sentiments. Acting unilaterally and not taking other’s interests into account cause publics around the globe to see the US as abusing its superpower status. Public begins to see US as a threat to peace. When Changez deplanes after his flight from Valparaiso, he sees New York as an imperial city of old:

I was struck by how traditional your empire appeared. Armed sentries manned the check post at which I sought entry; being of a suspected race I was quarantined and subjected to additional inspection; once admitted I hired a charioteer who belonged to a serf class lacking the requisite permissions to abide legally and forced therefore to accept work at lower pay; I myself was a form of indentured servant whose right to remain was dependent upon the continued benevolence of my employer. (157)

Here Changez points to an America that gestures back to old world colonialism and the global divisions that are its legacy. He realizes that the American empire is like any other, at the same time he also understands that his supposed privileges – his job, his apartment, his expense account – are really the chains that bind him in service to America.

Underwood Samson symbolizes one facet of the United States of America and Changez’s girlfriend, Erica represents another. Underwood Samson is a microcosm of America’s ruthless pursuit of money and efficiency. If ‘Underwood Samson’ corresponds to ‘United States’, then ‘Erica’ finishes out the country’s name – Underwood Samson and Erica: United States of America. Where Underwood Samson represents America’s corporate side, Erica represents its emotional side. Erica is like America outwardly and inwardly. She has many of the same traits as America: she is sexy, creative, and has a magnetic, powerful effect on those with whom she comes in contact; she is like a celebrity. Likewise, America has a reputation for being glamorous, for being hotbed of certain creative industries (music, film, television), and for therefore attracting travelers and immigrants from around the globe. Using Erica’s decline, Hamid frames for us America’s eventual and inevitable decline from its status as the world’s most imposing superpower. Like America, Erica is deeply flawed. Despite being captivating to others, Erica is becoming increasingly detached from reality and is following her grief to slowly kill her.

From the outside – like Erica- America is powerful. Not only that, but it is so aware of its own power that it has long been exercising power in distant regions of the world. Extending its sphere of influence by flexing its financial muscles, says Changez, is America’s brand of imperialism.

Erica’s decline begins with a traumatic event: Chris’s death. Instead of mourning and moving on, she dwells on the past to the extent that her loss starves, isolates, and eventually kills her. America’s decline, Hamid implies, has begun with the tragic events of 9/11. Rather than mourn and move on, America transformed its grief into a nostalgia and belligerent brand of patriotism. There is a major difference between Erica and America’s reactions to trauma. While Erica emotionally implodes, America explodes – figuratively and literally. That is, it sends its energy of grief outwards, invading and bombing Afghanistan. As Changez explains, rather than target the specific terrorist networks responsible for the attacks, America has focused its grief and rage in the general direction of Afghanistan and Iraq. He reasons:

A common strand appeared to unite these conflicts, and that was the advancement of a small coterie’s concept of American interests in the guise of the fight against terrorism, which was defined to refer only to the organized and politically motivated killings of civilians by killers not wearing the uniform of soldiers...This, I reasoned, was why America felt justified in bringing so many deaths to
Afghanistan to Iraq, and why America felt justified in risking so many more deaths by tacitly using India to pressure Pakistan. (178)

Hamid criticizes the War on Terror and what he views as America’s self interested involvement in the conflict between India and his home country Pakistan. Earlier in the novel Changez says to the American:

I had always resented the manner in which America conducted in the world; your country’s constant interference in the affairs of others was insufferable. Vietnam, Korea, the straits of Taiwan, the Middle East, and now Afghanistan: in each of the major conflicts that ringed my mother continent of Asia, America played a central role. (156)

Thus Hamid positions the US as ‘fundamentalist’ in relation to what he characterizes as devotion to national myths of economic and political domination. This perception of American fundamentalism leads him to develop “an envious distaste towards the world of wealth and power in which he now exists” (King 684).

All the while he has been in America, Changez has never fit in completely and has been doubtful about his loyalties. The post 9/11 atmosphere has only exacerbated his sense of not belonging. As he admits to the American, “…That [your fellow countrymen] were scrambling to don the costumes of another era was apparent. I felt treacherous for wondering whether that era was fictitious, and whether - if it could indeed be animated – it contained a part written for someone like me” (115). When he hears the story of the Janissaries from Juan-Bautista, he realizes that that was the final catalyst he needed. Changez finally recognizes why he has been struggling for so long:

I was a modern-day janissary, servant of the American empire at a time when it was invading a country with a kinship to mine and perhaps even colluding to ensure that my country faced the threat of war…I had thrown my lot with the men of Underwood Samson, with the officers of the empire, when all alone I was predisposed to feel compassion for those, like Juan-Bautista, whose lives the empire thought nothing of overturning for its own gain. (152)

Even in his grief over the destruction of his American Dream and the loss of Erica Changez finally has the strength to determine his loyalties. His responsibility lies with his family and with his home country and, by virtue of that relationship, with himself. He now understands what he must do in order to regain his sense of self and it is through that recognition that the definite recovery of his sense of self is already realized. He embarks upon a journey to recover his dignity through an interrogation of his own self- a journey that will not be unfamiliar to all those who have been forced to endure western civilization. His self-consciousness undergoes the experience of desire—the first milestone on the road that leads to dignity. As ZiauddinSardar says in a Foreword to Fanon’s Black Skin, White Masks that “dignity is not located in seeking equality with the white man and his civilization: it is not about assuming the attitudes of the master who has allowed his slave to eat at his table. It is about being oneself with all the multiplicities, systems and contradictions of one’s own ways of being, doing and knowing. It is about being true to one self” (VII). Changez resolves his conflict by leaving America and returning to Pakistan. By leaving, he cleanses himself of his American past so that he can fight for Pakistan’s future and expose America’s abuses. His vehicle is nothing more than a lectern, but his battlefield is the world at large, which he is trying to reclaim from the clutches of the American empire.

Back in Lahore, finding himself under the circumspect eye of an American who may or may not be following him, Changez warns his pursuer: “it seems an obvious thing to say, but you should not imagine that we Pakistanis are all potential terrorists, just as we should not imagine that you Americans are all undercover assassins” (183). Put differently, suspicion can be turned on Americans just as easily as it is directed toward dangerous-looking foreigners, as it resides in the eye of the beholder. Race, then, does not decisively inflict the discourse of suspicion, since guilt may be assigned to both camps.
The Reluctant Fundamentalist is both a meditation on the figure of the disenchanted immigrant and investigation into the flimsy terms of postcolonial nationalist fervor. Pakistan, once the graveyard of frustrated elite, prompts the flight of the immigrant to the land of opportunities, yet it is transformed upon Changez’s return into the site of a rejuvenated national and cultural identity. The return of Changez to his home nation symbolically reasserts Pakistan as a locus of belonging. The ultimate purpose of this gesture is to provide a counter-narrative to the dominant discourse that projects America as a desired destination of third world subjects. Rather than expounding on a teleological explication of third-world aspirations to first world citizenship this novel challenges the primacy of such an ambition. The novel unsettles the traditional power dynamics as Changez refuses to rehabilitate himself as a model subject of the American neoliberal project. He defies the expected logic by forsaking his state of immigration and thus challenges American citizenship and its supposed privileges. Thus the novel propels attention to another kind of narrative history, one in which the subject is no longer beholden to anchor her or himself in migrant locales but is rooted, rerouted, through the postcolonial nation. Changez liberates himself “from the suffocating embrace of Europe, and the pretensions of its civilization to be the universal destiny of all humanity” (Sardar xii).

In Orientalism, Edward Said says that “the Orient…had been since antiquity a place of romance, exotic beings, haunting memories and landscapes, remarkable experiences” (1). Such a discourse can be found in The Reluctant Fundamentalist when Changez recalls an annoying conversation with the father of his American girlfriend Erica. When Erica’s father asks him how things are back home and he replies in the affirmative. The father comments:

Economy is falling apart though, no? Corruption, dictatorship, the rich living like princes while everyone else suffers. Solid people, don’t get me wrong. I like Pakistanis. But the elite has raped that place well and good, right? And fundamentalism. You guys have got some serious problems with fundamentalism. (63)

Such comments are worth analyzing in terms of the construction of discourse. This is how an American looks at Pakistan or by extension the whole Middle East and South Asia. Erica’s father made every effort to admit Changez “the inferiority of his culture…to recognize the unreality of his nation, and in the last extreme, the confused and imperfect character of his own biological structure” (Fanon, The Wretched of the Earth 58). Hamid in The Reluctant Fundamentalist mentions Lahore being rooted in a civilization of its own with a much greater history than that of America, which produces a counter discourse:

We were not always burdened by debt, dependent on foreign aid and handouts…we were not the crazed and destitute radicals you see on your television channels but rather saints and poets and yes-conquering kings. We built the Royal Mosque and the Shalimar Gardens in this city, and we built the Lahore Fort with its mighty walls and a wide ramp for our battle-elephants. And we did these things when your country was still a collection of thirteen small colonies, gnawing away at the edge of a continent. (116)

Here Changez is critical of the way in which America relies on myth. He acknowledges that national identity is constituted through narrative, and he seeks to challenge one representation of his identity which he sees as the American representation of “destitute radicals” which they “see on [their] television channels” (116), with a representation which allows him pride in his identity, one of “saints and poets and…conquering kings” (116). Changez’s distaste for the myths surrounding America is based on the fact these myths rely on othering an identity which he is connected with. Said expounds the usefulness of othering Oriental identities in the construction of hegemonic Western identities: “I myself believe that Orientalism is more particularly valuable as sign of European-Atlantic power over the Orient than it is as a veridic discourse about the Orient” (Orientalism 6).

The novel ultimately poses the interesting stance that neo-liberalism exists as its own form of fundamentalism; the West’s utter devotion to the precepts of their economic policy has generated a totalizing view of the globe as a terrain to be mined and exploited. What is actually taking place in the
name of globalization is the spread of American values, power and products across the globe. Those who do not follow this mantra can necessarily be considered a threat, and in this novel’s case, very much a terrorist threat.

Thus the novel imagines the possibility that fundamentalism has different guises, both religiously grounded and secular. In particular, it is crucial to avoid stereotypes that simplistically presume that anti-Americanism on the part of a Muslim must be produced by Islamic indoctrination. This novel demonstrates that it is possible for a Muslim to develop contempt for America on substantially non-religious grounds. By unsettling the boundaries of the definition of terrorism and by using the concept of fundamentalism against America Changez demonstrates a retaliation against his own classification as a terrorist.

CONCLUSION

The novel thus clearly focuses on anti-Muslim racism sparked by the attacks and by the official response to them; challenging in the process homogenized depictions of Muslims. The word fundamentalism is inextricably linked with Islam in Western discourse, but Changez uses it to refer to the economic fundamentalism of American culture; thereby disrupting the Western stereotypes of Muslims as religious fanatics. The author has successfully tried to improve and humanize the image of Muslim populations who have been subjected to a long term process of stereotyping in American literary and popular productions.

REFERENCE

ABSTRACT
The Afro-American womanist Alice Walker who was awarded with the Pulitzer Prize in 1983 for her path-breaking epistolary work The Color Purple (1982), advocates women bonding and female creativity to derive strength and inspiration to survive the plethora of sufferings encountered by the triply burdened Afro-American women. Walker belongs to the Third-world feminists who reject their Western counterparts homogenization attitudes. The paper delves into how the black feminist critics and the womanist Alice Walker deal with the frank treatment of sexism within black community and also the white racial oppression of blacks both in U.S and Africa.

Keywords: Black Feminist Criticism; Womanism; Oppression; Violence; Womanist

To be a Woman
Does not mean
To Wear
A shroud
The Feminine
Is not
Dead
Nor is she
Sleeping
Angry, Yes
Seething, Yes
Biding her time;
Yes.
Yes.

- Alice Walker

“To Be a Woman”

The growing influence of the post-colonial agenda since the 1980’s has resulted in the creative expression of voice which was till now silenced by the Western master narratives. The painstaking efforts of non-white women from the margins has brought cross-cultural and inter-racial discussions into the arena of academic feminist theorizing which was till now based on gender. One of the primary
Aims of third-world feminism was to reject homogenizing impulses of Western feminists who analyzed women issues purely with regard to gender. The prominent black theoretician Bell Hooks criticizes her contemporarian Betty Friedman (whose book The Feminine Mystique had became a marked feature of the contemporary feminist movement) for giving only a one-dimensional perspective of women’s reality by concentrating only the specific problems and dilemmas of leisure-class housewives and ignoring the existence of all non-white women, poor white women and masses of women who are concerned about economic survival, ethnic and racial discrimination.

In her path-breaking study, Feminist Theory—from Margin to Centre, Bell Hooks comments:

White women who dominate feminist discourse who for the most part make and articulate feminist theory have little or no understanding of white supremacy as a racial politic, of the psychological impact of class, of their political status within a racist, sexist, capitalistic society. (4)

The central tenet of modern feminist thought has been the assertion that all women are oppressed irrespective of their individual experience of race, class, caste, religion and sexual preference. Hence it lacked the comprehensiveness to encompass the experience of black women and other women of color. As a group, black women are in an unusual position in the society as their overall status is lower than that of any other group. They are triply burdened as they are forced to bear the brunt of sexist, racist and classist oppression. Comparatively white women and black men are placed in a better position. Though white women may be victimized by sexism, racism enables them to act as exploiters and oppressors of black people. Similarly, though black men may be victimized by racism, sexism allows them to act as exploiters and oppressors of black women. The brutal complex systems of oppression of black women’s experience and culture are “beneath consideration, invisible and unknown” in the “real world of white and or male consciousness” (Smith 168). Hence black women share a totally different lived experience which makes it essential for them to criticize the dominant racist, classist, sexist hegemony and create a counter hegemony to voice their experiences.

A concrete definition and process of Black feminist criticism has not yet been given by the black female scholars who had begun by resurrecting forgotten black women writers and revising misinformed critical opinions of them. Black feminist critic Deborah Mac Dowell in her critical piece of study, New directions for Black Feminist Criticism, says that she uses the term “Black Feminist Criticism” to:

…simply refer to Black female critics who analyze the works of Black female writers from a feminist or political perspective. But the term can also apply to any criticism written by a Black woman regardless of her subject or perspective-a book written by a male from a feminist or political perspective—a book written by a Black woman or about Black women author’s in general or any writings of women. (191)

A black feminist critic is considered to be one who is fully aware of the political implications of her work and would assert the connection between it and the political situation of all Black women in real life.

The primary concern of Black feminist approach to literature is the realization that the politics of sex as well as the politics of race are interlocking factors in the works of black women writers. It is generally observed that black women writers manifest common approaches in the creation of literature as a direct result of the specific political, social and economics experience they are obliged to share. As, for instance, Barbara smith cites the incorporation of the traditional Black female activities of root working, herbal medicine, knitting etc. And the use of specifically black female language by Zora Neale Hurston, Margaret Walker, Toni Morrison and Alice Walker which breaks the confines of established white and male literary structures. Deborah Mac Dowell makes some interesting observations regarding the thematic parallels among contemporary black female writers. She cites the imagery of clothing as a significant example. In Zora Neale Hurston’s Their Eyes Were Watching God, Jane’s apron, her silks and stains, her head scarves and finally her overalls symbolize various
stages of her journey from captivity to liberation. In Alice Walker’s Meridian, Meridian railroad caps and dungarees are emblems of her rejection of conventional images and expectations of womanhood. In The Colour Purple, Celie’s pants sewing business becomes an empowering source of economics independence for Celie.

A major theme that recurs in the novels of Black women writers is the motif of the journey. Though it is also seen in the works of black male writers, it is used differently. For example, the journey of the Black male character in the works by Black men, takes him underground. It’s a descent into the underworld and is primarily political and social in its implications. Ralph Ellison’s Invisible Man, Amiri Baraka’s The System of Dante’s Hell and Richard Wright’s The Man who Lived Underground exemplify this quest. On the other hand, though the black female’s journey seems to have political and social implications, it is basically a personal and psychological one. They move from victimhood to self-realization. The heroines in Hurston’s Their Eye were Watching God, Alice Walker’s Meridian, The Color Purple, Toni Cade Bambara’s The Salt Eaters are a few to be mentioned.

An eminent black feminist critic Patricia Hill Collins in her book Black Feminist Thought comments that the primary guiding principle of black feminism is a recurring humanistic vision. She says:

Black feminism is a process of self-conscious struggle that empowers women and men to actualize a humanistic vision of community. Many African-American intellectuals have advanced the view that Black women’s struggles are part of a wider struggle for human dignity and empowerment. Alice Walker’s preference for the term ‘womanist’ address this notion of the solidarity of humanity. (39)

She describe the term as “womanist is to feminist as purple is to lavender” (collins38). According to her one is “womanist” when one is committed to the survival and wholeness of entire people, male or female.” She further adds that. “…..the colored race is just a flower garden with every color flower represented. By redefining all people as “people of color,” she universalizes what are typically seen as individual struggles.

Alice Walker says that she replaces the term ‘feminist’ with ‘womanist’ because she wants to give expression to a specifically black feminity which she does not see reflected in American feminism dominated by white women. In her preface to her collection of essays In Search of Our Mother’s Gardens, She explains the origin of her term “womanist”:

From womanish (opposite to “girlish”, i.e., frivolous, irresponsible, not serious). A black feminist or feminist of color from the black folk expression of mothers to female children, “You’re acting womanish”, i.e., like a woman…Interested in grown up doings…acting grown up. Being grown-up. Interchangeable with another black folk expression. “You’re trying to be grown up” Responsible .In-charge. Serious. (Eagleton 158)

It is interesting to see how black women of Africa and Afro-America derive strength and inspiration from women-bonding and the way female creativity has been kept alive in the most adverse circumstances. Matrilineage has always been seen as a significant characteristic of feminism. Virginia Woolf in A Room of One’s own says that “the experiences of the mass is behind the single voice” (60) and she claims that she and other women writers “think back through our mothers”(69). Similar is the opinion voiced by Alice Walker in her ground-breaking easy “In Search of Our Mother’s Gardens” which has become an important text in the study of literary matrilineages. She extends the meaning of ‘mother’ from her own biological mother to other female relatives and neighbours’ and then to women of strength and significance from whom Walker feels that she has learned much.

As a womanist, Walker also claims that the construction of feminity based on the life experience of white is not necessarily relevant to the Black women. For example, she refutes the western iconography of Madonna who is depicted as white. Monica A. Coleman in her article Must I be a womanist observes that womanists and black feminists tend to see Christ as black and also consider
non-Christian and pagan religious asserting that “the religious practices can be used to harness power and direct it toward social changes.” (http://muse.jhu.edu/journals-of feminist-studies-in -religion/v022/22.1coleman.html.)

It can be seen that the term ‘womanism’ was inspired by Walker’s real life experience of multiple oppressions as an Afro-America woman and writer. It is interesting to note how her life is deeply entrenched in her works. One of the most prolific, versatile and acclaimed writers of contemporary African American feminist authors, she has earned wide spread recognition for her considerable achievements as fiction writer, poet and essayist. Born in Georgia in 1944, Alice Malsenoir Walker was one of the eight children of Willie Lee and Minnie Tallulah Grant Walker, both sharecroppers. As well as being African American her family has Cherokee, Scottish and Irish Lineage. Although she grew up in Georgia, she states that she often felt displaced there. In an interview to ‘The observer’ in 2001, she said:

I felt in Georgia and on the east coast generally very squeezed… People always want to keep you in a little box or they need to label you and fix you in time and location. I feel a greater fluidity here. People are much more willing to accept that nothing is permanent, everything is changeable, so there is freedom and I do not need to live where I cannot be free. (http://en.wikipedia.org/wiki/Alice-Walker)

Although her childhood of rural poverty was a difficult one she had gained strength and empowerment from her mother, whom she had honored as an important source of artistic inspiration in her essay ‘In Search of Our Mother’s Gardens’.

Walker was blinded in one eye when eight years old, when her brother accidently shot her in the eye with a BB gun. Ashamed of her facial disfigurement, she isolated herself from other children, spending most of the time reading and writing. The incident had a large impact on her especially when a white doctor in town swindled her parents out of 250 dollars they paid to repair her injury. She refers to this incident in her book Warrior Masks, a chronicle of female genital mutilation in Africa, and uses it to illustrate the sacrificial marks women bear that allow them to be warriors against female oppression.

After high school in 1961, Walker enrolled in Spelman College in Atlanta on a full scholarship for disabled students, where she became active in the African-American Civil Rights movement. Later she was transferred to Sarah College in New York and eventually travelled to Uganda as a student in an exchange programme. When she returned for her senior year, she was shocked to learn that she was pregnant and afraid of her parents reactions, she contemplated suicide as illegal pregnancies is considered a sin in their community. However her classmate gave her moral support and helped her to obtain a safe abortion and she graduated in 1965. The incident shows why Walker stresses the importance of women-bonding to overcoming the oppression and traumatic experiences in life. At this time she composed her early landmark piece To Hell with Dying, her first published short story.

Continuing the activism that she had participated in during her college years, Walker returned to the South where she became involved with voters registration drives, campaigns for welfare rights and children’s programmes in Mississippi and Georgia in 1965 and 1966. In 1965, she met Mel Leventhal, a Jewish Civil Rights lawyer ad married him in 1967, with whom she had one daughter in 1969. They divorced eight years later. They became the first legally married inter-racial couple in Mississippi which brought them harassments and even murderous threats from the Ku Klux Klan.

In 1968, Walker published her first volume of verse Once based on her experiences in Civil Rights work and her travels to Africa, and she continued to publish volumes of poetry which include: Revolutionary Petunias (1973), Good Night, Willie Lee, I’ll see you in the Morning (1974), Horses Make a Landscape Look More Beautiful (19885), Her Blue Body, Everything We Know, Earthling Poems (1965-1990), Absolute Trust in the Goodness of the Earth (2003).

Although her early volumes of poetry met with critical acclaim, Walker first gained national prominence as a contributing editor to Ms. Magazine where she published such landmark essays as
Search of our Mother’s Gardens’ (1974) and Looking for Zora (1975) which is about her journey to mark Zora Neale Hurston’s grave and to honor the important yet neglected African American literary foremother. In 1979, Walker edited a Zora Neale Hurston reader entitled I Love Myself When I am Laughing. She has been one of the key people credited with rescuing Hurston’s work from obscurity and securing her place in the American literary canon.

Above all, Walker has received recognition for her achievements as an inspired fiction writer. Her first novel The Third Life of Grange Copeland was published in 1970 – the same year as Toni Morrison’s debut novel The Bluest Eye. Critics have seen these two works as inaugurating the astonishing black feminist writing that has continued unabated ever since. Her second novel, Meridian (1976) was followed by her path-breaking work, The Colour Purple (1982) winner of the American Book Award and the Pulitzer Prize for fiction in 1983, the novel earned her enormous praise and also brought her accusations of male bashing because of its honest and unflinching representation of sexual oppression and domination of black women by black men. In 1985, it was adapted into a film by Steven Spielberg and starred Whoopie Goldberg as Celie.

Her fourth novel The Temple of My Familiar (1989) was followed by the powerful and controversial novel Possessing The Secret of Joy (1972), an indictment of the patriarchal practice of performing clitoridectomy of African women. Walker had also written two critically acclaimed volumes of short stories – In Love and Trouble (1973) and You Can’t Keep a Good Woman Down (1981).

In her non-fiction prose writing Walker articulates the sensibility which she designates as ‘womanist’ in her beginning of her essay collection In Search of Our Mothers Gardens : Womanist Prose (1983). Her other essay collections include Living By The Word (1988), Warrior Masks : Female Genital Mutilation and the Sexual Blinding of Women (1993) and Anything we Love can be saved : A Writer’s Activism (1997).

It can be seen that her works typically focus on the struggles of African-Americans, particularly women and their struggle against a racist, sexist and violent society and how they survive the multifaceted oppression by strong female bonding, questioning the gender roles, reimaging God and spirituality through an inward journey of consciousness.

Walker presently lives in Northern California where she continues to live and write. She has won prestigious awards and recognitions like O. Henry Award in 1986, honored with the title ‘Humanist of the Year’ by the American Humanist Association in 1997.

The Color Purple, since its publication in 1982, continues to enjoy enormous popularity. Written as a series of letters by the central protagonist Celie and her sister Nettie, this epistolary novel honestly explores the damaging effects of male domination upon Celie’s spirit and her eventual redemption through the love of her husband’s mistress Shug Avery. The novel breaks the silence surrounding such taboo subjects as incest and lesbianism and explores the theme of sexual oppression of black women by black men and situates its frank treatment of sexism within the blacks community and also white racial oppression of blacks both in the United States and in Africa in the period between the turn of the century and second World War.

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A HAPPY MARRIAGE IS THE UNION OF TWO GOOD FORGIVERS: CHETAN BHAGAT’S “TWO STATES”

Reshu Gupta
Assistant Professor, Delhi University,
New Delhi, India
Email: rishugup7@gmail.com

ABSTRACT
Chetan Bhagat is one of the writers among the youths. He has written five best-selling novels. Chetan Bhagat’s ‘TWO STATES’ collates the South as well as North Indian literature. The story line between a Tamilian girl, Ananya and a Punjabi boy, Krish takes us into the depth of their love mission. The couple’s decision to get married with their parents approval proves the maturity, patience, understanding, and bonding of their deep love. The setting of the novel is in an IIT. The idea to take the setting of IIT, not of any other institute is to highlight the professionalism and to depict the close attention on bookish knowledge not on ideas. This novel gives many messages to students like “always listen to your heart”, “don’t run behind the success, success will run behind you if you have knowledge”, and “all is well”. Bhagat did a fantastic job of introducing the readers to both character’s families and in instances where both parties were present, the juxtaposition exuded tension and discomfort that definitely resonated with the readers.

Keywords: Custom; Culture; Gender; Religion; Caste

INTRODUCTION
Chetan Bhagat, a successful pen pusher as well as an alumnus of Indian Institute of Technology (IIT) Delhi and Indian Institute of Management Ahmadabad has become a youth icon all over the world. Bhagat is the author of bestselling novels, Five Point Someone (2004), One Night @ the Call Centre (2005), The 3 Mistakes of My Life (2008), 2 States (2009), Revolution 2020 (2011), and What Young India Wants (2012). Bhagat has added his name not only in writings but in cinema as well. His novel has become stimulation to Bollywood blockbuster films three idiots, koi po che, Ranjhanaa”. The New York Times called Bhagat “the biggest selling English language novelist in India’s history “in 2008. Chetan Bhagat works have an element which holds the minds of youth and compels them to think about the social issues and dilemmas that dominates the society.

When start with his work “five point someone .’. The setting of the novel is in an IIT. The idea to take the setting of IIT, not of any other institute is to highlight the professionalism and to depict the close attention on bookish knowledge not on ideas. This novel gives many messages to students like “always listen to your heart”, “don’t run behind the success, success will run behind you if you have knowledge”, and “all is well”. One Night at the Call Centre depicts the life of young people in the world of call centres where these people are considered without talent other than to take the calls and respond in decent English. Everyone is dreaming of getting materialistic life and the girls are waiting for their dream boys dreams. In The 3 Mistakes of My Life, he has taken the theme of modernization and secularisation, love of mathematics and cricket. In Revolution 2020, theme of love triangle, corruption and ambition has been shown. This paper portrays the theme of love and war, caste and cultural differences.
OBJECTIVE
To inspire youngster that how a love marriage can be successful through the story of Krish and Ananya

The Storyline of The Novel
The storyline of the novel revolves around two lovers named Krish and Ananya who belongs to two different states of India. Both are in deeply love and want to get married. Krish belongs to a Punjabi family and Annanya is a Tamilian Brahmin girl. “Are you south Indian?”

‘Tamilian, please be precise...how exactly are Tamil Brahmins different?

‘Well, for one thing, no, eat and no drinking,’ she said as she gestured a cross with the chicken leg...you should know that I am born into the purest of pure upper caste communities ever created. What about you, commoner?’

‘I am a Punjabi, though I never lived in Punjab. I grew up in Delhi. And I have no idea about my caste, but we do eat chicken. And I can digest bad sambar better than Tamil Brahmins,” I said. (Two States, pp.6-7).

Customs, Culture and Religion
India is a land of different culture and religion. Every culture has its own variety and purity and the people of every culture believe in following the customs and regulations of their different culture. It is necessary to think that our minds are affected by the western civilization but when question comes on our culture, we feel reluctant to accept any other culture especially on the occasion of marriage. In India, marriage is considered to be a pure ceremony and it should be arranged marriage system by following all the customs of Indian culture.”Ananya Swaminathan, I, Krish Malhotra, am deeply in love with you and want to be with you always. Will you marry me?

...we have decided to get married. Our parents haven’t approved- yet,’ I reminded her.

‘C’mon, mine are a bit conservative. But we are their overachieving children, the ultimate middle-class fantasy kids. Why would they have an issue?’

‘Because they are parents. From biscuits to brides, if there is anything their children really want, parents have a problem,’ I said...and you are South Indian, which doesn’t help at all. Ok, it’s not as bad a marrying someone from another religion. But pretty close.”(Two States, pp 39-40)

Contradictions in Marriage
As we know that “Two States” is an autobiographical novel of Chetan Bhagat. They both know that they will have to face contradictions of their different culture, status symbol. At the time of their convocation, both the families meet each other. When Ananya’s mother reaches at the venue, she asks:”Safety pin illa something something.”(Two States, p45).

Krish mother’s asks in shock “They are Madrasi?” Both the lovers decides to start a conversation between the families. They fix Gandhi ashram as it will be a good start for the families. Both the families” exchanged cold glances that could be set to the backdrop of AK-47 bullets being fired.

Mom, control,’ I whispered to her as I turned to leave.

I am under control. These South Indians don’t know how to control their daughters. From Hema Malini to Sridevi, all of them trying to catch Punjabi men.”(Two States, 48).

They express their love towards each other to their parents but it was a total failure. Krish selects Chennai branch of Citi Bank Ltd as his work place to impress his in laws. His initial steps to impress Ananya’s family were a big failure.
In the beginning, his steps were total failure. Then he begins his impression by coaching Ananya’s brother for IIT entrance.

He organises a musical concert for Ananya’s mother. He helps her father by preparing a power point presentation which gained her father a good reputation in his office and finally he was accepted by Ananya’s family.

On the other side, Ananya impresses Krish’s mother by resolving her relative’s marriage problem. Finally, they got acceptance from their parents.

**Ending of the Novel**

The ending of the novel is very interesting. Though, the counter and encounter of both the families has been shown till the end of novel but both the lovers wins the heart of everyone. Love wins the race. It becomes clear when Ananya’s father says"Yes, the Tamilian in me is a little disappointed. But the Indian in me is happy. And more than anything, the human being in me is quite happy. After all, we have decided to use this opportunity to create more loved ones for ourselves.’(Two States, 266). And finally lovers unite forever.

**CONCLUSION**

This novel was very much about family and how important it is to get the families approval before embarking on something with a significant other. After reading this book, it is clear why couples in India enjoy it so much. It also shows where the younger generation stands in terms of relationships and love marriage.

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ROLE OF PRIVATE HOUSING CO-OPERATIVE SOCIETIES AND LAND DEVELOPERS IN GROWTH AND DEVELOPMENT OF MYSORE CITY

K. K. Somashekara¹
Research Scholar, Department of Studies in Geography,
University of Mysore, Mysore, India
Email: vandanasaam@yahoo.co.in

Dr. Shivalingappa²
Professor, Department of Studies in Geography,
University of Mysore, Mysore, India

ABSTRACT
The need for shelter or for housing in urban area is rapidly increasing due to increase in population and migration towards urban areas so as in the case of Mysore city. Private housing cooperative societies, land developers, MUDA and KHB are the premier institutions who are providing shelter to the needy people of the city. While providing shelters these institutions are also responsible for the growth and development of Mysore city. This article mainly aims at studying the role of Private housing cooperative societies and land developers in the growth and development of Mysore city.

Keywords: Housing; Private Housing Cooperative Societies; Land Developers; Mysore City

INTRODUCTION
Housing is one of the three basic needs of man; other two being food and clothing. Proper shelter exercises a profound impact on people’s health and helps develop a strong character in them.

In addressing the problem of urban housing during the last five decades the co-operative housing movement in India has grown from a greater to a commendable strength. Housing cooperatives also display a proud membership of 6.6 million people at present. Since the early 1990s India’s population has grown at an average of 2% annually, within which the urban population, mega cities and slums population grew by 3%, 4%, and 5% respectively.

Due to influx of rural population to cities in search of employment and better quality of life, the increasing population density in urban areas has created enormous burden on cities in terms of housing. As Charles Abram Planner (1964) aptly observes, “housing does not framework public services, transportation, schools, recreations essentials of urban life.”

The value of the houses in the urban areas varies from city center to peripheral areas. The value chiefly depends on the floor area, age structural quality access to community facilities and economic status of the households, in addition to the value of the urban space for commercial use.

Malthus (1798) in his Essay on the Principles of Population says that, it is a universal experience that housing has immense sociological, biological, and economic benefits and that it promotes economic development, human welfare and capital formation much more than most of the comparable commodities. Benefits from food and clothing are considerably nullified by bad housing.
The urban population in 1951 was estimated at 62 million while the shortage of houses was estimated to be about 2.5 million.

The National Urban Housing & Habitat Policy (NUHHP-2007) has been formulated keeping in view the changing socio-economic parameters of the urban areas and growing requirement of shelter and related infrastructure. The Policy seeks to promote various types of public-private partnerships for realizing the goal of “Affordable Housing for All” with special emphasis on the urban poor. Karnataka is the seventh largest state in India both in area and population. While nearly 69 percent of the populations live in rural areas, urbanization is rapidly increasing. Karnataka Government therefore, has adopted a definite and implementable habitat agenda offering a vision to achieve sustainable development of both rural and urban areas with a healthy and safe environment. In this direction, Government of Karnataka is creating an enabling political and administrative environment to ensure people’s participation in achieving this holistic agenda.

“Affordable Housing for All” will be the underlying theme of the Policy consisting with the overarching objective of the NUHHP adopted by the Government of India in December 2007.

Origin, Importance and significance of Housing

The present study is an attempt to bring out the role of private housing co-operative societies and land developers in housing problems in Mysore City. For this study, Mysore city has been selected because of the predominance of housing problem and quite a good number of private Housing co-operative societies and land developers are registered in Mysore. Next to Bangalore, Mysore city is one of the educationally and industrially progressing regions of Karnataka State where there is high demand for houses or sites. The government agencies like MUDA, KHB, HUDCO are developing and distributing sites very slowly and are not in a position to fulfill at least 5% of the demand, which in turn has increased the demand for the private housing cooperative societies, and only sites are allotted.

The study is mainly concerned with the Private Housing co-operative Societies and Land developers in Mysore city. With a large number of housing cooperative societies (828) Private Housing co-operative Societies have a major share when compared to MUDA. In the process of developing the layouts the housing cooperative societies are gaining more profit and also an increase land value as compared to MUDA.

STATEMENT OF THE PROBLEM

Realizing these problems in Mysore City it was felt necessary for revision of comprehensive development plan as per provisions of section 24 of Karnataka town and Country planning act 1961. The town planning authority has requested the Government, seeking the approval for revision of master plan. Keeping in view these housing problems many Private Housing Cooperative Societies (PHCS) are set up in the city and also Land Developers have set up individual agencies for urban land development and providing shelter to the needy. While developing the layouts these private housing cooperative societies and land developers in turn are responsible for the changing in urban structure, urban land use and responsible for the growth and development of cities.

REVIEW OF LITERATURE

There are many studies which focus on cooperative housing but it is difficult to convey the correct meaning of co-operation in its technical sense because the term co-operation has assumed different shapes in different countries. Kulkarni. (1960) has stated that co-operation is as old as humanity and co-operation is older than the co-operative movement. The co-operative movement is only one example of human co-operation among others. Smith. (1987) States that the idea of co-operation is basically the same all over the world, its form and content varies from country to country.

Basically the concept of co-operation is derived from a Latin word “co-operation meaning work together with another or others for a common purpose or an association of persons who unite to do
some work together in order to achieve some purpose. Generally speaking Co-operation means, “living, thinking and working together”.

International Co-operative Alliance, Geneva (1995) - has defined that- “A co-operation is an autonomous association of persons united voluntarily to meet their common economic, social, and cultural needs and aspiration through a jointly owned and democratically controlled enterprise. Fay (1908) States that “A co-operative society is an association for the purpose of joint trading, originating among the weak and conducted in an unselfish spirit, on such terms that all, who are prepared to assume the duties of membership, may share in its rewards, in proportion to the degree in which they make use of their association.

Paul, (1963) States that Co-operative societies are an enterprise formed and directed by an association of users, applying within it the rules of democracy and directly intended to serve both, its own member and the community as a whole.”

The International Labor Organization (2008) defines Co-operative society as “an association of persons usually of limited means who voluntarily joined together to achieve a common economic end and through the formation of a democratically controlled organization making equitable contribution of the capital required of accepting a fair share of rights and benefits of the undertakings”.

Mathur, (1980) in his article entitled ‘Housing the Poor’, has analyzed the underlying reasons for the housing shortage and the very slow pace of housing development in India. Manoj (2004) has systematically traced the growth and development of the housing finance in India. It has been suggested that models like ‘Grameen bank’ of Bangladesh should pick up in India also for faster and inclusive housing development. Sengupta’s (2005) studies on Government intervention and public–private partnerships in housing delivery in Kolkata has noticed that Public–private partnership (PPP) is the most prominent urban housing policy that has emerged in the last decade in India.

National Urban Housing and Habitat Policy 2007 (NUHHP), is the Official policy on urban housing and habitat of the Ministry of Housing and Urban Poverty Alleviation, Govt. of India. It gives a detailed account of the status of urban housing in India, the problem of housing shortage etc. NUHHP seeks to promote sustainable habitat in the country and delineates specific areas of action and action plan towards achieving ‘Housing for All’ – its ultimate goal. IFMR (Research Report on HMF in India) (2007) discusses the potential of HMF in providing housing finance to the poor and also the risk factors involved in it.

AnujaBapat (2011) states that Safety is an important factor and it cannot be ignored in Co-operative Housing Societies (CHS). Much has been spent in the construction, beautification of both interior and external of CHS. Buckley (1996) in his book ‘Housing Finance in Developing Countries’ has examined in detail the housing policy in developing countries. Harvard University (HMF Report) (2000) has reviewed HMF initiatives of various countries in Asia, Latin America and Africa. The report has highlighted remarkable growth of HMF initiatives worldwide in the last two decades. Boguslawa, et al., (2007) demonstrated in his study that during the thirty years of existence of housing co-ops in Portugal the social objective to promote houses for low-income individuals has changed considerably and the target resident, the houses has also changed. Olotuah, (2010) appraises housing development and the degeneration of the environment in Nigeria. He highlights that there is monumental deficiency in housing in Nigeria’s urban centers as a result of population explosion, which is consequential of the rapid rate of urbanization occurring in the country. Oduma, et al., (2011) Opines that co-operative societies across the world have age-old tradition of assisting members to gain easy access to vital resources and services through collective efforts and explores the strategies adopted by public sector workers’ co-operative society in securing urban land for housing development. His study is motivated by dearth of empirical studies on strategies used by low- and middle –income earners in overcoming myriad challenges militating against access to urban land and housing in Nigerian cities. LangaandNovy (2011) examined the role of third sector housing for social cohesion in the city. With the joint examination of an organizational and an institutional level of
housing governance, the study is an inter-disciplinary, multi-level research approach which aims at contributing to a comprehensive understanding of social cohesion as a contextualized phenomenon which requires place-based as well as structural (multi-level) solutions. Using a large-scale household survey and interviews with key informants, the analysis shows an ambiguous role housing cooperatives play for social cohesion: Ajayi. (2012) studied answers to the causes of the inability to successfully implement the co-operative housing approach through the use of ‘triad model.’ The study was domiciled in a pragmatic paradigm, using the mixed methods research approach by conducting a three-stage research whereby convergent parallel design was adopted as the methodology. Questionnaires were administered to the chairpersons of the housing co-operatives. Stage two consisted of conducting interviews with chairpersons of six housing co-operatives using the purposive non-probability sampling method. The final stage was the survey among the members of the housing co-operatives interviewed. Grey (2012) evaluated the role of the low income urban housing delivery schemes in curbing the housing problem in the city of Mutare, Zimbabwe. Coimbra and Almeida (2013) made a study of the cooperative housing sector directed at low and medium income residents who cannot afford to buy their homes in the regular private market. Due to social housing legislation, it was possible to build cooperative housing below regular market costs and use tax benefits, therefore providing affordable dwellings to their owners.

From the above literature survey it is clear that most of the work carried out is in the field of Commerce, Marketing, Management, Architecture, Urban, and Regional planning and on Economics and Cooperation. These studies have stressed on housing cooperative finance, marketing, architecture ecology etc. but none of the review, appraisal or work has been able to make an integration in the field of geography, which shows how the housing cooperative societies are responsible for the growth and development of a city.

In view of this an attempt has been made to study the role of housing cooperative societies and land developers in the growth and development of Mysore City.

OBJECTIVES OF THE STUDY

The study aims to accomplish the following objectives:-

1. To Study the history of Private Housing Cooperative Societies (PHCS) and Land Developers in Mysore City.
2. To analyze the temporal trend and spatial distribution of Private Housing Cooperative societies and Land Developers in Mysore City.
3. To evaluate the role of Private Housing Cooperative Societies and Land Developers in the development of Mysore City.

STUDY AREA

Mysore is a unique city and was the capital of former princely state of Karnataka. It has kept alive the royal traditions and splendor. It is one of the best developed cities in Karnataka state and also a well-known trading and commercial center with a number of Educational Institutions. Mysore city is second largest and second fastest growing city in the state of Karnataka. This is also popularly known as the “Cultural Capital of Karnataka.” The city is situated in saucer shaped basin, and lies in between Chamundi Hills (1085 mts) in the South-East and plateau in the North-West.

The city is located in the extreme southern part of Karnataka at 12° 18’ north latitude and 76° 39’ east longitudes (Map-1) at an average mean sea level about 772 mts. It is surrounded by Hassan, Mandya and Bangalore districts on the north, by Chamarajnagar district on the south and east, and by Kodagu district in the West. The city spreads across an area of 128.42 sq. Km with a total population of 9,14,919 persons as per 2011 census. The average rainfall of city is around 789.20 mm.
According to Mysore Urban Development Authority (MUDA), the total area of Mysore city, which was 7569 hectares in 1995, has increased to 9221 hectares in 2001 representing a growth rate of 22%. The total area has further increased to 15669 hectares in 2011 representing a growth rate of 60%.

Mysore city is a divisional headquarters and is also the garden city of India. It is well connected by road and rail routes with the adjoining states of Kerala and Tamil Nadu. In a way, Mysore city serves as a growth center with intent to release the stress on the Bangalore metropolitan city.

Map of the study area

METHODOLOGY

The study is mainly based on primary and secondary data. The primary data mainly includes personal observation, field, and questionnaire survey, aimed at studying the customer satisfaction about the layout facility provided by the private housing cooperative societies and land developer. Secondary data includes establishment, site allotted and number of private cooperative societies, collected from City Corporation, Mysore Development Authority (MUDA), District Statistical Department, Sub-Registrars office, Village accountants and Private land developers.

The secondary data pertaining to the study includes Spatial, temporal growth and distribution of private housing cooperative societies and land developers and Spatial temporal change in land use pattern. The processed primary and secondary data is represented through the tables, graphs maps generated through GIS software on a scale of 1cm=4 km along with census maps are used, altered and processed through the AUTO CAD and GIS software like Arc GIS and Arc view.

Analysis of the Study: - This section includes the land developed by private housing cooperatives, Land Developers, Each has their own meaning and performs different functions with respect to development of land and providing houses to their members or for the costumers and simultaneously responsible for the growth and development of Mysore city.-

Private Housing Co-Operatives

A Private co-operative housing society is an organization of persons with limited economic needs, who have a common interest of building a house according to approved standards and on a society base. Housing co-operatives make available the residential houses or sites, to their members, members share the responsibility and risk of ownership, through collective purchases of land. This makes substantial saving in cost and easy in getting the sites at cheaper price and at an early period through group action.

There are four types of Private co-operative housing societies formed in Mysore
1. All the way co-operatives- where entire work is done by the society and duly constructed houses are given to members on a tenancy basis;

2. Co-venture co-operatives- where houses are built by the society and allotted to members on a hire-purchase system;

3. Flat ownership cooperatives under which houses are also sold out to different members of a co-operative formed later.

4. Allotting the site to the members through collective purchases of land from the land owners by obtaining permission for conversion of land form the concerned authority. Later the layouts are formed as per the approval plan of the concerned department and sites are distributed to the members. This makes substantial saving in cost through group action. This predominantly exists in Mysore city.

**Land Developers**: Are the private persons who are solely responsible for the purchase of land and developing layouts. The rate of the sites is fixed by the developers according to the market value. Land developers in the beginning of the projects give advertisement through newspapers, websites and advertisement boards. The interested can contact and register for sites by paying an initial amount. The rest of the amount should be paid as and when the layouts develop. The cost of the sites is initially less but goes on increasing for the new purchaser as and when the layout develops. Such land developers are abundant and usually have apolitical backup.

**Spatio Temporal Analysis of Private Housing Co-operative Societies and Land Developers**

The first Private housing cooperative society in Mysore was established in the year 1987 with registered name as Mysore HPO & RMSE Housing cooperative society at Satagalli. Presently there are about 829 registered private housing cooperative societies and land developers operating in 72 villages by developing nearly 798 layouts in an area of about 6806 acres of land by distributing nearly 75146 sites of different dimensions. The spatio temporal analysis of private housing cooperative societies and land developers in Mysore city was analysed in four different stages (table 1,2,3,4) as follows.

**Area**: The Table 1 and maps 1 to 7 clearly indicate the spatial growth (decadal) of Pvt. Housing cooperative societies and land developers in terms of acquiring the lands of nearby villages in Mysore city.

**Table 1. Spatio Temporal Analysis of Private Housing Co-operative Societies and Land Developers - Area acquired**

<table>
<thead>
<tr>
<th>Decades</th>
<th>Villages</th>
<th>Extent in Acres</th>
</tr>
</thead>
<tbody>
<tr>
<td>1981-1990</td>
<td>Alanahally,Kyathamaranahally,Sathagally, Hebbal, Srirampura, Chamundivihar</td>
<td>346.00</td>
</tr>
<tr>
<td></td>
<td>sathagally, Yeragahanahally, Bogadi.</td>
<td>(5.08%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(20.37%)</td>
</tr>
<tr>
<td>2001-2010</td>
<td>Lingambudi, Kurubarahalli, Ediga layout, Madagahalli, Sathagally, Nachanahally, Nadanahally, Lalithadripura, Hanchya, Kyathamaranahalli, Hanchya, Kesare,Keragalli, Nadanahally, Dattagalli, Yeraganahalli, Srirampura, Bogadi, Hebbal, Alanahally, Hinkal, Kyathamaranahalli, Basavanahalli, Chikkahara, Danahalli, Basavanahalli, Bugathahalli, Kuppalur. Total 28</td>
<td>3,346.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(49.16%)</td>
</tr>
<tr>
<td>2011-</td>
<td>Lingambudi, Kurubarahalli, Ediga Layout, Madagahalli, Sathagally, Nachanahally, Nadanahally, Lalithadripura, Hanchya, Kyathamaranahalli, Hanchya, Kesare, Keragalli, Nadanahally, Dattagalli, Yeraganahalli, Srirampura, Bogadi, Hebbal, Alanahally, Hinkal, Kyathamaranahalli, Basavanahalli, Chikkahara, Danahalli, Basavanahalli, Bugathahalli, Kuppalur. Total 28</td>
<td>1,727.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(25.37%)</td>
</tr>
</tbody>
</table>
Map-1

Map-2

Map-3

Map-4

Map-5

Map-6

Graph.1

Map-1 Inception Stage-1981-1990: It is the initial stage of development of private housing cooperative societies and land developers in Mysore city. In the first phase of development 345.34 (5.08% of total land acquired by Pvt. housing and Land developers) acres of land has been acquired by the private cooperative societies and land developers(Map-1), in 9 villages namely

Map-2 Transitional stage-1991-2000: In this stage people slowly realised the importance of private Housing societies and demands for sites in Mysore city increased as a result more number of private housing cooperative societies and land developers started investing in housing societies. The second phase of development of private housing cooperative societies and land developers in Mysore city
witnessed with a spatial expansion from 6 kms to 9 kms. By acquiring land of 20.37% of total land acquired by Pvt. Housing and land developers was about 3346 acres. of land in 23 (Map-2) villages namely Averahalli, Nazarbad, Lingambudi, Ediga Layout, Kurubarahalli, Madagahalli, Sathagally, Nachanahally, Nadanahally Lalithadripura, Hanchya, Kyathamaranahalli, Hanchya, Kesare, Keragalli, Nalanahally, Dattagalli, Yeraganahalli, Srimampura, Bogadi, Hebbal, Alanahally, Hinkal were included by developing nearly 59 layouts and distributed as many as 17981 sites to its members.

Map 3 Growth stage-2001-2010: This decade witnessed a tremendous spatial growth. During this stage the spatial growth was from 9 to 12 kms. by acquiring an area of 49.16% of the total land acquired by Pvt. Housing societies and land developers (3346, acres) in 28 Villages (Map-3) namely Lingamudi, Kurubarahalli, Ediga Layout, Madagahalli, Sathagally, Nachanahally, Nadanahally, Lalithadripura, Hanchya, Kyathamaranahalli, Hanchya, Kesare, Keragalli, Nadanahally, Dattagalli, Yeraganahalli, Srimampura, Bogadi, Hebbal, Alanahally, Hinkal, Kyathamaranahalli, Basavanahalli, Chikkahara, Danahalli, Basavanahalli, Bugathagalli and Kuppalur. They developed nearly 494 layouts and distributed 38658 sites to its members. This is the stage people realised the importance of Private Housing societies and land developers. At this stage MUDA’s function regarding the development of new layouts were almost at stand still which facilitated the Private Housing cooperative societies and land developers to flourish much more in the coming decade.

Map 4 Boom stage-2011 onwards: The fourth phase started from 2011 onwards where MUDA completely stopped development of new layouts in the city. By the end of 2012 private housing cooperative societies and land developers acquired nearly 25.37% of total land amounting for 1727 acres in one year. If this trend continues Mysore city will be expand at least 25kms by the end of the decade. In one year from 2011 to 2012 the spatial expansion (Map 4) was from 12 to 16 kms. 257 layouts were developed by distributing 13868 sites of various dimensions in 28 villages namely Lingambudi, Kurubarahalli, Ediga Layout, Madagahalli, Sathagally, Nachanahally, Nadanahally, Lalithadripura, Hanchya, Kyathamaranahalli, Hanchya, Kesare, Keragalli, Nadanahally, Hinkal, Dattagalli, Yeraganahalli, Srimampura, Bogadi, Hebbal, Alanahally, Kyathamaranahalli, Basavanahalli, Chikkahara, Danahalli, Basavanahalli, Bugathagalli and Kuppalur.

Map 5 Layout Development: Table 5.6 and Map-5.7 show the spatio and temporal increase in number of layouts developed by the Pvt. Housing cooperative societies and land developers. From 1981 to 2011 nearly 798 layouts were developed by these societies and land developers. 18 layouts were developed during 1981 to 1990 and in the next decade 59 layouts were developed (7.3%). The decade of 2001 to 2010 witnessed tremendous growth where the percentage of growth of layouts crossed 58% amounted to 494 layouts. In the year 2011 to 2012 in one year 257 layouts were developed.

Table 2. Spatio Temporal Analysis of Private Housing Co-operative Societies and Land Developers-Layouts Development

<table>
<thead>
<tr>
<th>Decades</th>
<th>Villages</th>
<th>Layouts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1981-1990</td>
<td>Alanahally, Kyathamaranahalli, Hebbal, Srimampura, Chamundivilhar, Sathagally, Yeraganahalli, Bogadi</td>
<td>18(2.2%)</td>
</tr>
<tr>
<td>1991-2000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2001-2010</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2011- &gt;</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Map 6. Shows Layouts developed by Private Housing cooperative societies and Land developers

Development of Sites: Table 3 and Map 6 show the development of sites at various layouts by the Pvt. Housing cooperative societies and land developers. 75146 sites of different dimensions were developed since 1981 to 2011. 4639 sites were developed during the first decade of 1981 to 1990;
during 1991 to 2000 it increased to 17981. Third decade it goes to 38658 which is about 51% of the total sites developed by the Pvt. Housing and land developers, in the last decade of first one year from 2011 to 2012 alone 18.4% of the total sites which accounted to 13868 sites were distributed.

Table.3 Spatio Temporal Analysis of Private Housing Co-operative Societies and Land Developers-Development of sites

<table>
<thead>
<tr>
<th>Decades</th>
<th>Villages</th>
<th>Sites</th>
</tr>
</thead>
<tbody>
<tr>
<td>1981-1990</td>
<td>Alanahally,Kyathamaranahalli,Sathagally,Hebbal,Srirampura,Chamundihir,Sathagally,Yeraganahalli Bogadi.</td>
<td>4639</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(6.1%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(23.9%)</td>
</tr>
<tr>
<td>2001-2010</td>
<td>Lingambudi,Kurubarahalli,EdigaLayout,Madagahalli,Sathagally,Nachanahally,Nadanahally,Lalithadripura,Hanchya,Kyathamaranahalli,Hanchya,Kesare,Keragalli,Nadanahally,Dattagalli,Yeraganahalli,Srirampura,Bogadi,Hebbal,Alanahally,Hinkal,Kyathamaranahalli,Basavanahalli,Chikka hara,Danahalli,Basavanahalli,Bugathagalli,Kuppalur</td>
<td>38658</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(51.4%)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(18.4%)</td>
</tr>
</tbody>
</table>

Map 7 Development of sites by Private housing cooperatives societies and land developers

Decadal Growth and development of private Housing Cooperatives Societies and Land Developers: Since its inception from 1987 private housing cooperative societies and land developers in Mysore city had a tremendous growth and development starting with 18 layouts by acquiring 346 acres of land during the first decade of 1981 to 1990 it has gone to 494 layouts in the third face which is almost about 50% of its growth during 2001 to 2010. (Table 4 & graph 1) During the next decade standing it has 25% growth.

Table 4. Decadal Growth and development of Private Housing Co-operative Societies and Land Developers- Development of sites

<table>
<thead>
<tr>
<th>No. of layouts</th>
<th>Sanction Date</th>
<th>Extent</th>
<th>No of sites</th>
</tr>
</thead>
<tbody>
<tr>
<td>18</td>
<td>1986-1990</td>
<td>346.00 (5.08%)</td>
<td>4,639</td>
</tr>
<tr>
<td>59</td>
<td>1991-2000</td>
<td>1,385.95 (20.37%)</td>
<td>17,981</td>
</tr>
<tr>
<td>494</td>
<td>2001-2010</td>
<td>3,344.9 (49.16%)</td>
<td>38,658</td>
</tr>
<tr>
<td>257</td>
<td>2011- &gt;</td>
<td>1,725.58 (25.37%)</td>
<td>13,868</td>
</tr>
</tbody>
</table>

Graph.1 Decadal Growth and development of Pvt. Housing Cooperatives Societies and Land Developers

Map 7 Growth and Development Pt. housing cooperatives societies and land developers

From 1971 to 1981 -12 villages which are at a radius of 6 kms from the city centre namely Nachanahalli, Malavadi, Vijayashreepura, Kurubarahalli, Metagalli, Belavatha, Devanuru, Iranagere, Maragowdanahalli, Kyathamaranahalli,Yaraganahalli and Kurburahalli were declared as Mysore City Corporation limit. 1981 to 2001 Hinkal, Hutagalli, Hebbalu, Datagalli, Lingaballi, Srirampura and Stagalli in the next tow decade declared as corporation area with a radius of 9 kms from city centre. Seven new villages were added during this decade.2001 to 2011 Koorgalli, Lalithadreipura, Kesare and Alanahalli four new villages come under the Corporation limit. Since 2007 Mysore City Corporation has not taken over any new extension to its purview. The radius of Mysore city has...
remained almost same but four more villages were added and the number of wards were 65 during 2011 and later the spatial growth of Mysore city has extended to 16 kms. Mysore city has to maintain the same area and has not declared any new layouts. Administrative problems since 2007 have hindered development of new layouts. The new layouts developed by the private housing cooperative societies and land developers have spread over to 45 villages. Out of these villages Boghadhi, Maragowdanahalli, Nagarathalli, Lingabhudhi, 29% to 42% of the land has been converted into residential layouts. In Hanchya, Yandhalli, Keragalli, Hulalu, Bealvadi, 21% to 28 % of land has been acquired by the Pvt. Housing and land developers. In the villages of Shayadhanahalli, Chikkahalli, Vjamangala, Mandkalli, Kenchalagudu, Dhanagalli and Maratikyathanahalli 14% to 21% of the land has been acquired. In rest of the villages like Elwala, Sidhalingapura, Kalasthavadi, Ramanahalli, choranahalliUduburu, Kalalahalli, Baradamnapura, Daripura and K. Hemanahalli 6% to 13% and less than 5% of the land has been acquired by the Private Housing cooperative societies and land developers for housing purposes.

SUMMARY

There is exponential rise in the population of Mysore city. In 1981 it was 414568 and increased to 914,919 in 2011. The increase in population and households demands the shelter of their own. Realizing the need of the people the private housing cooperative societies and land developers started developing layouts. At present there are 1.48 lakhs of people who have applied for sites to MUDA. However, MUDA is unable to meet these needs. The private housing cooperatives societies and land developers in the process of providing land or houses to its members have acquired huge extensions of land near villages of Mysore city. In turn they have not only solved the housing problem of the city but also have altered the urban land use which in turn has contributed to the vertical as well as horizontal urban expansion.

1. At present in Mysore city there are 1048 private housing cooperative societies and land developers are functioning in 72 villages with an average distance of 15 to 20 km from CBD.

2. Spatial and temporal growth of Private housing cooperative societies and land developers were in the year 2001 to 2010 and in between 2011 to 2012. During this period 494 and 257 layouts were developed in an area of 3344 and 1725 acres of land by distributing 38658 and 13868 sites.

3. The sites are comparatively cheaper in private housing cooperative societies rather than at private land developers. The cost of the site may vary 5 to 10% from its inception to completion of the project. This it is not so by the land developers.

4. The cost of the site is cheaper at the time of inception of the layout but goes on increasing at the time of finishing of the project and at end the market price will be fixed by the land developers.

5. More number of sites developed by the Private housing cooperative societies and Land developers are for middle class people’s range of 30’×40.’ As they are more members who have trust in them, naturally middle class people are the beneficiaries.

6. Mysore is substituting for Bangalore in real estate business. Real estate investors and developers are investing huge amount on land for residential and commercial projects in different regions of Mysore city. Over next five years, Mysore real estate market is expected to increase rapidly in residential, retail as well as commercial real estate due to participants investing in a professionally managed portfolio of properties widely applied in appraising income-producing properties.

7. Residential segment is the highest return earner compared with commercial property. Capital values for apartments in prime residential areas of Mysore are very high, thus value in suburbs have increased due to high demand. New developments are shifting away from Bangalore to Mysore due to hassle free city and availability of agricultural land at cheaper rate.
8. The growth and development of Private housing cooperative societies and Land developers are not only responsible for the growth and development of Mysore city, but also structural, Morphological change of city and also in solving the housing problem of Mysore city.

SUGGESTIONS

1. There is an urgent need to look into the agricultural system in the surrounding areas of the city. The rate, at which agricultural land is shrinking, needs serious thinking on part of planners and policy makers.
2. The reasons for land transformation need to be taken seriously. Government needs to encourage the agricultural sector and protect the interest of the farmers.
3. Government should encourage private housing cooperatives societies rather the land developers as the majority of the land developers are directly or indirectly controlled by politicians, whom they influence on the authorities.
4. Development of town ship such as Kergalli, Udbur, Metagalli, Elwala etc. may reduce the traffic flow of Mysore city. These are the villages which have maximum number of private layouts.

CONCLUSIONS

The theme of the study is to analyze the Role of Private Housing Co-Operative Societies and Land Developers in the Growth and Development of Mysore City. The expansion of the city both vertical and horizontal creates a number of problems like reduction of space, infrastructure, services, and results in the conversion of agricultural land. Agricultural land is being gradually converted into built-up land like residential, commercial, industrial, and other urban uses without any systematic development plan. These problems require immediate attention of the planners and administrators. Growth of infrastructure has not kept pace with the growth of the population, resulting in disequilibrium in the level of development. The sprawl of the city leaves marked impact on the land use pattern which has shown the considerable increase in residential area. The growth of Mysore city not only changes the land use pattern of the surrounding but also internal morphology of the city.

“Both, The Private housing co-operative societies and Land developers with population growth are responsible for unequal aerial expansion of Mysore city. This reflects the administration of the urban authority. It is there who are responsible for providing housing to its inhabitants but show inability which indirectly encourages the private participation. No doubt with strict planning and administration of rules and control over the private, certainly the Private cooperatives societies and land developers will positively contribute for the growth and development of Mysore city and at the same time help in solving housing problem of the city.

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A PANORAMIC GLANCE AT AFRICAN – AMERICAN LITERATURE

Priya K.
Research Scholar, Sree Kerala Varma College, Thrissur, India
Email: priyakprasad76@gmail.com

ABSTRACT

This paper delves into the various strands of cultural production of African oral and written literature, significant landmark works in the canon, prominent male and female writers, influence of slavery, racism and sexism in the production of works, prominent black women writers and the issues and themes dealt by them.

Keywords: Vernacular Texts; Slave Narratives; Slavery; Racism; Harlem Renaissance; Black Women Writers; Toni Morrison; Alice Walker

Twas mercy brought me from my Pagan land,
Taught my brighted soul to understand
That there’s a God, that there’s a Saviour too:
Once I redemption neither sought nor knew.
Some view our sable race with scornful eyes,
“Their colour is a diabolic die”
Remember, Christians, Negros, black as Cain,
May be refined and join the angelic train.”

Phillis Wheatley

On Being Brought from Africa to America

African – American literature, to speak broadly, is a body of literature produced in the US by writers of African descent. By probing deeply we can see two strands of cultural production: one which is oral and performative and another which is written and self-consciously designed to appear in print for an anonymous readership. The great Afro-American folk literature created by the slaves in plantations called as ‘vernacular texts’ is of much significance as it has been extraordinarily influential for writers of poetry, fiction and drama like Langston Hughes, Starling A. Brown, Zora Neale Hurston, Ralph Ellison etc. The ‘Vernacular’ refers to the church songs, blues, ballads, sermons, stories and rap songs in our own era and has its own distinctive forms and styles. In these vernacular forms, African-American expressed their own ways of seeing the world and their history by refusing to subscribe wholly to the white American ethos and culture. Ralph Ellison had rightly argued that the vernacular art accounts largely for the black American’s legacy of self awareness and endurance. The folk poetry with its striking imagery and metaphors was imbued with the music of spirituals and secular songs. It was part of their daily life, work, worship and a means of maintaining community life. But unfortunately they were hardly recognized as a part of a ‘culture’ by the whites.
Command over the written language was a crucial political event in the life of a slave. Afro-American literary output was in fact a response to the 18th and 19th century allegations that persons of African descent did not and could not create literature. It is interesting to note that early African history predates the emergence of the US as an independent country, because the African who were separated from their native land and culture and were transported to colonial America, began to use English for communication and literary expression even more than around 200 years ago. It is a fact worth mentioning that it is a slave girl named Lucy Terry from Massachusetts who is recognized as the first African poet. Her “Bars Fight” (1746) was a ballad meant to be sung about an Indian ambush on the whites in Massachusetts. Phillis Wheatly is credited with the creation of African-American literature, whose work Poems on Various Subjects, Religions and Morals by Phillis Wheatley, Negro servant to Mr. Wheatley of Briton was the first book to be published by an African in English in 1773. Her book became the international Anti-Slavery Movement’s most salient argument for the African’s innate mental potential. Jupiter Hammon, a Long Island slave was the first Negro poet to be published, with his A narrative of the Uncommon Sufferings and Surprising Deliverance of Briton Hammon; a Negro Man (1760). In 1786, he gave his well-known ‘Address to Negroes of State of New York,’ at age 76, after a lifetime of slavery and it contains his famous quote “If we should ever go to heaven, we shall find nobody to reproach us for being slaves.” (http://en.wikipedia.org/wiki/African_Literature). His speech promoted the idea of gradual emancipation as a way of ending slavery because he knew that slavery was so entrenched in American society that an immediate emancipation as a way of ending slavery because he knew that slavery was so entrenched in society that an immediate emancipation of all slaves would be difficult to achieve. William Wells Brown’s Clotel, or the President’s Daughter (1853) is the first novel by an African - American. But since it was first published in England, the credit goes to Harriet Wilson’s Our Nig or Sketches from the Life of Free Black (1859) which details the difficult lives of Northern free blacks.

In the aftermath of the Turner revolt, a new generation of reformers in the North proclaimed their absolute and uncompromising opposition to slavery. These abolitionists led by the crusading white journalist William Lloyd Garrison, demanded the immediate end of slavery throughout the United States. Free blacks in the North lent their support to Garrison’s American Anti-slavery society by editing newspapers, circulating petitions and investing their money and energy in protest actions. The result was the birth of a subgenre of African American literature called the fugitive slave narrative which dominated the literacy landscape of antebellum black America from 1830 to the end of the slavery era. The major writers were Olaudah Equiano, Frederick Douglas, William Wells Brown and Harriet Jacobs whose works were sold at anti-slavery meeting throughout the English – speaking world and a significant number of them went through multiple editions. It also played a crucial role in the writing of the antislavery novel - Uncle Tom’s Cabin (1852) by an American author and abolitionist Harriet Beecher Stowe (1811-1896) as a response to the 1850 passage of second Fugitive Slave Act. The novel had a profound effect on attitudes towards African Americans and to slavery in the US and led to the American Civil War. Its impact was so great that when Abraham Lincoln met Stowe at the start of American Civil War, Lincoln is often quoted as having said, “So this is the little lady who made this big war”.

The book was a vital anti-slavery tool which also helped to create a number of stereotypes about blacks like the affectionate dark-skinned mammy, uncle Tom or dutiful and long-suffering servant faithful to his master. In 1845, the slave narrative reached its epitome with the publication of the Narratives of the Life of Frederick Douglas an American Slave, written by Himself. Later the presence of the subtitle "Written by Himself" on a slave narrative bore increasing significance as an indicator of narrator’s political and literary agency.

Harriet Jacobs, the earliest known African American slave to author her own narrative, also challenged conventional ideas about slavery and freedom in her strikingly original Incidents in The Life of a Slave Girl (1861). A landmark work in the history of African American women, her autobiography showed how sexual exploitation made slavery triply oppressive for black women due to their gender, race and class. Butin demonstrating how she fought back and ultimately gained both her own freedom and that
of her two children she proved the inadequacy of the image of victim that had been applied to the female slaves in the male authored slave narratives. By focusing the bulk of her work on a single male slave holder Dr. Flint, she redirects her attention from the struggle between owner and slave holder Dr. Flint, she redirects her attention from the struggle between owner and slaves to the struggle between men and women and thus she clearly shows that men, even enslaved men enjoy more personal freedom than women. Sojourner Truth was the most famous writer of the period and her 1851 ‘Aren’t I a woman?’ speech can be regarded as the foundation of black feminist discourse.

At the turn of the 20th century we can see that focus shifted from slavery to racism. “The problem of twentieth century is the problem of the colour line,” (Kannach vii) Du Bois (1868-1963), the first African American cultural theorist wrote in his The Soul of Black Folk (1903); a ground breaking collection of essays on race which he wrote from his own personal experience to describe how African Americans lived in American society. Booker. T. Washington (1856-1915) believed that blacks should first lift themselves up and prove themselves the equal of whites before asking for an end to racism. Jamaican Marcus Garvey in his Philosophy and Opinions of Marcus Garvey Or Africa for the Africans (1924), encouraged the people of African ancestry to look favorably upon their ancestral homeland.

The 1920s was a decade of extraordinary creativity in arts, poetry, fiction, drama, essay, music, dance, painting, sculpture and African American worked with a new sense of confidence, purpose and achievement never experienced before. Artists in Paris, British West Indies etc. also were part and parcel of this outpouring. Harlem became, as James Weldon Johnson the prominent writer and civil rights leader puts it, “The Negro Capital of the World” (Gates and McKay 930)

The prominent writer of the period was Langston Hughes, the ‘people’s poet’. He was famous for his essay ‘The Negro Artist and the Racial Mountain’ (1926) and his poem ‘The Negro speaks of Rivers.’ He championed racial consciousness as a source of inspiration for all black artists and he wanted young black writers to be objective about their race and not scorn or flee from it. He said, “My seeking has been to illuminate the Negro condition in America and obliquely that of all mankind.” (Gates and McKay 923).

Zora Neale Hurston (1891-1960) was an American folklorist during the time of Harlem Renaissance. Her novel Their Eyes Were Watching God (1937) explores black women’s friendship and is considered a seminal work in African American literature and women’s literature. In her most famous lines, she captured the triple burden that silenced and disempowered black women. Janey is told by her mother:

Honey, de white man is de ruler of everything as far as ah been able to find out. May be some place off in the ocean where the black man is in power but we don’t know nothing but what we see. So de white man throw down the load and tell the nigger men to pick it up. He picks it up because he have to but he don’t take it. He hand it to his women folks. De nigger women is the mule uh de world so far as we can see. Ah been praying fuh it to be different wid you. Lawd, Lawd, Lawd!

(Gates and McKay 1049)

Although she wrote 14 books ranging from anthropology to short stories to novel length fiction, because of her gender and the fact that her work was not as socially or politically relevant, her writing fell into obscurity for decades and was rediscovered only in 1970s in a famous essay Walker who found in her a role model for all female African American writers.

Thus Harlem Renaissance was a turning point for Africa American literature, as with it the black fine art and performance art began to be absorbed into mainstream literature, Native Son (1940) by Richard Wright christened the decade of 1940s, since with it black art and social protest became synonymous. As Book-of-the-Month collection, it made Wright the first African American writer to receive both critical acclaim and commercial success simultaneously. And soon after other African American writers garnered the limelight from a predominantly white literary world that had historically been
stingy in awarding its favors to black writers. In 1950, Ralph Ellison won the National Book Award for Invisible Man which addressed crucial social and intellectual issues facing the post civil war America like Black identity and its relationship to Marxism, black nationalism etc. But all said and done, African American literary history was predominantly male dominated from which women were exiled. As critic Mary Helan Washington has put it, “the real invisible man of the 1950s was the black woman” (Gates and McKay, 1324) as the contributions of black women in prose fiction went largely unnoticed except for a few like Gwendolyn Brooks Maud Martha, Paul Marshall’s Brown Giri, Brownstones (1959).

The 1960s was an era of black pride and slogans like ‘Black Power’ and ‘Black is Beautiful’. The writers were mainly preoccupied with the representation of the ongoing struggle to de-Americanise their selves. Words were weapons for Ed Bullins and Amiri Baraka who wrote “We Want poems that kill, Assassin Poems, Poems that shoot…” (‘Black Art’, Gates and McKay 1329). Black Muslim preachings of Malcolm X and the teachings of Frantz Fanon have left an indelible mark in history. The decade of 70s was mainly devoted to an excavation of the past and saw an unprecedented rise in female writers whose works highlighted the importance of understanding slavery. In ‘In search of our Mothers Gardens’ (1974) Alice Walker reclaimed the legacy of southern black women by focusing on their art forms such as quilting, gardening and story-telling. She also suggested a new approach to the writing of Phillis Wheatley, the celebrated eighteenth century African American poet and helped to revive the reputation of Harlem Renaissance writer Zora Neale Hurston. Toni Morison helped to guide the publication of The Black Book (1991), a scrapbook of African American history. With such writing slavery was no more dismissed as shameful and something they wanted to forget but rather as a way of understanding the present. The return to the past can also be seen in the depiction of Africa in the works of contemporary writers. Few texts are actually situated in Africa (Walker’s African section in The Color Purple, The Temple of My Familiar, and Possessing the Secret of Joy). Novels like Morrison’s Beloved, Gloria Naylor’s Mama Day, Paule Marshall’s The Chosen Place, The Timeless People, Ntzake Shange’s Sassafras, Cypress, Indigo, Ishmael Reed’s Mumbo Jumbo and Audre Lore’s and Jay Wright’s poetry incorporate African belief systems and rituals that are still central to African American life.

Black writers also began to pay more attention to controversial issues of language and social identity. In her Pulitzer Prize winning novel The Color Purple (1982), Walker demonstrated the rich potential of black English that her literary ancestor Zora Hurston had sought to preserve. Her novel had helped to galvanize scholarly interest in black English not as a deficient form of standard English but as a language in its own right.

The main cause of the explosion of works by women novelists was the result of the intersection of the Black Movement and women’s movement. Many women writers like June Jordan, Audre Lorde and Alice Walker were actively involved in the Civil Rights and Women’s movement. The year 1970 was critical for women writers as in the year Maya Angelou’s autobiography I know Why The Caged Bird Sings was published and its tremendous success signaled the existence of a marked recognition for works by black women. That same year, Alice Walker, Toni Morrison and June Jordan published their first novels respectively, The Third Life of Grange Copeland, The Bluest Eye, His Own Where. The focus of these novels was the relationship between black women and men rather than that between blacks and whites which was the focus of attention of black men writers. Rather than idealizing black communities, women writers since 1970s articulated the complexities of African American culture and history by demonstrating how black communities had also deeply internalized sexist stereotypes which discriminated women and men. While exploring gender issues these writers also introduces new themes such as motherhood, mother-daughter relationships, women’s friendship etc. They related the personal issues of their communities to global political issues and insisted that personal and political cannot be demarcated into exclusive categories. By focusing on sexuality as a major issue in black life, African American women writers helped to generate interest in the neglected areas of lesbian writing Barbara Smith’s anthology of black lesbian writing, Home Girls (1983), Audre Lorde’s collection of essays, Sister Outsiders (1984) and her auto-mysto-biography Zami (1982) as well as her poetry
collections provided theoretical grounding for the exploration of black lesbian thought and expression. Color Purple includes black lesbian relationship with Shug and Celie at the centre and Gloria Naylor narrates the story of a black lesbian couple in Women of Brewster Place.

The significant male authors and works during the period are Ishmael Reed, John Edgar Wideman’s The Homeward Trilogy, Philadelphia Fire (1990), Brothers and Keepers (1984), Charler Johnson’s The Middle Passage’ (1990), The Oxherding Tale (1974) etc.

Today African American Literature is considered as an integral part of American Literature with its work achieving both best-selling and award winning status. Toni Morrison is the first African American woman to win the Nobel Prize in literature and her Beloved fetched her the Pulitzer in 1988. Alice Walker is the first African American women to win the Pulitzer for fiction for her The Color Purple in 1982, which also fetched her the American Book Award. Maya Angelou was awarded the privilege of reading a poem at Clinton’s inauguration. Rita Dove won Pulitzer and served as Poet Laureate in US from 1993-1995. Their commendable achievements have given a ray of hope to all the writers and people of Afro-American that they can definitely hope for a better future, by letting go of their bitter past.

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A STUDY OF KIRAN DESAI NOVEL FROM POST COLONIAL PERSPECTIVE

Prasanna Kumari P.
Research Scholar, Andhra University,
Visakhapatnam, India
Email: prasannakumari5@yahoo.com

ABSTRACT

This paper focuses on Kiran Desai Novel from Post Colonial Perspective. Kiran Desai, the Indian American writer whose novel “The Inheritance of Loss” (2006) opens with a teenage girl an orphan Sai, who is living with Cambridge educated Anglophile grandfather, who is a retired judge in the town of Kalimpong on the Indian side of Himalayas. Sai gets involved romantically with her tutor, Gyan, the descendant of Nepali Gurkha mercenaries, but he eventually recoils from her obvious privilege and falls in with a group of ethnic Nepalese insurgents. On the other side, Biju, the son of Sai’s grandfather’s cook, who belong to the shadow class of illegal immigrants in the New York. Desai shows how the lives of Gyan and Sai and her grandfather along with their cook and his son intertwine before and after the horrible turning points.

Keywords: Kiran Desai Novel

Kiran Desai (B 1971) is an Indian writer. She was fifteen years old when she left for England with her mother, Anita Desai, who is also a well-known author. After a year they moved to the U.S.A, where Desai has lived till date. She is a part of the Indian diaspora and she is a citizen of India and a permanent resident of the United States.

Her first novel, Hullabaloo in the Guava Orchard was published in 1995, when she was still a creative writing student at Colombia University. For this novel she won the Betty Trask Award. Her second novel The Inheritance of Loss, which appeared in 2006, took her almost eight years to complete. For this novel she won the 2006 Man Booker prize, and she is the youngest female writer ever to win the prestigious prize. Kiran Desai points out regarding the every contemporary international issue: Globalization, multiculturalism economic inequality and terrorist violence. The desperate characters of her novels are bound by a shared historical legacy. Facts about the British empire and the change of power which took place in the Third World in this case represented by India and Bangladesh. However, also after the withdrawal of the English, the post colonial period, countries of the world have suffered. This period is often associated with financial and political difficulties. Injustice in the law system, corruption and violence. All themes which are debated in this novel.

The traditional post colonial view of a powerful and privileged west and an under developed and oppressed east is present also when Desai discuss the issue of class. In the novel, the characters are influenced form the west are those with financial privilege. Desai stresses on the point of white privilege or western influence. Access to money and power are the major motivation of the continuous struggle in the competitive class system.

The title of the novel, The Inheritance of Loss is more complex but still informative and realistic. First of all, the title can relate to the loss, sai feels as an orphan. Also sai’s mother experienced a corresponding loss when her mother, Nimi died when she was little girl. The novel soon reveals that it
deals with themes related to the post colonial period and that it examines the inheritance from the British Empire.

The story is set in the mid 1980’s in a Himalayan town in India by the foot of Mount Kanchanganga and also New York. At the same time it shuttles back and forth between sai’s youth and that of her Anglophile grandfather, Jemubhai Patel. Through Jemubhai Patel, a Third World Horatio Alger, we experience the post colonial era in all the cruelty of its old, ingrained hatred and prejudices.

The action focuses on the lives of Jembhai Patel, a retired Cambridge educated judge and his orphaned granddaughter, sai living in a ramshackle old house in the Himalayan town of Kalimpong near Darjeeling, and their cook, who worries over his son, Biju, struggling from job to job as an illegal immigrant in New York city.

On the other side young Nepali, Gyan, is hired by the judge to tutor sixteen year old Sai in science and mathematics. The tutor gradually becomes attracted to the Nepali insurgency movement gaining momentum in the border region. The novel has one long flash back, which traces the incidents that led up, in the beginning of the story, when a band of young Nepali would be revolutionaries invade the judge’s house in search of guns. We come to know that sai’s parents died in Moscow, living her an orphan at her boarding school in Dehradun, her grandfather a Cambridge educated Judge, is left to send for the child he has never met. Sai befriends his cook, who lives in a hut near the Judge’s house “It pained Sai’s heart to see how little he had: a few clothes hung over a string, a single razor blade and a silver of cheap brown soap, a cardboard case with metal clasps…”. The cook is proud of his son, Biju, whom he imagines to be successful in America. His efforts to get a tourist Visa for the United States have been both challenging and humiliating for him, and he is well aware that his only possibility is to stay and work illegally. Where Biju works for a period, the owner’s wife prepares illegal workers from the poorer parts of Europe rather than workers from other continents.

Justice Jemubhai is the best example of the Colonial aftermath. One of the ICS men he holds on to Colonial past even he lives in independent India. He is embraced the education, manners, and values of Britian. In addition, he is ridiculed because of his westernized way of life and in particular for the obsession with powdering his face. His frustrations, his temperament and his hate destroy Nimi’s life, a nineteen year old wife. It is upon his return from England the Jembhai’s action and sadistic mistreatment of Nimi begins, as he also decides to teach her the same lessons of loneliness and shame he had learned himself. He also mentally abuses her to an English name in an attempt to change her identity and he forces he to learn English and behave in a western manner even though she does not want to cooperate. Jemubhai himself is a victim of Colonialism. But was affectionate towards Mutt (a dog) but even at last the dog has also gone from his life. At the end of the novel, Sai is able to summon and the cook and Biju experience a reunion.

In this novel Desai Constantly Juxtaposes two extremes of Indian Society – An example is when Sai turns up at Gyan’s home. There she is met by the sights of chickens being hurt and raped by the rooster. This image figuratively refers to the Colonial Situation, where the rooster represents the English and the Chickens the Indians.

“The birds had never revealed themselves to her so clearly,
a grotesque bunch, rape and violence being enacted,
hens hammered and pecked as they screamed and flapped,
attempting escape from the rapist rooster” (256)

Sai and her society with their Anglicized tastes and habits and on the other hand Gyan with his desi habits. “I’m not interested in Christmas…” he shouted. “Why do you Celebrate Christmas…” she considered it why? She always had. Not because of the convent… “You are like slaves, that’s what you are running after the west…” though the product of free India, Sai still gazes upon the Colonizer and hence fails to achieve a total liberation. Her eating habits – The use of fork and spoon in contrast
to Gyan’s using of his fingers etc. highlight this condition. As most of the people in Sai’s little world are even influenced by western culture, even Noni, Lola, Uncle Potty and father Booty fall to this category.

Lola and Noni represent the few Indians who have been able to benefit from the British Influence. Before she is widowed Lola was married to Joydeep, they were able to enjoy their life fully without worries about the future. But Joydeep dies then Lola’s unmarried sister Noni moves to her cottage Mon Ami and they live on pension of Lola’s husband. Even though their income is low the are basically able to maintain their western life style for many years. Noni helps out by starting to tutor Sai, they take trips to England to buy food and clothes, they keep servants, their cupboard is filled with Wedgwood cups and plates and the bakers arrive every afternoon with Swiss rolls and Queen cakes. But culturally their lives are influenced by England. They prefer British authors, they watch programs and news from the BBC and they celebrate English Christmas. In short their focus is directed towards England and they are able to enjoy the materialism of the west. Thus, in a post Colonial setting where the differences between rich and poor, the English and the Indians, the whites and non whites are distinctive the sisters are privileged.

The characters of uncle Potty and father Booty represent the privileged people from the west living in India. Uncle Potty’s back ground is from English upper class, he is from a famous English family, he has studied languages at Oxford. Uncle Potty now spends the rest of his family fortune on liquor on one hand the declining prosperity of uncle Potty and his family can symbolize the fading Colonial power of the English in India.

Father Booty is from Switzerland and keeps a dairy. He and uncle Potty are best friends and spend their evening drinking together. Having lived in India for forty-five years, he is suddenly found to lack a valid residence permit, and suddenly he is categorized as an illegal immigrant. At this stage it is interesting to compare Father Booty’s situation with that of Biju, who also lives in a foreign country on illegal terms. Their immigrant experiences are strikingly different. Where as father Booty has been able to live a privileged life in India participating in society, Biju has lived a “secret” life in poverty and humiliation. Biju represent the poor disadvantaged people from the Third World, who has to face oppression when approaching west. As a white, rich man in India father Booty has never even considered the possibility of being excluded. Consequently, father Booty also loses his dignity in the end.

Gyan’s post Colonial status makes him perhaps the most complicated. He is a Nepalese descent, living in India and his ancestors fought in the Indian military for the British. His desire for solid knowledge results largely because of his being part of group oppressed by Bengalis who in turn had set of sometimes conflicting identities. His desire to escape this complexity and to understand himself more simply greatly contributes to his enthusiasm for and involvement in the Gorkha National Liberation Front (GNLF). He joins others with Nepalese backgrounds and welcomes their nationalist fervor as a way of simplifying his postcolonial identity.

Desai illustrates the unfortunate consequences of imperialism. The British influence in India developed a society where the differences between the colonizer and the colonized were distinctive in respect of power and wealth. Desai gives an example of how the difference between England and America can be seen in this novel. For a while Biju works at Brigitte’s restaurant in New York’s financial district. His fellow dishwasher Achootan, who has also lived in Canterbury for some years, describes the difference like this, “But at least this country is better than England”, he said, “At least they have some hypocrisy here. They believe they are good people and you get some relief. There they shout at you openly on the street. ‘Go back to where you came from’”. This suggests a direct discrimination against foreigners in England than in America but the intolerance against people from the Third World still seems to be the character of Jemubhai and Biju are all met with disbelief by their new countrymen, independent of the country they approach.
Through the individual characters Desai lift the discussion up to a top level. Colonialism and the inheritance form the colonial period of Bangladesh and India. The concept of how the white imperial power of the west has influenced the prospects of former colonized countries is therefore important. Desai emphasize how essential historical, geographical, cultural and religious aspects are and how difficult and challenging the issues of tolerance, acceptance and integration can be. Throughout the novel Desai illustrate the significance of personality and how individuals react differently in various situations.

In accordance with traditional postcolonial views, the thought of a strong, developed west associated with masculinity, and a submissive, obedient and poor East linked to femininity, seems to be relevant to the theme of gender. Desai point out that the dynamic and multi cultural situation of the world today demands a new way of thinking. In the western tradition the division of classes has been centered on higher, upper, middle, and lower, where high represents very rich, and the low poor. Desai makes fun of formal British customs by placing their habits. From the judge’s viewpoint, however, his wealth and class identity is important in order to maintain the western oriented life style. He feels he is entitled to and the power he has gained through his profession. Although the wealth and the luxury of the judge gradually decline his status and position remain the same. The cook on the other hand fills the role of the submissive and poor man from the east. Desai shows a parallel to relation between the East and West in accordance with postcolonial theories.

It generally ends with “losses” in many ways; it also shows glimpses of hope and optimism. Sai loses her lover, but obtains a higher understanding regarding her future and independence. The cook loses his dignity, but gets his son back. Gyan regrets his behavior and promises the cook to find mutt and bring him back to Sai. The double juxtaposition of place and time might, in other hands, distract or distance us from the story. Here it feels natural and investable. The key is Desai’s fierce specificity. In her skillful hands, the political is personal. Her characters are so alive, the places so vivid, that we are always inside their lives. As the story runs, Desai pulls these threads tightly together. The denouncement combines betrayal, retribution, and hope in a surprising yet wholly believable out come.

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GROWTH OF EDUCATION IN PRINCELY MYSORE – UNDER THE COMMISSIONERS RULE (1831-1881)

Dr. Sreedhar H. 1  
Assistant Professor, SBRR Mahajana First Grade College,  
Mysore, India  
Email: sreedharah79@gmail.com

ABSTRACT

As Krishna Raja Wodeyar III left weak and inefficient mysore state in 1831, the Britishers immediately de–throned the Raja and administration of mysore was taken over by the british commissioners. As a result the commissioner’s rule established in the state from 1831 and ruled up to 1881. The rule of Mark Cubbon as a commissioner of the state marked the beginning of modern education in Mysore state. He was influenced by the education policy of Lord Macaulay during the time of Governor General William Bentick. He gave “Macaulay’s minute” a document on western education which became the most important guideline in modern education in India.

Keywords: Princely Mysore; British Commissioners; Mark Cubbon; Bentham Bowring

INTRODUCTION

Mysore state being the hub of political activity has enjoyed a rich tradition of culture and literature. Our state has a very strong set of traditional foundation in education since ancient period about this we find Enumerable inscriptions which themselves speaks of nearly hundred Agraharas founded during a period of 1300 years starting from 6th Century A.D. i.e. from the dates of Gangas to the times of Mysore Wodeyars. They were the major educational institution till the beginning of the 20th century.

With the advent of British in India western education and learning became popular in the state of Mysore also and gradually began to take shape as means of mass education. Since Krishna Raja Wodeyar III who found weak and miss ruled the state, the Britishes immediately de–throned the Raja and charge of the state for their own administration by appointing the commissioners. As a result the commissioner’s rule established in the state from 1831 and ruled up to 1881.

During this period the English commissioners took some measures to improve education in the state. In this regard beginning was made in 1833 by Krishna Raja Wodeyar III himself. He started free schools on the recommendation of the Mysore resident General Fraser. Immediately the government started two more school in Bangalore. At the same time the missionary bodies came forward to establish schools and made progress in spreading the education in the state.

With the beginning of commissioner rule in the princely state of Mysore a great progress was made to educate the people on Modern lines or western style. Hence much contribution was made by the great commissioners namely mark Cubbon (1834- 1861) and Bentham bowering (1861 – 1870).
Mark Cubbon (1834 – 1861)

The rule of Mark Cubbon as a commissioner of the state marked the beginning of modern education in Mysore state. He was influenced by the education policy of Lord Macaulay during the time of Governor general William Bentin. He gave “Macaulay’s minute” a document on western education which became the most important guideline in modern education in India.

Hence Mark Cubbon in Mysore state followed Macaulay’s minute and woods dispatch on introducing modern education. Mysore also caught the spirit of the time by starting English education in Madras State in 1840.

The wood’s dispatch provided the state control of the public instruction and began to take proper measures to implement the policy of the Government. As a result on October 1st 1840, Krishna Raja Wodeyar founded a free English School at Mysore under the supervision of Rev.T. Hudson Wesleyan Missionary.

In 1842 Wesleyan Missionary started an English school at Bangalore known as the native education institution under Rev. J. Garret, to which commissioner granted a monthly allowance of Rs.50. Their desire of establishing new English schools continued till 1852 in the cities of Bangalore and Tumkur.

In the matter of establishing vernacular schools the initiative was left to the people themselves when it was found that the people did not come forward to apply for such schools that the Government moved in the matter and set up few schools experimentally in the most favourable places, in order to see that the public might be familiarized with the scheme. Rural education was promoted by the Wesleyan and London Missions which established a few vernacular schools. It should be noted however that there was a large number of indigenous vernacular schools which were managed by persons to whom teaching was hereditary profession. In these schools where primary education was given, only the three R’s were taught. Reading was from manuscript papers or from palm leaves.

After sometime progress had been made, black boards were used written on with potstone. Arithmetic consisted principally of the memoriter Repetition in chorus led by the head boy. Tables of fractional and integral numbers useful for mental calculations in ordinary business transactions were also practiced. The three days before the new and full moon in a month were holidays. The cane was freely used in these schools and there were also some higher punishments such as, swinging a pupil in mid-air, perching cross-legged. It was observed as a custom by the Upadhyayas or schoolmasters at the national festival of Dasara to take the pupils gaily dressed to the houses of the parents and other people in the place to perform a stick – dance or Kolata and to recite humorous verses or dialogues and in return, to receive money or presents. In 1841, Mrs. Sewell, the wife of Rev. J. Sewell of the London Mission, started two girls’ schools at Bangalore for the first time During Cubbon’s period; Sanderson a missionary gentleman edited a Kannada and English dictionary for the first time.

Cubbon Maintained very conservative views on the subject education. “on the whole,” observed Sir Mark Cubbon, “it must be admitted that the administration of Mysore makes no particular show under the head of education. In and abstract point of view this is to be regretted. In spite of that Cubbons administration was an important period which for the first time made some progress in spreading the English education in Mysore state.

Bentham Bowring (1861 – 1870)

Unlike Cubbon, Bowring tried to improve and strengthen the educational system in Mysore. How far the natives were benefited is a question still debatable in the light of the British Colonial policies.
During his Commissionership, impetus was given for starting of engineering schools in Bangalore. Nearly 9 Talook or inferior Anglo – vernacular schools and 18 Canaries schools were assisted by grants in aid where as other 16 indigenous schools were also provided education by the Government. It should be noted here that for high schools fees was increased by one half. This was probably to limit the admission of the natives and thereby they were prevented from being benefited by English education. There were nearly 2,468 students and the majorities were from the urban areas and most of them belonged to the East Indian parentage.

In the year 1868, the government sanctioned a scheme proposed by Mr. B.L. Rice. It proposed the establishment of Hobli schools to educate the ignorant masses. There were in all 645 hoblis with an average of 41 square miles. The scheme proposed to have one school in each hobli. The teachers selected for these schools were to have requisite training from Normal school. Schools were to be inspected twice a year. For this a committee was formed from among the influential local people. The supervising agency was to consist of a contingent of 8 sub-deputy inspectors and an inspector. The cost was to be met from a cess levied on the land revenue. The commissioner no doubt was enthusiastic in increasing the number of schools since the cost was to be met from the land revenue, which meant an additional burden to the people. Also, by enlarging the European agency for education, a large number of Europeans would be employed at the cost of the people of Mysore much to the credit of Bowring.

The year 1868 also saw the establishment of government schools for girls. The school started by Maharajah was probably the first free school which was brought under the Educational department on his death in 1868. The district schools taught up to Matriculation and thereby five high schools taught up to B.A. Standard. From among these schools, two belonged to the civil and military station, Bangalore.

At the end of 1871–72 all the hoblis had schools each taluk had a superior vernacular school; there were eleven District Schools teaching up to the Matriculation standard; and five high schools teaching up to the B.A. standard. One hundred and forty nine students attended the University examinations – 122 appeared for the Matriculation examination, 55 passing 13 for the first Examination in Arts,3 passing; and 14 for the B.A. degree examination, 7 passing. The grant –in – aid schools showed an increase of 14 in one year. Being 90; the total number of institutions was 693 and of a scholars 24,201. The total expenditure on education during the year was Rs.3,27,621- more than double the amount that was provided for in Mr. Devereux’s scheme.

Summing up the achievement of the Department, the Director of Public Instruction in the report for the following year wrote as follows:- “On comparing the progress of education since this Department was established with what has been done in other parts of India, it will, I think, be admitted that Mysore has not been behind in contributing to the general improvement throughout the Empire, and that, while, in the higher cultivation of English, she has attained an honourable position, the promotion of instruction in the vernaculars has received particular notice and attention.” Much indeed had been achieved, but the larger part of the way had yet to be done. Taking all the institutions together, the percentage at school was 1 in 99 of the population.

The history of education from this period to the year of the Rendition is a record of steady progress. The Bangalore High school was called the central college from 1875 and affiliated to the Madras University as a first grade college under the new affiliation rules. The Raja’s school at Mysore and the Shimoga District School were made “High Schools” teaching up to the F.A. standard, thus giving an F.A. standard school to each of the other two divisions. There were, four schools teaching for the University Entrance standard. A school of Engineering and Natural Science was also affiliated to the Madras University and preparing candidates for its degrees, was established in 1875, but it was reduced to a lower grade in 1880, as the precarious needs of the Government rendered its continuance as a college unnecessary. Progress was somewhat checked by the famine of 1877. It did not, however, impair the work of Government schools, but led to the abolition of nearly all aided schools.
Retrenchments of expenditure consequent on the famine rendered also the abolition of the Normal Schools necessary.\(^7\)

At the time of Rendition in 1881, there were nearly 2,087 schools and with only 57,657 students out of this, nearly one fifth of the scholars were of English or East India percentage. They were also benefited by receiving one-fourth of the public money expended as grants – in - aid.\(^8\)

**CONCLUSION**

In this way the rule of Mark Cubbon and Benntham Bowring was very much beneficial to the spread modern education in rural areas like Hubli or Sub – Taluk levels. There were government schools also setup with Grant- in aid type to promote mass education in Mysore State. This one can remember the services of the great commissioner in making our state as more progressive and modern state in the British period.

The period of commissioner’s rule in Mysore proved not just beneficial; it laid a firm foundation for western education which turned into a spring board for the rapid developments of the state during 20\(^{th}\) century.

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ROLE OF MINING AND QUARRYING SECTOR IN J AND K STATE ECONOMY (1981-2011)

Bilal Ahmad Sheikh
Research Scholar (Economics), University of Kashmir, Srinagar, India
Email: sbilaleco99@gmail.com

ABSTRACT

The Mining and quarrying sector plays a pivotal role in the growth and development of an economy. But, in case of J&K State Economy its role is insignificant. The percentage share of this sub-sector to NSDP at constant prices declined from 0.35 percent in 1980-81 to 0.03 percent in 1990-91, but it bounced back to 0.11 percent in 2000-01 to 0.43 percent in 2010-11. In terms of percentage contribution to NSDP it contains the 4th & the last rank in the primary sector.

Keywords: Mining and Quarrying Sector; NSDP; Linking Factor; Compound Growth Rates; Per Capita Income

INTRODUCTION

Mining is the term used for the extraction of useful material from the ground such as lime stone, gypsum, marble coal etc. Whereas Quarrying refers a large artificial hole in the ground where stone, sand, etc is dugout of the ground for use as building material. Materials obtained from extraction may be base metals, precious metals, iron, uranium, coal, diamonds, limestone, oil shale, rock salt and potash.

Mineral resources are the foundations of economic progress. Proper exploitation and fuller utilization of mineral resources, holds key role in the mineral based industries. The state of Jammu and Kashmir is fairly rich in its deposit of mineral wealth, which is likely to contribute materially to the building up of the economy of the state in the present and in future.

The state is a home of 18 different minerals like lime stone, Gypsum, Marble, Granite, Bauxite, Coal, Magnetite, Slates, Sapphire, Quartzite, Dolomite, Borax, China Clay, Bentonite Clay, Quartz, Silica Sand, Diaspora and Graphite.

OBJECTIVES

The objectives of Mining and quarrying sector are as:

1. To analyze the changes in composition of output in the Mining and quarrying sector of the state economy.
2. To analyze the changes in volume of output in the Mining and quarrying sector of the state economy.
3. To identify the determinants of and obstacles to the growth process of Mining and quarrying sector in the state economy.

DATA AND METHODOLOGY

The study is primarily based on the secondary data that is obtained from the following sources:
The following appropriate statistical tools have been used to analyze the data:

1) **Linking Factor Method:** It is a method through which base year is changed or rebase is formed. It is simply done by using the following two formulas:

   a) Deflator = \( (\text{Factor}) \times (\text{Output level of the corresponding year}) \)

   Whereas; \( \text{Factor} = \frac{\text{Old Base}}{\text{New Base}} \)

   b) Inflator = \( (\text{Factor}) \times (\text{Output level of the corresponding year}) \)

   Whereas; \( \text{Factor} = \frac{\text{New Base}}{\text{Old Base}} \)

2) **Compound Growth Rate:** the compound growth rate (cgr) has been calculated with the help of exponential function which is as:

   \[ y = ab^x \]

   The compound growth rate = \( (b-1)\times 100 \)

**Composition of Mining and Quarrying sector (1981-2011)**

Although mining and quarrying sector plays an important role in the growth and development of an economy but its contribution to the state economy has relatively insignificant over the period of time.

The absolute contribution of this sub-sector (at NSDP constant prices) was Rs.13.48 crores in 1980-81 which declined to Rs.1.48 crores in 1990-91, but it bounced back to Rs.8.6 crores in 2000-01 and to Rs. 75.08 crores in 2010-11 (refer to Table1).

The percentage share of this sub-sector to NSDP at constant prices declined from 0.35 percent in 1980-81 to 0.03 percent in 1990-91, but it bounced back to 0.11 percent in 2000-01 to 0.43 percent in 2010-11. In terms of percentage contribution to NSDP it contains the 4th & the last rank in the primary sector (refer to Table 1.1).

The percentage share of this sub-sector to the primary sector has decreased from 0.74 percent in 1980-81 to 0.09 percent in 1990-91 which bounced back to 0.35 percent in 2000-01 and finally reached to 1.96 percent in 2010-11 (refer to Table 2).

The per capita income contribution of this sub-sector was Rs.23 in 1980-81 and it declined to Rs. 2 in 1990-91 which increased back to Rs.9 in 2000-01 and to Rs. 64 in 2010-11 (refer to Table 3).

### Table 1.1. Percentage Contribution of Mining & Quarrying Sector to NSDP

<table>
<thead>
<tr>
<th>Sector</th>
<th>Mining &amp; Quarrying Sector(Percentage)</th>
<th>1980-81</th>
<th>1990-91</th>
<th>2000-01</th>
<th>2010-11</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cn. prices</td>
<td>Ct. prices</td>
<td>Cn. prices</td>
<td>Ct. prices</td>
<td>Cn. prices</td>
</tr>
<tr>
<td>Mining &amp; Quarrying Sector</td>
<td>0.35</td>
<td>0.35</td>
<td>0.03</td>
<td>0.05</td>
<td>0.11</td>
</tr>
<tr>
<td>Primary Sector</td>
<td>47.37</td>
<td>47.29</td>
<td>38.44</td>
<td>43.29</td>
<td>32.56</td>
</tr>
</tbody>
</table>

**Source:** based on Table 1
Volume of Mining and quarrying sector (1981-2011)

The decadal compound growth rate of this sub-sector was -5.33 percent in the first decade of the reference period. It increased to 5.81 percent in the second decade and finally it increased to 26.08 percent in 2010-11 which is the highest decadal growth rate in the sub-sectors of the primary sector of the economy during the decade of the reference period (refer to Table 1.2).

The growth rate for the entire period is 4.12 percent which is higher than the growth rate of primary sector (3.02%) but lower than the growth rate of state economy (5.07%) (refer to Table 4).

Table 1.2. Decadal Compound Growth Rates of Mining & Quarrying Sector to NSDP

<table>
<thead>
<tr>
<th>Sector</th>
<th>Mining &amp; Quarrying Sector (Percentage)</th>
<th>1980-81 to 1990-91</th>
<th>1990-91 to 2000-01</th>
<th>2000-01 to 2010-11</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Constant prices</td>
<td>Current prices</td>
<td>Constant prices</td>
<td>Current prices</td>
</tr>
<tr>
<td>Mining &amp; Quarrying Sector</td>
<td>-5.33</td>
<td>4.98</td>
<td>5.81</td>
<td>21.96</td>
</tr>
<tr>
<td>Primary Sector</td>
<td>-0.33</td>
<td>8.91</td>
<td>3.38</td>
<td>14.94</td>
</tr>
<tr>
<td>NSDP</td>
<td>2.16</td>
<td>10.52</td>
<td>4.62</td>
<td>18.15</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: based on Table 1
APPENDIX

Table 1. Contribution of Primary and its Sub-Sectors to NSDP at current and constant prices

<table>
<thead>
<tr>
<th>Year</th>
<th>Mining &amp; Quarrying Sector(Rs. Crores)</th>
<th>1980-81</th>
<th>1990-91</th>
<th>2000-01</th>
<th>2010-11</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Cn. prices</td>
<td>Ct. prices</td>
<td>Cn. prices</td>
<td>Ct. prices</td>
</tr>
<tr>
<td>Mining &amp;</td>
<td></td>
<td>13.48</td>
<td>3.73</td>
<td>1.74</td>
<td>1.58</td>
</tr>
<tr>
<td>Quarrying</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sector</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Primary Sector</td>
<td></td>
<td>1798.04</td>
<td>497.44</td>
<td>1890.37</td>
<td>1258.89</td>
</tr>
</tbody>
</table>

5. Note: Constant prices at 1993-94 which has been calculated by Linking Factor Method.
   i) Cn. =Constant
   ii) Ct. = Current

Table 2. Percentage Contribution of Mining & Quarrying Sector to Primary Sector

<table>
<thead>
<tr>
<th>Year</th>
<th>Mining &amp; Quarrying Sector (Percentage)</th>
<th>1980-81</th>
<th>1990-91</th>
<th>2000-01</th>
<th>2010-11</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Cn. prices</td>
<td>Ct. prices</td>
<td>Cn. prices</td>
<td>Ct. prices</td>
</tr>
<tr>
<td>Mining &amp;</td>
<td></td>
<td>0.74</td>
<td>0.74</td>
<td>0.09</td>
<td>0.13</td>
</tr>
<tr>
<td>Quarrying</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sector</td>
<td></td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: based on Table 1

Table 3. Per Capita income Contribution of Mining & Quarrying Sector (Rs. Crores) to NSDP

<table>
<thead>
<tr>
<th>Year</th>
<th>Mining &amp; Quarrying Sector (Rs. Crores)</th>
<th>1980-81</th>
<th>1990-91</th>
<th>2000-01</th>
<th>2010-11</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Cn. prices</td>
<td>Ct. prices</td>
<td>Cn. prices</td>
<td>Ct. prices</td>
</tr>
<tr>
<td>Mining &amp;</td>
<td></td>
<td>23</td>
<td>6</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Quarrying</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sector</td>
<td></td>
<td>3042</td>
<td>842</td>
<td>2480</td>
<td>1652</td>
</tr>
</tbody>
</table>

Source: Based on Table 1
### Table 4. Compound Growth Rate Mining & Quarrying Sector (30-yearly)

<table>
<thead>
<tr>
<th>Sector</th>
<th>Mining &amp; Quarrying Sector(Percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1980-81 to 2010-11</td>
</tr>
<tr>
<td></td>
<td>Constant prices</td>
</tr>
<tr>
<td>Mining &amp; Quarrying Sector</td>
<td>4.12</td>
</tr>
<tr>
<td>Primary Sector</td>
<td>3.02</td>
</tr>
<tr>
<td>NSDP</td>
<td>5.07</td>
</tr>
</tbody>
</table>

*Source: Based on Table 1*

### Table 5. Mineral and Quarrying Resources, in Jammu and Kashmir State (in 2010-11)

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Mineral</th>
<th>Reserves</th>
<th>Occurrence</th>
<th>Uses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lime stone</td>
<td>5000 MT</td>
<td>All Districts of Valley, Kathua, Udhampur, Rajouri, Poonch, Leh and Kargil</td>
<td>Manufacture of Cement, Calcium Carbide, Iron and Steel Industries, etc.</td>
</tr>
<tr>
<td>2</td>
<td>Gypsum</td>
<td>162 MT</td>
<td>Baramulla, Uri and Doda</td>
<td>Manufacture of Cement, Fertiliser, Filler in paper, paint &amp; Rubber industries</td>
</tr>
<tr>
<td>3</td>
<td>Marble</td>
<td>405 million cubic meters</td>
<td>Kupwara, Leh and Kargil</td>
<td>Decorative building stone</td>
</tr>
<tr>
<td>4</td>
<td>Granite</td>
<td>8355 Sq.Kms (Arial extension)</td>
<td>Leh and Kargil</td>
<td>Decorative building stone</td>
</tr>
<tr>
<td>5</td>
<td>Bauxite</td>
<td>07MT</td>
<td>Udhampurand Reasi</td>
<td>Manufacture of Aluminum</td>
</tr>
<tr>
<td>6</td>
<td>Coal</td>
<td>9.5 MT</td>
<td>Kalakot, Moghla (Rajouri), Kotla</td>
<td>As fuel</td>
</tr>
<tr>
<td>7</td>
<td>Magnetite</td>
<td>07 MT</td>
<td>Udhampur and Reasi</td>
<td>Refractory Bricks for furnaces</td>
</tr>
<tr>
<td>8</td>
<td>Slates</td>
<td>2.5 million cubic meters</td>
<td>Doda, Baramulla and Kathua</td>
<td>Building material</td>
</tr>
<tr>
<td>9</td>
<td>Sapphire</td>
<td>Not Established</td>
<td>Doda and Padder</td>
<td>Precious stones</td>
</tr>
<tr>
<td>10</td>
<td>Quartzite</td>
<td>2 MT</td>
<td>Anantnag and Kupwara</td>
<td>Manufacture of Cement, Calcium Carbide, Iron and Steel Industries, etc.</td>
</tr>
<tr>
<td>11</td>
<td>Dolomite</td>
<td>4.37 MT</td>
<td>Udhampur and Rajouri</td>
<td>Refractory material</td>
</tr>
<tr>
<td>12</td>
<td>Borax</td>
<td>0.742 MT</td>
<td>Pogo Valley and Leh</td>
<td>Borosil glass, enamels ceramics, glazing, smelting of copper, costing of brass and bronze, refining of gold, silver etc</td>
</tr>
<tr>
<td>13</td>
<td>China clay</td>
<td>28 MT</td>
<td>Udhampur</td>
<td>Ceramics, Pottery, Paper, textile, rubber &amp; paints</td>
</tr>
<tr>
<td>14</td>
<td>Bentonite clay</td>
<td>0.122 MT</td>
<td>Jammu</td>
<td>Drilling mud, refining of oils and fats</td>
</tr>
<tr>
<td>15</td>
<td>Quartz and silica sand</td>
<td>3.1 MT</td>
<td>Anantnag, Doda and Udhampur</td>
<td>Abrasive glass, Ferro silicon, ceramics and pottery, foundry &amp; molding</td>
</tr>
</tbody>
</table>
Table 5. Mineral and Quarrying Resources, in Jammu and Kashmir State (in 2010-11) (contd….)

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Mineral</th>
<th>Reserves</th>
<th>Occurrence</th>
<th>Uses</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td>Graphite</td>
<td>62 MT</td>
<td>Baramulla</td>
<td>Crucible foundry, refractory, paints &amp; lubricant industries</td>
</tr>
<tr>
<td>17</td>
<td>Granite</td>
<td>2000 million cubic meters</td>
<td>Doda</td>
<td>Decorative building stone</td>
</tr>
<tr>
<td>18</td>
<td>Gypsum</td>
<td>0.2093 MT</td>
<td>Nallote and Doda</td>
<td>Manufacture of Cement, Fertilizer, filler in paper, paint &amp; Rubber industries</td>
</tr>
</tbody>
</table>

**Source:** Digest of Statistics, Directorate of Economics and Statistics, J&K Government, various issues

**CONCLUSION**

From the above discussion it becomes clear that the Mining and Quarrying sub-sector of secondary sector of the state economy is too weak as its contribution to NSDP at both prices is insignificant.

Therefore, the composition and the growth rate of the sub-sector can be increased by adopting the following steps:

To go for the optimum utilization of the mineral resources by using the modern technology. But, the question is again the question of investment as this requires the huge capital which a private individual cannot do afford. Therefore, it is government who has to take steps to make investment in the sub-sector as the demand for the out-put of the sub-sector is innumerable in J&K State as it becomes clear from the contribution of the 'construction sub-sector’ to the Secondary sector (almost 80% ).

Secondly, amongst available mineral resources, Lime stone, coal, Gypsum and Lignite are in abundance in the state and therefore, these resources should be exploited at first for the large scale mineral based industries.

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10. Economic census, Govt. of India, various issues.
15. 8th Agriculture Census J & K State, 2005-06.
17. Ministry of Agriculture, Government of India, New Delhi

In addition to the above sources relevant information has been collected from the following departments:
ACTIVITY BASED LEARNING IN BUSINESS SCHOOLS: AN OBSERVATION AT ROYAL UNIVERSITY OF BHUTAN

Dr. Elangbam Haridev Singh¹
Senior Lecturer, Royal University of Bhutan, GCBS,
Gedu, Bhutan
Email: haridevelang@gmail.com

Dr. Pawan Kumar Sharma²
Associate professor, Delhi college of Arts and Commerce, New Delhi, India
Email: drpawankumar1958@rediffmail.com

Rajeeta Sapam³
Assistant Professor, Kanan Devi Memorial College of Education, Imphal

ABSTRACT
An educational process or procedure intended to stimulate learning through actual experience is known as activity based learning. From pure science courses to application oriented courses like B.E to B. Tech and B.COM/B.Com Honours to BBA, M.Com to M.B.A is considered a step towards activity based learning. It was also felt by commerce practitioners in the field that commerce students were not in a position to implement their knowledge in real life situations. Today, activity based business learning is being practiced world over. Harvard Business School, Ivy College, and IIM Ahmedabad are few examples. There is only one Business college under Royal University of Bhutan having more than 1100 students and imparting education under BBA and B.com courses with specialization in the fields of HR, IT, Finance, Marketing, Tourism, and accounting. Different activities are being undertaken to facilitate learning of these students including examples, illustrations, exercises/practical problems, seminars, case studies, debate, projects, industrial tours, internships, preparation of video clips etc. The proposed paper intends to investigate role of these activities in helping the learners to prepare themselves for their future assignments as business managers, entrepreneurs etc.

Keywords: Activity; B-schools; Case Studies; Experiential Learning; Quizzes

INTRODUCTION
Activity-based learning (ABL) has been proved successful teaching model in the field of medicine, engineering and science, and it recently found its way to business schools. ABL as a tool integrates learning within students’ knowledge, and, by exposing them to a variety of activities, helps them learn how to learn. As ABL demands high degree of interaction, essential instructor skills involve facilitating, motivating, enabling and coaching rather than simply presenting facts and figures didactically.

In a ‘traditional’ class there is a perception that the most industrious students are those who passively soak up everything the teacher might serve up to them in a suitably ‘didactic sauce’ only to ‘spout it’ back word-for-word. Consequently, facilitating, motivating, enabling and coaching are the key skill-set of the instructor (facilitator) rather than just didactic lectures.
This paper attempts to study the implementation of ABL at Royal University of Bhutan’s Geaddu college of Business studies. Gaeddu College of Business studies is an exclusive B-school responsible for imparting business education to more than 1100 students. The various specializations being offered are Finance, Accounting, HRM, Tourism, and Marketing etc. ABL as a teaching pedagogy has been in operation since the inception of this college in 2008. Activities which have been followed and undertaken by the college are case studies, Video clips, projects, class participations, group assignments, quizzes, role plays, Exercises/Illustrations, guest lectures, debates, seminars among others. These activities are part of curricula and students are being evaluated for these activities.

OBJECTIVES

1. To explore the students’ preferences for type of ABL in Royal University of Bhutan’s B-School. (GCBS).
2. To assess the impact of ABL on the development of writing, problems solving skills and teamwork.
3. To investigate the impact of ABL on overall development of students for life.

Literature Review

There are various individual learning theories attempting to find answers to the problems of helping students learn and adapt to new situations; two stand out: behaviorist theory (B.F. Skinner) and cognitive theory (Jean Piaget). Behaviorist theory states that knowledge exists independently and outside of people, i.e. only small bits of information are transferred to learners, with learning success achieved only when a connection is established between a stimulus and a response (B.F. Skinner). The cognitive theory stresses the importance that learning is a result of the interaction of a particular structure and a person’s own psychological environment. As per this theory, learning modifies the student's “world of knowledge” by interaction processes, so that he or she acquires new insights or changes old ones. Activity-based learning (ABL) theory is a cognitive-learning theory which is considered a “constructivist” learning theory (Hein, 1991). Essentially, a learner “constructs” his own microcosms of knowledge from past knowledge and/or current experiences and interacting with data. He or she actively seeks new information, and is actively engaged in the process in the way he (or she) gains, assimilates, and utilizes knowledge. The facilitator engages learners in outlining real-world problems in the first place instead of starting with a classification of problem-solving methods. Integrating ABL elements is thus a promising way to enhance students’ learning experiences.

ABL is not a completely new teaching style because it can be traced back at least as far as Socrates and Humboldt. However, it has been rediscovered by progressive educators such as John Dewey (Dodge, 1998). For a long time, it seemed that universities neglected to think about the process of learning, since it is a highly active process in which it is imperative to convince students to speak, read, write, and think deeply (Dodge, 1998). “The thinking required while attending class [traditionally has been] low level comprehension that goes from the ear to the writing hand and leaves the mind untouched” (Dodge, 1998). In contrast, the success of ABL is to make students feel responsible for their learning and to support their own individual development (Cohen, 1990).

For several years ABL has been implemented in teaching-learning curricula in a variety of settings from private schools (e.g., Montessori schools) to universities. Applications can be found in medicine, science and engineering and more recently, also in operations management classes (e.g., Kanet and Barut, 2003). Even the Harvard Business School appointed a committee on activity-based learning aimed at integrating students’ extracurricular activities with their academic experiences in the classroom. Chinese universities wanted to promote dualism and offer active learning experiences (Sun and Zhang, 2007; Che, 2008). The integration of ABL elements are aimed at enhancing learners' management knowledge, skills, and problem-solving abilities. Specifically, upon completion of the course students were expected to have the ability.
Given the specific South Asian environment in which studies is carried out cultural induced challenges can be anticipated. Typically, students in Bhutan as in other South Asian countries have been accustomed to being taught in a more authoritarian teaching style, which meant student questioning and lively discussions were rare.

As a consequence, before implementation of ABL, these participants typically learnt and acquired knowledge and skills as the result of observation, recall, memory, imitation and replication. This is in contrast - even diametrical - to education in North America and Western Europe, which is traditionally based on a teaching style which fosters independent research, critical thinking, and participation and discussion in class. Thus, the biggest challenge at GCBS was how to bridge the gap from previous cultural notions and expectations of Bhutanese education with a new ABL approach in course participants' learning experiences.

**METHODOLOGY**

For the purpose of this study, the students who are in the final year have been chosen as sample as they have gone through ample ABL experiences. A total of 151 questionnaires were distributed out of which 149 were returned back from Finance (83), Accounting (38), HRM(9), and Marketing(19) specializations respectively. The responses have been tabulated and analyzed with using SPSS software. Then, it has been presented in 8 tables.

**Findings and analysis**

**Demographic Profile**

In demographic profile of the respondents, variables included are age, family income, gender, location, course specialization and duration three years/four years program. The average age of the respondents is 22.87 years with a standard deviation of 1.662 years. Regarding family income, out of a total 149 respondents only 99 have completed this column. Among the respondents 5.1 percent are having family income below Nu. 5000, 25.3 percent between Nu 5000-10000 and 69.7 percent are having their income more than Nu.10000. The study includes 54.4 percent males and 45.6 percent females. There were 52.5 percent respondents from urban areas and 47.5 rural respondents. The mean marks scored by respondents at class X, XII and previous semester were 64.76, 75 and 66.20 respectively. These details are shown in the table no 1 below:

<table>
<thead>
<tr>
<th>Activity</th>
<th>Opinion</th>
<th>Finance</th>
<th>Accounting</th>
<th>Marketing</th>
<th>HRM</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Case Study</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dislike</td>
<td>4</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>6</td>
<td>11</td>
</tr>
<tr>
<td>Neutral</td>
<td>18</td>
<td>10</td>
<td>1</td>
<td>0</td>
<td>29</td>
<td>50</td>
</tr>
<tr>
<td>like</td>
<td>61</td>
<td>26</td>
<td>18</td>
<td>9</td>
<td>114</td>
<td>160</td>
</tr>
<tr>
<td>Class participation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dislike</td>
<td>10</td>
<td>5</td>
<td>1</td>
<td>0</td>
<td>16</td>
<td>31</td>
</tr>
<tr>
<td>Neutral</td>
<td>24</td>
<td>16</td>
<td>3</td>
<td>2</td>
<td>45</td>
<td>85</td>
</tr>
<tr>
<td>like</td>
<td>49</td>
<td>17</td>
<td>15</td>
<td>7</td>
<td>88</td>
<td>190</td>
</tr>
</tbody>
</table>

**Activity-wise preferences of students:** Various activities to impart learning are part of course curricula of RUB’s GCBS for BBA program. These include case studies, assignments, class participation, quizzes, internships etc. among others. Most of these activities are evaluated for purposes of judging students performance.
## Table 2. Activities of the Students (Contd……)

<table>
<thead>
<tr>
<th>S.N</th>
<th>Activity</th>
<th>Opinion</th>
<th>Finance</th>
<th>Accounting</th>
<th>Marketing</th>
<th>HRM</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Class presentation of chosen topics</td>
<td>Dislike</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Neutral</td>
<td>15</td>
<td>7</td>
<td>2</td>
<td>0</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td></td>
<td>like</td>
<td>67</td>
<td>30</td>
<td>17</td>
<td>9</td>
<td>123</td>
</tr>
<tr>
<td>4</td>
<td>Projects and Group assignment</td>
<td>Dislike</td>
<td>3</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td></td>
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**Source:** Survey

**Case Study:** At GCBS case studies from Harvard Business School, Ivy College, and Indian Institutes of Management are given to students of all specializations. Some of these case studies/case-lets are real-time events. As per our finding, case study as an ABL has emerged a very popular tool in GCBS. 114 out of 149 students have given their preference as ‘like’, only 6 respondents ‘dislike’ it while 29 are ‘neutral’. Specialization-wise: Finance 61 out of 83, Accounting 26 out of 38, Marketing 18 out of 19 and in HRM all ‘like’ case studies. This is presented in Table no.2 sl.no1.

**Class Participations:** Class participation is an activity to induce interactive learning in GCBS. It is practiced systematically wherein teachers maintain proper records of students who participate during class teaching. The students are marked for their positive, negative or even repeat participation. prepare students for this activity study materials are distributed in advance. It has given enhanced...
confidences to students. 88 out of 149 students have given their preference as ‘like’, 16 ‘dislike’ it while 45 are ‘neutral’. Specialization-wise: Finance 49 out of 83, Accounting 17 out of 38, Marketing 15 out of 19 and 17 out of 9 HRM students ‘like’ Class participation. Table no.2 sl.no2 provides these findings.

Class Presentations on chosen topic: Class Presentations on chosen topic is also one of very pervasively used as an ABL technique in GCBS. It helps them to articulate their views and gives them confidence to speak in public. 123 out of 149 students have given their preference as ‘like’, none ‘dislikes’ it while 14 are ‘neutral’. Specialization-wise: Finance 67 out of 83, Accounting 30 out of 38, Marketing 17 out of 19 and all HRM students ‘like’ class presentations. Table no.2 sl.no3 summarizes these opinions.

Projects and Group assignments: Projects and Group assignments has proved very effective tool as an ABL in GCBS. Students are benefitted of experiential learning with preparation of projects and group assignments. 109 out of 147 students have given their preference as ‘like’, 5 ‘dislike’ it while 33 are ‘neutral’. Specialization-wise: Finance 61 out of 82, Accounting 28 out of 38, Marketing 13 out of 19 and 7 out of 8 HRM students ‘like’ Projects and Group assignments. These results are shown in Table no.2 sl.no4.

Book Review: Review of books as an ABL is being followed by a few module tutors in GCBS. Students are yet to understand it in its entirety. 61 out of 149 students have given their preference as ‘like’, 20 ‘dislike’ it while 68 are ‘neutral’. Specialization-wise: Finance 29 out of 83, Accounting 15 out of 38, Marketing 10 out of 19 and 7 out of 9 HRM students ‘like’ Review of books. These results are shown in Table no.2 sl.no5.

Exercises and Illustrations: Exercises and illustrations as an ABL has been a traditional tool. At GCBS it is being followed in addition to other techniques. 87 out of 149 students have given their preference as ‘like’, 8 ‘dislike’ it while 54 are ‘neutral’. Specialization-wise: Finance 52 out of 83, Accounting 16 out of 38, Marketing 12 out of 19 and 7 out of 9 HRM students ‘like’ Exercises and Illustrations. These results are presented in Table no.2 sl.no6.

Seminars/conferences: Seminars/conferences has also proved a very effective mode of ABL and widely practiced strategy in GCBS. It has helped students to get very good exposure from renowned professors including from Indian Institutes of Management and other walks of life from India, Bhutan as well as other countries. 110 out of 149 students have given their preference as ‘like’, 10 ‘dislike’ it while 28 are ‘neutral’. Specialization-wise: Finance 61 out of 83, Accounting 24 out of 38, Marketing 18 out of 19 and 7 out of 9 HRM students ‘like’ Seminars/conferences. These results are summarized in Table no.2 sl.no7.

Internship: Internship as an ABL has emerged as the most popular tool in GCBS. 135 out of 149 students have given their preference as ‘like’ while 14 are ‘neutral’. Specialization-wise: Finance 75 out of 83, Accounting 33 out of 38, Marketing 18 out of 19 and all HRM students ‘like’ Internship. Table no.2 sl.no8. presents these results.

Role Play: Role play as an ABL is also at an early stage in GCBS. It has found limited application in some modules. Only 68 out of 149 students have given their preference as ‘like’, 26 ‘dislike’ it while 55 are ‘neutral’. Specialization-wise: Finance 33 out of 83, Accounting 18 out of 38, Marketing 10 out of 19 and 7 out of 9 HRM students ‘like’ Role play. These findings are portrayed in Table no.2 sl.no9.

Debates: Debate is a unique type of ABL which cannot be expected to be preferred equally. Despite this constraint, it has received a very tremendous response in our study at GCBS. 85 out of 149 students have given their preference as ‘like’, 7 ‘dislike’ it while 57 are ‘neutral’. Specialization-wise: Finance 49 out of 83, Accounting 18 out of 38, Marketing 10 out of 19 and 8 out of 9 HRM students ‘like’ Debates. These results are presented in Table no.2 sl.no10.
Quizzes: Quizzes have also been introduced as an ABL tool in GCBS. Students find them very interesting as they provide opportunity for showing individual/paired knowledge. Extensive reading habits get inculcated. 101 out of 149 students have given their preference as ‘like’, 6 ‘dislike’ it while 42 are ‘neutral’. Specialization-wise: Finance 51 out of 83, Accounting 29 out of 38, Marketing 13 out of 19 and 8 out of 9 HRM students ‘like’ Quizzes. These findings are presented in Table no.2 sl.no11.

Guest speakers from industry: Guest speakers from industry are invited at GCBS who share their real life experience with students. It is blending of practical knowledge with text knowledge which facilitates internalization of concepts. 120 out of 149 students have given their preference as ‘like’ while 14 are neutral. Specialization-wise: Finance 67 out of 83, Accounting 29 out of 38, Marketing 17 out of 19 and in 7 out of 9 HRM students ‘like’ Guest speakers from industry. It is presented in Table no.2 sl.no12.

Cultural Activities: Cultural activities are an integral part of learning at GCBS. These help preserve Bhutanese culture and enhance the involvement of students in studies. 102 out of 149 students have given their preference as ‘like’, only 7 ‘dislike’ it while 40 are ‘neutral’. Specialization-wise: Finance 57 out of 83, Accounting 27 out of 38, Marketing 13 out of 19 and 5 out of 9 in HRM students ‘like’ Cultural activities. It is shown in Table no.2 sl.no13.

Video Clips: Video Clips as an ABL is a recent addition to the existing other activities at GCBS. 65 out of 149 students have given their preference as ‘like’, 49 respondents ‘dislike’ it while 40 are ‘neutral’. Specialization-wise: Finance 41 out of 83, Accounting 15 out of 38, Marketing 4 out of 19 and in HRM 5 out of 9 ‘like’ Video Clips. Being a new activity, it is yet to be fully understood by the students and its effectiveness is also to be evaluated. It’s tabulated in Table no.2 sl.no14.

Impact of ABL on development of teamwork, writing and problem solving skills: ABL facilitates development of various skills among the learners like spirit of teamwork, writing and problem solving skills among others. As expected, ABL has immensely benefited the students at Royal University of Bhutan’s Gedu College of Business Studies. The detailed results of our survey provide the evidence in the following manner.

Teamwork Skills: ABL has helped students in working in teams. As per the opinion of present study 102 out of 149 students have given their preference as ‘agree’, 6 respondents ‘disagree’ with it while 41 are ‘neutral’. Specialization-wise: Finance 59 out of 83, Accounting 25 out of 38, Marketing 11 out of 19 and in HRM 7 out of 9 ‘agree’ regarding development of team spirit as a consequence of ABL. It is tabulated in table no.3.

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<tr>
<td>Total</td>
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<td>41</td>
<td>102</td>
<td>149</td>
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</table>

Speaking Skills: ABL has helped students in speaking with confidence. As per the opinion of present study 102 out of 149 students have given their preference as ‘agree’, 8 respondents ‘disagree’ with it while 39 are ‘neutral’. Specialization-wise: Finance 61 out of 83, Accounting 22 out of 38, Marketing 12 out of 19 and in HRM 7 out of 9 ‘agree’ regarding improved articulation of views as a consequence of ABL. It is tabulated in table no.4.
Table 4. Speaking

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<tr>
<td>Total</td>
<td>8</td>
<td>39</td>
<td>102</td>
<td>149</td>
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</tbody>
</table>

**Grooming of writing Skills:** ABL has helped enhance students writing skills. As per the opinion of present study 79 out of 149 students have given their preference as ‘agree’, 10 respondents ‘disagree’ with it while 60 are ‘neutral’. Specialization-wise: Finance 47 out of 83, Accounting 18 out of 38, Marketing 10 out of 19 and in HRM 4 out of 9 ‘agree’ regarding development of better writing skills as a consequence of ABL. It is tabulated in table no.5.

Table 5. Enhance Writing Skills

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<td>70</td>
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</table>

**Problem-solving skills:** Acquisition of problem solving skills among students is one of the hallmarks of ABL. As per the opinion of present study 94 out of 149 students have given their preference as ‘agree’, 10 respondents ‘disagree’ with it while 45 are ‘neutral’. Specialization-wise: Finance 55 out of 83, Accounting 21 out of 38, Marketing 12 out of 19 and in HRM 6 out of 9 ‘agree’ regarding equipping with problem-solving skills as a consequence of ABL. It is tabulated in table no.6.

Table 6. Enhance problem solving skills

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**Impact of ABL on overall development of students:** ABL help students prepare face life time challenges. Our study confirms this point of view as per following details.

**Development of skills:** ABL has helped enhance students’ growth of skills. As per the opinion of present study 87 out of 148 students have given their preference as ‘agree’, 6 respondents ‘disagree’ with it while 55 are ‘neutral’. Specialization-wise: Finance 46 out of 83, Accounting 24 out of 37, Marketing 12 out of 19 and in HRM 5 out of 9 ‘agree’ regarding growth of skills as a consequence of ABL. It is tabulated in table no.7.
### Table 7. Development of Skills

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**Development of self-confidence:** ABL has helped improving students’ self-confidence. As per the opinion of present study, 76 out of 148 students have given their preference as ‘agree’, 12 respondents ‘disagree’ with it while 60 are ‘neutral’. Specialization-wise: Finance 43 out of 83, Accounting 23 out of 37, Marketing 5 out of 19 and in HRM 5 out of 9 ‘agree’ regarding turning more self-confident as a consequence of ABL. It is tabulated in table no.8.

### Table 8. Development of self-confidence

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### CONCLUSION

In this paper, we have outlined fourteen activities aimed at enhancing a management program with activity-based learning experiences taught to Bhutanese students at Royal University of Bhutan.

The leveraged program reflects a marked change in teaching-learning paradigm. The active individual learning experience, enhanced interaction between an instructor and the students, and constant exposure to developments in the field are the factors at the core of this process. ABL is playing a pioneering role as it is for the first time being practiced at Royal University of Bhutan, and to our knowledge - in Bhutan.

Given the positive feedback received, it can be concluded that the ABL teaching strategy seems to be effective. This teaching approach shows significant improvements vis-à-vis students knowledge about business administration and problem-solving skills, and also their degree of satisfaction.

Equally importantly, students have appreciated the teaching style incorporating ABL experiences. However, since the assessment of ABL experience is at an early stage, a longitudinal study would be appropriate.

Although it is a small step in fostering ABL experiences in business management program, concept could also conceivably be applied to other areas such education, natural resources etc.

However, the detailed course design needs to be constantly monitored for student needs which may take longer preparation time, and requires more effort than teaching a traditional technique-based course.

### REFERENCES


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Articles

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VANDALISM AND ITS EFFECTS ON CONTEMPORARY INDIAN ART

Anantdeep Grewal
Research Scholar, Panjab University, Chandigarh, India
Email: anugrewaldahri@gmail.com

ABSTRACT

Amongst the many challenges faced by art of contemporary India ‘Vandalism’ is one of them. Vandalism is defined as “an action of an individual or a group which leads to intentional damage of artwork”. Vandalism of art is not a new problem but has been faced by art fraternities around the world. History has witnessed art suffer at the hands of invaders, religious extremists, dictators and also mischief makers. Due to vandalism, the world has lost many a valuable art work and continues to do so. The art world has suffered more in the hands of casual vandals than in wars. My object in writing this paper is to illustrate the types of vandalism that has affected the growth of contemporary Indian art, by tracing a brief history of destruction of art over the century and learning from some of the recent incidents I intend to understand and counter this problem in a better way.

Keywords: Vandalism; Contemporary Indian Art

INTRODUCTION

Humans rose above animals due to their ability to create things, not only for their needs but also for their pleasure. Over millenniums humans created a world for themselves with objects that pleased their senses and they called it ‘Art’. Although art gave them pleasure but due to various reasons, personal as well as political, humans have also been guilty of indulging in the destruction and damage of art. This damage is called ‘Vandalism’ in modern times. Vandalism has been a major reason attributed to damage of art world over. The term is best defined as “an action of an individual or a group which leads to intentional damage of artwork”. It is interesting to note that the term ‘vandalism of art’, which came into existence in 1794, was first used by the Abbé Henri Grégoire, Bishop of Blois, in reference to the destruction of art work during French Revolution. Since then the term has been used by many and sadly also practiced by many. Vandalism of art is not a new problem but has been faced by art fraternities around the world since centuries. History has witnessed art suffer at the hands of invaders, religious extremists, dictators and also mischief makers. Due to vandalism, world has lost many a valuable art work and continues to do so. The art world has suffered more at the hands of casual vandals than in wars. My object in writing this paper is to illustrate the types of vandalism that has affected the growth of Contemporary Indian Art, by tracing a brief history of destruction of art over the centuries and learning from some of the recent incidents I intend to understand its effects and learn some measures to counter this problem in a better way.

Vandalism of Art; a Brief History

Change in cultural values and place of art in history has affected the ideology of society ever since humans established civilizations. Art works created by the previous generations were either ignored or neglected by the next generation who brought in with them new thought process, religious beliefs and use of art. As winds of change sweep through a civilization, the old is either destroyed or forgotten to perish in the sands of time. As a result of these changes artworks displayed in public domain usually suffer vandalism the most. Public art becomes target of vandalism due to its approachability and

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usually suffers because of public outrage, protests or something as small as playing a prank just for the fun of it. Over the centuries many art works and art exhibitions have suffered due to this. Egyptian monuments faced the wrath of time and were plundered in the hands of thieves. The mighty Greek art too was sneered upon under the influence of early Christian ideology for over centuries. In recent past many art works have suffered a similar fate. During the World War II, vandalism of art took place in a massive way in the hands of Nazi’s. Works were burned, broken and stolen which became an event of mass vandalism of modern art in Europe. Some of the individual art works that have repeatedly been targeted are The Mona Lisa, The Night Watch and The Little Mermaid. These works have been slashed with a knife, splashed with paint and acid, thrown rocks at and also stolen. Andersen’s ‘The little mermaid’ has been decapitated several times while Rodin’s ‘Thinker’ was once blown up with explosives. Gothic stain glass windows have been shattered and guns have pierced holes in many other artworks. Even lipsticks, chewing gums and vomit have been used to damage artworks. In March, 2001, the Taliban in Afghanistan had destroyed the world’s two largest Bamiyan Buddhist statues built in 4th century AD. Anti-aircraft and tank fire was used to accomplish the destruction of these Gandharan sculptures. These statues were not only part of Afghanistan’s art but should be viewed as world’s heritage. Destruction of these statues was strongly condemned internationally, as it was seen as an example of intolerance of the Taliban. In short there has been no dearth of ideas incorporated in vandalism and it is spread around the world and over centuries.

All these are international examples of vandalism and in India they are just everyday occurrence as we as a society in one way or the other support this act of violence against art. Our support reflects in our tolerating this kind of destruction without reacting and also in our unwillingness in stopping it. We have turned a blind eye while witnessing vandals scratching their names on the walls of our ancient architecture or become a mute spectator when an artist is targeted in the name of culture, religion and heritage and his works faced the wrath of the self-appointed moral police. It comes as no surprise that in these modern times India is still living in the dark ages, as far as the protection of art is concerned.

War in any part of the world is one of the major culprits in destruction of art objects. But when a war is aimed at destruction of art it changes and regress the growth of art and culture for centuries. Long before the term ‘vandalism’ was coined, it was a regular practice with the Islamic invaders in India. As their religion did not approve of idol worship they targeted religious institutions, both Buddhist and Hindu, for destruction. Ironically these institutions were also art centres of the society and suffered a great set back due to plunder in the hands of the Islamic invaders from c.a. 8th century AD to 12th century AD. As things became more settled in the sub-continent during the reign of the Moguls, artists again started flourishing and new developments in art were witnessed. An amalgamation of the arts gave birth to new concepts and styles which flourished under the patronage of emperors and kings. This trend continued for more than four centuries, but religious intolerance of Aurangzeb came as a major blow in the 17th century. The Mogul emperor Aurangzeb, during his rule destroyed many temples and along with them their art also suffered. Later on with the growing power of the Europeans in India, art started feeling the neglect again. The new rulers of the country preferred a new kind of art and artists, sensing this new demand, changed their traditional style of work. This neglect on the part of patrons and artists resulted in damaging of our traditional art, as a sense of shame was attached to appreciating traditional art of the sub-continent. This Vandalism of change resulted in new works replacing old ones and walls with traditional murals were repainted to suit the new acquired taste of the patrons. This disregard had ruptured the growth of art in India so deeply that it never fully recovered from it. The history of vandalism in India shows a side of our society that has never stood against this violence, in fact has contributing by giving their silent sanction to it, which has resulted in acceptance of vandalism in our society.

**Vandalism in Contemporary India**

Our society’s general neglect and indifference towards art becomes a major cause of its destruction in the hands of vandals. As mentioned before, public art suffers the most in this regard. Artists like to display their work at places where they get mass appreciation, but unfortunately these are also places
where their art works become most venerable to vandalism. One of India’s top contemporary artists Anjolie Ela Menon, had to go through a similar nightmare when she came to know of her painting missing from the Kolkata metro station. On inquiring more, she came to know that another painting had been hammered on top of her work which she had gifted to the people of Kolkata in 1993. It is a ten panel painting done on a fibre glass canvas. It had developed cracks due to hammering and repeated pasting posters had damaged it further. The painting is worth approximately Rs 4 crores. After knowing plight of her work, the artist, demanded its proper restoration. Sensing delay on the part of the authorities Anjolie asked her painting to be returned. Only after persistent pressure from the artist, the painting was restored and re-established in its rightful place, but it took five years to accomplish this. Contemporary artists of India are aware of the value of their work and do not take vandalism lightly. Anjolie’s painting became a victim of casual vandalism as it was used as a display board for pasting posters. The painting which was gifted to the people was disregarded by the people themselves. Had this been the only issue it would have only needed a regular security check on the part of the authorities to avoid further damage, but this vandalism was result of the neglect on the part of the authorities themselves as when the back light of the painting stopped working instead of fixing it, it was completely ignored resulting in its damage. When the art work started looking shabby due to lack of proper care- this neglect was compounded by hammering another painting ruthlessly on top of it to improve the original. This shows not only deep rooted lack of respect for art in our society, as not only common people becomes vandals but authorities who are supposed to protect publically displayed artworks too incorporate in its damage. This is a serious problem which needs to be looked into. This attitude of our society discourages artists to display their works in public places not only fearing damage but as they themselves have to stand guard to their valuable works as no one is accountable if it suffersers vandalism. This kind of incident, which is not an isolated one and has happened many times before, can lead to lack of willingness among artists to display art in public domain due to which good art will remain shut and cocooned for the privileged few, beyond reach of common people resulting in stunted growth of art in our country.

Our society’s disregard is not the only factor leading to vandalism in our country but we are facing problems which are of greater concern where artists have to deal with life threats. M F Husain was the most recognised artists of contemporary India and unfortunately he was also the most targeted artist in our country. Many of his paintings had become centre of controversies as some of his ideas were not acceptable to certain segment of our society. His works and exhibitions were often threatened making him a victim of targeted vandalism. When an artist or an exhibition is vandalised by anti-social elements because of the content of the art works, religion of the artist or any other such reason, targeted vandalism is practiced by them. M.F Husain had to leave the country of his birth due to repeated threats. Not only did he spend the last years of his life in exile but he did it while fighting legal battles in various judicial courts in India. If an artist is targeted in this way other artists too are affected as they feel insecure to express themselves in their work which in whole effects a healthy growth of art in society. Artists feel bound by the norms of the society while creating art which clips their wings of creativity, Not only artists but events like biennales too become victims of targeted vandalism as it happened with the Kochi-Muziris Biennale in 2012, which has been a target of the vandals. The organizers and artists participating in the biennale were threatened by emails. The art works were defaced by throwing colors on them. The local people of Kochi did not approve of these attacks and stood united with organisers and artists.

Security of artists and organisers of art exhibitions is compromised when vandalism inflected has backing of some political party or any other similar organization. Such kind of vandalism is not uncommon in India and often we hear news where mob crashes in on exhibitions damaging art works. In such cases reports are filed but no action is taken as either the reporting party backs out or they are threatened by the political muscle supporting these mobs. This kind of vandalism could be termed as political vandalism, where organizations try to get political mileage by attacking exhibitions, especially by attaching some political agenda with it. By this they try to cash in public sympathy. In 2013 an art gallery in Ahmadabad was ransacked while an ongoing exhibition, in which works of
eleven Pakistani painters and six Indian painters were featured. After the attack, in which most of the art works were damaged, the case was not pursued due to lack of inaction on the part of the organizers. No one was held accountable for these violent actions which lead to destruction of valuable art. With these kinds of incidents artists feel vulnerable to showcase their works in our society where they have no safety for themselves and their works. Art can never flourish in this kind of atmosphere.

The above discussion has illuminated following effects of vandalism on contemporary Indian art:-

- The artists may not be comfortable to exhibit art in public which deprives common man of good art.
- Artists fearing vandalism due to intolerance will not be comfortable in expressing themselves in their work.
- Insecurity among artists and organizers due to lack of action against politically backed vandalism affects their work.

Combined these factors not only regress the growth of art in our country but also encourages young talent to shift their base in a more conducive atmosphere. If something is not done to counter vandalism, we will find ourselves surrounded by mediocre art while India will continue to drain talent abroad. It is an essential need and also right of an artist to have freedom, both mental and physical to express himself in his work. Any kind of fear will only make the artist less creative and the art of our times lame.

CONCLUSION

It is not easy to break the habit of our society of ignoring vandalism which has been practised for centuries, but with changing times one must change to keep up with the world. It is high time for Indians to learn, as a society, to respect art. This disregard towards art is one of the major culprits of vandalism in our country. To change this we must start from the root of the problem and fix it from the very beginning. This can only be done by rightly educating children during their formative years to respect art by taking them on regular visits to the museums so that they understand the value of art. They should also be taught in schools against vandalism by illustrating its diverse affect on art, artist and society. This will help in countering casual vandalism as this step may bring a fundamental change in our thinking. As far as the problem of intolerance is concerned this can be reduced by exposing art and artists to the widest audience possible and by sensitising a new generation to the importance of debate as a form of dissent rather than resorting to random acts of vandalism. If the viewer of art is aware of the creative process that the artist went through while making a work, he will become more tolerant towards it. In India not only the laws towards vandalism should be made stronger but it should be ensured that the vandals are held accountable for their actions. If they go scot free there will be no fear of such violence and their actions will continue. A proper follow up on such cases is required and examples set by judiciary by punishing the guilty party. It is also necessary for the victim of such violence to fearlessly file charges so the vandals could be held accountable. This problem could only be solved if people, art fraternities and authorities of our country work together.

There is yet another way in which vandalism could be countered which has recently come into picture. In May 2013, a news item relating to a Chinese boy who had scratched his name on a 3500 year old art work in Egypt called attention of people concerned with both art and archaeology. A micro blogger who had visited this site looked for the boy’s identity and traced him on net exposing him to the world. After his exposure the parents of the Chinese boy apologized for the action of their teenage son which caused much embarrassment not only to his parents but to him as well. And this news made it to some news channels as well. My concern here is primarily linked to the vandalism of art and the reaction of people towards it as a whole. These kinds of incidents and much worse has happened in great numbers even in the past but this particular case stands isolated as it was probably for the first time that common people had not only initiated an inquiry regarding vandalism of art but also showed solidarity against such actions. The reaction of people in this case makes it a very important incident where the
awakening of the public towards this kind of destruction of art becomes quite evident. A hope is raised in ensuring protection of art works and heritage sites. This incident also reflects on the strength and use of public media in countering the problem faced by art today. As youngsters of today respond to these new age medium more enthusiastically, it may become a handy tool in spreading awareness and inciting responsibility in their minds towards conservation and protection of art in our country.

Various organizations working in this regard should take an initiative to reach young India through social media. It becomes a new and effective measure to counter vandalism in contemporary India.

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ABSTRACT

Numismatics is the systematic study of coins, medals or paper money and related material. A coin is a piece of metal stamped and issued by the authority of a government for use as money. Numismatics also includes an analysis of the materials out of which coins are made, their fabric shapes and sizes, metrology etc. and for a historian using numismatic evidence, the inscriptions, designs, signs and symbols are of greatest fascination. In the current paper the author traces a brief history of coinage in India with special attention to the coins of the Mughal and the Sikh period and also an attempt has been made to point out a few similarities and dissimilarities between the coins of two differing cultures.

Keywords: Coinage; Mughals; Sikhs

Barter system has been recognized as one of the earliest medium of exchange. But as the connections in trade and commerce developed so did their means of exchange. Apart from using cattle’s as a means of give and take, we also see the adoption of metal utensils for trading and further in a more advanced stage, pieces of metal of fixe weight were used for trade. To add to this there are also evidences of the exchange of metal instruments as a medium of exchange in the Iliad and the Odessey. These Homeric poems refer to tripods, axes and kettles being used as gifts and prizes in such a way so as to represent a true monetary measure of value. In addition, metals of specific weight have been used for trade, which were in the form of bars. For instance, copper bars going back to the early 3rd millennium B.C. have been found at Mohenjodaro in Pakistan. The exchange of supplies through these metal bars preceded the birth of a true coin. Further with the increase in trade the political authority of a state started monopolizing the issue by stamping its emblem on precious metals which were cut into lozenges or pellets of predetermined weight. This made trade and exchange easier and led to the birth of a coin in a true sense of word. Earlier, only merchants or bankers signed these metal weights with either rough stamping or simple striations, so as to guarantee the weight and alloy, but now they were directly authorized by the state itself by putting its emblem on it.

There are three basic elements to distinguish a coin: the metal, type and weight. But as in terms of art we are only concerned about the type of coin which is mostly a relief with a representation of human figure, an animal, an object or simply an inscription. A coin issued by a state directly reflects its economic conditions and at times if there are some changes or substitution for one coin, it might be due to certain political or commercial relations with certain spheres of influence. The type of the coin is the issuing state’s guarantee of its value and it identifies with the mint and also the date and period of its issue. The type of the coin reflects its political, historical and religious ideas in the issuing state. At times these coins represent the portrait of a ruler, which depicts political purpose, whereas sometimes it represented any historical building while at other times it portrayed figures of divinities or religious symbols accompanied by some inscriptions. There were also some limited issues of coins which were minted for commemorating any particular event, for example any commercial or political
union. The depiction of portraits on coins which began during the end of 4th century B.C. in the Hellenistic kingdoms went to Rome where it was given a more realistic character.

The earliest Indian coins were silver ingots consisting of a rosette pattern which were called ‘punch-marked coins’. These coins mainly portrayed animal figures such as rhinoceros, lion, rabbit, fish and frog etc. The Greeks are said to have directly influenced the Indian coins that came into India with the conquests of Alexander the Great. Not only this, some of the Indo-Greek mints were also established in India which included Taxila. With the subsequent rulers such as the Sakas and the Kushanas were introduced some of the remarkable coins in India. But Indianized coins in the true sense of the word came with the overthow of the Kushanas by the Gupta dynasty in the 4th century A.D.. The Gupta coins displayed Vishnu and his vehicle Garuda surmounted by a sacred banner.

After the Gupta period the coins that hold some artistic interest are the Islamic coins, the earliest of which found in India were initiated by the Arabs due to their trade connections with India dating back to 712 A.D.. The Islamic coins which reflected indigenous character were those minted by Mahmud of Ghazni from Lahore after he annexed Punjab. The coins of Mohammad Bin Sam (1193-1206) were highly adaptive ones as it imitated motifs and symbols of the rulers of Kanauj, whom they defeated. During the reign of Akbar, the great Mughal emperor, several changes were made in the shapes of coins as well. In addition to the circular coins, square coins and mihrab-shaped coins, popularly known as the ‘Mihirabi coins’ were also minted. The coins of Akbar were secular in nature as were his paintings and marvels of architecture, the reason being, propagating his ‘tolerance for all religions’- the Din-i-Ilaahi. Emphasis was given to the beautification of calligraphy, which now also included Persian phraseology, and its floral and geometric patterns. The portrait of the emperor himself, however, does not appear on the coins. The tradition of mentioning the regnal year of the ruler and his various titles remained intact. Jahangir went a step forward by introducing the signs of zodiac on the coins along with the calligraphic content instead of mentioning the name of the month in which the coin was issued. Couplets were especially formed so as to get them engraved on the coins and during Jahangir’s reign, the name of the empress Nur Jahan also finds place in those couplets alongside the name of the emperor.

My second area of interest is the Sikh coins. The Sikh tokens first came into use by Guru Nanak Dev during the Guru Gaddi ceremony of Bhai Laalo, his devoted disciple who was named Angad by Guru Nanak and he was offered five copper tokens and a coconut which symbolized prosperity and abundance. The Sikhs started minting their special token during the time of Guru Hargobind, the sixth guru. The 17th and 18th century tokens depict the MoolMantar on one side and Guru Nanak with Mardana, his Muslim companion on the other side. After knocking down the Mughals, the Sikhs attain sovereignty over the north-western region of India. The Sikhs had been transformed into a warrior race by the sixth guru, Hargobind after the martyrdom of his father and the fifth guru, Arjan Dev. However, it was the tenth guru, Gobind Singh, who organized the Sikhs into one organized group, Khalsa or the pure. After Guru Gobind Singh, Banda Singh Bahadur assumed the leadership of the Khalsa. The victories that they attained against the Mughals formed a powerful barrier against the aggression of the invaders and to commemorate their victory at Sirhind, the first Sikh coins were struck from Lohgarh, which bore a Persian legend on it. Although Banda’s was a short-lived state, the coins struck by him were a vision of what they visualized about their sovereignty. The coins of Banda were to become an inspiration for the succeeding rulers of Punjab.

After Banda Singh Bahadur, the Sikh Empire was divided among twelve misals, who continued to issue coins. From the year 1764 A.D. till 1777, with a gap of two years in between, 1766 and 1777, which was the time of the last invasion Ahmed Shah Abdali, ‘GobindShahi’ coins were minted at the Lahore mint, Dar-us-Sultanat, to commemorate the name of the tenth guru, Gobind Singh. These coins were very simple and had a much unsophisticated appeal. Next, in 1777, ‘Nanak Shahi’ coins were struck for the first time at Amritsar mint which bore Persian couplets on it and a new feature which was found in these Sikh coins is the striking of appropriate year and date of the issue of the coin. Among a number of other coins issued during the misal period are the coins issued by the Phulkian
Provinces which included a silver rupee of Mahendra Singh, Maharaja of Patiala in 1862. These coins were minted at Amritsar and were called ‘Nanak Shahis’.

Of the numerous coins minted during the Sikh rule, the coinage of the Maharaja of Punjab, Ranjit Singh hold specific interest. The coins of the Sikhs always mentioned the name of the first and the tenth guru, i.e., Guru Nanak and Guru Gobind respectively. Guru Nanak Dev is mostly shown flanked by Bala and Mardana, his Hindi and Muslim accompanists and Guru Gobind Singh is shown seated on a carpet with his back resting on a bolster and accompanied by his falcon. The scripts used for the couplets are Persian and Gurmukhi. The coins were also abundantly provided with symbols which had metaphoric significance, for example, the lion symbolized power, the sword for protection of the poor and the helpless, the banner or the flag for victory, daggers, swords, the mango tree, and the peepal leaf.

There is a short amusing story about Maharaja Ranjit Singh linked to the ‘Moran Shahi’ coins that he got struck. One of his favorite mistresses was a woman called Moran who possessed captivating beauty and she asked Maharaja Ranjit Singh to get her name minted on his coins. However, the cunning Maharaja did not want to offend his subjects, but at the same time wanted to please Moran. So, what he did was he ordered to mint coins which had a peacock tail embossed on it (fig.4.). The Punjabi transliteration for peacock is ‘mor’ and hence he named those coins as Moran Shahi coins. Another belief about this leaf-like structure is that, it might also be the representation of the leaf of the DukhBhanjiniBeri or the healer of all sorrows in the vicinity of the Golden Temple at Amritsar.

The Mughal and the Sikh coins shared a few things in common. Firstly, the couplets that are engraved on the coins of both the empires bear a Persian legend although later on Gurmukhi was the script adopted by the Sikhs. Secondly, the calligraphic content covers a major portion of the coin. Thirdly, the date and the regnal year of the ruler, during the time of whom the coins are issued are mentioned in the coins of both the dynasties. Fourthly, symbolism has been an important artistic feature of both the coins.

While these two dynasties share a few similarities, there are also a few contrasting features. Firstly, the coins of the Sikhs are the one of a kind which does not mention the name of the king, rather only the date of the issue is mentioned. The portraiture on the coins depict the first and the last guru of the Sikhs, i.e., Guru Nanak and Guru Gobind, where on the Mughal coins the emperor portrays himself as the divine ruler. This is one act of benevolence on the part of the Sikh rulers. Secondly, the Sikh coins are particularly circular in shape whereas, the Mughals have been liberal and experimenting with the shapes of their coins, for instance, the mihrab-shaped coins of Akbar.

OBJECTIVE

The objective of my paper entitled “Coinage of the Mughals and the Sikhs: Semblance and Dissemblance” is to give a new dimension to the Numismatics of the Indian history. The Mughals and the Sikhs were two totally different cultures who have been contemporaneous to each other for a long time. Here in this paper, the author has made an attempt to bring out a few similarities and dissimilarities between the coinages of two most powerful empires of India in spite of all the differences.

CONCLUSION

Hence, to conclude, we can say that money in any form may have started as a means of trade and buying and selling of commodities but gradually and undeviatingly, it began to secure its position in some of the finest arts of the kingdoms along with the purpose it was supposed to serve and these coins reflect the individual tastes of the rulers who got them minted at differing points of time and they give us a glance back into our beaming history, as, even if there were coins on which the names of the monarch or the portraits were not available, the dates which have been unmistakably mentioned on them provide enough source materials for further research and findings.
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PROFILE OF TEACHER EDUCATORS: A COMPARATIVE STUDY OF GOVERNMENT AND PRIVATE TEACHER EDUCATORS IN PUNJAB

Dr. Snehlata Verma
Assistant Professor, Apeejay Stya University, Gurgaon, Haryana, India
Email: sneh.ascholar@gmail.com

Gurpreet Kaur
Research Scholar, Lovely Professional University, Jalandhar, Punjab, India

ABSTRACT

Teacher are to be continuously oriented to the changes in the educational system necessitated by the changing social order. Teachers are to be fully prepared to relate education system to the changing pattern of life, needs and best possible professional preparation in order to raise and keep them continuously improving. The education and training of teachers should be effective to the extent that it has been delivered by teacher educators who are competent and professionally equipped for the job. The objectives of the research were to study and compare the profile of teacher educators of Government, aided and private teacher education colleges in Punjab. Descriptive survey method has been used. Ninety (90) teacher educators of Government, aided and private teacher education colleges were selected by stratified random sampling technique from Amritsar, Jalandhar and Faridkot and Patiala district of Punjab. Profile of NCTE for teacher educators has been used for data collection. The study reflects that teacher educators of Government teacher education colleges were more experienced and aged and providing research guidance at Ph.D, M.Phil and M.Ed level. They are less participative in seminars and workshops. Teacher educators should be motivated to participate in seminars and follow innovative practices. Teacher educators of aided teacher education colleges were less experienced than the teacher educators of Government teacher education colleges. They were following innovative practices, participated in seminars and workshops and they were not satisfied with their present job. Teacher educators of private teacher education colleges were less experienced and were not satisfied with their job. Majority of them were not providing any research guidance to M.Phil and Ph.D level and also do not have required publications to their credit however they are efficient in ICT skills. Their participation in seminar and workshop has not been up to satisfactory level.

Keywords: NCTE; Profile; Government; Aided and Private Teacher Educators

THEORETICAL ORIENTATION OF THE PROBLEM

Teachers are the torch bears of a nation who play a major role in creating social cohesion, national Integration and learning society. They do not only disseminate knowledge but also create and generate new knowledge. No nation can even marginally slacken its effects in giving necessary professional inputs to its teacher’s and along with that due status to their stature and profession. As the Secondary Education Commission (1954) stated, “We are however convinced that the most important factor in the contemplated educational reconstruction is the teacher, his personal qualities, his educational
qualification, his training and place he occupies in the school and community. "The success of any system of education depends on the quality of its teachers who shape the classroom by sharpening younger generation." (Kothari Commission, 1966)

The major aim of the teacher education is the promotion of teacher’s fullest understanding of their individual pedagogic framework. So the theme of teacher education should be the transformation or rebuilding of teacher’s perspectives through a close and collaborative study of their own teaching experiences. It can be said that teacher education is the training which prepares teachers to perform their job effectively in their socio-cultural environment. It should be multi-dimensional and capable of serving multifarious purposes, besides being compatible with the values and norms of the society.

In view of the rapid expansion of educational facilities expected during the plan periods and especially in view of the urgent need to raise standards to highest and if the teacher educators do not possess the required abilities and skills he may lack motivations. It may be due to the system in which the teacher educators are working fails to encourage them and utilize their abilities to do research, or there is need for proper resources in terms of level and to keep them continually improving these problems have now acquired unprecedented importance and emergency. In Survey of Research in Education (1974), it is reported that in the area of teacher education, the theme have been repeated on different samples in different geographical areas. There is no study which attempts to cover the whole country in any single aspect of teacher education. The present study bears the multicentre nature, efforts to document the scenario of existing teacher education in the country.

The first survey include twenty seven doctoral theses and nineteen research projects of which eight studies concentrated in the pre-service and in-service training of research and twelve studies on procedure and practices of teacher education in India. The reviewed studies reflect the various dimensions of teacher education in the country during that period although most of the studies failed to document the national trend. The problems analyzed and highlighted by the studies in this survey still persist in the area of teacher education. In the second survey, the studies undertaken in the area of teacher education have been classified in the line of system approach—contextual variables, input variables, and the process of teacher education and outputs of teacher education.

In Third Survey of Educational Research covering the period (1978-83) has record 116 studies in the area of teacher education. The quality concern due to the constitution of different education commissions and committees led to research, investigation and experimentation for improving the effectiveness of pre-service as well as in-service education. The studies reported in the survey were categorized under four heads context variables, pre-age variables, process variables and product variables. The trend report also highlights the research gaps like evaluation of native models of teacher education, transaction of teachers’ education from different approaches, variables related to the community context as well as classroom context and so on. The report also observed that most of the studies are of short term, lacking continuity of research in a particular area except area in the field of microteaching.

In the Fifth Survey of Educational Research (1988-92) a specific section is devoted for teacher education pre-service and in-service. This survey also classified researches based on systems model involving context, presage-process-output components. It is stated in the trend report that establishing linkages between teacher education and its consequences in terms on cognitive, affective and psychomotor learning would probably provide insight into the ways the teachers can be trained to adjust their teaching according to different background of different kinds of pupils. It is also suggested that comprehensive projects need to be undertaken to understand the multifaceted process of teacher education in its totality. The studies reported in the survey the following studies are found to be related to the present multi-centric study. The sixth survey contains a separate research trend on pre-service teacher education. It comprises the admission procedure, programmer’s processes, and activities reported by researchers. Studies relating to context variables as well affective ones of the teacher trainee and educators are also discussed in the trend report. The reporting of impact studies is another important point to be noted.
The survey warrants the need of a research on the functioning of the regulatory body i.e. NCTE. It highlights the necessity of studies on teacher educators, value education, computer literacy, impact of ICT, privatization and its impact are some of the felt areas in teacher education. The trend report reiterates the poverty of theory and philosophy in teacher education which is expected to be developed through well designed research studies. The studies reviewed in this chapter undoubtedly portray the key and crucial aspects of teacher education program prevalent in the country. But equally true is the fact that no study so far makes an attempt has been made to encompass the different regions of the country.

The NPE (1986) made recommendations to ‘overhaul teacher education’ as a sequel to which school curriculum was revised. Further, the technology explosion, changing profile of clientele and the changing expectations of teacher’s role had substantial implications for teacher education. The National Curriculum for Teacher-A Framework. “Thus the future teacher will be competent professional. Skilled teacher like the one he always has been expected to be, but this would now mean that he will be an effective communicator, a designer and user of learning resources, a learning facilitator and an active participant in community life. In the backdrop of the above, the investigator attempts to explore the profile of Government and private teacher educators in Punjab.

OBJECTIVES

1. To study the profile of teacher educators of Government teacher education colleges of Punjab.
2. To study the profile of teacher educators of aided teacher education colleges of Punjab.
3. To study the profile of teacher educators of private teacher education colleges of Punjab.
4. To compare the profile of teacher educators of Government and Aided teacher education colleges of Punjab.

RESEARCH QUESTIONS

1. What is the profile of teacher educators of Government teacher education colleges of Punjab?
2. What is the profile of teacher educators of Aided teacher education colleges of Punjab?
3. What is the profile of teacher educators of private teacher education colleges of Punjab?
4. How the profile of teacher educators of Government and Aided teacher education colleges differs?

REVIEW OF LITERATURE

It is generally believed that in the 21st century, the education environment will be even more challenging and demanding because of current raid and drastic developments in technology, economy, and the political environment. In this connection, teachers in the era of change are required to perform expanded roles and responsibilities such as that of curriculum developer, new teacher mentor, staff development facilitator action researcher teacher educator, and team leader. The new responsibilities involve teachers, parents and public agencies as well as decision makers and members of management boards (Cheng and Tsui, 1999).

The present study is significant because it will help in identifying areas, which need to be revised, explained and improved to make teacher education relevant and efficient. Regarding the present state of teacher education in the country at the elementary teacher education level, we have different type of courses in different states run by the universities. It is obvious that the education and training of a teacher educator will be effective to the extent that it has been delivered by teacher’s educators who are competent and professionally equipped for the job. The quality of pedagogical inputs in teacher education program and the manners in which they are transacted to realize their intended objectives depend on professionally competence of teacher educators. It follows that if the teacher education system is to efficiently serve its mandate of supplying qualified and capable teachers to the schools, it
needs to be managed by competent and professionally qualified teacher educators.

In the backdrop of the above, the investigator made an attempt to study the profile of teacher educators of Government, Aided and Private teacher education colleges in Punjab.

DELIMITATIONS

- The present study was confined to Jalandhar, Amritsar, Patiala and Faridkot district of Punjab.
- The study has been further delimited to teacher educators from Government, Aided and Private Teacher Educations colleges only.
- Government teacher education colleges have been compared with Aided teacher education colleges on the basis of their year of establishment.
- Private teacher education colleges were studied separately as they have been recently established.

DESIGN OF THE STUDY

In the present study, descriptive survey has been done to know the profile of teacher educators in Government, Aided and private teacher education colleges of Punjab.

Sample

A sample is a small proportion of population selected for observation and analysis. By observing and analyzing the sample, research worker certain inferences about characteristics of a population from which it is drawn. The sampling frame includes the teacher education institutions of Jalandhar, Amritsar, Patiala, Faridkot district of Punjab. Stratified random sampling has been used to select 30 teacher educators from Government teacher education colleges, thirty (30) teacher educators from aided teacher education colleges and thirty (30) teacher educators from private teacher education colleges. A total sample of ninety (90) teacher educators were selected.

Tools Used

In the present study, profile Performa for teacher educators from NCTE has been used to collect and analyze the data. Profile study is the process in which knowledge about the existing position of the people working in particular profession can be gathered. Here a possible information about position and achievement of an individual has been gathered. The investigator used profile Performa for teacher educators from NCTE to study the profile of teacher educators based on the parameter such as age, gender, marital status, professional growth, innovative practices carried out by them, qualifications, experiences, detail of professional growth, participation in workshops, publications, research guidance etc.

FINDINGS / RESULTS

Findings based on the profile of the teacher educators of Government Teacher Education Colleges

- Gender wise distribution showsthat fifty six (56%) teacher educators were female whereas forty four (44 %) teacher educators were male.
- Age wise distribution shows that majority of the teacher educators were aged or near the age of retirement.
- Qualification wise distribution reveals that thirty three (33 %) teacher educators were Ph.D with their post graduate degree. All the teacher educators were well qualified.
- Teaching Experience wise study reveals that about eighty (80%) teacher educators possess more than 20 years of teaching experience, twenty (20 %) teacher educators possess 30-40 years of teaching experience.
Marital status wise distribution shows that eighty six (86%) teacher educators were married whereas fourteen (14%) teacher educators were unmarried.

Thirty four (34%) teacher educators got their school education in rural area whereas forty (46%) teacher educators got their education in urban area.

Eighty (82%) teacher educators have participated in seminars whereas eighteen (18%) have not participated in any seminars and workshops.

About sixty (64%) teacher educators have worked as resource person whereas thirty six (36%) teacher educators have never worked as resource person.

Sixteen (16%) teacher educators have written books for various courses whereas eighty four (84%) teacher educators have not contributed for publication at all.

Forty four (44%) teacher educators have provided research guidance at M.Ed level, 28% teacher educators provided guidance at M.Phil level and twelve (12%) teacher educators have provided research guidance at Ph.D level.

Seventy six (76%) teacher educators know MS word, twelve (12%) teacher educators know MS Excel, thirty two (32%) teacher educators know internet, forty two (42%) teacher educators know PowerPoint and six (6%) teacher educators know C++.

Majority of teacher educators serving in Government teacher education colleges were fully satisfied with their present job.

Findings based on the profile of the teacher educators of Aided Teacher Education Colleges

Gender wise distribution in aided colleges of education shows that ninety three (93%) teacher educators were female whereas seven (7%) teacher educators were male.

Age wise distribution shows that majority of the teacher educators were in the age group of 40-50. About thirty (33%) teacher educators in the age of 30-40 whereas twenty seven (27%) teacher educators in the age group of 20-30.

Qualification wise distribution reveals that twenty seven (27%) teacher educators were Ph.D with their post graduate degree. All the teacher educators were well qualified.

Teaching Experience wise distribution reveals that about twenty three (23%) teacher educators possess more than 20 years of teaching experience, 30% teacher educators possess 10-20 years of teaching experience whereas 20% teacher educators have 5-10 years of teaching experience.

Seventy four (74%) teacher educators were married whereas twenty six (26%) teacher educators were unmarried.

Sixty five (65%) teacher educators got their school education in rural area whereas thirty five (35%) teacher educators got their education in urban area.

Sixty nine (69%) teacher educators have participated whereas thirty one (31%) have not participated in any seminars.

Seventy two (72%) teacher educators have worked as resource person whereas twenty eight (28%) teacher educators have not worked as resource person at all.

Eighteen (18%) teacher educators have written books for various courses whereas eighty two (82%) teacher educators have not contributed for publication.
Fifty four (54%) teacher educators have provided research guidance at M.Ed level, twenty two (22%) teacher educators provided guidance at M.Phil level and sixteen (16%) teacher educators have provided research guidance at Ph.D level.

Eighty two (82%) teacher educators know MS word, nineteen (19%) teacher educators know MS Excel, forty three (43%) teacher educators know internet, twenty three (23%) teacher educators know PowerPoint and eight (8%) know C++.

Eighty one (81%) teacher educators serving in aided colleges were fully satisfied with their present job whereas nineteen (19%) teacher educators were not satisfied with their job at all.

Findings based on the profile of the teacher educators of Private Teacher Education Colleges

Gender wise distribution in Private colleges of education shows that ninety seven (97%) teacher educators were female whereas three (3%) teacher educators were male.

Age wise distribution shows that majority of the teacher educators were in the age group of 30-40, about fifty seven (57%) teacher educators were in the age of 20-30.

Qualification wise distribution reveals that ten (10%) teacher educators were Ph.D with their post graduate degree. All the teacher educators were well qualified.

Teaching Experience wise distribution reveals that about ten (10%) teacher educators possess more than 10 years of teaching experience, six (6%) teacher educators possess 5-10 years of teaching experience whereas eighty four (84%) teacher educators have 1-5 years of teaching experience.

Fifty six (56%) teacher educators were married whereas forty four (44%) teacher educators were unmarried.

Sixty two (62%) teacher educators got their school education in rural area whereas thirty eight (38%) teacher educators got their education in urban area.

Fifty three (53%) teacher educators have participated in seminars and workshops whereas forty seven (47%) have not participated in seminars and workshops.

About eight (8%) teacher educators have worked as resource person whereas ninety two (92%) teacher educators have not worked as resource person.

Sixteen (16%) teacher educators have written books for various courses whereas eighty four (84%) teacher educators have not contributed to publication.

Thirty three (33%) teacher educators have provided research guidance at M.Ed level, thirteen (13%) teacher educators provided guidance at M.Phil level and six (6%) teacher educators have provided research guidance at Ph.D level.

Seventy five (75%) teacher educators knew MS word, eight (8%) teacher educators knew MS Excel, thirty eight (38%) teacher educators knew internet, forty six (46%) teacher educators knew PowerPoint and six (6%) teacher educators knew C++.

Forty six (46%) teacher educators serving in private colleges were fully satisfied with their present job whereas fifty four (54%) were not satisfied with their job at all.

Findings based on comparative study of the profile of teacher educators of Government and aided teacher education Colleges

It can be concluded from gender wise distribution that majority of teacher educators serving in Government Colleges were male whereas in Aided Colleges, majority of teacher educators were female.
• Age wise distribution of teacher educators in Government and Aided teacher education colleges concludes that teacher educators serving in Government Colleges were more aged than the teacher educators serving in Aided Colleges.

• On the basis of qualification wise comparison of Government and Aided teacher education colleges, it can be concluded that in Government Colleges, thirty three (33%) teacher educators have Ph.D degree while about twenty seven (27%) teacher educators in Aided Colleges have Ph.D degree. All the teacher educators serving in both of the colleges were well qualified.

• Comparative study of Government and Aided teacher educators reveals that majority of teacher educators serving in Government colleges were having 30-40 years of teaching experience whereas in aided colleges, teacher educators have 10-20 years of teaching experience. It can be concluded that Government Teacher educators were more experienced than the teacher educators serving in Aided Colleges.

• Study regarding the marital status of Government and Aided teacher educators reveals that majority of the teacher educators serving in Government colleges were married than the teacher educators serving in Aided Colleges.

• Comparative study of school education of Government and Aided teacher educators reveals that majority of teacher educators serving in Government colleges got their school education in urban area whereas majority of teacher educators serving in Aided colleges got their school education in rural area.

• Study regarding the participation in seminars by Government and Aided teacher educators reveals that about eighty two (82%) teacher educators have participated in seminars whereas in Aided teacher education colleges, about sixty nine (69%) teacher educators have participated in seminars. It can be concluded that majority of teacher educators serving in Government teacher education colleges were more participative than the teacher educators serving in aided colleges.

• Comparative study of Government and Aided teacher educators as resource person reveals that about sixty (64%) teacher educators serving in Government teacher education colleges have worked as resource person whereas seventy two (72%) teacher educators serving in Aided teacher education colleges have worked as resource person. It can be concluded that majority of the teacher educators serving in Government colleges have worked as resource person than the teacher educators serving in Aided colleges.

• Comparison of Government and Aided teacher educators for publication shows that majority of teacher educators serving in Government teacher education colleges have written books than the teacher educators serving in Aided teacher education colleges.

• Study regarding teacher educators of Government and Aided teacher education colleges reveals that majority of teacher educators serving in Government teacher education colleges have provided research guidance at M.Ed, M.Phil and Ph.D level than the teacher educators serving in Aided teacher education colleges.

• Study about computer literacy among Government and Aided teacher educators reveals that majority of teacher educators of aided teacher education colleges were more equipped with knowledge of computer than the teacher educators serving in Aided teacher education Colleges.

• Comparison of Government and Aided teacher educators for job satisfaction shows that majority of teacher educators in Government teacher education colleges were satisfied with their job than the teacher educators serving in Aided teacher education colleges.
CONCLUSIONS/ RECOMMENDATIONS

Recommendations based on the profile study of teacher educators of Government Teacher Education Colleges

- In Government teacher education colleges, more female teacher educators should be given opportunity to serve as majority of male teacher educators were serving in Government colleges.
- Young teacher educators or freshers should be given opportunity to serve in Government teacher education colleges.
- Teacher educators with Ph.D degree should be given preference during appointment in teacher education colleges.
- Teacher educators serving in Government colleges are well experienced therefore; they should be promoted for higher position.
- Regarding the participation in seminars, refresher courses concerned teacher educators should be motivated for increased participation and they should be given incentives to attend the same.
- Government teacher educators should be encouraged to publish books and they should be given time to write or publish books.
- Government teacher educators should be motivated to provide research guidance at Ph.D level.
- It is recommended that Government teacher educators should be motivated to upgrade their knowledge about computer literacy.

Recommendation based on the Profile study of Teacher Educators of Aided Teacher Education Colleges

- In Aided colleges, more male teacher educators should be given opportunity to serve, as majority of female teacher educators were serving in aided teacher education colleges.
- Young teacher educators or freshers’ should be given opportunity to serve in Aided teacher education colleges.
- Teacher educators with Ph.D degree should be given preference during appointment in teacher education colleges.
- Teacher educators serving in Aided teacher education colleges are well experienced therefore, they should be promoted for higher position.
- Regarding the participation in seminars, refresher courses concerned teacher educators should be motivated for increased participation and they should be given opportunity to enhance up to date knowledge.
- Aided teacher educators should be encouraged to publish books and they should be given time to write or publish books.
- Aided teacher educators should be motivated to provide research guidance at Ph.D and M.Phil level.
- It is recommended that teacher educators of aided teacher education colleges should be motivated to upgrade their knowledge about computer literacy.
- Aided teacher educators should be provided high salaries to make them satisfied with their present job.
Recommendation based on the profile study of teacher educators of Private teacher education Colleges

- In private colleges, more male teacher educators should be given opportunity to serve, as majority of female teacher educators are serving in aided colleges.
- Teacher educators with young age or freshers should be given opportunity to serve in private teacher education colleges.
- Teacher educators with Ph.D degree should be given preference to serve during appointment in teacher education colleges as there is less no. of teacher educators with Ph.D degree.
- Teacher educators serving in private teacher education colleges were not well experienced. Experienced teacher educators should be given opportunity to serve in private teacher education colleges.
- Regarding the participation in seminars, refresher courses concerned teacher educators should be motivated for increased participation and they should be given a chance to enhance up to date knowledge.
- Private teacher educators should be encouraged to publish books and they should be given time to write or publisher educators should be motivated to provide research guidance at Ph.D and M.Phil level.
- It is recommended that private teacher educators should be motivated to upgrade their knowledge about computer literacy.
- Private teacher educators should be provided high salaries to make them satisfied with their present job.

Recommendation on the basis of comparative study of profile of teacher educators of Government and Aided teacher education colleges

- In Government teacher education colleges, more female teacher educators should be given opportunity to serve as majority of male teacher educators were serving in Government colleges. In Aided colleges, more male teacher educators should be given opportunity to serve, as majority of female teacher educators were serving in aided teacher education colleges.
- Young teacher educators or freshers should be given opportunity to serve in Government as well as aided teacher education colleges.
- Teacher educators with Ph.D degree should be given preference during appointment in teacher education colleges in Government and aided teacher education colleges.
- Teacher educators serving in Government colleges were well experienced therefore; they should be promoted for higher position. Teacher educators serving in Aided teacher education colleges were not well experienced as compared to Government teacher education colleges therefore; experienced teacher educators should be given preference during appointment in teacher education colleges.
- Regarding the participation in seminars and refresher courses concerned teacher educators of Government teacher education colleges should be motivated for increased participation and they should be given incentives to attend the same as compare to the teacher educators of Aided teacher education colleges.
- Teacher educators serving in Government as well as Aided teacher education colleges should be motivated to publish books and they should be given time to write or publish books.
Government teacher educators should be motivated to provide research guidance at Ph.D level whereas teacher educators in Aided teacher education colleges should be motivated to provide research guidance at M.Phil and Ph.D level.

It is recommended that Government teacher educators should be motivated to upgrade their knowledge about computer literacy as aided teacher educators were equipped with knowledge of computer literacy.

Teacher educators serving in aided teacher education colleges should be given high salaries to make them satisfied with their present job whereas teacher educators serving in Government teacher education colleges are fully satisfied with their present job and salary structure.

FUTURE STUDY

The following suggestions have been proposed by the investigators for further research:

1. The study was conducted on analysis of profile of teacher educators of private, Govt. and aided teacher education institutions of Punjab. A study of similar nature may conducted on the profile of teacher educators from other Universities of India.

2. The study was conducted on Jalandhar, Patiala, Faridkot and Amritsar district only. The research could be replicated with other districts of Punjab or it can be conducted in other states of India.

REFERENCES


QUALITY EDUCATION IN GOVERNMENT SCHOOLS OF TRIPURA - A STUDY OF TRIBAL EDUCATION UNDER AUTONOMOUS DISTRICT COUNCIL AREA

Bimal Debbarma¹
Research Scholar, Assam University, Silchar, Assam, India
Email: aichuk22@gmail.com

Dr. Pranay Jyoti Goswami²
Associate Professor, Department of Commerce, Assam University, Silchar, Assam, India

ABSTRACT

The importance of education as one of the most powerful means of bringing about socio-economic development of the Scheduled Tribes cannot be over-emphasised. As educational development is a stepping-stone to economic and social development, and the most effective instrument for empowering the tribal. The total population of Tripura as per 2001 census was 31, 99,203 which has increased to 36, 71,032 as per 2011 census report, out of these 11,66,813 persons i.e. 31.8% of the total population of the state belong to tribal population as per 2011 census. Diverse ethnic groups have been residing in the state. There are 19 (nineteen) notified Scheduled Tribes in the state. They are Tripuri, Reang, Chakma, Jamatia, Halam, Noatia, Mog, Garo, Munda, Kuki, Lushai, Lepcha, Chaimal, Khasia, Urang, Santal, Uchai, Bhil and Bhutia. In Tripura there is only one Autonomous District Council. Education quality has received a great deal of attention in recent years. There was 1718 number of schools with ADC Government. The quality education has gone down deeper instead of improving within ADC area. The teachers are also not up to the mark and the number of teachers required is also not sufficient.

Keywords: Quality Education; Tribal Education; ADC

INTRODUCTION

The importance of education as one of the most powerful means of bringing about socio-economic development of the Scheduled Tribes cannot be over-emphasised. As educational development is a stepping-stone to economic and social development, and the most effective instrument for empowering the tribal, the Education Division of the Ministry of Tribal Affairs makes all efforts to supplement the efforts of the Ministry of Human Resources Development, which is the line Ministry, and the State Governments/UT Administrations by administering various schemes with the objective of enhancing access to education through provision of infrastructure by way of construction of hostels for ST students, Establishment of Ashram Schools, Vocational Training Centre as well as to maximize retention of ST students within the various stages of school education and promoting higher learning by providing monetary incentives in the great form of scholarships such as Pre Matric Scholarship, Post Matric Scholarship (PMS), Scholarship for Top Class Education, Rajiv Gandhi National Fellowship and National Overseas Scholarship for ST students.

The Union government may have made right to education a fundamental right by bringing into force the Right To Education (RTE) Act of 2009, but government schools are lagging far behind in providing quality education, according to the latest report released by Delhi-based non-profit, Pratham.
At the same time, the Annual State of Education Report (ASER) for rural India, released on January 15, 2014 shows improvement in infrastructure like playgrounds, drinking water facility, toilets, pupil-teacher ratio as well as serving of mid-day meal.

Education quality has received a great deal of attention in recent years. There is agreement that quality needs to be improved. Yet, there appears to be very little consensus on what improved quality really means in India and what factors contribute to its development.

According to research, a child’s participation in school and the amount that he or she learns is dependent on several factors such as familial influences, education, occupation and income. Other household and school-related factors are also important.

Some tangible school-related factors which have a positive impact on quality:

- Class size
- Separate learning spaces for each class
- Child-centred teaching-learning practices
- Use of classroom relevant teaching-learning materials
- Continuous assessment of students understanding
- Teacher knowledge
- Regular evaluation of teaching-learning practices
- Continuous professional development for the teacher
- Time devoted to teaching by teachers
- School meals
- Health programmes, such as de-worming
- Availability of clean drinking water
- Separate toilets for girls

Addressing these school-level factors can make a significant difference to the quality of school environment. They can positively impact attendance, retention and transition levels, as well as gender issues, learning achievements and community participation.

Going to school will be a motivating experience if strategies are implemented to stimulate innate curiosity through active, participatory learning; facilitate increase in knowledge levels; develop relevant life skills; and create a child-friendly, hygienic and aesthetically pleasing environment.

As part of its mandate, UNICEF India has conceptualized a holistic, gender-sensitive Quality Education Package (QEP) for implementation in primary schools. The QEP Project involves a multi-pronged approach, involving strategies for the facilitation of across-the-board improvements in the entire curricular package, including teaching-learning materials, classroom transactions, teacher training, assessment and examinations. The package simultaneously assists in building community-school linkages and dealing with infrastructure and environment issues.

**Tripura**

Tripura is a tiny and hilly state in the North-East corner of India with an area of 10,491.65 sq.km of land. This state is located in between 22º56' & 24º32' North latitudes and 91º09' & 92º20' East longitudes. The state is bounded on the north by the Cachar district of Assam, on the west by Comilla and Noakhali district of Bangladesh, on the south by the district of Chittagong and on the east by the Mizo Hills of Mizoram covering about 182.4 kms in length from its north to south and 112 kms in
breath from its east to west. Of the total area of Tripura, about 60% consists of hills, hillocks and hilly terrains of flat land stripped with turbulent serpentine rivulets and painted grey with barren tracts, lush green hue with wild growth. Tripura was a princely state and it was ruled by the Maharajas of Tripura. The rulers of this princely state have done many welfare works. After Independence, Tripura was merged with India on 15th October, 1949. Thereafter Tripura was administered by the Chief Commissioner appointed by the Government of India. The Tripura Territorial Council (T.T.C.) was constituted in 1956 with total members of 32 out of which 2 were nominated members. The Government of India declared Tripura, a full-fledged state on 21st January, 1972.

The total population of Tripura as per 2001 census was 31, 99,203 which has increased to 36, 71,032 as per 2011 census report, out of these 11,66,813 persons i.e. 31.8% of the total population of the state belong to tribal population as per 2011 census. Diverse ethnic groups have been residing in the state. There are 19 (nineteen) notified Scheduled Tribes in the state. They are Tripuri, Reang, Chakma, Jamatia, Halam, Noatia, Mog, Garo, Munda, Kuki, Lepcha, Chaimal, Khasia, Urang, Santal, Uchhai, Bhil and Bhumia.

Tripura Tribal Areas Autonomous District Council

A unique feature of the State is the Tripura Tribal Areas Autonomous District Council (TTAADC), created in 1979 under the Seventh Schedule of the Constitution. The first TTAADC was elected in January 1982. Subsequently, through a constitutional amendment in 1st April 1985, the TTAADC was brought under the Sixth Schedule of the Constitution. The land area of TTAADC is 7132.56 sq. Km and the total population was 12, 16,465 as per the 2005-06. This created an administrative setup within the state of Tripura which is meant for protection and safeguarding the interest and welfare of the tribal people living within the Tripura Tribal Areas Autonomous District Council area. The tribal people living within TTAADC are mostly dependent on Jhuming practices, landless and poor agriculture labourers. In short the people living within ADC area, both Tribal and Non-Tribal are economically backward, poor and illiterate. The scheme and programme of the council are prepared to uplift the socio-economic condition of this segment of the population.

OBJECTIVES OF THE STUDY

1. To study the enrolment of tribal students and teachers in Government Schools of Tripura under Autonomous District Council area.
2. To study the present condition of education among tribal in Tripura under Autonomous District Council area.
3. To suggest the measures for the development of tribal quality education in Tripura under Autonomous District Council area.

METHODOLOGY OF THE STUDY

Both primary and secondary data are used for the study. The primary data includes the survey covering 3 (three) Government schools of Tripura under Autonomous District Council (ADC) area. I have selected randomly 4 (four) students each (class I to V) from all the 3 Govt. Schools of Tripura under ADC area and 6 students each from class VI to VIII. They are Sarat Para Senior Basic School, Durgadhan Senior Basic School and Duski Bazar Senior Basic School.

The secondary data includes books, journals, newspaper, websites, etc.

Enrolment of Tribal Students and Teachers under ADC Government as per 2012-13

<table>
<thead>
<tr>
<th></th>
<th>No. of Schools</th>
<th>No. of Students</th>
<th>No. of Inspectorate</th>
<th>No. of Circle Offices</th>
<th>No. of Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1,718 (JB- 1493, SB- 221, HS-01)</td>
<td>82,888 (Pry.-75487, Upper Pry.- 7,401)</td>
<td>17</td>
<td>68</td>
<td>6,214 (including CT)</td>
</tr>
</tbody>
</table>
No. of Schools having drinking water facility 1,152
No. of Schools having sanitation facility 1,413
No. of Functional Residential Schools 9 (Number of Students- 557)
No. of Hostels 8 (Number of Boarder- 879)


Tripura Government Schools in Autonomous District Council area as per 2012-13

<table>
<thead>
<tr>
<th>School Type</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary School</td>
<td>1,527</td>
</tr>
<tr>
<td>Senior Basic School</td>
<td>228</td>
</tr>
<tr>
<td>High School</td>
<td>139</td>
</tr>
<tr>
<td>Higher Secondary School</td>
<td>50</td>
</tr>
<tr>
<td>English Medium School</td>
<td>06</td>
</tr>
<tr>
<td>Inspector of School</td>
<td>17</td>
</tr>
</tbody>
</table>

Source: www.destripura.nic

The total number of Government Schools both ADC Government and non ADC Government is 3,668. All the schools were in Bengali medium except 06 (six) number is English medium. In Tripura the education is divided in two parts for running the school smoothly that are Autonomous District Council (ADC) Government and Tripura State Government. Both the Government are having its separate department that is education department. At present ADC Government is having only one English Medium School and the rest are in Bengali Medium Schools. The State Government are having 6 (six) number of English Medium Schools as per 2012-13.

The total number of students enrolled in the schools is 82,888 with the ADC Government Schools. Out of this primary school students are 75,487 and the upper primary school students are 7,401. The total number of teachers engaged with the ADC Government are 6,214 including Contract teachers. The total number of Schools having drinking water facility with ADC Government is 1,152 and the rest schools are without having drinking water facility in the schools. The total number of schools having sanitation facility in the school is 1,413 and the rest without having sanitation facility with the ADC Government. There is also residential school for the poor with the ADC Government for giving the education. There are 9 residential schools with the ADC Government. There are also 8 boarding hostels with the ADC for the poor students.

Table 1. Present education scenario for class I – V (sample size- 60)

<table>
<thead>
<tr>
<th>Ability to Read &amp; Write 26 English Letter</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Able to read &amp; write</td>
<td>6</td>
</tr>
<tr>
<td>Not able to read &amp; write</td>
<td>54</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ability to Read &amp; Write Bengali Letter</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Able to read &amp; write</td>
<td>9</td>
</tr>
<tr>
<td>Not able to read &amp; write</td>
<td>51</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ability to Write 1 to 100 Numbers</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Able to write</td>
<td>11</td>
</tr>
<tr>
<td>Not able to write</td>
<td>49</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ability to Write 1 to 100 Spelling</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Able to write</td>
<td>10</td>
</tr>
<tr>
<td>Not able to write</td>
<td>50</td>
</tr>
</tbody>
</table>
Table 2. Present education scenario for class VI to VIII (sample size- 54)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Able to read properly English subject</td>
<td>05</td>
</tr>
<tr>
<td>Not able to read properly English subject</td>
<td>49</td>
</tr>
<tr>
<td>Able to read properly Bengali subject</td>
<td>10</td>
</tr>
<tr>
<td>Not able to read properly Bengali subject</td>
<td>44</td>
</tr>
<tr>
<td>Able to write 1 to 100 numbers</td>
<td>25</td>
</tr>
<tr>
<td>Not able to write 1 to 100 numbers</td>
<td>29</td>
</tr>
<tr>
<td>Able to write 1 to 100 numbers spelling</td>
<td>15</td>
</tr>
<tr>
<td>Not able to write 1 to 100 numbers spelling</td>
<td>39</td>
</tr>
</tbody>
</table>

The primary survey was collected by me in order to portray the present education condition within Autonomous District Council area. I have selected randomly 4 (four) students each from class I to V and 6 students each from class VI to VIII for the purpose of finding out the present education among tribal in the ADC area. From the above chart 1 it is clearly seen that the students who can read and write 26 English letters is 2% only and 23% students cannot read and write. 4% students can read and write Bengali letters and 21% cannot read and write. 5% students can read numbers 1 to 100 whereas 20% students cannot read numbers. Lastly, only 4% students can write 1 to 100 numbers spelling whereas 21% students cannot even write 1 to 100 numbers spelling.

Again from the chart 2 we can see that 2% and 5% students can read properly English and Bengali subject which is the basic subject in the school whereas 23% and 20% students cannot properly read the basic subjects. 12% students from class VI to VIII can read and write the numbers whereas students who cannot read and write numbers are 13%. Lastly, only 7% can write the numbers spelling and 18% students still to learn the spelling of the numbers.

FINDING

1. Total number of teacher in the Durgadhan Senior Basic School is 11, Sarat Para Senior Basic School is 10 and Duski Bazar Senior Basic School is 12.
2. All the Teachers are not fully trained. And the interesting fact is that most of the teachers will go to retirement within 5 years without training.
3. The number of teachers is very less within the ADC area.
4. The students could not cope up properly with the syllabus because the medium is in Bengali that is language problem.
5. As per RTE Act 2009, there will be ‘No Detention’ policy introduced from class I to VIII. As a result of this Act students and some teachers take advantage for promoting to next class without proper assessment of the students in the school.
6. Depending on tuitions increase the students more absenteeism in the school.
7. No availability of clean drinking water in all the three schools.
8. No separate toilets for girls in all the three schools.
9. No regular evaluation of teaching-learning practices for all the three schools.
10. No continuous professional development for the teacher in all the three schools.
CONCLUSION

From the above chart we can see that percentage of cannot read and write the basic language is more than the students who can read and write. This shows that the tribal education within Autonomous District Council area is not sound position. The Government schools within ADC area has not receive the quality education. To receive quality education of Government schools within ADC area will take another 10 decades. The ADC Government teachers are not in a position to give the quality education at present because of their lack of proper knowledge and less motivated. Teachers need to be properly trained and motivated in order give quality education to the students and to the society.

REFERENCES

A SURVEY OF USE OF ICT BY STUDENTS IN FACULTY OF EDUCATION AT JABALPUR DISTRICT

Dr. Rani Vaidya  
Guest Faculty in Education Department, Rani Durgavati University,  
Jabalpur, Madhya Pradesh, India  
Email: ranivaidya2007@gmail.com

ABSTRACT

Now is the age of Information and Communication Technology. The study was main aim to identify the use of ICT by the students in faculty of education at Jabalpur District. Majority of the respondents admitted that they use internet for study but they do not know about advance searching techniques. The majority strongly agreed that ICT have great impact on their learning process and it helps in improving their Confidence, teachers should use ICT during traditional teaching and use of ICT is better than the use of Text Books. An increase in Computer Literacy can be enriched by providing compulsory “Computer Literacy Programmes” at different level in Colleges of Jabalpur District.

Keywords: Information & Communication Technology; Computer Literacy; Computer Application

INTRODUCTION

Due to the tremendous changes taken place in Information and Communication Technologies in the last fifty years, the world has shrunk to a small global village. “All India Computer Saksharta Mission” is the main motto behind running this program is to bring computer revolution in every Village and City of India by delivering the high technical education at the nominal fee to the people of every category in India. Computer aided learning would be used by teachers as a teaching aid and also by students for remedial learning (Vaidya, 2013). ICT can be used to find, develop, analyze and present information, as well as to model situations and solve problems. Education is the first and best key area for ICT applications. So realizing the importance of computers in the learning process, computer education has been made an important part of SSA (Sarva Shiksha Abhiyan). The study of ICT in education is generally to familiarize students with the use of Internet and workings of computers (Kumbar & Shirur, 2003). ICT capability is fundamental to participation and engagement in modern information society.

NEED AND SIGNIFICANCE

An ICT is considered as an effective and efficient teaching aid. But in India, ICT is not much developed in teaching. The study was carried out to identify the obstacles faced by the students for the use of it. The study was to analyze the pattern of ICT usage by students, student’s knowledge of different computer applications and their opinion about ICT use in learning.

OBJECTIVES

1. To measure the level of Computer Literacy between male and female students of different department of Jabalpur District.

2. To assess the level of student’s knowledge of Computer Application of different department of Jabalpur District.
To determine the level of students’ opinion about ICT use in learning of different departments of Jabalpur District.

**METHODOLOGY**

Research Method: Normative Survey Method was employed in this research.

Sample: 164 students from Commerce, Education, and Psychology Department of Jabalpur District were selected randomly as shown below:

<table>
<thead>
<tr>
<th>Faculty of Education</th>
<th>No. of Students selected</th>
</tr>
</thead>
<tbody>
<tr>
<td>Commerce Department</td>
<td>55</td>
</tr>
<tr>
<td>Education Department</td>
<td>44</td>
</tr>
<tr>
<td>Psychology Department</td>
<td>65</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>164</strong></td>
</tr>
</tbody>
</table>

Tool used: Self-prepared Closed Type of Questionnaire was used to check the students’ knowledge of computer application and student’s opinion about the use of ICT in learning.

Statistical Techniques used: Mean, Median, Mode, Standard Deviation and t-value were used to analyze the collected data.

**ANALYSIS AND INTERPRETATION**

**Computer Literacy between male and female students**

The level of Computer Literacy between male and female students of different departments of Jabalpur District was given below:

<table>
<thead>
<tr>
<th>Category</th>
<th>N</th>
<th>Mean</th>
<th>S.D.</th>
<th>t-value</th>
<th>Remarks at 5% level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>32</td>
<td>18.27</td>
<td>5.06</td>
<td>6.54</td>
<td>S</td>
</tr>
<tr>
<td>Female</td>
<td>132</td>
<td>22.90</td>
<td>5.29</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Note:** At 5% level of significance, the table value of ‘t’ is 1.96

Female Students (22.90) have high level of knowledge of computer literacy than Male Students (18.27).

**Student’s Knowledge of Computer Application**

The level of student’s knowledge of Computer Application of different department of Jabalpur District was given below:

**Table 2.** Statistical Distribution of Student’s Knowledge of Computer Application

<table>
<thead>
<tr>
<th>Student’s Knowledge of Computer</th>
<th>Mean</th>
<th>Median</th>
<th>Mode</th>
<th>Std.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Use of Mouse</td>
<td>3.15</td>
<td>3.00</td>
<td>4</td>
<td>0.95</td>
</tr>
<tr>
<td>2. Use of Keyboard</td>
<td>3.09</td>
<td>3.00</td>
<td>4</td>
<td>0.98</td>
</tr>
<tr>
<td>3. Customizing Desktop Environment</td>
<td>2.64</td>
<td>3.00</td>
<td>3</td>
<td>1.06</td>
</tr>
<tr>
<td>4. Window Installation</td>
<td>2.59</td>
<td>3.00</td>
<td>3</td>
<td>1.13</td>
</tr>
<tr>
<td>5. Microsoft Word Processing</td>
<td>2.83</td>
<td>3.00</td>
<td>3</td>
<td>1.07</td>
</tr>
<tr>
<td>6. Microsoft Excel</td>
<td>2.81</td>
<td>3.00</td>
<td>4</td>
<td>1.07</td>
</tr>
<tr>
<td>7. Microsoft Access</td>
<td>2.58</td>
<td>2.00</td>
<td>3</td>
<td>1.91</td>
</tr>
<tr>
<td>8. Microsoft Office Publisher</td>
<td>2.31</td>
<td>2.00</td>
<td>2</td>
<td>1.06</td>
</tr>
<tr>
<td>9. Microsoft Power Point</td>
<td>2.60</td>
<td>3.00</td>
<td>2</td>
<td>1.12</td>
</tr>
<tr>
<td>10. Web publishing</td>
<td>2.49</td>
<td>3.00</td>
<td>3</td>
<td>1.05</td>
</tr>
</tbody>
</table>

**Note:** Level: 1= Not Confident, 2= Confident, 3= Quite Confident, 4= Very Confident

**Source:** http://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1751&context=libphilprac

An observation from table - 2 shows that, level of Student’s knowledge of Computer Application was analyzed. Results indicated that level of Student’s knowledge of Computer Application according to Mode statistics are Very Confident; Use of mouse (mean= 3.15), Use of Keyboard (Mean= 3.09), Microsoft Excel (mean= 2.81) & level of Student’s knowledge of Computer Application according to Mode statistics are Quite Confident; Customizing Desktop Environment (mean= 2.64), Window Installation (mean= 2.59), Word Processing (mean= 2.83), Microsoft Access (mean= 2.58), Web publishing (mean= 2.49). Except the Students were found confident in using Microsoft Office Publisher and Microsoft Power Point (mean= 2.31 and 2.60). It was concluded that a Majority of level of Student’s knowledge of Computer Application was found Quite Confident level.

**Student’s Opinion about ICT Use in Learning**

The level of students Opinion about ICT use in Learning of different department of Jabalpur District was given below:

**Table 3.** Statistical Distribution of Student’s Opinion about the Use of ICT in Learning

<table>
<thead>
<tr>
<th>Sr.</th>
<th>Student’s Opinion Towards ICT Use</th>
<th>Mean</th>
<th>Median</th>
<th>Mode</th>
<th>Std.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Use of ICT have impact on learning process</td>
<td>4.38</td>
<td>4.00</td>
<td>4</td>
<td>0.72</td>
</tr>
<tr>
<td>2.</td>
<td>ICT accelerate efficiency in learning process</td>
<td>4.00</td>
<td>4.00</td>
<td>4</td>
<td>0.73</td>
</tr>
<tr>
<td>3.</td>
<td>Use of ICT improves my confidence</td>
<td>3.97</td>
<td>4.00</td>
<td>4</td>
<td>0.90</td>
</tr>
<tr>
<td>4.</td>
<td>Teacher should use ICT during traditional teaching</td>
<td>3.84</td>
<td>4.00</td>
<td>4</td>
<td>1.01</td>
</tr>
<tr>
<td>5.</td>
<td>I feel fear from the use of ICT in teaching process</td>
<td>2.87</td>
<td>3.00</td>
<td>2</td>
<td>1.25</td>
</tr>
<tr>
<td>6.</td>
<td>Our syllabus does not support in developing basic ICT skills and practical aspect</td>
<td>3.31</td>
<td>3.00</td>
<td>4</td>
<td>1.18</td>
</tr>
<tr>
<td>7.</td>
<td>Use of ICT for getting information is better than Text Books</td>
<td>3.79</td>
<td>4.00</td>
<td>4</td>
<td>1.10</td>
</tr>
<tr>
<td>8.</td>
<td>I know how to use ICT but not interested in using it for learning</td>
<td>3.31</td>
<td>4.00</td>
<td>4</td>
<td>1.21</td>
</tr>
</tbody>
</table>
Table 3. Statistical Distribution of Student’s Opinion about the Use of ICT in Learning

<table>
<thead>
<tr>
<th>Sr.</th>
<th>Student’s Opinion Towards ICT Use</th>
<th>Mean</th>
<th>Median</th>
<th>Mode</th>
<th>Std.</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.</td>
<td>I think getting information from print material/books is better than using ICT</td>
<td>3.46</td>
<td>3.00</td>
<td>3</td>
<td>2.77</td>
</tr>
<tr>
<td>10.</td>
<td>I cannot study without the use of ICT tools</td>
<td>3.12</td>
<td>3.00</td>
<td>4</td>
<td>1.16</td>
</tr>
<tr>
<td>11.</td>
<td>I wish that ICT should not be used in teaching</td>
<td>2.82</td>
<td>3.00</td>
<td>2</td>
<td>1.36</td>
</tr>
<tr>
<td>12.</td>
<td>I find it time consuming to use ICT in learning</td>
<td>3.18</td>
<td>3.00</td>
<td>4</td>
<td>1.30</td>
</tr>
</tbody>
</table>

Note: Level: 1= Strongly Disagree, 2= Disagree, 3= No Opinion, 4= Strongly Agree

Source: http://digitalcommons.unl.edu/cgi/viewcontent.cgi?article=1751&context=libphilprac

An observation from Table – 3 shows that, level of students Opinion about ICT use in Learning was analyzed. The results indicated that level of students Opinion about ICT use in Learning according to Mode statistics are strongly agreed. Use of ICT have impact on learning process (mean= 4.38), ICT accelerate efficiency in learning process (mean= 4.00), Use of ICT improves my confidence (mean= 3.97), Teacher should use ICT during traditional teaching (mean= 3.84), Our syllabus does not support in developing basic ICT skills and practical aspect (mean= 3.31), Use of ICT for getting information is better than Text Books (mean= 3.79), I know how to use ICT but not interested in using it for learning (mean= 3.31), I cannot study without the use of ICT tools (mean= 3.12), I find it time consuming to use ICT in learning (mean= 3.18). Except majority of the respondent did not provide their opinion regarding the following statements: I feel fear from the use of ICT in teaching process (mean= 2.87), I think getting information from print material/books is better than using ICT (mean= 3.46), I wish that ICT should not be used in teaching (mean= 2.82). It was concluded that Majority of level of students Opinion about ICT use in Learning was found Strongly Agree level.

MAJOR FINDINGS

- Majority of the Students was female belonging to high Computer Literacy.
- Majority of the Student’s knowledge about computer applications was found quite sufficient for learning environment.
- The majority strongly agreed that ICT accelerate efficiency in learning process and it helps in improving their Confidence, teachers should use ICT during traditional teaching and use of ICT is better than the use of Text Books.

CONCLUSION

On the basis of the finding of the study it may broadly be concluded that Student’s knowledge about computer applications was found quite sufficient for learning environment & The majority strongly agreed that ICT accelerate efficiency in learning process and it helps in improving their Confidence, teachers should use ICT during traditional teaching and use of ICT is better than the use of Text Books. Kumabar & Shirur (2004) in their study reported that the vast majority of the participants used Internet as a source of collecting academic information. Findings of this study also reflect similar result. Thus ICT helps the students to withstand their interest and also their retention power than the traditional method of teaching. Therefore, use of ICT should be developed for all subjects learning environment. The Constant use of ICT will make students understand and retain effectively the concepts and will give rise to higher knowledge. Hence it is suggested to adopt ICT at not only in higher education but also in nonprofessional education.

REFERENCES


November 2014
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GENDER EQUALITY THROUGH 21ST CENTURY SKILLS: LOOKING AT SCHOOLING FROM GENDER PERSPECTIVE

Anand Valmiki
Assistant Professor, Regional Institute of Education (NCERT), Bhopal, India
Email: valmiki2009@gmail.com

ABSTRACT
This paper perceives ‘skills’ as an apparatus that can transform gender relations leading to economic autonomy and full participation of women and men, with mutual appreciation, in all spheres of life. We must equip and nurture our youth with the right kind of education, skill-set and opportunity to reap this demographic dividend (Address of President of India to the Parliament on 09.06.2014). As India moves progressively towards becoming a ‘knowledge economy’ it becomes increasingly important that the nation must focus on advancement of skills and these skills have to be relevant to the 21st century emerging economic environment with the twin targets of achieving the economic growth as well as gender equality. The present paper attempts to explore the inter-linkages between schools, skill development and gender equality in 21st century. Thus, the paper revolves around the central theme of promoting gender equity through skill development in schools. Various sections of this paper deliberate the concept of gender equality in brief; conceptual understanding of skills; and the rationale behind the skill development to attain and sustain gender equality.

Keywords: Gender Equality; Skill; Capabilities Approach; Inclusive Development

OBJECTIVES OF THE STUDY
The objectives of this paper are

1. To develop a perspective on 21st century skills and relate as how these skills facilitates in bringing about gender equality.
2. To build a landscape through which 21st century skills can become part of school curriculum.
3. To inform the education policy pertaining to the need of skills training in schools.
4. To appraise the teaching and research community about the skill as a school practice.

Right to Education and Gender Equality
The Dakar Framework for Action [2000] envisages ‘eliminating gender disparities in primary and secondary education by 2005, and achieving gender equality in education by 2015, with a focus on ensuring girls’ full and equal access to and achievement in basic education of good quality’. As a matter of the fact, Goal 3 of the Millennium Development Goals i.e., Promote Gender Equality and Empower Women is incorporated as major socio-political agenda of the state in India. Therefore, Right to Education can only be realized and achieved through schooling that provides opportunities for skill development among girls and boys leading gender equality which is the basic theme of this paper.

Gender equality refers to the equal rights, responsibilities and opportunities of women, men, girls and boys. Gender equality is achieved when the different behaviours, aspirations and needs of women and men are equally valued and favoured and do not give rise to different consequences that reinforce
inequalities (OCHA-Gender Tool Kit, 2012). As such, gender inequalities arise from the unequal power relations between women and men. For women in particular, equality means the realization of rights that have been denied as a result of cultural, institutional, behavioural and attitudinal discrimination. Equality is both a goal and a means whereby individuals are accorded equal treatment under the law and equal opportunities to enjoy their rights and to develop their potential talents and skills so that they can participate in national political, economic, social and cultural development and can benefit from its results. Consequently, this paper advocates developing workers into knowledge workers who will be more flexible, analytical, and adaptable as well as multi skilled. In the new knowledge economy (of 21st century) the skill sets will have to include professional, managerial, operational, and behavioural, inter personal and inter functional skills which are holistically termed as “21st century skills”. For this purpose, this paper draws on Duncan Wilson’s (2003) three-fold characterisation of ‘rights in education’ and adapts the characterization of rights in the context of skills and gender equality. The three-fold characteristics of ‘rights in education’ are:

1. Right to Education
2. Right within Education
3. Right through Education

The Right of children for Free and Compulsory Education Act, 2009 (Act No.35 of 2009) is already in vogue as a state agenda for universalization of school education between age of six to fourteen years. However, the standpoint of this paper moves beyond the concept of free and compulsory education and advocates ‘Rights within Education’ which means every child will have to be endowed with the right to get imparted with the skills that are required for her/him to function successfully in 21st century. Furthermore, ‘Right to Education’ will also have to ensure ‘Rights through Education’ whereby a child is instilled with skills that are necessary to legitimize and institutionalize equality, more specifically gender equality. The sections below will deliberate on skills; skill development and 21st century skill for gender equality.

Skills and Indian Socio-Educational Milieu

In the pre-independence era skill was usually transferred from father to son. This informal method of skill acquisition continued for centuries. With the advent of industrialization the need for more skilled workforce became enormous in 19th and 20th century. Independent India during Nehruvian era underwent rapid industrialization process that demanded more and more skillful workforce. Was this demand for skilled workforce undermined in policy making and practice? Did schooling in Independent India ever impart “skills” to the children that enabled them to make their ‘career choices’ as well as facilitate ‘vertical mobility’ in higher education? Have we ever attempted to impart “skills” to our children that would empower them to be ‘employable’ in the market in their future? Are educators aware of the fact that “skills” are gateway to’ social inclusion’ and’ employment’ that eventually carve a path to ‘equality’ and ‘inclusive development’? This paper conceives the answer to the above questions as big YES.

After independence, as a matter of policy, a number of committees and commissions recommended the vocational education system inextricably interlinked with common school curriculum. National Policy of Education (1968), Kothari commission (1964) and Central Advisory Board of Education in 1975 emphasized the need for (pre)vocational skills in schools and diversified vocational training at secondary schools. The focus of such initiatives was to build a sustainable skill based education system. The Kothari Commission on Educational Reforms, 1966 had visualized that 25 per cent of the population of 19–24 age groups has acquired some sort of skills through vocational education, while the corresponding figure for Korea is as high as 96 per cent. The world Fact book, CIA, (2004) estimate that 32 percent of its
current population is under the age of 15. India with more than 1.2 billion citizens has the second largest education system in the world (after China). However, the National Knowledge Commission and the Planning Commission reiterate lack of skill to be a major hurdle in nation’s inclusive development. In such a context, this paper perceives that skills have to be imparted in schools so as to empower both girl students and boy students to achieve the immaculate goal of gender equality and eliminate the remnants of historical marginalization, social exclusion and oppression of one the sub-categories of gender, i.e., women. Thus, paper takes a position that socializing school children into skills and facilitating them to acquire skills becomes central to schooling. Furthermore, in order to achieve the goal of inclusive development.

Skill Development and Schooling

The concept of “skill” is gaining its prominence tremendously due to various forces such as LPG (Liberalization, Globalization and Privatization). This section overhauls the definition of skills and its inter-linkages with schooling. Skill may be defined as “the ability to do something well”. Skill has various synonyms such as “expertise, skillfulness, expertness, adeptness, adroitness, deftness, dexterity, ability, prowess, mastery, competency, capability, efficiency, aptitude, artistry, art, fitness, flair, virtuosity, experience, professionalism, talent, cleverness, smartness, ingenuity, versatility, knack, readiness, handiness”. Skill is “an ability and capacity acquired through deliberate, systematic, and sustained effort to smoothly and adaptively carryout complex activities of job functions involving ideas (cognitive skills), things (technical skills) and or/ of people (interpersonal skills).

The 11th five year plan (2007-12) has recognized India’s massive need to skill millions of formal and informal workers in the next ten years. In response, the government developed an ambitious scheme of increasing the proportion of formal and informal skilled workers in its total workforce from a mere 2% now to 50% by 2022, thus creating a 500 million strong resource pool. Improved training and skill development is critical for providing decent employment opportunities to the growing youth population and necessary to sustain the high growth momentum. It is in this context skill development through schooling becomes more important in this new era. The 12th five year plan (2012-17) envisages that “while skill formation has to be mainstreamed in the formal education system right from class X onwards, skill creation outside the formal education needs coordinated action and innovative approach.” Planning Commission (2011), furthermore, opines that children acquire skills faster if taught earlier. It goes on to say that it is important to offer pre-vocational courses in classes IX and X either as an add-on or as an alternative to work education or third language, where applicable. Moreover, students opting for such pre-vocational courses could be encouraged and facilitated to take up advanced vocational subjects at the higher secondary level. Providing vertical mobility options for students opting for vocational courses, to pursue undergraduate and postgraduate level, if they so desire, appears imminent, failing which the vocational courses at the school-level may not pick up. For a high quality vocational education at school level to evolve and grow in the country, there is a need to train and equip our teachers on a continuous basis with latest skills and the vocational pedagogy itself. Thus, National Council of NCERT, Central Board of Secondary Education and State Boards of Education have to play pivotal role in manoeuvring skill development through schooling.

NCERT’s position paper on ‘Gender Issues in Education’ by National Focus Group acknowledges that substantive gender equality in education is a more complex notion that relates to the nature and quality of education, and has to focus on how education can enables girls to exercise their choice and claim their rights. Hence, it is argued in this paper that skills will enable girls to exercise their choice in market spaces as well as private spheres. The following section explicates the skills that are required for young generation to exercise their choices and rights, specifically girl-students in the 21st century.

Gender and 21st Century Skills

With the realization that school education is increasingly becoming academic-oriented; the government has decided to revive skill development programs in schools to ensure ‘all-round development’ of students. This is evident from the address of the president of India to parliament
(2014) : “We must equip and nurture our youth with the right kind of education, skill-set and opportunity to reap this demographic dividend”. A well educated population, adequately equipped with knowledge and skill is not only essential to support economic growth, but is also a precondition for growth to be inclusive since it is the educated and skilled person who can stand to benefit most from the employment opportunities which growth will provide. It is by providing skill training in schools, a strong foundation can be built for students which can later be put to use for entrepreneurship and also in their everyday life. Besides the demographic dividend, another factor that adds to the urgency for improved skill development is the increasing number of newly educated youth, especially women, who are willing to seek employment in the service sector. School curriculum and schooling become active instruments of cultural reproduction and social control without seeking to alter the informal and the formal processes of socialisation. This paper argues that education and skill development sector has to adequately respond to this emerging need, making it imperative to provide skill development and training in marketable skills and services.

Thematic Think Piece (UNESCO) views that the most recent developments in the knowledge society and the subsequent changes in the world of work at the global level are raising skill/qualification requirements for job entry and subsequently demand for a more knowledgeable and skilled workforce. In this context, this paper explicates that there is a dire and urgent need for a paradigm shift in the skill development sector, in favour of innovations, improvements and high quality training. Furthermore, the paper expounds that skill development will have to move beyond the conventional goal of imparting technical and managerial competencies, to playing a broader role of even including basic literacy, numeracy, critical social and political awareness, awareness about gender, and enhancing life skills. Such interventions by their nature will encourage higher self-esteem among girl children and overall personality development.

This paper broadly categorizes the skills that are required for gender equality to become more inclusive in 21st century and these skills can be incorporated under an umbrella term known as 21st century skills. The term 21st century skills refers to a broad set of knowledge, skills, work habits, and character traits that are believed—by educators, school reformers, employers, and others—to be critically important for success in today’s world, particularly in contemporary careers and workplaces. Furthermore, 21st century skills can be applied in all academic subject areas, and in all educational, career, and civic settings throughout a student’s life. Thus, skill development in schools is the need of the hour as it is mandatory to send children to school and soon secondary education would become a fundamental right for all children of our nation.

The 21st century skills concept, in this paper, is articulated with a perspective that teaching students the most relevant, useful, in-demand and universally applicable skills must be prioritized in today’s schools. The basic idea is that students who come of age in the 21st century need to be taught different skills both in content and magnitude than those learned by students in the 20th century. Skills students learn in schools must reflect the specific demands that will be placed upon them in a complex, competitive, knowledge-based, information-age, technology-driven economy and society. The following list provides a brief illustrative overview of the knowledge, skills, work habits, and character traits commonly associated with 21st century skills:

**Types of Skills:**

**Technical/ Work-specific skills** (Vocational Skills) are specific to a job and are not easily applied in other environments or situations. These skills tend to be technical and specialized. These skills can be imparted/acquired through vocational training. Vocational training is about imparting of specialized skills and knowledge, instilling social and political attitudes and behaviour patterns for successful economic activities by people engaged in dependent employment, self-employment in both Formal as well as Non-formal trainings. Planning Commission (2007) views that integration of vocational education at the school level is the only practical way of imparting basic technical skills to a large number of new entrants to the labour force. Planning Commission Task Force on skill development further goes on to recommend that “Vocational Education can be provided in schools either by
‘weaving’ the subjects into the curriculum or by providing separate ‘optionals’ at the School and College level. Task Force of the Planning Commission (2007) highlighted the role of NCERT and made following recommendations to integrate technical skills in schools:

1. Flexibility should be provided in the school curriculum to give weightage to vocational subjects during the examinations and for the grant of credits.

2. VT and VE programmes can be made available to students after Class VIII at any time and after Class V for those over 15 years of age in order to cater to dropouts from the formal education system. As regards ‘streaming’ of students into VT, this could begin after class X, given the Government of India’s mandate to universalize elementary education and expand opportunities for secondary education.

3. The Pundit Sunder Lal Sharma Central Institute of Vocational Education (PSSCIVE) should become the coordinating agency for VE and promote the interface between education and industry. It can be designated as the National Institute for Vocational Education Planning and Development.

This paper advocates close linkages between various institutes such as Institute for Applied Manpower & Research (IAMR), National Council of Vocational Training (NCVT), Industrial Training Institutes (ITIs), NCERT, PSSCIVE and evolve strategies to integrate Vocational Education and Training at school level for the purpose of providing exposure to school students about various skills and train them in one or two skills of their choice, propensities, proclivities and inclinations. Furthermore, Polytechnics should only be opened in those areas where there is a public demand and a likelihood of employment. National Mission on Skill Development, Skill Development Council and Skill Development Centres need to provide incessant inputs to schools and the Polytechnics. Keeping in view importance of skill development in agriculture and its vast potential, this paper is of the view that agriculture training institutes have to be set up all over the country, to empower persons dependent on agriculture.

Life skills/Functional/transferable skills/Self-management skills can be applied in most environments and situations. "Life skills" are defined as psychosocial abilities for adaptive and positive behavior that enable individuals to deal effectively with the demands and challenges of everyday life. There are many different understandings of life skills but no definition is universally accepted. Different organizations attach different meanings to the term. The International Bureau of Education (IBE) derives its understanding from the Delores four pillars of learning - learning to know, learning to do, learning to be and learning to live together - and defines life skills as personal management and social skills which are necessary for adequate functioning on an independent basis. For instance, Education For All- Goal 6 envisages that, meaningful targets for an overall goal aimed at “improving all aspects of the quality of education and ensuring excellence of all so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeracy and essential life skills”. It is believed that life skills are developed as a result of a constructive processing of information, impressions, encounters and experiences, - both individual and social - that are a part of one’s daily life and work and the rapid changes that occur in the course of one’s life. The social dimensions are particularly important as they condition life itself and compel individuals to purposefully acquire skills, develop attitudes and values in order to face and master real life situations (Ouane 2002).

Life skills can be loosely grouped into three broad categories of skills: cognitive skills for analyzing and using information, personal skills for developing personal agency and managing oneself, and interpersonal skills for communicating and interacting effectively with others. Essentially, there are three kinds of skills -

“Thinking skills” - those related to thinking and this skill relate to reflection at personal level,

"Social skills" - skills related to dealing with others and include interpersonal skills,
“Emotional skills” can be perceived as a skill not only in making rational decisions but also in being able to make others agree to one's point of view. Elaborate list of life skills are presented below that are essential in 21st century to ensure gender equality:

“Decision-making and problem-solving; creative thinking and critical thinking; communication and interpersonal skills; self-awareness and empathy; coping with emotions and coping with stress; Perseverance, self-direction, planning, self-discipline, adaptability, initiative; leadership, teamwork, collaboration, cooperation Civic, ethical, and social-justice literacy; economic and financial literacy, entrepreneurialism dealing with conflict that cannot be resolved, dealing with authority, solving problems, making and keeping friends/relationships, cooperation, self-awareness, creative thinking, decision-making, critical thinking, dealing with stress, negotiation, clarification of values, resisting pressure, coping with disappointment, planning ahead, empathy, dealing with emotions, assertiveness, active listening, respect, tolerance, trust, sharing, sympathy, compassion, sociability, self-esteem; critical thinking, reasoning, analysis, interpretation, synthesizing information; personal expression; public speaking and presenting, listening; health and wellness literacy, including nutrition, diet, exercise, and public health and safety; environmental and conservation literacy, ecosystems understanding”.

This paper maintains that an eclectic approach is required to evolve school programs that integrate vocational and life skills with the core curriculum. This paper emphasizes that NCERT, NCTE and CBSE will have to advance a liaison with Skill Development Council and evolve curriculum on skills for various stages of schooling which is intricately integrated with the core curriculum of schools.

CONCLUSION

Gender, Skills and Inclusive Development

Skills, knowledge and innovation are driving forces of economic growth and social development in any country of the world. Countries with higher levels of education and highly skilled citizens are not only more competitive in the global economy, but can also quickly respond to challenges and seize opportunities. There is a dual rationale for promoting gender equality. Firstly, that equality between women and men - equal rights, opportunities and responsibilities – is a matter of human rights and social justice. And secondly, that greater equality between women and men is also a precondition for (and effective indicator of) sustainable people-centred development. OSAGI (2001) advocates that perceptions, interests, needs and priorities of both women and men must be taken into consideration not only as a matter of social justice but because they are necessary to enrich development processes. All in all, this paper foresees the synergy between schools and skill development and teacher education institutions that will considerably enhance gender relations and promote gender equality.

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OF GIG LAMPS, HALOS AND A LUMINOUS LENS: STREAM OF CONSCIOUSNESS AND MONTAGE IN THE HOURS

Asma Ladha
Visiting Faculty, India
Email: asma.ladha@gmail.com

ABSTRACT
This paper studies Stephen Daldry’s filmic adaptation of Michael Cunningham’s novel The Hours. The novel is several things at once - a novel, homage to Virginia Woolf’s Mrs. Dalloway, and a book that has been adapted into a film by Stephen Daldry. Adaptations often raise the question of fidelity, but this particular adaptation, being yet another level removed, raises one too many. Fidelity in Daldry’s film is limited not only to form, technique, meaning and essence, but also to questions of the dynamic between the author and the auteur; the relationship between stream of consciousness in fiction and montage in cinema, and the autonomous positions of both the book and the film. This paper attempts to explore the many multiplicities in the book and whether and how they find their cinematic equivalent.

Keywords: Montage; Stream of Consciousness; Parallel Editing; Ultra Cinematographic Novel

INTRODUCTION
Michael Cunningham’s novel The Hours is structured like a room of mirrors in which references from the original Mrs Dalloway resonate with latter day stories and their themes of love, loyalty, time’s passage, creativity, aesthetics, the frailty of mental health and escapism in suicide. Woolf’s intention regarding her own novel, that “the caves shall connect” (qtd in Bloom, Virginia Woolf, 104) is the foundation of Cunningham’s work too. The distinction between external experience and internal perception breaks down and the plot rather than being sequentially ordered ambles freely between the past and present, and back again with all events presented as fluid impressions of human awareness. The Hours uses the idea of experience as endlessly flowing; of personality as continuous but ever-changing and of time as a “bottomless, bankless river which flows without assignable force in a direction which could not be defined” as developed by Bergson and James (Bergson, ‘Introduction to Metaphysics’,48). Is The Hours then a novel suited to cinematic adaptation?

To begin with, what Bazin says about American crime novels seems to hold true true of The Hours as well. It is a book “clearly written with a double purpose in view, namely with an eye on a Hollywood adaptation.” (Bazin, What is Cinema, 54). A close perusal of the text is telling, “As she pilots her Chevrolet along the Pasadena Freeway…she feels as if she is dreaming or… Laura drives…checking the rearview mirror. She is a woman in a car dreaming about being in a car…She has taken her pocketbook, and her copy of Mrs. Dalloway…At home, the new cake waits … uncrowded by the clusters of yellow roses… two of the roses are lopsided. She touches her lips” (Cunningham, The Hours, 141-143)

Cunningham’s text has all the makings of a film script. The details are vivid yet minute. The extract above can be clearly broken down into shots, an establishing long shot of the freeway, a tracking of Laura’s car moving, an extreme close-up of her eyes peering in the rearview, a cut, zooming in to the cake that sits at home and cutting back to an extreme close-up of her touching her lips.
Another case in the point is the graphic and lifelike description of Richard’s building when Clarissa visits him. Once again each detail is there; blaringly visual, and inviting the eye of a camera. Image after image is posited, stacked and juxtaposed with idea after idea. Not just that but other parts of the novel conjure aural, oral and olfactory visions such as would be easily encapsulated into a motion picture. Cunningham moves from point to point within the spatial confines of a single consciousness and from consciousness to consciousness between the otherwise unrelated characters and situations. The novel is written in a language that understands the language of film. The syntax of the novel empathizes with the syntax of film, i.e. mise-en-scène and its editing. “The novel ...(makes) the subliest use of montage, for example, and of the reversal of chronology ...(and) discovers the way to raise to the level of an authentic metaphysical significance an almost mirror-like objectivity” (Bazin 64). One can claim the novel is written in a “style one might describe as ultra-cinematographic.”

It is important here to delineate the similarities between montage and stream of consciousness. They are both modes that emerge from association. Eisenstein himself developed his theory of montage giving due credit to Joyce. For Eisenstein, Joyce was pushing literature to the limits of what it could achieve. “Joyce” according to him “used the syntax and grammar not of emotional thought…but of sensual thought.”(Eisenstein on Joyce: Sergei Eisenstein’s Lecture on James Joyce at the State Institute of Cinematography, November 1, 1934) However he claimed that film is more attuned to the shifting, multifariousness present in snippets of everyday life. Joyce could achieve this in writing but he does so almost “steno graphically”, and that his “fabric was (purely) verbal” but film with a fleet of technical devices at its disposal could more easily access inner and outer realms, rapidly cutting between character and world. “It conveys a visualisation of inner thought and the world outside crashing in.” (Leslie, 10-12)

The mosaic method at the heart of Cunningham’s novel is akin in many ways to the notion of dynamic editing, writing a film with shots, and not selecting pieces for scenes, as a means of organizing the entire form of the film: it not simply serving as narrative progression. So also a stream of consciousness novel is filled with myriad impressions many of which are summoned up by the most trivial details. Both montage and stream of consciousness roam freely through time and space to construct an intricate pattern of images calculated to stimulate the senses of the reader or the viewer.

The film’s opening sequence is the not only the most prominent example of Boyle’s skill but also sets the tone for the rest of the film. The Hours opens with a shot of stirring, unsettled water, the River Ouse that consumes Virginia Woolf and cuts to an extreme close up of her coat buttons. Her (Nicole Kidman) fingers fumble in closing it and we follow her on a trail that takes us to the river. Once there the film cuts between Leonard Woolf who has landed home to see his wife missing and is intercut with the act of her writing the letter and gradually advancing into the river , until he drops the letter to the floor and she seeps to the bottom of the river that has claimed her . The alternating shots are assigned added significance by the VO which consists of the letter Woolf has written to her husband as a final farewell. Boyle simultaneously switches between the consciousness of Woolf, her physical actions, and the shock, horror and grief they have evoked in her husband. The film’s title is followed by the credits and a long drawn montage sequence showing all the three women i.e. Virginia Woolf (Nicole Kidman), Mrs Dalloway’s namesake -Clarissa Dalloway (Meryl Streep) and Laura Brown (Julianne Moore). Cross-cutting that is both highly impactful and poignant, is used for telling the viewer that the three narratives have a common core; that the three women are almost interchangeable. One shot has Woolf washing her face before the mirror, hesitating to look into it, the next presents Clarissa lifting her face from the wash-basin and staring into the mirror. Oftentimes the graphic match is employed as a device too. The flowers in the vase are an example of the same. Clarissa touches the vase in one shot; Dan carries the vase and places it on a table in the next and a maid rearranges them in the third concluding the action that has been started in the first shot. Another case in the point is where Laura drops her first cake into the garbage can for she is dissatisfied with it. In the novel this act appears at the end of one chapter and is followed by the opening of the other chapter where Leonard Woolf is proofreading at Hogarth Press. Daldry connects the two with a shot of Laura dumping the cake into the bin the lid of the bin closes over it and a thud that begins in this shot carries over to the next shot of
Leonard hammering an impression at the press. The framing is the same for both the shots the cake, the lid of the dustbin and the hammer are all round and sit proud at the very centre of the frame.

Boyle creates many a symbolic link between the stories through his editing. A scene which is imbued with such symbolism is the one where Woolf and Angelica have laid a dead thrush to rest. Shot after shot of eyeline matches creates a nexus of symbolism - The first image we see is that of Woolf eyes open, lost in thought and lying down in the grass to replicate the thrush; next we see the eyes of the dead thrush, black and bare peering at Woolf’s eyes (as we connect the shots) from the last shot, next we cut across to Laura Brown and her troubled eyes, disturbed and forlorn, and lastly we see the eyes of Laura’s little boy, confused, lost and befuddled at his mother’s mood.

Boyle works with the Soviet principle of 1+1 >2 creating meaning and association from the space between two shots. He supercharges them with implied meanings at some points and at others he uses them to interlink and tie the many narrative threads together. The film makes extensive use of parallel and associative juxtapositions, accelerated montage and many graphic matches along with matches of dialogue. Boyle’s editing works to construct the film into a unified whole built upon parallelisms and contrasts.

The most sonorous example of editing in the film is the scene with Laura considering suicide, in a hotel room, where water seeps into her room drowning her for an instant, and then recedes as she chooses life. In Laura Brown’s contemplation of suicide water connotes the troubled waters of the womb and whereas one shot reveals Laura reading a book at the Normandy and touching her belly, the next shows her “borne quickly along by the current” (Cunningham 7). In a flash Daldry transports one from the mundaneness of the everyday world to a world of brimming symbolism violating verisimilitude, carrying one into the unknown, the unconscious, into the mind of Laura Brown, her unseen world, a world which reflects incidentally the wish that Woolf has for her character.

Daldry’s mise-en-scene and Boyle’s editing nurture Cunningham’s text with much care. To quote Bazin, Daldry “honestly attempt(s) an integral equivalent, they try at least not simply to use the book as an inspiration, not merely to adapt it, but to translate it onto the screen… (whereby)the whole of cinema is raised to the level of literature”. (Bazin, 66)

Is Daldry then the auteur of the film or a mere impersonator of Cunningham’s skill, style and subject? The answer lies in the film’s visual landscape of the film, a story told from an infinite spectrum of perspectives that lie along an axis of action, a story where the three women from Cunningham’s text become one exact glance, one identical pause, taking off and stopping short from where the other has left off, carrying forward the stream of one another’s consciousness. Daldry creates his own The Hours, a film where three women who brush shoulders in Cunningham’s novel turn into one indistinguishable person- a luminous halo reflected from a luminous lens.

OBJECTIVES

To study the correlation between stream of consciousness as a technique in fiction and montage as its filmic equivalent in Stephen Daldry’s adaptation of Michael Cunningham’s novel The Hours.

CONCLUSION

The paper traces the many similarities between stream of consciousness and montage as narrative techniques. The use of montage makes the shifts in the novel The Hours appear as seamless on screen as they are between pages. The critic may safely conclude that as an adaptation The Hours is not merely a loyal one but also a beautiful one due to the likeness between montage as an editing technique and the stream of consciousness mode of the novel.

REFERENCES


DECEMBER
2014
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Betsy Williams 9-15

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ABSTRACT

Education for all is an international commitment to ensure that every child receives basic education of good quality. But education for all has not given sufficient attention to some marginalized groups of children in some of the underdeveloped nations. An attempt is being made to study the academic achievement and educational problems of primary schools’ students with disabilities especially the visually and hearing impaired in Amravati Division of Maharashtra. The aim of this paper was to examine the academic achievement of visually and hearing impaired students at the primary level. Survey method was adopted and the data were collected by means of an academic achievement test based on language and elementary mathematics. The study reveals that there is significant difference between academic achievement of boys and girls with visually and hearing impaired in language and elementary mathematics. The academic performance of boys and girls with hearing impairment in language and elementary mathematics is better than boys and girls with visual impairment.

Keywords: Academic Achievement; Visually and Hearing Impaired Students

INTRODUCTION

Our universe is so beautiful with different cultures, but only a few are devoid of enjoying or experiencing such beauty because of their innate inability to see things around them. UNESCO (1994) states that, all children learn together, whatever possible, regardless of any difficulties or differences they may have. Inclusive schools must recognize and respond to the diverse needs of the students, accommodating both different styles and rates of learning and ensuing quality education to all through appropriate curriculum, necessary arrangements, teaching strategies, resource use and partnerships with their communities. Inclusive education promotes child-to-child learning and participation of parents and community in planning and execution of services for children in general and disabled children in particular. Children with disabilities form a significant proportion of the out-of-school population in the region and their right to access equal opportunity of education is too often violated. Hence, students with disabilities especially the visual and hearing need to enjoy their right to receive education along with their normal counterparts.

Visual Impairment

Visual impairment is the functional and transitory loss occurs at external or tissue level, which primarily causes due to a) ocular, b) general diseases, and c) injuries. Visual impairment can lead to visual disability or visual handicap depending upon the degree of impairment and societal reaction. Students with visual impairments have unique educational needs which are most effectively met using a team approach of professionals, parents and students. In order to meet their unique needs, students must have specialized services, books and materials in appropriate media (including Braille), as well as specialized equipment and technology to assure equal access to the core and specialized curricula, and to enable them to most effectively compete with their peers in school and ultimately in society.
Blindness refers to a condition where a person suffers from any of the following conditions, (i) Total absence of sight. (ii) Visual acuity not exceeding 6/60 or 20/200 (Snellen) in the better eye with correcting lenses; or (iii) Limitation of the field of vision subtending an angle of 20 degree or worse.

Hearing Impairment

Individuals who are deaf or hard of hearing rely upon visual input rather than auditory input when communicating. Using visual aspects of communication (body language, gestures, and facial expression) often feels awkward to people who are accustomed to the auditory; however, it is essential that faculty learn to effectively communicate with students who are deaf or hard of hearing. Students who are deaf or hard of hearing do not all have the same characteristics. Hearing loss is measured as the increase in decibels (dB) of a person's hearing thresholds (the softest sounds which can be detected) relative to normal hearing levels (0 - 20 dB). Thresholds are tested across the frequencies of speech.

REVIEWS OF RELATED LITERATURE

The investigator has attempted to note down some points which are relevant to the study on previous literature and a theoretical overview of the study.

Latchham Gara (2005) conducted a study to investigate the problems and prospectus of the visual disability in Srikakulam district and found that shortage of trained specialized teacher is the major problem for visually impaired students. Stephen Turner et al. (2008) under taken a study on school and parental factors that influence the academic progress of children with disabilities’. It revealed that both school and parental factors that influence the academic progress of children with disabilities. Subudhi Siba (2010) conducted study on educational practical for low vision children in Garo hills of Meghalaya and found that besides their regular study they have other interests also which they are practicing such as reading stories, singing interacting with others which reflect their interest in co-curricular activities.

Murthy GVS and Mactaggart Islay (2013) undertook the Key Informant Child Disability Project in Bangladesh and Pakistan with the purpose: to identify reasons for the non-uptake of referral for children with disability identified though the key informant method in Bangladesh. They found: seven thematic reasons for non-uptake of referral were identified: severity of the disability, family and community, direct and associated cost, location of referral, negative camp experience, deliberate non-uptake, and procedural problems. Parents often discussed multiple reasons for non-uptake, interrelating socio-cultural, logistical and experiential factors.

An Overview of the Related Literature

With an overview of the above reviews, different research studies reported till date, most of the studies are related to the educational problems of children with learning disabilities. Data over the last 10 years shows that there has been significant progress in preventing and curing visual impairment in many countries. This has been achieved through a number of successful international partnerships. Specific achievements include Ghana and Morocco, both of whom have reported elimination of trachoma (2010 and 2007 respectively). Over the last decade, Brazil has been providing eye care services through the national social security system. Since 2009, China has invested over 100 million dollars in cataract surgeries. Oman has completely integrated eye care service provision in the primary health care framework over the last decade and since 1995 India has made available funds for eye care service provision for the poorest at district level. But no researcher has studied the issue of visually and hearing impairments in primary schools’ students and their academic achievements. Similarly, there is no research carried out in Amravati Division of Maharashtra by any researcher considering the said issue especially the students with visual impairments and hearing impairments and their academic achievement. Hence the investigator claims that, this present study is unique one.
RESEARCH QUESTIONS
From these brief reviews of related literature, following questions were raised for an empirical study on the academic achievement and educational problems of the primary schools’ students with sensory impaired in Amravati Division of Maharashtra.

1. In spite of large investment and various strategies adapted by the Government, why the education of visually and hearing impaired is not improved?
2. Is the backwardness and lack of awareness of the family members responsible for education of those students with disabilities, especially the visually and hearing impaired?
3. What is the level of the academic achievements of students with disabilities especially the visually and hearing impaired?
4. Are the misconceptions of the parents responsible for academic development of children with disabilities?

Although, huge amounts are being spent for the noble cause of education and rehabilitation of students with visually and hearing impairments, those students are still deprived, deficient and deviated from the mainstream of educational and social race. An attempt was being made to study the problem – ‘Visually and Hearing Impaired Students and Their Academic Achievement’.

SIGNIFICANCE OF THE STUDY
Researches in the past frequently reported that the children with disabilities often displayed low educational aspirations in comparison with their normal counterparts. However, these findings were not always consistent. The present research paper is associated with one of the most indispensable issues related to special education and disability rehabilitation. Its finding will be helpful for the educational planners, professionals, specially the policy makers, and the multipurpose rehabilitation workers working for educational rehabilitation of the persons with sensory as well as mobility impairments. It will provide preliminary insight to the parents, teachers, head of the institutions, administrators and significant others for academic achievements and implications of their disability in learning. By which, the education of those disabled students, especially the visually and hearing impaired students will be turned well. Thus, this study will have an immense importance in meeting the educational needs and in alleviating the problems of students with disabilities especially visually and hearing impaired.

OBJECTIVES OF THE STUDY
The study was undertaken with the following objectives in view:

1. To identify students with disabilities especially the visually and hearing impaired in the primary schools.
2. To find out the problems faced by the students especially the visually and hearing impaired.
3. To compare the academic achievements of boys and girls especially the visually and hearing impaired in language and elementary mathematics.
4. To know the parental attitude towards academic achievement of the children with disabilities especially the sensory and mobility impaired.

HYPOTHESES OF THE STUDY
Keeping in view the objectives of the study, the following hypotheses are formulated:

H₀: There is no significant difference in the academic achievement of boys and girls especially the visually and hearing impaired in the primary schools.
LIMITATION OF THE STUDY

This study was delimited to the disabled students especially the visually and hearing impaired, their parents, teachers, and heads of institutions at primary level in the Amravati division of Maharashtra. Also, this study was limited to local language, culture and availability of parents during data collection.

METHODOLOGY OF THE STUDY

Survey method was used for this study. Amravati division is one of the major administrative divisions of Maharashtra included five districts Akola, Amravati, Buldana, Yavatmal and Washim. Total number of Government aided primary schools in Amravati division is 6,430 and approximate number of students is 12, 86,000. As per the report of Sarva Shiksha Abhiyan 2009-10, the total number of sensory disabled students is 28,033 and mobility disabled students is 14,423 in Amravati division. This was the population of the study. In this study 200 Government aided primary schools were selected randomly, 40 each, from five districts; 480 boys and girls with disabilities especially the visually and hearing impaired from 40 schools purposefully; some selected parents were considered.

The techniques like participants’ observation, conversational analysis, description and interpretative techniques were used. Further for the collection of data, the investigator prepared a check list to inquire about educational facilities available for disabled students in the institution. A separate achievement test was constructed to measure the scholastic performances of the students with disabilities in language and elementary mathematics.

ANALYSIS AND INTERPRETATION OF DATA

The analysis of present data was done by using different inferential statistical techniques and percentage. The analysis and interpretation of academic achievement of the students with visually and hearing impaired has been reasonably presented in table 1 to 5 and the interpretations of data are as follows:

Table 1. Academic Achievement of Boys and Girls with Visual Impairment in Language and Elementary Mathematics

<table>
<thead>
<tr>
<th>Levels of scores in percentage</th>
<th>Visual Impaired</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
</tr>
<tr>
<td>81% and above</td>
<td>08 (4.54%)</td>
</tr>
<tr>
<td>61 – 80%</td>
<td>23 (59.40%)</td>
</tr>
<tr>
<td>41 – 60%</td>
<td>33 (18.75%)</td>
</tr>
<tr>
<td>40% &amp; below 40%</td>
<td>112 (63.63%)</td>
</tr>
<tr>
<td>Total</td>
<td>176</td>
</tr>
</tbody>
</table>

|                               | Girls         |
| 81% and above                 | 09 (8.18%)    |
| 61 – 80%                      | 18 (16.36%)   |
| 41 – 60%                      | 15 (13.63%)   |
| 40% & below 40%              | 68 (61.81%)   |
| Total                         | 110           |

Note: Figures in open bracket indicate column percentage.

Source: It is based on data collected during 2013-14.

From the above table it is observed that, the academic performance of boys and girls with visual impairment in language and mathematics are not up to the mark. Almost 63.63% boys and 61.81% girls secured marks below 41% in language and mathematics. The reasons behind this stagnation might be that most of the parents have placed their wards in any of the formal educational set-up and they are not aware of the strengths and weaknesses of their children with physical challenges. They do not put full efforts for academic progress of their children with disabilities. Some parents are illiterate, some are busy in earning to survive and some parents are over assured on their wards. Also, due to activity restrictions, children with visual impairments in class become unable to cope up with curricular tasks similar to their normal counterparts.
Table 2. Mean difference between Academic Achievement of Boys and Girls with Visual Impairments (VI)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Number N</th>
<th>Mean M</th>
<th>Standard Deviation σ</th>
<th>Standard Error SE_DM</th>
<th>t-value</th>
<th>Significant 0.05 level</th>
<th>Significant 0.01 level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys (VI)</td>
<td>176</td>
<td>7.772</td>
<td>4.293</td>
<td>0.551</td>
<td>1.649</td>
<td>NS</td>
<td>NS</td>
</tr>
<tr>
<td>Girls (VI)</td>
<td>110</td>
<td>8.681</td>
<td>4.680</td>
<td>0.551</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Ref: The facts and figures in the above table is based on the field data collected during 2013-14; S - Significant and NS-Not significant; If df = 285 then table t-value at 0.05 and 0.01 levels of significance are 1.96 and 2.58 respectively.

From the above table 2, it is revealed that obtained t-value 1.649 is less than the table value at 0.05 level of significance. Therefore, there does not exist statistically significant difference between academic achievement of boys and girls students with visual impairments in Amravati division.

Table 3. Academic Achievement of Boys and Girls with Hearing Impairments (HI) in Language and Elementary Mathematics

<table>
<thead>
<tr>
<th>Levels of scores in percentage</th>
<th>Hearing Impairments</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
</tr>
<tr>
<td>81% and above</td>
<td>05 (06.25%)</td>
</tr>
<tr>
<td>61 – 80%</td>
<td>12 (15.00%)</td>
</tr>
<tr>
<td>41 – 60%</td>
<td>24 (30.00%)</td>
</tr>
<tr>
<td>40% &amp; below 40%</td>
<td>39 (48.75%)</td>
</tr>
<tr>
<td>Total</td>
<td>80</td>
</tr>
<tr>
<td></td>
<td>Girls</td>
</tr>
<tr>
<td>81% and above</td>
<td>09 (07.89%)</td>
</tr>
<tr>
<td>61 – 80%</td>
<td>16 (14.03%)</td>
</tr>
<tr>
<td>41 – 60%</td>
<td>37 (32.45%)</td>
</tr>
<tr>
<td>40% &amp; below 40%</td>
<td>52 (45.61%)</td>
</tr>
<tr>
<td>Total</td>
<td>114</td>
</tr>
</tbody>
</table>

Note: Figures in open bracket indicate column percentage.

Source: It is based on data collected during 2013-14.

From the above table it is observed that, only 6.25% boys and 7.89% girls with hearing impairment obtained above 81% whereas 48.75% boys and 45.61% girls obtained scores below 41% in language and mathematics. The reasons behind such poor academic performance might be that their teachers are not paying sufficient attention towards progress of those children and some parents are not aware of lips movement. Also, some teachers hesitate to teach students with disabilities due to lack of knowledge about such students with disabilities.

Table 4. Mean difference between Academic Achievement of Boys and Girls with Hearing Impairments

<table>
<thead>
<tr>
<th>Variable</th>
<th>Number N</th>
<th>Mean M</th>
<th>Standard Deviation σ</th>
<th>Standard Error SE_DM</th>
<th>t-value</th>
<th>Significant 0.05 level</th>
<th>Significant 0.01 level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys (HI)</td>
<td>80</td>
<td>8.550</td>
<td>4.862</td>
<td>0.720</td>
<td>0.697</td>
<td>NS</td>
<td>NS</td>
</tr>
<tr>
<td>Girls (HI)</td>
<td>114</td>
<td>9.032</td>
<td>5.046</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Ref: The facts and figures in the above table is based on the field data collected during 2013-14; S - Significant and NS-Not significant; If df = 193 then table t-value at 0.05 and 0.01 levels of significance are 1.96 and 2.58 respectively.

From the above table 4, it is revealed that obtained t-value 0.697 is less than the table value at 0.05 level of significance. Therefore, there does not exist statistically significant difference between academic achievement of boys and girls with hearing impairments in Amravati division.
Table 5. Mean difference between Academic Achievement of Boys and Girls with Visually Impaired and Hearing Impaired

<table>
<thead>
<tr>
<th>Variable</th>
<th>Number N</th>
<th>Mean M</th>
<th>Standard Deviation σ</th>
<th>Standard Error SEDM</th>
<th>t-value</th>
<th>Significant 0.05 level</th>
<th>Significant 0.01 level</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boys (VI &amp; HI)</td>
<td>256</td>
<td>8.015</td>
<td>4.493</td>
<td>0.429</td>
<td>1.993</td>
<td>S</td>
<td>NS</td>
</tr>
<tr>
<td>Girls (VI &amp; HI)</td>
<td>224</td>
<td>8.870</td>
<td>4.873</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Ref: The facts and figures in the above table is based on the field data collected during 2013-14; S - Significant and NS-Not significant; If df =469 then table t-value at 0.05 and 0.01 levels of significance are 1.96 and 2.58 respectively.

From the above table 5, it is revealed that obtained t-value 1.993 is more than the table value at 0.05 level of significance and less than the table value at 0.01 level of significance. Therefore, there exists statistically significant difference between academic achievement of boys and girls with visually impaired and hearing impaired only at 0.05 level of significance in Amravati division.

CONCLUSIONS

On the basis of analysis and interpretation of the field data; the investigator has drawn the following conclusions:

1. There is significant difference between academic achievement of boys and girls with visually impaired and hearing impaired in the primary schools.

2. The academic performance of boys and girls with visual impairment in language and mathematics are not up to the mark. Almost 63.63% boys and 61.81% secured marks below 41%.

3. Only 6.25% boys and 7.89% girls with hearing impairment secured scores 81% whereas 48.75% boys and 45.61% secured scores below 41% in language and mathematics.

4. Almost 90% headmasters and 53% headmistresses viewed that, their schools provide academic and professional guidance to the teachers in regard to increase the academic performances of the disabled students. On the contrary, it is observed that, most of the heads of normal schools which practice inclusion have very limited awareness about various disability conditions and the specific educational need of disabled students.

5. Virtually 70% of the heads opined that they arrange monthly review meeting for all staff involved in providing services to students with sensory and mobility impairments. But in real, it does not happen regularly. In this situation there is no such provision to verify and to propel the heads to arrange regular meetings in this regard with important staff members. Similarly, many times review meetings of the schools commenced on pen and paper only. It also observed that, in government and government aided institutions, the regular teachers and some significant staff members don’t have any interest and spirit to work devotedly for to students with mobility disabilities and they consider this as a sort of botheration to them. In some instances, it is observed that, the heads as well as the staff members take the matter very casually.

6. Although the parents of the children with physical challenges told that, they used to visit the school of their wards with disabilities regularly to know about his/her education. On the other hand, it is observed that, the parents who have placed their wards with disabilities in any of the formal educational set-up or in an inclusive set-up, some of them often visit schools of their wards, as the government has provision of certain allowances for their wards. But the parents who have placed their wards with disabilities in any of the special education set-up, most of them do not visit the school or visit very rarely. It may be due to poor economic condition of
the parents and they are busy to earn for their day to day needs. Also, some parents deliberately not visit the schools, showing their engagement in agricultural farms or otherwise.

7. Average 79% of parents stated that they put full efforts for academic progress of their children with disabilities. But actually it is observed that, most of the parents have placed their wards in any of the formal educational set-up and they are not aware of the strengths and limitations of their children with physical challenges. They do not put full efforts for academic progress of their children with disabilities. Some parents are illiterate, some are busy in earning to survive and some parents are over assured on their wards.

RECOMMENDATIONS

On the basis of the above conclusions and key observations; the investigator recorded the following general recommendations:

1. Every child has its own inherent potentials. So parent should have not certain demands from their children with physical challenges; especially children with visual impairments and locomotor disabilities, by which academic achievement will be effect adversely.

2. The head of institutions should provide academic and professional guidance to the teachers in regard to increase the academic performances of students with disabilities.

3. The teacher and parents should not ridicule their students or children with disabilities anywhere and at any situation.

4. The students with visually and hearing impaired should be provided with appropriate reward for their each and every deed, which will help them in increasing their academic achievement.

5. Curriculum need be flexible enough to make adjustment with the classroom requirement.

6. Structure of the classroom should be such that it does not impose any barrier to the child’s mobility.

7. Medical intervention, education and rehabilitation programmes, community involvement and parents’ involvement programmes and such multi-faceted approaches are vital for the betterment of the life and education of visually impaired children.

8. Special schools working in rural and remote areas should improve their standards equipping all necessary facilities for the students.

9. Parental awareness and parents sensitization camps should be organized at every school.

10. Regional and district social welfare offices should provide key attentions towards proper implementation of persons with disabilities (equal opportunity, protection of rights and full participation) act.

REFERENCES


Websites
ABSTRACT

Zora Neale Hurston was born in Eatonville, Florida. She grew up believing that blacks were equal, if not superior to whites and was very proud of her heritage.

When Their Eyes Were Watching God first appeared in 1937, it was well received by the white critics but African American reviewers rejected the novel.

Hurston employs an omniscient narrator and explains the difference between men and women.

The relationship between Janie and the town of Eatonville is evident from the beginning of the novel. She is a woman, travelling alone and walking through a group of people who hate her. Nanny offers a parable to Janie about a further division of gender within race. First Janie marries Killicks and when he was away, she comes across Joe Starks who for her was a change, so she leaves Killicks and goes away with Joe Starks who promises big benefits for her.

Joe becomes a mayor but starts becoming envious when Janie speaks of her individuality. After, Joe dies, she wanted to explore the world, and then she meets Teacake who is eighteen years younger to Janie but treats her with dignity. Teacake assists Janie in self-definition, to live as an autonomous being with spiritual liberation. But a hurricane disturbs Janie and Teacake contracts rabbis and threatens to shoot Janie but she kills him to save herself. Her vacuum is filled with the memories of her soul mate.

The central impulse of Hurston’s work is a black woman’s belligerent individualism and her fight to position herself in the society.

Keywords: Zora Neale Hurston; Their Eyes were Watching God

Zora Neale Hurston was born in Eatonville, Florida. Her exact birth date is unknown, but the most reliable sources put it at either 1891 or 1901. She was the daughter of John Hurston, a Baptist preacher and Lucy Potts Hurston, a school teacher. Zora was the fifth of eight children and in her autobiography, Dust Tracks on a Road, Hurston fondly remembers growing up in an eight room house with two big chinaberry trees shading the front gate. Eatonville was a self-governing, independent, all black town. Her father was mayor for three terms and helped codify the town laws. Hurston grew up believing that blacks were equal, if not superior to whites and was very proud of her heritage. Hurston used her hometown as a basis for the fictional Eatonville in their eyes were watching god and even borrowed some real names for her characters.

Hurston was one of the leading writers during the Harlem Renaissance, a period during the 1920s and 1930s when black writers came to the forefront of popular American culture. They were trying to repudiate the stereotype of blacks in literature by bringing an individual character’s consciousness to life. African Americans life Hurston grew up in a hostile economic, political and social climate. There
was widespread poverty among the southern farmers. The majority of African Americans were still farming in the South, and they were hit much harder than the white population.

A large number of African Americans fought in the First World War under the banner of freedom, only to return home to find how far they were from such a goal. By 1920, over one million blacks had fled the South, where they had little chance of rising out of poverty and migrated to the industrial centres of the North where they obtained jobs in factories and packing houses, eventually making up as much as twenty percent of the industrial work there. The migration of blacks to northern cities caused whites to fear that their jobs would be threatened and increased racial tensions erupted in race riots in 1917. Many blacks began to vocally demand an end to discrimination.

The new efforts of these black elite were centered in Harlem, where a large percentage of migrating blacks ended up, turning the area into a rich, thriving center of black culture. The new energy generated there by jazz musicians, writers, artists, actors and intellectuals became known as the Harlem Renaissance. This artistic and intellectual movement confronted the racial prejudices of white American by demanding equal recognition for their talent and by depicting the injustices experienced by African Americans.

Predating Harlem Renaissance, James Weldon Johnson’s 1912 Autobiography of an ex-coloured man has historical importance to the movement. Johnson was also a talented writer of light operas, musical comedies and the Negro National Anthem, “Lift Every Voice and Sing”. Born in Jacksonville, Johnson shares Florida roots with Hurston. Jessie Fauset is Hurston’s closest contemporary. For Fauset the mulatto becomes a metaphor through which she explores identity and difference as they concern blacks. Life Hurston, Fauset’s novel had a mixed critical reception. In correspondence with Du Bois, Fauset makes a remark that Hurston herself spent a lifetime advocating: it was “Worthwhile to teach our coloured men and women race pride, self pride, self-sufficiency and the necessity of living our lives, as nearly as possible, absolutely instead of comparing them always with white standards (quoted in Thadious M. Davis’s introduction to Comedy: American style, Xix).

Zora Neale Hurston after three years of her high school education enrolled herself at Howard University and began writing her career. After a year, she, Langston and Hughes and Wallace Thurman organized the journal Fire which was considered as one of the defining publications of the era. Later she studied anthropologist with arguably the greatest anthropologist of the twentieth century, Frang Boas.

When Their Eyes were Watching God first appeared in 1937, it was well received by white critics as an intimate portrait of Southern blacks, but African–American reviewers rejected the novel as pandering to white audiences and perpetuating stereotypes of blacks as happy-go-lucky and ignorant. Unfortunately, the novel and its author, Zora Neale Hurston were quickly forgotten. But the last twenty years it has received renewed attention from scholars who praise its unique contribution to African – American literature. The book has been admired by African-Americanists for its celebration of black culture and dialect and by feminists for its depiction of a woman’s progress towards self-awareness and fulfillment. Its impressive use of metaphor, dialect and folklore of Southern rural blacks, which Hurston studied as an anthropologist, reflect the rich cultural heritage of African – Americans.

As we notice from the first page, the language of the novel is very poetic. Hurston employs an omniscient narrator. Instead of describing action, the narrator first explains the difference between men and women. According to the narrator, “Ships at a distance have every man’s wish on board”. Some ships come to shore, and the man’s wishes are fulfilled, while other ships stay away. Whether a man’s wishes come true or not is a matter of luck and the narrator says “that is the life of men”. Women on the other hand, “forget all of those things they don’t want to remember and remember everything they don’t want to forget”. In other words, women control their lives, because living in itself is the goal and they don’t waste time trying to chase down a dream that cannot be fulfilled. The narrator says that “the
dream is the truth”, and women “act and do things accordingly”. This difference will be what separate the female protagonist, Janie from the men she encounters in the novel.

The relationship between Janie and the town of Eatonville is evident from the beginning of the novel. She is a woman, travelling alone and walking through a group of people who hate her. Hurston utilizes metaphor in order to emphasize the cruelty of the townspeople. They “made burning statements with questions, and killing tools out of laughs”. This language stresses the pain that Janie would be going through. The fact that she is able to ignore this talk and greet them politely is courageous.

We see events / primarily through Janie’s eyes. Janie “saw her life like a great tree in leaf with the things suffered, things enjoyed, things done and undone. Drawn and doom was in the branches”. The motif of the tree is a recurrent thematic element which will recur throughout the novel.

Janie was raised by Nanny her grandmother. Janie recalls two events that define her childhood. The first concerns a photograph and the second, a first kiss. Janie was photographed with a group of white children and she cannot see herself in the finished picture. “Dat’s you, Alphabet, don’t you know yo’ ouself?” a white woman laughs. For Janie the realization that she is ‘colored, and not “just like de rest” is an epiphany, a profound revelation that changes her stance toward the world. Her ‘colored school friends tease her about “livin” in de white folks backyard and refuse to play with her.

Transformed by her youthful perceptions she kisses Johnny Taylor.

“The golden dust of pollen had beglamored his rags and her eyes”.

She names this moment the beginning of her “Conscious life”. Nanny sees the boy ‘lacerating her Janie with a kiss “and knows that she is no longer the strongest influence in Janie’s life. Then Nanny insists that seventeen year old Janie marry a prosperous farmer, Logan Killicks, who can protect her from the vulnerabilities of her gender and class.

Nanny offers a parable to Janie about a further division of gender within race.

‘De nigger woman is de mule uh de world so fur as Ah can see. Ah been praying fuh it tuh be different wid you.”

She says that her own daughter was the product of rape and wants to see her granddaughter safe within marriage.

Janie marries Killicks hoping that marriage might somehow “compel love like the sun the day”. But it does not and she goes to Nanny for advice. In Nanny’s experience love has always demanded sacrifice – a woman’s sacrifice and advises Janie to be patient.

While Killicks was away. Joe Starks a well-dressed, “citified” man stops and asks for a drink. For Janie he represents the possibilities of “Change and Chance.” She leaves Killicks and marries Joe Starks. We can consider the implications of marriage in this novel: Nanny believed that marriage offered protection for her granddaughter. But, the bond seems here to have no legal significance. Joe Starks promises to be “a big ruler of things with her reaping the benefits.”

Joe and Janie leave to Eatonville, a ‘colored town, “where Starks establishes himself as a civic figure and entrepreneur. Stark astonishes the sleepy town by paying cash for two hundred acres of land, builds a general store, sells lots to new comers and also establishes a post office. The idea of “un colored man sitting up in uh post office” seems preposterous to some but others sense possibility and progress. As Starks rightly predicts, the store becomes the natural meeting place for the town. He has Janie work in the store as a symbol and proof of his rank:

“She must look on herself as the bell-cow, the other women were the gang.”

The ideals of ancient Greek Oratory, a townsman attempting a panegyric to the Starks is stopped by another who insists that he has forgotten a vital component of this type of speech: He must compare them to the biblical Isaac and Rebecca. All agree that “(i) was sort of pitiful for Tony not to know he
couldn’t make a speech without saying that.” They appoint Joe Starks as the mayor and ask for a speech from Janie. Starks intervenes and prevents her from speaking because he feels that she is a woman and her place is the home.

“(s) he’s woman and her place is de home.

That night he strides home, “invested with his new dignity” and Janie follows. Disappointed in her husband, “the bloom off of things”.

As Joe distinguishes himself as mayor, past master and civic visionary, the Starks become separate from the others by class. Many of their neighbors were jealous, feeling somehow as if “they had been taken advantage of. Like things had been kept from them. It was bad enough for white people, but when one of your own color could be so different… (i) it was like seeing your sister turn into a ‘gator. A familiar strangeness’.

“The case of Matt Conner’s yellow mule” becomes metaphor for the community. The men who sit on the porch of the store never miss a chance to ridicule matt. Janie imagines her own stories about the mule but Joe forbids her to take part and also forbids her to show her beautiful hair and insists that she wear a ‘head rags’, which she hates. He cannot admit his jealousy and Janie compares his reticence to “the matter of the yellow mule”.

Joe starts growing envious when Janie speaks of her individuality, feels she is disloyal and disobedient in their marital relationship. He expresses his anger in the ethnic game of ‘dozens’ in which people exchange taboos. When the answers to his taboos, he feels his male ago is hurt. Later he falls sick and dies in disagreement and dislike for Janie.

Janie feels herself freed from the disgrace and scorn of twenty years. As a gesture of her freedom and rebirth she burns the head rags releasing her from symbolic imprisonment. She is left with nothing but economic legacy that has no importance for her. She feels her heart and mind are empty with no memories of past marriages, further she feels no true marriage has happened in her life.

After the death of Joe, Janie, as a girl casts her eyes on the horizon to explore the world once again in search of true love and finds herself before the larger realm of dreams filled with love. She searches for true love and feels the need to fill the vacuum that was created by her two husbands. She feels she is beckoned by the horizon for her new journey. Janie’s new life of affluence sprouts with tea café. Janie expects a true marriage in which she can share her spiritual plane of love. Tea Cake is least bothered about possessions and wealth unlike her first two husbands. He is rich in thoughts, emotions and presents broader horizons in Janie’s view.

Tea Cake is eighteen years younger to Janie but treats her with dignity and as an equal having an ability to think. He remains as a source of inspiration and encouragement which was denied to her by her former husbands. Tea Cake invites her into a new world of romance and adventure and also accepts her for her true self. He represents a dynamic and natural force of black community with rejuvenating powers and presents her earlier denied rights and happiness. He supports her in leading a life of her own choice and allows her to communicate with people. This shatters her secluded world as she takes part in witty discussions in which she articulates her mind that was suppressed in her earlier two marriages. Tea-Cake’s genuine love is interpreted as flattery for her wealth by the town’s people, but the harmony that Janie achieves in her mind and heart is trustworthy and incredible in its nature.

According to her pear tree imagery, Tea Cake is the perfect bee to pollinate the bud. Soon Janie marries Tea Cake anticipating a new promising life releasing her from the imprisonment. Tea Cake is the liberator image in Janie’s life that helps her in recognizing herself as an individual with self-respect, determination and individuality. Janie and Tea Cake flee to Everglades where both of them were engaged in labouring for their survival. Tea Cake unlike Logan and Jody is disinterested in property acquisition but he reaps happiness and makes the atmosphere around him light and jubilant.
Tea Cake assists Janie in self – definition, to live as an autonomous being with spiritual liberation. Her meeting with different people enlarges her crayons of life experiences. Janie’s blossoming refers personally to her discovery of self and ultimately to her meaningful participation in black tradition. She discovers a way to make use of the traditions of slavery to celebrate blackness and black love. Mrs. Turner, a neighboring woman in Everglades denies recognizing the importance of black culture and craves for white values. She has an ameliorating attitude for blacks, and says, “It’s to many black folks already. We ought to lighten up de race (Te WWG 289).

The spring time of Janie life is disturbed by the dramatic tension created by a hurricane that hits Everglades as Janie and Tea Cake are caught in the flood waters of river Dike. In his effort to save Janie from drowning in the floods, Tea Cake risks his life and is subsequently bitten by a mad dog and contracts rabbis. After settling in Everglades he grows mad losing his conscience and rationality and attempts to kill Janie in his craziness. At the peak of his irrationality, he threatens to shoot Janie but she kills him to save herself. Janie is accused and blamed by the towns people of being responsible for his death. They send her for a trial to prove her innocence and the fact that the murder was an attempt of self-protection.

Though Tea Cake is dead and gone forever, Janie returns to Eatonville to Joe’s mansion amidst pinching and heart breaking gossips, questions, arguments and misunderstood interpretations about her life with Tea Cake and his behaviour. Even after finishing Tea Cake’s burial Janie finds the vacuum in her life filled with the moments and memories of her soul mate. Tea Cake has given her the courage to lead a meaningful life left with prosperity of satisfaction.

According to Mary Jane Lupton:

Their Eyes Were Watching God is a novel of life, power and survival… It is difficult to discover, either in Afro – American tradition or in any other literary tradition, the kind of adventure some, defiant and triumphant womanhood achieved by Janie Crawford…

No Woman in fiction exhibits to strongly as Janie those strengths associated with the Homeric epic hero – bravery, the completion of voyage, the endurance of trials mastery in battle, acceptance in the community, self – definition and survival.

Hurston is concerned with the universal woman’s silent struggle untouched by racism and sexism. Her positive outlook towards colour as an African American neglects race problem. She affirms blackness and black woman’s strength to fight against adverse conditions. Her marvelous creation. Janie sets as an ideal image of woman among the stereotypes of both living society and literature.

At the end of the novel the spiritual joy achieved by Janie reflects Hurston’s views of marriage and paves a way for every black woman in her struggle for self-actualization. The wealth of love and content left by Tea Cake is more secure than the social and economic securities presented by other important people in Janie’s life. Her atmosphere is filled with spiritual love instead of nostalgia after Tea Cake’s death.

The Central impulse of Hurston’s work is a black woman’s belligerent individualism and her fight to position herself in the society. This is strongly supported by Janie’s character. Hurston explores the positive side of black women who have the ability to take charge of their own life with the autonomy of decision making, beautiful dreams, desires and visions. The novel has set a new trend in black feminist criticism, channelised the feminist critics towards new angle-thinking from black woman’s visionary world.

Janie expects her relationship with her husband to be filled with love, work and fun. The dream she formulates at the age of sixteen is realized at the age of forty.

The title Their Eyes Were Watching God is apparent in the novel during the time of the hurricane that endangers the lives of the people of Everglades, that:
“They seemed to be staring in the dark, but their Eyes were watching god”

(TEWGG 305)

The people expect help from some external force. ‘God’ in the phrase has numerous implications such as omnipotent who protects them from danger or a white man who protects the black. Though Janie feels her marriage with Tea Cake is a glance from the Almighty, it proves to be the other way round. Janie recognizes that God protects and inflicts suffering upon humanity as a test to their morality.

Through Tea Cake’s death, Janie experiences the divine emotion, for her highest dream – to return to the opening paragraph of the novel – has been “mocked to death by time.” Like all men, she can only watch in resignation, with an overpowering sense of her own helplessness.

Janie, returning to the Eatonville community does not bother about the gossips that surround her and the harsh criticism that attack her regarding her life with Tea Cake. She finds satisfaction and fulfillment of dreams with the perennial love that she attains from Tea Cake and that which she had failed to attain from her earlier marriages with Jody Starks and Logan.

Janie probes into herself and enters the new arenas that she has never seen within her life with Tea Cake. Her philosophical advice to the town people is to find their own self first instead of depending upon God for their solutions. This speaks of the new confidence within herself.

The novel is the forerunner of protest fiction. It has its own strengthening position when compared to the remarkable and tend setting male novelist’s works such as Ralph Ellison’s Invisible Man and Richard Wright’s Native Son. While the protagonists of the latter mentioned novels are victimized by their circumstances, Janie succeeds in finding her position and achieving her dreams.

The insight into black woman’s real perception of life, their dreams and aspirations can bring social change which results in mutual understanding of both the genders. Janie in her life with Joe identifies her own divided self and another imposed by Joe. She finds internal and external unification in her life with Tea Cake. She reflects the true spirit of joy from the beginning of the novel to the end, disinterested in the materialist possessions such as Killicks areas of land that seem to her like waste land that has no use for her, Joe’s prestige and economic affluence fails to satisfy her. But the qualitative life with Tea Cake though lasts only for few months fills the later part of her life with content leaving no room for a new bond.

The series of recognition and gradual attainment of self-liberation is symbolized in the form of garments that Janie wears at different stages of her life. Janie’s apron symbolizes her loveless, monotonous life with Logan Killicks and the head rag that covers her hair symbolises the imprisoned life with Joe. Each time she intends to cut the marital bond she leaves the garment as an act of liberation. In this way she units both apron and head rag. The overall that she wears with Tea Cake continues into the latter part of her life as a symbol of her achieved liberation. Janie’s evaluation of life in transition from girlhood to womanhood and the experiences of moments of self-recognition are the result of self-alienation from the surroundings into her own space which is at the centre of her growth.

There is a constant sense of solitude that prevails throughout the novel. Janie is the victimized figure of materialism that is initiated by African Americans in all walks of life. Nanny’s faith that happiness lies in material possessions emerges from the African American middle class woman thinking.

The freedom attained by Janie at the age of forty years makes her an eloquent speaker to both herself as well as to the outer world in the form of Phoeby. The freedom she achieves is from her imposed solitude in her first two marriages where she withdraws her expression of love and saves it in the layers of her mind, which later on is poured out in the presence of her soul mate Tea Cake.

Janie in the last pages of the novel emerges as a woman in solitude. Her loveliness provides her the strength to survive and endure her later life. She is a woman who transcends the materialist possessions to accomplish solitude. The solitude and silence that she achieves are not traumatic and tragic but lead her to a self-reliant life of endless love.
Further many black feminist scholars view the novel as a forerunner of the fiction of the seventies and eighties.

Several black women writers, among them some of the most accomplished in America today, are repeating, imitating or revising her strategies... Alice Walker, Toni Morrison, Toni Cade Bambara and Jamaica Kincaid, among others, seem to have grounded their fictions in the works of Zora Neale Hurston

Hurston’s literary reputation is more established with Alice Walker’s statement regarding the novel that “there is no book more important to me than this one.” Langston Hughes says of Hurston’s novel She made a significant contribution to The field of American Literature, using negro themes.

Janie’s poetic self-realization is inseparable from Zora’s concomitant awareness of her cultural situation. The language used in the novel is the authentic dialect of black rural life, the characters are firmly rooted in black culture and Janie’s search for identity is an integral part of her search for blackness.

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JANUARY
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ABSTRACT

Higher education plays an important role in the economic development of any economy. Globalization has brought education to the forefront and colleges/universities are vying with each other to lure the best possible talents. In the midst of all these are the two Asian countries India and China who have been drawing a lot of attention in recent times.

Higher education in India has a long history dating way back to 4th century BC. She has a universally acclaimed Brain Power. Our system has a number of advantages such as large education sector, widespread use of English as a medium of instruction, Prowess in the fields of science and technology, political stability etc. The system, however, is not devoid of demerits. They include poor infrastructure, faculty crunch, bureaucratic inertia, dualistic system of education, outdated syllabus etc.

China on the other hand is currently the fastest growing economy ranking first in the world in terms of enrolment. After being under rigid political rule and being influenced by the Soviet Union, the economy implemented reforms in higher education in 1977. Since then the economy has been progressing.

The system has advantages in terms of increasing number of foreign students, rising number of institutions, emphasis on research etc. Chinese system of higher education also has demerits in the form of neglect of humanities and social sciences, Chinese legacy, disparity between funding and equity etc.

A comparison between the two highlights China’s advancement over India in terms of quality, Gross enrolment Ratio, and growth of high quality institutions. The Global Competitiveness Report of 2014-15, indicates that while India ranks 61, China ranks 30. It is predicted that India will top the world by 2030. However, this has to be accompanied by quality improvement and by laying greater emphasis on research and innovations if India has to make her mark as an Intellectual Super Power.

Keywords: GER; World Competitiveness Report; Quality of Institutions

INTRODUCTION

Education plays a very important role in our lives and one can say that without education training is incomplete. Education, they say, makes a man a right thinker and correct decision maker. It brings him knowledge from the external world, which teaches him to reason and acquaint him with past history. This makes him a better judge of the present.

An academic revolution is taking place in the 21st Century. Globalization has profoundly influenced higher education. It has brought the education sector to the market place, where the students are the consumers and colleges and universities are the providers of educational services.
In this scenario two emerging economies India and China, occupying the top positions in the present system of enrolment, are competing with each other to capture the global knowledge world. In this Paper an attempt has been made to examine the current state of Indian and Chinese system of higher education, discuss the merits and limitations of the two systems, briefly compare the two systems and make an attempt to predict the future trend.

OBJECTIVES OF THE STUDY

The study under consideration has the following objectives:

1. To highlight the structure of higher educational institutions in India and China;
2. Draw a comparison between the two systems so as to understand the merits and flaws of each;
3. Most important is to discuss what is best for India which would pave the way for future growth.

The study is descriptive in nature and secondary sources of data are used. Material has been sourced out from journals, periodicals and government publications.

Indian System of Higher Education

The system of Indian higher education is both enormous and complex. On account of its huge potential it holds promising prospects. Our system has a long and rich tradition. From Ancient Bharat to Modern India education has always occupied an important place in the Indian society. In the past Takashila (6th century BC), Vikramsila (5th century BC) and Nalanda (4th century BC) were renowned centers of learning. India has a vast infrastructure of higher education, as also technical, medical and management education to support India’s advancement towards becoming a Knowledge Super Power. Several universities of national importance including the IITs and the IIMs have emerged as global brands in the world of education and research.

The following table illustrates the growth of educational institutions in India

<table>
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<th>Type of Institution</th>
<th>Number</th>
<th>% of total</th>
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<tr>
<td>Central Universities</td>
<td>43</td>
<td>7.05</td>
</tr>
<tr>
<td>State Universities</td>
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<td>47.38</td>
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<tr>
<td>State Private Universities</td>
<td>94</td>
<td>15.41</td>
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<tr>
<td>Deemed to be Universities</td>
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<td>21.15</td>
</tr>
<tr>
<td>Institutions of National Importance + Other Institutions</td>
<td>50</td>
<td>8.19</td>
</tr>
<tr>
<td>Institutions established under State Legislative Acts</td>
<td>05</td>
<td>0.82</td>
</tr>
<tr>
<td>Total Colleges</td>
<td>610</td>
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</tr>
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</table>

Indian system higher education sector has both its positives as well as its negatives. Let us discuss them.

Strengths

India’s areas of strengths in the education sector can be discussed as follows:

Large Education Sector: India’s education sector is one of the largest in the world both in terms of enrolment of students and in terms of the number of institutions;

Long Teaching and Learning Experience: India has had a long teaching and research experience. Three main Indian universities, (Mumbai, Kolkata and Chennai) were started in 1857. In addition she has been home to Noble Laureates Rabindranath Tagore and CV Raman

Extensive Use of English Language: Even after gaining independence from the British Raj, English in India is being exclusively used as a primary knowledge medium of higher education and research in
several Indian colleges and universities. This gives her a competitive edge in the international knowledge market.

**Good Quality Institutions:** India possesses some high quality institutions, who can match the best in the world. This includes the IITs, the IIMs and a few other institutions.

**India’s Prowess in Science and Technology:** India has a well-acclaimed Brain Power. Our standing in science and technology is ahead of most developing countries and even some of the smaller advanced countries.

**India’s standing in the Information and Communication Technology Sector:** India’s prowess in the IT sector is universally recognized. This has resulted in an international demand for Indian manpower.

**Stable Government:** Ever since the attainment of independence in 1947, India has had a stable democratic government with a sound political history. In fact India is the largest democracy in the world;

**Large Market for education:** One advantage of India’s teeming population is that she has a large market, catering to the big middle class having adequate purchasing power.

**Negatives**

**Dualistic Nature of Indian Education:** The education system, in India has acquired a dualistic character. There are wide differences in quality provided to different citizens of our country. Besides the quality imparted in most educational institutions is mediocre, even though there exist a few world class institutions, like the IITs and the IIMs.

**Outdated Syllabus:** Syllabus of Indian institutions is outdated and not comparable with international standards. After completion of studies most of our students fall in the category of unemployable youth. While the academic structure is rigid, the teaching and evaluation methods are outdated.

**Poor Infrastructure:** Infrastructure in a majority of our institutions is very poor, with majority of our institutions characterized by overcrowded classrooms, lack of library facilities, and ill-equipped laboratories.

**Faculty Crunch:** The composition and qualification of faculty may be insufficient to ensure good quality teaching. This is a problem plaguing not only the institutions of general education but also those having the status of national importance.

**Bureaucratic inertia:** Besides our education policies are largely determined by the ruling politicians and not by the academicians having Global Exposure. The existence of multiple controls and regulations exercised by Central and State Governments, statutory bodies (UGC, AICTE and others) in administration and by the local management affects the working of faculty administrators who have to provide teaching, coordinate examinations and grant degrees.

**Brain Drain:** India has suffered from the problem of Brain Drain for decades. Every year graduates from India especially those in engineering, mathematics and other sciences leave India to pursue higher education abroad. This leaves India with shortage of talent.

**Chinese System of Higher Education**

The traditional Chinese education system is based on legalist and Confucian ideas, which has continued for the last 2500 years. In the early fifties, higher education was brought under Soviet influence and even today one can see higher education struggling with excessive departmentalization, segmentation and overspecialization. The Cultural Revolution between 1967 and 1976 adversely affected Chinese system of higher education. One can cite the example of enrollment in post-secondary education which dropped from 6, 74,400 to 47,800. This resulted in the decline of the quality of higher education.
In 1977 Deng Xiaoping introduced reforms which had profound influence on Chinese system of higher education. The aim of the Reforms was to provide greater autonomy to higher educational institutions and thereby improve their ability to meet the needs of the students.

Since the introduction of the Reforms higher education has made significant achievements, there has been an emergence of a system of higher education with various forms. It covers all branches of learning, combining education and graduate education. The new system has played a key role in Chinese progress in terms of scientific progress and social development.

In 2010 there were 2305 higher educational institutions, among which 1090 were universities, 322 were independent colleges and 1215 were non university higher educational institutions. The total enrolment was 21,446,570. The total number of graduate students was 3, 32,641 of whom 23,227 were for PhD and 3, 09, 414 for Master’s Degree.

Merits and Demerits of Chinese System of Higher Education

The following are the merits of the Chinese system:

Increase in the number of institutions: After the introduction of reforms there has been an increase in the number of educational institutions, where the number has more than trebled and what is more dramatic, is that over the last few years a number of smaller universities have merged into larger academic institutions;

Decline in the number of Chines students studying abroad: There has been a decline in the number of students studying abroad. Although higher education in China is more expensive, it is definitely cheaper than studying overseas. In addition, an awakening has dawned among the students that the quality of higher education is on par with foreign universities;

Importance of Research: A noteworthy point is that China has realized the importance of research. This is highlighted by the number of publications China has to her credit;

Inflow of Foreign students: China is an attractive destination to several foreign students. They are mainly from Asia, particularly Japan and Korea. This could largely be attributed to making of world class Chinese university and improvement in the quality of teaching and learning;

Diversified system of education: China has established a diversified higher education financing system. Public funding is still an important source of finance, however, its relative proportion is gradually declining and a diversified higher education system is being established.

Demerits

Neglect of Humanities and Social Sciences: China is weak in humanities particularly social sciences and law. In fact the Chinese Year Book does not provide any information on sociology, anthropology, political science, international relations, demography, statistics or law;

Chinese Legacy: China still has the legacy of conformity, discouraging innovation and lack of academic freedom. This will nullify the effects of the academic revolution taking place in China.

Disparity between funding and equity: An important issue is one of funding ad equity. There is a growing concern about the fact that decentralization and semi-privatization has led to inequality of educational opportunity. This has been accompanied by increasing graduate unemployment rates.

The mind set of Chinese students: It is generally felt that a quality of rote memorization has been instilled in the students. This hampers their creative thinking and their ability to adapt easily to global business environment.
A Brief Comparison between Indian and Chinese Education Systems

Until the last decade Indian system of higher education beat the Chinese one in terms of both quantity as well as quality. The situation is however reverse today. In fact the Chinese system is more focused on enhancement of quality than India’s.

China ranks as the largest system in the world in terms of Gross Enrolment while India is on top as regards number of higher educational institutions. In terms of Gross enrolment ratio (GER) we find that while China’s GER increased from 3-4% in 1990 to 30% in 2010; India’s GER in the same period registered a rise from less than 10% to just over 15%.

Thus China has outperformed India in terms of GER. This implies that while China has progressed from elite to mass and further to universal higher education system, India is struggling to achieve mass higher education.

Quality was sacrificed by China in her massive expansion of higher education, but today China boasts of many more universities in the top 200 as compared to India. India has one of the youngest populations in the world. This can have disturbing consequences on the youth.

Her GER for higher education is the lowest among the BRICS nations and one of the lowest in the world.

While the Foreign Educational Institutions (Regulation of Entry and Operations) Bill, which was first introduced in 1995, is awaiting consideration from the Parliament; China has openly embraced internationalization of higher education.

The Global Competitiveness Report published by World Economic Forum says that quality of higher education is crucial for countries who want to move up the value chain beyond simple production process and products. There is need for today’s globalizing economies to nurture pools of well-educated people who can complete tasks and adapt rapidly to the changing environment and evolving needs of the production system.

The pillar measures secondary and tertiary enrollment as well as the quality of education as evaluated by business leaders. The Report emphasizes the importance of vocational and continuous and on-the-job training so as to ensure a constant upgrading of workers’ skill. India ranks 61, whereas China was 30 places higher at 30.

Future of Higher Education In India

It is predicted that by 2030 India will be the youngest in the world and out of every four graduates, one will be from India. Ever since the introduction of reforms India has transformed its higher education picture.

Our education sector is highlighted by being among the top 5 countries in cited research output. 6 people of Indian origin have received the Noble Prize in the last 20 years. It is visualized that by 2030 India would have the largest population in the higher education.

India has the opportunity to become a prominent Research and Development destination.

For India to achieve the predicted outcome, we need a healthy education system that can give the desired results. This should be accompanied by institutions of high quality with multiple focus areas.

CONCLUSION

The point to be remembered is that a comparative perspective cannot provide us with plans of action unless accompanied by widening horizons. National way of thinking is a major constraint affecting all the countries. A comparative analysis of this sort is an eye opener of sorts as it provides us an opportunity to work on our deficiencies without in any way impairing the merits.
From the Indian perspective, we have to remember that students are at the center stage and to foster innovation and choice. We have to take steps to move ahead towards a desired vision if we have to have any impact on the global front. This will imply a policy framework having a combination of increasing access, equity and quality together with the right mixture of autonomy and regulation.

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LINGUISTIC DIFFERENCES BETWEEN MARATHI AND ENGLISH

Apoorva Panshikar
Assistant Professor, Department of Special Education, S.N.D.T. Women's University, Mumbai, India
Email: apoorva.panshikar@gmail.com

ABSTRACT
The purpose of this paper is to attempt to compare and understand the commonalities and differences between two languages – Marathi and English. The study of language involves the comprehension of its linguistic elements. The two languages thus are studied from the view of grasping their form (phonology, morphology and syntax), the content and the pragmatics. Although both the languages have their individual form, the content and use of the languages for communication seems to be blurred. The role of socio-cultural aspects in determining the content and usage of language is underlined.

Keywords: Linguistic; English; Marathi; Differences

INTRODUCTION
Language is a code whereby ideas about the world are expressed through a conventional system of arbitrary signals for communication (Bloom, 1988). Language helps us to communicate as we interact with each other. Thus, we seek information, give information, express our thoughts and feelings and in general connect to those around us. We tend to use verbal language as well as non-verbal language for this purpose. The focus of this paper is on the verbal language that we as humans acquire purposefully, deliberately and use widely.

A rather crucial aspect of verbal language is that it is not universal in nature. It does not exist in isolation or outside the minds of people. People create it, as they need it. It is thus arbitrary in nature. We attach meaning to words as the need arises and modify the meaning as the need changes as well. Community and societal norms also determine language development. Language is imbibed contextually.

Though language is arbitrary in nature, it is highly systematic. Language is a system in which sounds in a given language combine in specific and definite manner to form words, words combine to form sentences and sentences when combined make conversation (when spoken) and text (when written) possible. In a language system, the number of sounds, the number of ways in which sounds would combine to form words, and the number of rules to form sentences is fixed and limited. Thus, each language is highly systematic, structured and predictable. The language system is an open system and it evolves in response to the historical and social conditions. The dialects of a language are an example of how the structured language system accommodates and modifies. A dialect is a variant of a language. Dialects vary according to the geographical locations (these are regional dialects) and/or different communities (social dialects).

Every language has five systems: the phonological system, the morphological system, the semantic system, the syntactic system and the pragmatic system. Each system is distinct but all are interrelated and work in tandem.
The phonological system is the sound system of a language. There are certain distinct speech sounds that make up a language and they help us to recognise the language as well. The phonological system is not only important in oral language, but it is as critical to acquire the skills of reading and writing the language.

The morphological system refers to the smallest sounds in the language that make sense/convey meaning. It also includes that sounds that can alter and change the meaning. Thus, the word ‘boy’ is a morpheme and the sound ‘-s’ is another morpheme. The sound ‘-s’ when appended to the word ‘boy’, modifies it from a singular noun to a plural noun.

The semantic system comprises the words in the language that have specific meanings (that are arbitrarily established). A person’s vocabulary is indicative of the person’s semantic system. The greater the vocabulary, the better facility a person has in communication. The semantics of a language, through the learning of word meanings, its opposites, phrases, idioms, figures of speech etc. allow an individual to comprehend others and express oneself.

Syntax is the structure of the language. This is the syntactic system. The sequence in which the words appear in a sentence, the manner of combination of sentences, and the grammar define the syntax. The understanding of morphemes (the smallest meaningful units of language) is included in this system too. The syntactic system is important as it cues a novice language learner to predict the words that have to/will follow in the sentence. The word order provides a context for understanding others (aurally/through reading) or expressing oneself.

The practical use of language in the social context refers to the pragmatic system of language. The culture, age, gender, situation determine how language has to be used.

The five systems also constitute the components of language. Bloom and Lahey (1978) have propounded the model showing the three components and their interrelation. These components are the form, content and use of language. The purpose of language is to communicate. Thus, always ‘something’ needs to be communicated. This is the content of language. The various systematic code combinations that aid clear and precise communication make the structure or form of language. The manner, in which the appropriately structured content is presented before the receiver, indicates the function or use of language. We can thus list three components of language viz. content, form and use. Irrespective of whether the language takes the spoken or written form, these three components characterize it.
Written Language

Language takes the form of oral language (listening and speaking) and written language (reading and writing). Written language requires a visual mode for representing oral language. The visual codes employed for communication is the script or writing system. The writing systems use specific sets of symbols to represent speech sounds and punctuation. The writing systems can be classified into five systems depending on what each symbol in the script represents.

1. Abjads
2. Alphabets
3. Abugidas
4. Syllabaries
5. Semanto-phonetic system

Abjads are also called the consonant alphabets. Abjads have independent symbols to represent consonant sounds. The vowels may be indicated using some consonant symbols and/or with the help of diacritic marks. The Arabic and Hebrew scripts are Abjads.

The Alphabet scripts are phonemic alphabets that have symbols representing consonants and vowels. Each symbol or symbol combination makes one sound, or one sound can be written in different ways. English language is written in Roman alphabet.

In the Abugida (the syllabic alphabets / alphasyllabary), the basic symbol is the syllable. The syllable is a combination of the consonant and vowel. The vowel sounds in the syllable are represented as diacritic marks. The vowels, in addition, have their own symbols. The Devnagari script used to write Marathi, Hindi etc. is an alphasyllabary.

In a Syllabary too, the consonant and vowel combinations (i.e. syllables) are represented by symbols, and vowels are represented by separate symbols. The difference, as compared to alphasyllabary, is that each syllable has a different symbol where diacritic marks are not used. Japanese Hiragana is an example of a syllabary.

A system in which the sounds and meanings are represented distinctly is the semanto-phonetic system. Thus, the words ‘man’ is represented by one symbol, there is a distinct symbol for the word ‘woman’ or ‘men’ etc. the Chinese language is representative of the logographic / semanto-phonetic system.
Marathi Language and English language

A comparison: The two languages – English and Marathi – are very different from each other. The comparison of the two languages is done vis-à-vis the linguistic components - form, content and use.

Marathi is an Indo-Aryan language that has more than 42 identified dialects. Academicians and the print media use Standard Marathi, which is a dialect. Thus, the instruction in schools and colleges follow standard Marathi. The dialects differ in terms of their phonological characteristics. Hence, the pronunciation and accent is different. English, on the other hand is a West Germanic language. Its origin is in the Anglo-Frisian dialects of North West Germany and the Netherlands. The Angles, Saxons, and French as the industrial and technological revolutions, have influenced English. Since English is a very widely spoken language in the world, it has adopted the vocabulary of the various geographical regions and a vast number of dialects have emerged. For the purpose of study, the linguists have divided the dialects into three general categories: dialects of the British Isles, dialects of North America and those of Australasia. Indian English, an Australasian dialect, has emerged as a distinct dialect that is substantially different from the English of the British Isles or North America. We do find immense variation in the Indian English spoken in different parts of India too.

Form: Form of a language is the structure of the language, the mechanics of the language. It includes the knowledge of grammar and vocabulary. The knowledge of the rules of grammar helps to understand the message and use language to express oneself too. With regard to vocabulary, the student should be familiar with pronunciation of the words and the spellings of the words. The knowledge of the affixes, to pronounce the word or spell it, is crucial here. It provides additional understanding of the meaning of the words. Thus, the phonology, morphology and the syntax constitute the form.

Marathi language has 49 phonemes in all, 10 being vowel phonemes and 39 consonant phonemes. The words may have vowel (V) sounds in the beginning position e.g. Ananas, consonant (C) sounds e.g. kamal or even CV e.g. Shaalaa sounds in the initial word positions. The combination of CC is not uncommon e.g. vyakti. Similar combinations may be found in the final position or medial position of the words.

The morphology / grammar of Marathi language indicates that there are eight parts of speech –

1. naam (noun),
2. sarvanaam (pronoun),
3. visheshan (adjective),
4. kriyapad (verb),
5. kriyavisheshan (adverb),
6. shabdayogiavyay (postpositions),
7. ubhayanvayiavyay (conjunctions),
8. kevalprayogiavyay (interjections)

The first five parts of speech have lexical meaning (semantics) and they undergo inflections according to gender, number and case. The last three do not have lexical meaning and are generally invariable (do not change). In Marathi, there are no Articles.

Marathi is written in a variant of the Devnagari script called the Balabodh script. It is an alphasyllabary / abugida. In an abugida, the basic signs (akshara, अक्षर in Marathi) denote consonants with vowels inherent in it. Thus, the consonant-vowel sequence is written as a unit from left to right. The diacritic marks are used to show the different vowel sounds inherent in the consonant. The Devnagari script is thus non-linear in nature largely. The vowels are represented independently as
separate letters as well. Two or more consonant sounds when are combined, the conjunct symbols are used. In Marathi, these are called jodakshara.

Balabodh Devnagari /Marathi script consists of 36 consonant letters (vyanjana) and 15 vowel letters (swara). The letters are called the mulakshara. Of the 15 vowel sounds, 14 form the chaudakhadi. This consists of

अ आ ऑ ए उ ऊ ल र ओ औ

The other two are anuswara अनुस्वार (अं) and visarga, विसर्ग (अः). Similarly, there are 34 consonant sounds called the vyanjana व्यंजन and two consonant blends called the जोड्वव्यंजन –क्ष and ज्ञ. The akshara are sequenced and this sequence is called the varnamala (वर्गमाला) or mulakshara (मुळाक्षरे). The varnamala is as under:

क ख ग घ च छ ज झ ढ छ त थ द ध न प फ ब भ म य र ल श ष स ह त

Marathi has a transparent orthography i.e. the mapping of the letters to the sounds is highly consistent but the visuo-spatial characteristics are relatively complex due to the presence of diacritic marks.

The word formations are governed by two sets of rules and these words are called samaas (समास) or sandhi (सृंखला). Samaas formation has no fixed rules but generally when two consonant sounds have to be blended, the word formed is called a samaas e.g. udvoy + pati = udvoypati (उद्योग + पती = उद्योगपती). Word combination by sandhi occurs when two vowel sounds combine to make a word e.g. ati + uttam = atyuttam. Word forms (plural nouns, verbs and adjectives) also change according to the gender. E.g. mulga (boy) is a masculine noun. Thus its plural is mulge (for mulgi – girl, it is muli). If the adjective “big” describes the noun, then it is “motha mulga” but “mothi mulgi”. The verb changes too, e.g. boy runs is “mulga dhawla” (मुलगा धावला) and girl runs is “mulgi dhawli” (मुलगी धावली). The use of suffixes is seen to show the relation between the noun and verb. The suffix when added changes the original/ root word. E.g. the noun cupboard - kapaat changes to kapaatat (कपाटात) to indicate inside the cupboard.

The most common sentence structure in Marathi is subject+ object + verb. E.g. मी घरी गेले. (I went home).

- When the noun or pronoun has to be described, then the adjective precedes the noun / pronoun.
- There are three tenses (kaal)- past, present and future - and three types of each tense like in English.
- Marathi language has three genders like English – masculine, feminine and neuter.
Three types of voices are found in Marathi unlike English – kartari, karmani and bhaave. In Marathi the voice is called prayog. Kartari prayog is the same as active voice in English. Karmani is the same as passive voice. Bhaave prayog is identified when orders / suggestions are given. In this case the verb does not change according to the subject or the object.

Direct speech and indirect speech is found in Marathi language in communicating content.

English language has its roots in the West Germanic languages that originated from the Anglo-Frisian dialects. There are many dialects of English and Indian-English is one of them.

English language has 26 letters in its alphabet. The alphabet refers to a set of letters that represent the phonemes of the spoken language. There are 5 vowels and 21 consonants in English. Consonant sounds, vowel sounds, consonant clusters, vowel combinations and consonant-vowel combinations make the 44 phonemes. In the 44 phonemes, 20 are vowel sounds and there are 24 consonant sounds.

The words, in English language can be classified based on the number of syllables in them. Thus, we have

- monosyllabic words e.g. add
- disyllabic words e.g. ad/ded
- tri-syllabic words e.g. ad/di/tion , and
- multisyllabic words e.g. ad/di/tion/al

There is another way of classifying the words. The words may be

- Simple words vs. compound words – Simple word are the most basic form of the word. It cannot be broken down e.g. man; this word cannot be broken down any further than this. A compound word on the other hand is made up of two or more simple words, it can be broken down and yet each word retains its meaning e.g. butterfly
- Primary words vs. derived words – primary word is a word that has a meaning of its own. It does not need any other word to complete its meaning. Simple words may be considered primary words. Derived words have affixes to the m; the use of affixes changes the meaning of the words. For example, the word ‘friend’ is a primary word and ‘friendship’ is a derived word.

In English language, unlike in Marathi, there are nine parts of speech. These are nouns, pronouns, verbs, adjectives, adverbs, prepositions, conjunctions, interjections and determiners (articles). Both the languages have seven parts that are common except prepositions in English and postpositions in Marathi and presence of articles in English and absence of the same in Marathi. The function served by prepositions and postpositions is the same. The difference lies in the placement of these specific words in the sentence. In Marathi, the postpositions / shabdayogi avyay are placed after the noun/ pronoun (object) whereas in English, the preposition is placed before the object.

E.g. मुलगा पलंगावर बसला. (Mulga palangawar basla.) The boy sat on the bed.

The words in English language are inflected, like Marathi, for gender, number, and degree. The nouns, pronouns, verbs, adjectives and adverbs are inflected and thus are variable/variant. The other three parts of speech – prepositions, conjunctions and interjections are invariable / invariant. However, the rules for the inflectional endings, that the words can take, also depend on the origin of the words.

English is written in a linear script, where the consonant-vowel (or vice-versa) combinations follow one another to make a word. The script has upper case and lower case letters (Marathi has no letter cases).
The syntax, followed in English is Subject + verb + object (S+V+O). E.g. the bird flew north. The object in the sentence can be divided into direct object and indirect object. However, when a question is asked, the word order changes to verb + subject + object (when the verb in the SVO sentence was ‘be’. E.g. I am tired. - Are you tired?).

Apart from this, additional four structures are identified.

- S+V – e.g. birds fly
- S+V+Adjective – e.g. the bird is big
- S+V+Adverb – e.g. the bird flew high
- S+V+Noun – e.g. I am a girl.

The basic S+V+O structure can be expanded by use of adjectives, adverbs, prepositions etc and also by using phrases. The phrases can either be noun phrases or a verb phrases.

- There are three tenses (past, present, future) of the verbs in English language. Each of them has four forms again – simple, progressive/continuous, perfect and perfect progressive.
- The nouns in English can be of masculine, feminine or neutre gender. The pronouns representing the corresponding nouns also reveal the gender.
- Active voice and passive voice characterise the word order. When a sentence is in active voice, the subject /doer of the action is mentioned first and all the other information follows it. In a sentence that is in passive voice, the doer of the action is omitted or features in the later part of the sentence. E.g. Mother cut the apple (active voice). The apple was cut by the Mother (passive voice).
- The message can be conveyed in direct speech or indirect speech.

**Content:** The meaning that the words/ vocabulary in the form of the language conveys, is the content of language. It is what you want to talk about/ communicate. The vocabulary and the manner in which the words are arranged conveys the meaning. We understand and use the words and their specific arrangements to communicate specific ideas. Thus, the components of the form of language interact to convey meaning. Individual words (nouns, verbs, adjectives, adverbs etc.) are not the only units of content. Idioms, abstract terms, concepts, combinations of words (e.g. double negatives) , synonyms, antonyms, homonyms, homophones, hyponyms etc. are all included in the content of language.

Since languages are open systems, the words are added to it and some also due to redundancy and obsoleteness get excluded from usage. The advances in technology and experiences of newer kind, influence the content of the language. The influences of one language on the other, is another reason for changing language contents. These phenomema hold true for both the languages, English and Marathi.

**Usage:** The appropriate interaction of the content and form of language along with adequate understanding of the social and cultural context sheds light on the appropriate use of language.
The social context also provides a background for the lexicon one would find in a language. Words are thus culture specific and so found only in some languages. They do not have parallel words in another language and notwithstanding the fact that we may translate the words, it may not convey the meaning as intended. The number of words in both the languages is vast. Since language is an open system, both the languages incorporate words from different languages as time passes. E.g. the word pant (वजार vijar in Marathi) and shirt (सदरा sadra in Marathi) are used very commonly in Marathi though they are English words. Similarly, the words from specific disciplines (e.g. science, technology etc) find a place in each language e.g. mobile phone is more accepted than bhraman dhwani in Marathi. We find that there is a difference in the oral expressive and written expressive language for both the languages. The sentence structures do undergo a change when oral communication is being held. The word order may not remain intact, yet the meaning (the content) is well communicated.

**CONCLUSION**

In conclusion, a few points of comparison for the two languages – English and Marathi – can be highlighted here:

- Both the languages have originated from some other languages.
- The languages have changed considerably with the influence of people from various linguistic backgrounds and passage of time.
- They retain some words in their original form and some have changed.
- The general structure of the language is similar. In both the languages, the noun is inflected by particles of the nature of prepositions and verbs by auxiliaries. In English language, they are placed before the principal word, but in Marathi, they feature after the word.
- With regard to the use of articles, English has three articles but Marathi has none. The use of indefinite article is completely missing in Marathi language.
- We find an abundance of imitative adverbs in Marathi. These are used to emphasize the action much more than the adverb. We find that the syllable is duplicated to convey the adverb e.g. patpat (पटपट) or there in lengthening of the first syllable e.g. patapat (पटापट).
- The formation of abstract nouns is far simpler in Marathi than in English. Suffixes like –ness, -dom, -ity, -th etc. are used to form abstract nouns in English. The choice of the suffix depends on the origin of the root word. In Marathi, the suffix –pan or –pana used with the noun that is neuter or masculine respectively; and –t or –ta for neuter and feminine nouns respectively, of Sanskrit origin.
- Like Marathi, the words in English language, may belong to more than one part of speech depending upon its usage. E.g. in English the word ‘brush’ can be a noun or a verb depending upon its use. Similarly, in Marathi the word ‘parat’ can be used as an adverb or verb.
- The word order in English changes when a statement is made or question is asked. In Marathi, there is no change in the word order. The intonation denotes whether the utterance is a statement or question. E.g. tula phooga aavadto (तुला फुर्ा आवडतो.) Vs tula phooga aavadto? (तुला फुर्ा आवडतो का?). Herein, the intonation gives us a clue about the nature of the sentence (in case of written language, the use of the question mark helps understand). The use of the particle ‘ka’ is indicative of question as well. A question when asked, then takes the form, tula phooga aavadto ka? (तुला फुर्ा आवडतो का?).
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ABSTRACT

Nirad C. Chaudhuri, the most controversial writer, occupies a prominent and unassailable place in Indo-Anglian literature. As a brilliant scholar and intellectual Chaudhuri has presented new-fangled ideas on Hinduism, the Hindu way of life and historical perception of Indian intellectuals in his book, ‘The Intellectual in India’. The intellectual in India is in toils of authoritarianism in politics and social life, hostility to intellectual pursuit, and precarious economic situation. The responsibility of the intellectuals in Hindu and Islamic in earlier days is to regulate the rituals of their own religion. It is noticed that how their responsibilities are lessen down at present. He mentioned how the intellectuals are suppressed in the universities and government office. He has provided some valuable suggestions to keep sustainabiility of Indian intellectuals.

Keywords: Intellectual; Hindu; English; Indian

INTRODUCTION

Nirad C. Chaudhuri, is a critic and interpreter of the Indian personality. He belongs to a tradition of prose writing in English in India that can be traced back to Raja Rammohan Roy. He stands as a towering literary personality in the domain of narrative non-fictional English prose. He is a prolific writer who has devoted his life to the pursuit of knowledge. He bloomed to the fullest extent imbibing the true spirit of Indian Renaissance in the early years of the twentieth century.

Nirad C. Chaudhuri’s fourth book ‘The Intellectual in India (1967)’ is, his first book published in India, one of a series “Tracts for Our Times”. This monograph seems to be a manual for the intellectual in India as Nirad C Chaudhuri writes in its preface, “All over India those who have any intellectual ambitions and aptitudes are discouraged. Authoritarianism in politics and social life which runs deep among the Hindus, hostility or apathy to intellectual activities, the precarious economic situation of the intellectual who has most often to sell himself to make a livelihood – have all tended to make him feel frustrated if not wholly paralyzed. I want to tell him that the situation is not as bad as he imagines, and that it is largely a question of his own faith, energy, and intelligence. I have in every case suggested practical means of overcoming his difficulties. (Preface of the Intellectual India)”

OBJECTIVES

1. The role of Indian Intellectuals to enrich the Hinduism
2. Nirad C. Chaudhuri's contribution to keep the sustainability of Indian Intellectuals.
3. Creating awareness among the young Intellectuals how to face the problems in publishing their works.
4. Showing pathway to the intellectual to overcome the problems encountered by their seniors.

The Three Traditions

Chaudhuri recognizes three distinct intellectual traditions – the Hindu, the Muslim, and the modern, the Indo-European, - which existed at the beginning of the present century.

- The Hindu tradition was concerned “with the maintenance of Dharma, i.e., the general Hindu way of life with a religious sanction behind it” (p.1). The outstanding scholars in this tradition were Ishwar Chandra Vidyasagar and Swami Dayananda Saraswati.

- The Islamic tradition had the same in the exegesis of texts. The correct interpretation of Islamic sacred law was treated as the highest intellectual effort. Chaudhuri points out that the hallmark of the Muslims tradition was “the continuation divinely ordained Islamic way of life, and the method was a correct interpretation of the Shariiah, or Islamic sacred law.” (p.5). The most distinguished intellectuals in this tradition were Sir Syed Ahmed Khan, Mohammed Ali Jinnah and Iqbal.

- The third and the modern tradition was, wholly Western in its origin and spirit, created by the Hindus who had received a Western type of education. As Chaudhuri puts it “It was an instance of cultural colonialism, but a colonialism welcomed by the people, who belonged to the disposed native cultural system” (p.9). It is interesting to note that all three traditions converged in Raja Rammohan Roy who was the pioneer of the Indian Renaissance.

Who is an intellectual?

An intellectual is a man who does or tries to do the following:

1. “He applies his intellectual faculties to understand and interpret the world around him;
2. As a result of study, observation, and experiments he formulates conclusions which he believes to be true, at all events truer than those which were current before;
3. He communicates the ideas to his fellowmen with a view to influence their mind, life and actions”

Chaudhuri does not include artists, painters, musicians and sculptors in the category of intellectuals. Scientists and engineers are treated as emigrants from India to the universal scientific world and their intellectual temperament is devoid of any ideological content. Chetan Karnani points out, “Chaudhuri thinks of intellectuals as writers only. There is no reference to articles, painters, musicians, or sculptors as intellectuals in his book.”

The obstacles for the Intellectual

Chaudhuri pointed out that the Indian Universities and Government offices have stood obstacles for the progress of the young aspiring intellectuals. Chaudhuri felt that the Indian universities, conditions are not propitious for intellectual effort: “The Indian academic world is laden with a deep somnolence without the justification of deep potations: it is mental vacuum and not vintage port, which produces the abstracted air on the faces of the professors.” (p.64) Edward Shils opinions “The jealousy of an archaic head professor intimidates or obstructs the lively young man with ideas and enthusiasm, dull colleagues deaden the resonance of the atmosphere and contribute towards the slackening of standards”. So the young intellectual should be cautious about these conditions. The superiors in Government service also suppress the talent of an aspiring intellectual. The very Hindu way of life breeds authoritarianism. Chaudhuri points out three ways in which superiors try to suppress the subordinates: “by insisting that every Government servant must take the permission of his superiors
before publishing his writings; by trying to exercise censorship on them; and by demanding one-third of the earnings of an intellectual in Government service”

The Survival of the Indian Intellectual

Having survived for forty seven years in such a difficult environment, Chaudhuri has suggested the young intellectuals how to be survived.

1. Chaudhuri informs the aspiring intellectual that he cannot survive by writing books alone so he should try his hand at journalism. As John Stuart Mill has put it: “The writings by which a man can live are not those that themselves live.”

2. Proper self-organization is most essence for an Indian intellectual. He should cultivate some important virtues: intelligence, discipline, strength and determination. Chaudhuri writes: “Success in intellectual life is a matter of inspiration, will power, skill, and organization, and the organization must begin very early”

3. He should be secretive about his pursuits. If he tells others about achievement, he will only invite envy.

4. Concerning the practical side of an intellectual’s life for the production of wares that can sell, the intellectual are advised to prefer English and American publishers because they can promote the sale of a book better and have a wider market than the Indian publishers.

5. Indian intellectuals should write on Indian themes and to formulate their ideas on the basis of their experience. They should write only about those things about which they feel deeply and sincerely.

6. He wants his fellow intellectuals to cultivate mastery of English rhythms. He gives advice which is derived from his own experience; “unless your English sounds like English, no British publisher will touch it. But comfort will perhaps be found in the fact that the range of English rhythms is so great and they themselves are so varied that an Indian will find that he has the advantage of a very wide margin of tolerance. The second assurance that I shall give the Indian writer is that to acquire the natural rhythm of English for writing, though not for speaking, it is not necessary to live among or mix with Englishmen. It is enough to be familiar with the sound of English prose in the works of a fairly large number of authors of different ages and epochs.” (p.80)

7. In Conclusion, Chaudhuri cautions budding Indian writers in English, “To be acceptable to budding publishers an Indian must write English not only with competence but with distinction….A sincerely felt experience comes out In the right kind of English more easily than one not so felt. So I would give the last advice that write on such things on which you feel deeply and sincerely” (p.80).

8. Chaudhuri follows with undeviating consistency the advice he has given to writers in English. He is the most polished craftsman among Indian English prose writers. “He has wit and learning and a style that is unique.” He attained stylistic excellence by constant practice. After writing a book, “I go very carefully over it, examining the diction and vocabulary, and if I find that I have used some fashionable words or jargon I weed them out, unless there is some special reason to keep them. As a rule I remove all words which have not been good English for at least two hundred years.(p.79)”

CONCLUSION

Chaudhari emphasizes the reformist zeal of the modern Hindu intellectuals, the traditionalism of their Muslim counterparts and the derivative and imitative element in the thought of the intellectuals of the modern Indian Renaissance. In spite of its practical utility, Chaudhuri’s The Intellectual in India is rather superficial. It does not deal with the role of the intellectual in the changing society in India.
Chaudhuri is brilliant in his analysis of the historical reasons for the plight of Indian intellectuals. He rightly says that the backwardness of Indian intellectuals is caused by a sense of economic insecurity.

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ABSTRACT
Public Private Partnership has become a popular term in recent times. Earlier it was restricted to infrastructure, but has now being extended to health care and education. Public Private Partnership is a government service or private business venture, which is funded through a partnership of government and one or more private sector companies.

The liberalization of the Indian economy in early nineties has seen the spurt of privatization in Indian higher education system. Education is essentially a government supported merit good. But with the rapid expansion of this sector the government finds it difficult to cope with the situation and has to be supported by other sources of finance.

Recognizing the gravity of the situation the Government appointed a Committee to look into the concept of Public Private Partnership and recommend models to improve access and quality of higher education. Accordingly four models namely basic infrastructure model, outsourcing model, hybrid model, reverse outsourcing models were recommended.

The rationale of Public Private Partnership can be linked to resource crunch, increased demand, rising global competition, adequate infrastructure and greater accessibility. The concept has its share of challenges and opportunities; but through self-discipline and proper policy mix the economy can move forward and reach greater heights.

Keywords: Higher Education; Liberalization; Privatization; Access and Equity

INTRODUCTION
Public Private Partnership (PPP), has become a fashionable term in recent times. It can be seen as an innovative idea, to tap private resources and use them for the development of the country. Earlier the concept of PPP was used for infrastructure, but today this is no longer the case. It is being increasingly extended to other sectors like health and education. In this Paper an attempt has been made to discuss the concept of PPP, briefly touch on Public Private Partnership in Indian system of Higher education, examine the need for PPP in our higher education and discuss the challenges and opportunities for Public Private Partnership in India.

OBJECTIVES
The study is based on the following objectives:

1. To study the concept of Public private Partnership particularly with referenced to higher education;

2. To oversee the existence of Public Private Partnership in India;
3. To examine the challenges and opportunities and thereby see what augurs for the future.

**Concept of Public Private Partnership**

Public Private Partnership is a government service or private business venture which is funded through a partnership of government and one or more private sector companies. Public Private Partnership has two fundamental drivers:

One, they are claimed to enable the public sector to harness the skills and efficiencies, that the entry of private sector can bring, in areas usually restricted to the public sector;

Two, Public Private Partnership is structured in such a way that, the public sector body seeking to make an investment does not incur any borrowing.

According to Government of India, the term refers to forms of co-operation between public authorities and the corporate world, with the purpose of ensuring, funding, construction, renovation, management or maintenance of a public infrastructure or making provision for public service. It implies an arrangement, between the public authority on one hand and a private entity on the other, for providing public asset and/or public service through investments made by a private sector body for a specified time period. There is well defined allocation of risks between the private and public sectors and payments to the private entity are made on the basis of performance that is in accordance with the predetermined performance standards and evaluated by the public entity or its representatives.

Generally education all over the world is considered as a merit good whose consumption needs have to be provided. Consequently, education is publicly provided by every nation and even when not publicly, subsidized by the state in both the developed and the developing countries.

Public Private Partnership can be defined as a form of contract that the government makes with the private service providers to acquire a specified service of a desired quantity and quality at an agreed price for a specified time.

**Public Private Partnership in Indian Higher Education**

Until the early nineties most of our investment in higher education sector came from the central and state governments, as restrictions were imposed on opening up of educational institutions and state controlled directly or indirectly most of the educational institutions. The last two decades has seen large scale privatization of higher education, so much so that most professional institutions are private unaided ones.

In the twelfth five year, the Government of India increased the proposed investment in education by four times, as compared to the eleventh five year plan. The general feeling among the prominent thinkers on education policy is that, the resource gap that exists as regards the growing demand for higher education can only be met by using public-private partnership.

This popular view resulted in government making provisions for public private partnership in higher and technical education. An expert Committee was set up by the UGC to look for the possibilities of public-private partnerships and come out with models which would help in improving access and quality of the higher educational institutions.

The Committee Report pointed out that Public Private Partnerships in higher and technical education would bring benefits of saving resources and time, help in improving the efficiency and performance of the system so as to guarantee good quality education. The Report identified four possible models of public private partnership to be made available to higher education:

1. Basic infrastructure Model, where physical infrastructure and services would be provided by the private sector;
2. Outsourcing Model, implying that private sector would invest in infrastructure and carry out the operation and management;
3. Hybrid Model, where the education sector would be developed using funds raised through government and private financial institutions as equity;

4. Reverse Outsourcing Model, characterized by government investment in infrastructure and also management of operations with the private sector.

It is a well-known fact that, the government by itself cannot handle higher education sector by itself, more so when one views the high demand for it and the number of students entering the field. This puts pressure on both quantity and quality of education imparted. The basic problem arises because the aims and ideals of the government and public sector are different. The point to be remembered in this context is that, Public Private Partnership brings with it benefits which can take the form of access; quality assurance; saving of resources and provision of greater autonomy.

**Need for Public Private Partnership in Indian Higher Education**

Let us now turn our attention to the rationale for having public private partnership in higher education:

**Resource Crunch:** It is a well-recognized fact that, public funding of institutions – both private and public, has severe constraints. The need of the hour is greater interaction between educational institutions, industry, Research and Industry and funding agencies. We have to create a real partnership between government, educators and industry. These partnerships will provide skilled manpower to our high –tech industries as per their requirements.

Under the current era of globalization, liberalization and privatization, the government on its own cannot handle huge investments required for modern system of higher education. It has to be supplemented with Private investment if we have to get greater access to quality education.

**Cater to increased demand:** Over the last six and a half decades there has been quantitative expansion of Indian higher education. In terms of enrolment, India ranks third in the world next only to U.S.A and China and tops the list in terms of number of institutions. Being enormous and complex the Indian system of higher education holds promising prospects.

Generally, India today is considered as the talent pool of the world, having qualified and educated human resources in abundance. This can be considered as one of the primary reasons for the transformation of India into one of the fastest growing economies of the world, since the liberalization of the economy in 1990.

The public institutions by themselves as mentioned earlier, will find it difficult to cope with this increased demand. Under this situation, Public Private Partnership enters the arena as a vital ingredient for catering to the rising demand.

**Increasing global competition:** With the entry of Globalization, accompanied by Liberalization and Privatization in every field including higher education, India has to gear itself to meet the ongoing competition. Steps have to be taken to enhance the competitiveness of higher education, both in the domestic as well as in the international markets.

India has very few high quality institutions, and encouraging public private partnership will help in enhancing the quality of our education and making India an attractive destination for the foreign students.

**Ensure availability of adequate infrastructure:** Owing to constrained investments in the education sector, the latter is unable to cope with the growing global demand and competition. Private investment is essential to provide infrastructure and accessibility to higher education.

A large number of Indian institutions face the problem of inadequate infrastructure like ill-equipped laboratories, ill-stocked libraries, inadequate lighting and power facilities, lack of proper classrooms etc. This is a problem found not only in the rural areas but also in institutions set up in big towns and cities. In the absence of enough public expenditure, public private partnership is one major area which needs to be fostered to tackle the situation.
**Equity and Accessibility:** One of the most important rationales, for developing Public Private Partnerships in education is to maximize the potential for both expanding equitable access and for improving the education outcomes especially for the marginalized groups.

**Challenges and Opportunities for Public Private Partnership in India**

As in any other field, Public Private Partnership too has to deal with challenges and make most of opportunities.

One, for India to become economically, politically and socially developed, investment in education is essential. There is a vast difference between what is taught in classrooms and what is practiced. India produces graduates and qualified professionals year after year. They are not employable. One of the challenges facing Public Private Partnerships is to improve the ‘employability’ of these educated youth by honing their skills and by providing them training.

Two, this era of liberalization and globalization is characterized by innovative ideas and technology. The challenge for Public Private Partnership is, to provide a bold and timely response to a solution that will enable our system to balance with the needs and skills of the 21st century.

Three, the challenge is one of providing universal access to quality education and visionary leadership. Public Private Partnerships when implemented correctly can increase efficiency and choice as also can expand access to education sources.

Four, the Public Private Partnership program lacks a comprehensive database as regards the projects/studies to be considered under Public Private Partnership. Lack of adequate information can be considered as a big hindering block.

In the midst of these challenges are the openings which the sector can cash on:

Public Private Partnership, will enable governments to take advantage of their specialized skills and overcome operational restrictions such as fixed/rigid salary scales and work schedule prevailing in the public sector.

IT Companies like Infosys, Wipro, Cisco, and Autodesk have been building up programs to impart the desired skills at the college level. Education leads the way to prosperity and opportunity. It has given the world in both the developed and developing countries academicians, entrepreneurs and political leaders.

In today’s internet based economy there is need for universal access to quality education and visionary leadership. Public Private Partnerships can increase efficiency and choices, as also expand access to higher education particularly for those who are poorly served by the traditional delivery methods.

The corporate sector is the direct beneficiary of higher education system and is particularly vital in many ways. However, the blend of academia and corporate world is limited in India and a conducive environment has to be created to encourage this participation.

The Narayan Murthy Committee which was set up in January 2012 to look into the corporate sector participation in higher education, recommended that 20 National Knowledge hubs should be set up and Public Private Partnership can be used for research, faculty development, establishment of new institutions and setting up of knowledge culture.

With the given set-up Public Private Partnership will increase the efforts of the institutions in providing employable man-power.

**CONCLUSION**

Education, as we all know plays an important role in the economic development of a country. Investment in human capital leads an economy towards prosperity and growth. Public Private Partnerships have a lot to offer, to the national economy in general and higher education in particular.
There are several constraints confronting the Indian system of higher education and the government by itself cannot cope with the ever increasing demand. Under the current global scenario, with institutions competing with each other to attract the best talents, Public Private Partnership can help in finding solutions to the impending problems confronting our system of education. What are required is self-discipline and a correct policy mix which will pave the way for a better tomorrow.

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ABSTRACT
The aim of the present study was to investigate the role of the folk stories in language development of preschool children living in Jiroft in 2012-2013 Academic Year. To this end, a quasi-experimental research design with experimental and control groups, each including 30 participants (15 males and 15 females) was employed. The instruments used to collect the data were the Test of Language Development (TOLD) (Hamill and Newcomer, 1998) and ten selected stories of the folk tales of Fairy Tales by Sobhi Mohtadi (1998). The results of the data analysis showed that folk stories affect the language development in preschool children. In addition, except for the spoken language sub-hypothesis, there were significant differences between the experimental and control groups in all other sub-hypotheses on the pretest and post-test.

Keywords: Folk Stories; Language Development; Children; Pre-School Children

INTRODUCTION
The differences between humans and animals are observable in different areas. The extraordinary superiority of humans in intellectual activities concerning the use of written symbols to communicate, dramatic changes in lifestyle, and the use of innovation and creativity in the construction of different objects all point to the fact that humans have extremely high capabilities compared to animals. Humans make use of different ways to communicate with each other. One of the most important yet the most advanced methods of communication is the use of language by human beings to express their ideas and opinions. As humans have the ability of using language and intellectual power they could adapt themselves to the nature and dominate it to use natural phenomena to their advantage. Although humans learn language as a means to achieve their goals, language is so important that in many places that it is seen as a goal in many places. Language plays a very significant role in human life and social communications and humans use it to achieve their goals easily and to facilitate their social life (Ahadi
Before entering into pre-school centers, children experience using language and speaking in their families. Then their vocabulary and spoken words will increase continuously and rapidly by receiving support in preschool centers and by being exposed to appropriate environmental experiences (Daryanoosh, 2010).

This indicates that the child language development and language learning requires ongoing attention to provide a sound foundation for developing child linguistic and speaking ability (Turkoman, 2003). Accordingly, language learning curricula in Iran offer directly some educational approaches including storytelling techniques for children (Ghasempour, 2004).

One of the techniques that can facilitate the growth and development of language in children is the use of stories and storytelling techniques. Human beings deal with stories in all their lives and that’s why stories and humans are considered as twins. Children are fascinated by the stories and storytelling. Stories have a considerable impact on the development of child language, behavior, and personality. In addition to storytelling, children can be asked to repeat certain words. For instance, they can tell what the name of hero is, where he went, what he said or what he saw. Such repetitions can help children to express the words and correct their possible errors. Storytelling provides children with a good opportunity to correct their linguistic lapses and errors. Children’s great interest in stories can be taken to the advantage in language learning and improving language skills, imagination, thinking, and visual vocabulary in children (Daryanoosh, 2010).

The focus on child language learning, especially from the second half of the twentieth century has led to the development of various hypotheses, each using a certain approach to deal with the language learning process. The study of how language is developed, in addition to being an interesting topic, results in some theoretical outcomes and major implications including the progress and development of a universal theory of language that is confirming or rejecting some universal categories and concepts. It also helps to clarify some practical issues such as language skills and second language learning and teaching plus exploring language learning problems, particularly speech delays and aphasia. One of the theoretical and practical implications of such a study is the relationship between language and thought (Meshkatoddini, 2001).

Storytelling and story reading are among the main activities of preschool education that make children familiar with lots of words provide the opportunity of experience the live language (Rahmandoust, 1998). According to Chambers(1993), storytelling is a way to improve language development process via interaction with the storyteller and the story itself (Mofidi&Sabzeh, 2008).

Several studies have addressed the role of stories, tales, storytelling, and narrative therapy in different aspects of child behavior. For instance, some researchers have focused on the impact of narrative therapy on alleviating depression and anxiety in children (Sheibani et al, 2006; YousefiLoya, 2008), the effect of preschool activities and programs (including storytelling, story reading, reading poems, singing songs, demonstration activities, and playing game) on children's language development (Mofidi&Sabzeh, 2008), and storytelling and free games on speech length based on words (Arshi, 2000). Accordingly, given the vital role of stories and folk tales in children’s’ growth, the present study aims to explore the impact of folk stories and tales on the child language development. In fact, the main problem addressed in this study is whether the language development process is affected by folk stories or not.

**OBJECTIVES OF THE STUDY**

To examine the impact of folk stories on language development in preschool children.

**HYPOTHESIS**

Folk stories affect language development in preschool children.
a) Folk stories affect visual vocabulary of preschool children.

b) Folk stories affect relational vocabulary of preschool children.

c) Folk stories affect oral vocabulary of preschool children.

d) Folk stories affect preschool children’s ability to grammatical perceptions.

e) Folk stories affect preschool children’s ability to imitate sentences.

f) Folk stories affect preschool children’s command of syntax

LITERATURE REVIEW

The results of a study by Viktorija (2010) indicated that preschool children must acquire a lexicon that will guarantee their ability to communicate through language to accelerate the perceptions of stories, TV and radio narratives, and their contents which is dependent upon the activities performed by parents to enrich the child language learning experience.

Harshap, Viger, and Kokh(2001) in an article entitled “Storytelling as a constructive model for the language development and early literacy concluded that storytelling can be used as a means to improve oral language, literacy skills, and creativity.

Izable (2001, cited in Philips, 2001) compared two groups of preschool children. Folk stories were read three times per week for the first group and for the second groups, story books were read three times a week. After the treatment period, a comparison of the two groups indicated that the folk story group showed a higher ability in storytelling than the second group, suggesting that storytelling contributes to the development of child language skills.

Malooand Bowlard (2000) conducted a study entitled “Storytelling aloud” and found that storytelling will enhance vocabulary perception, visualization, natural rhythm, language patterns, listening skills, and language development.

Roni (1996) concluded that storytelling improves visualization, creative thinking, and language and social skills in children. Gerown (1995) demonstrated the role of storytelling as a means to enhance language skills and cognitive development, stimulate imagination, and provide metaphorical assistance to fluency and expression power.

Mallanand Jennijs (1991 cited in Phillips, 2001) showed that many educators, researchers, and supporters of storytelling concluded that storytelling will significantly increase language development.


Pake (1989) observed that storytelling will contribute to the development of oral and written language and comprehension in children.

StriclandandMorow (1989) showed that storytelling is effective in developing oral language and storytelling is very significant variable for language development in young children.

Fareland Nisel (1982) found that storytelling will enhance the development of oral language and basic understanding of the story.

Peyrs, Tri, and Fergosen (1977) concluded that storytelling facilitates child language learning and teaching and it can be used as a reward for children to develop their language skills.

Arshi (200) showed that the average utterance length in words will improve by increasing age and through storytelling activities and free games and this improvement is statistically significant.

Mofidi and Sabzeh (2008) showed that oral language development includes lexical and grammar skills. Besides, such skills were significantly greater among first grade students who had passed the pre-school courses than their counterparts who had not passed such courses. In contrast, there was no significant
difference between male and female students in terms of the development of spoken language skills.

Rafiee (2010) concluded that story telling affects the speech music and intonation and improves children’s perception and understanding.

Osareh (2001) studied the effects of the storytelling on child language development and concluded that storytelling and story reading will have positive effects on language development.

Rahimi and Asaeei (2011) illustrated the effects of using audio texts on speaking skills of Iranian EFL learners.

RESEARCH METHODOLOGY

The effect of the independent variable (folk stories) on the dependent variable (child language development) was examined in this study using a quasi-experimental research design. The population included all preschool children in Jiroft, Kerman Province in the 2012-2013 school years. The participants in the research sample were selected using the availability sampling as a quasi-experimental method was used in the study and its implementation requires effective collaboration of administrators and teachers of pre-school centers, the sample was selected, the It is the express purpose and importance of visiting the pre-school and pre-school centers. To this end, two preschool centers were selected and all preschool children in these centers were pre-tested using the Test of Language Development (TOLD). Then a number of preschool children were selected and assigned randomly to two control and experimental groups, each with 30 participants (15 males and 15 females). The experimental group received an eight-week treatment in the form of storytelling while the control group received no treatment. After the treatment, both groups were post-tested.

The instruments used to collect the data were the Test of Language Development (TOLD) (Hamill and Newcomer, 1998) and ten selected stories of the folk tales of Fairy Tales by Sobhi Mohtadi (1998). The reliability and the validity of the language test were evaluated by Hassanzadeh and Minaee (2010) and were reported as equal to 0.85 and 0.80, respectively. The stories selected for representation were the bell-legged goat, the stubborn row, the old woman, the old fox, the jackals and the old woman, the farmer and wolf, gentle goodwife, ax, the greedy, the fox and the weasel.

THE RESULTS OF THE STUDY

Table 1 shows the results of descriptive statistics for components of the language proficiency for both control and experimental groups:

<table>
<thead>
<tr>
<th>Components of the language proficiency</th>
<th>Experimental</th>
<th></th>
<th>Control</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pretest</td>
<td>Posttest</td>
<td>Pretest</td>
<td>Posttest</td>
</tr>
<tr>
<td>Spoken language</td>
<td>90.56</td>
<td>22.27</td>
<td>89.87</td>
<td>12.05</td>
</tr>
<tr>
<td>Listening</td>
<td>85</td>
<td>17.8</td>
<td>82.70</td>
<td>17.77</td>
</tr>
<tr>
<td>Organization</td>
<td>95.33</td>
<td>25.02</td>
<td>98.40</td>
<td>11.07</td>
</tr>
<tr>
<td>Speaking</td>
<td>94.57</td>
<td>13.12</td>
<td>102.03</td>
<td>11.74</td>
</tr>
<tr>
<td>Semantics</td>
<td>91.27</td>
<td>22.11</td>
<td>97.07</td>
<td>7.01</td>
</tr>
<tr>
<td>Syntax</td>
<td>90.66</td>
<td>21.98</td>
<td>104.50</td>
<td>47.6</td>
</tr>
</tbody>
</table>

As shown in the above table, the mean scores of both groups on components of language proficiency are relatively low and the mean score of the experimental group on listening comprehension is lower than the average.

The main research hypothesis: Folk stories affect language development in preschool children. To test the above hypothesis, the Test of Language Development (TOLD) was used. According to the test developers (Hamill and Newcomer, 1998), the best and most comprehensive assessment of the child's
overall language proficiency that includes all the features and systems related to language is the spoken language. The performance of the participants in the control and experimental groups on the pretest and the posttest was compared using their scores on the spoken language. Accordingly, the above hypothesis was tested using the Mann–Whitney U test (with regard to its presumptions i.e. non-normality and inequality of variances of the population and the sample). Table 2 shows a comparison of the participants in the two groups concerning their mean scores of the spoken language on the pretest and posttest:

**Table 2.** Comparison of Pre-test and post-test scores of a spoken language in the two groups

<table>
<thead>
<tr>
<th>Component</th>
<th>Index</th>
<th>Test</th>
<th>U</th>
<th>Z</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spoken language</td>
<td>Semantic and syntactic aspects</td>
<td>Pretest</td>
<td>5.317</td>
<td>-1.96</td>
<td>0.05</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Posttest</td>
<td>106</td>
<td>5.10</td>
<td>&lt; 0.0001</td>
</tr>
</tbody>
</table>

As shown in the above table, since the significance level of language development for the participants in the experimental group on the pretest and posttest is higher than their significance level for the spoken language, it can be said that the main hypothesis is confirmed (Z = 5.10, P <0.01).

To test sub-hypotheses, the standardized scores of both groups were used and the results are shown as follows:

a) Folk stories affect visual vocabulary of preschool children.

**Table 3.** Comparison of pre-test and post-test scores of the participants’ visual vocabulary

<table>
<thead>
<tr>
<th>Component</th>
<th>Index</th>
<th>Test</th>
<th>U</th>
<th>Z</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Visual Vocabulary</td>
<td>Semantics: Participants’ perceptions of the meaning of Persian words</td>
<td>Pretest</td>
<td>0.445</td>
<td>-0.075</td>
<td>0.941</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Posttest</td>
<td>364.50</td>
<td>-1.282</td>
<td>0.20</td>
</tr>
</tbody>
</table>

As shown in the above table, the independent variable (folk stories) could not affect the visual vocabulary of the participants as an indicator of their semantic ability. In addition, the values of z-score and its significance level on the pretest and posttest indicate that the first sub-hypothesis is rejected.

b) Folk stories affect relational vocabulary of preschool children.

**Table 4.** Comparison of pre-test and post-test scores of the participants’ relational vocabulary

<table>
<thead>
<tr>
<th>Component</th>
<th>Index</th>
<th>Test</th>
<th>U</th>
<th>Z</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relational Vocabulary</td>
<td>Semantics: Participants’ oral perceptions and reproduction of the relationship between two words</td>
<td>Pretest</td>
<td>414</td>
<td>-0.539</td>
<td>0.941</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Posttest</td>
<td>254.50</td>
<td>-2.951</td>
<td>0.003</td>
</tr>
</tbody>
</table>

As shown in the above table, the independent variable (folk stories) affects the relational vocabulary of the participants as an indicator of their oral perception and reproduction of the relationship between two words. In addition, the significance level of the participants’ mean score of relational vocabulary in the experimental group on the pretest and posttest indicates that the second sub-hypothesis is confirmed (P < 0.01).

c) Folk stories affect oral vocabulary of preschool children.

**Table 5.** Comparison of pre-test and post-test scores of the participants’ oral vocabulary

<table>
<thead>
<tr>
<th>Component</th>
<th>Index</th>
<th>Test</th>
<th>U</th>
<th>Z</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oral Vocabulary</td>
<td>Semantics: Participants’ oral reproduction of common Persian words</td>
<td>Pretest</td>
<td>300</td>
<td>-0.247</td>
<td>0.025</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Posttest</td>
<td>62</td>
<td>-5.845</td>
<td>&lt;0.0001</td>
</tr>
</tbody>
</table>

As can be seen in the above table, the independent variable (folk stories) affects the oral vocabulary of the participants as an indicator of their oral reproduction of the common Persian words. In addition, the significance level of the participants’ mean score of oral vocabulary in the experimental group on the
pretest and posttest indicates that the third sub-hypothesis is confirmed (P < 0.01).

d) Folk stories affect preschool children’s ability to grammatical perceptions.

**Table 6.** Comparison of pre-test and post-test scores of the participants’ grammatical perceptions

<table>
<thead>
<tr>
<th>Component</th>
<th>Index</th>
<th>Test</th>
<th>U</th>
<th>Z</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grammatical perception</td>
<td>Syntax: Understanding the meaning of sentences using grammatical structures</td>
<td>Pretest</td>
<td>298.50</td>
<td>-2.257</td>
<td>0.024</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Posttest</td>
<td>159</td>
<td>-4.34</td>
<td>&lt; 0.0001</td>
</tr>
</tbody>
</table>

As can be seen in the above table, the independent variable (folk stories) affects the participants’ syntactic perceptions as an indicator of their perceptions of the meaning of sentences using grammatical structures. In addition, the significance level of the participants’ mean score of oral vocabulary in the experimental group on the pretest and posttest indicates that the fourth sub-hypothesis is confirmed (P < 0.01).

e) Folk stories affect preschool children’s ability to imitate sentences.

**Table 7.** Comparison of pre-test and post-test scores of the participants’ ability to imitate sentences

<table>
<thead>
<tr>
<th>Component</th>
<th>Index</th>
<th>Test</th>
<th>U</th>
<th>Z</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sentence imitation</td>
<td>Syntax: Correct reproduction of Persian sentences</td>
<td>Pretest</td>
<td>297.50</td>
<td>2.286</td>
<td>0.022</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Posttest</td>
<td>178</td>
<td>-4.11</td>
<td>&lt; 0.0001</td>
</tr>
</tbody>
</table>

As can be seen in the above table, the independent variable (folk stories) affects the participants’ ability to imitate sentences as an indicator of their ability for correct reproduction of Persian sentences. In addition, the significance level of the participants’ mean score of oral vocabulary in the experimental group on the pretest and posttest indicates that the fifth sub-hypothesis is confirmed (P < 0.01).

f) Folk stories affect preschool children’s command of syntax

**Table 8.** Comparison of pre-test and post-test scores of the participants’ command of syntax

<table>
<thead>
<tr>
<th>Component</th>
<th>Index</th>
<th>Test</th>
<th>t</th>
<th>df</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sentence imitation</td>
<td>Syntax: Understanding and use of morphological forms or completing Persian sentences</td>
<td>Pretest</td>
<td>1.561</td>
<td>58</td>
<td>0.124</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Posttest</td>
<td>-3.305</td>
<td>58</td>
<td>&lt; 0.002</td>
</tr>
</tbody>
</table>

As can be seen in the above table, the independent variable (folk stories) affects the participants’ command of syntax as an indicator of their ability to understand and use of morphological forms or to complete Persian sentences. In addition, the significance level of the participants’ mean score of oral vocabulary in the experimental group on the pretest and posttest indicates that the sixth sub-hypothesis is confirmed (P < 0.01).

**DISCUSSION OF FINDINGS**

The findings of the study concerning the effects of folk stories on language development in preschool children indicated that the preschool children in the experimental group who received the treatment in the form of folk stories showed a significant improvement of their language skills. This shows that storytelling and the use of folk stories that existed in folklore of the region under study affected the development of language skills of preschool children as indicated by the Vygotsky's theory. This finding is also consistent with the results of previous researchers including Viktorija(2010), Venji (2009), Grano (2005 ), Izable (2001, cited in Philips, 2001), Maloo and Bowlard (2000), Roni (1996), Gerown (1995), Donbi (1995), Mallanand Jennijs (1991 cited in Phillips, 2001), Pake (1989), Stricland and Morow (1989), Farel and Nisel(1982), Peyrs, Tri, and Fergosen(1977), Arshi (2000), Mofidiand Sabzeh (2008), Rafiee (2010), Osareh(2011), and many other studies.

According to these findings, it can be concluded that folk stories affect children’s language development and improve their semantic and syntactic skills. In other words, the findings of the study
point to the positive effects of folk stories on preschoolers’ language development. Along with the previous research, these findings explain the higher adaptability of oral literature and folk stories for the development of Persian language and literature as well as pointing to the significance of the preschool period and its impact on children.

FUTURE DIRECTION

This study has been conducted to assess the impact of folk stories on language development. Based on the result of the present study the folk stories was affected with language development in preschool children of Jiroft. If such study conducts in other cities it will bring significant results for the consideration of education of folk stories in preschool. Therefore, I recommend researchers to conduct similar research in other cities and countries.

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THE CONTENT ANALYSIS OF THE ELEMENTARY SCHOOL SOCIAL CIVICS TEXTBOOKS REGARDING THE COMPONENTS OF CITIZENSHIP EDUCATION

Marzieh Shujahuddini Bazanjani¹
M. A. Student, Arsanjan Branch, Islamic Azad University, Arsanjan, Iran
Email: Marziehshujahuddinibazanjani@yahoo.com

Dr. Firoz Rezayian²
Assistant Professor, Arsanjan Branch, Islamic Azad University, Arsanjan, Iran

Dr. Abbas Anarinezhad³
Assistant professor, Farhangian National University, Shiraz Branch

Tahereh Nasabpour Molaei⁴
M. A. Student, Arsanjan Branch, Islamic Azad University, Arsanjan, Iran
Email: Taherehnasabpourmolaei@yahoo.com

ABSTRACT

The aim of the present study was to analyze the content and citizenship education categories in the elementary school social civics textbooks. To this end, a descriptive research with a content analysis design was used. The instrument used to collect the data included 27 citizenship education categories employed in a study by Mojallal Chabaghlo (2008). Given that the third grade social civics textbook and the civic sections of the fourth and fifth grade social civics textbooks mainly address the citizenship components at the school age, the components of citizenship education were extracted quantitatively. The results showed that in the third, fourth, and fifth grade textbooks much emphasis has been made on the awareness of the governance structure and its functions while little attention has been paid to international organizations and institutions. Besides, the results from the content analysis of the components of the citizenship education presented in the social civics textbooks based on school grades suggested that the third grade textbook put much emphasis on the familiarity with and preservation of cultural heritage, dignitaries at different levels, the recognition and protection of the original ideals, spiritual values, order and compliance of laws, constructive relationships, the awareness of formal and informal institutions, and the awareness of the governance structure and its functions. On the other hand, the fourth-grade elementary school textbook underlines concepts such as the skills of observing, understanding, perception, sound judgment, and problem solving, the spirit of cooperation and teamwork, helping others, empathy with others, philanthropy, modeling and innovating positive behavior, and the reinforcement of positive, correct, and logical behaviors, the awareness of formal and informal institutions and having proper communication with them, knowledge of structures and functions of government, in fourth grade, and knowledge of the structures and functions of government, aware of the formal and informal institutions and having proper communication with them, the recognition and protection of the original ideals and spiritual values. Similarly, the fifth grade textbook focuses on the awareness of the governance structures and its
functions, the awareness of formal and informal institutions and properly communicating with them, and the recognition and protection of the original ideals and spiritual values. However, concepts related to international institutions and organizations as well as having realistic and positive attitudes toward issues and events have been less focused by the three textbooks under study.

**Keywords:** Social Civics Textbooks; Elementary School; Content Analysis; Citizenship Education

**INTRODUCTION**

Citizenship as one of the most important social ideas that has been developed to facilitate a better understanding of the society and its internal relations and to direct actions and behaviors. Like any other concept, citizenship has been developed within a historical-social context and has revealed its meaning and content within conceptual networks. This meaning has not been always constant as it has undergone some changes because of the events happening in societies based on various theoretical approaches. Most definitions have emphasized the legal aspects of citizenships. However, the citizenship experience is not dependent solely on the legal position of the individual but it also depends on the relationship among individuals and social groups (Hashemi, 2010).

The concept of citizenship education gained significance based on different attitudes and forms and types of societies as a result of changes made during the last two centuries and the need of societies to citizens who can live in new society. Citizenship definition, by definition, refers to a process of transmitting knowledge, values, and attitudes needed for the participation and political stability of society from one generation to another. This transfer covers several cases such as the knowledge of the history and structure of political institutions, a sense of loyalty to the nation, positive attitudes toward political authority, belief in basic values (such as the rule of law and tolerance), interest in political participation, and the development of skills needed for understanding public policies and monitor them (Mosharepour, 2004). Therefore, preparing citizens to live in a local, national or international setting requires the provision of appropriate educational opportunities. Especially if we look closely, we will realize that citizenship education has been intertwined with the philosophy behind the establishment of the educational system because the aim of establishing the educational system is mainly to train active and efficient citizens in the society and the future of every nation is closely related to the citizens’ empowerment, awareness, their attitude towards different affairs of the nation and the world. As a result, citizenship education is regarded as one of the most important educational priorities in societies like Iran where less attention is paid to it (Fathi Vajargah, 2002).

Educational departments are seen in modern societies as the most vital educational institutions for the comprehensive development because humans grow in the light of education. Social order and discipline will be institutionalized based on the educational system in a society and the people will move towards a culture of development and growth. Basically, the goal of establishing an education system from primary education to higher education around the world is to respond to the demands of the community and fulfill its ultimate goals. Accordingly, the overall goal of education can be summarized as developing human character and the satisfaction of social needs (Fathi Vajargah, 2006).

One of the concepts that have received special attention in many international scientific communities and also in our country especially in the recent decades leading to much discussions and research in this regard is citizenship education. Unquestionably, it can be said that the philosophy behind the formation of every institution or organization is to respond to some certain needs. Besides, the educational system has been founded with the aim of training effective and desirable citizens in accordance with social needs and values. Unfortunately, citizenship education is not emphasized in the educational system and especially in the school curricula. Besides, there is no special school program under citizenship education and there is no trace of it in other curricula (Fathi Vajargah, 2002).

Concerning citizenship education, the studies and research unit of the "International Association for Assessment and Academic Achievement" states: “All modern societies are deeply concerned with the problem of how to prepare their adolescents and young adults for citizenship life and teach them how
to participate actively in social issues (Torney-purta, 1991) This report, which is used as a reliable document by many researchers throughout the world, stipulates that in the 1990s, training and developing active and effective citizens has been one of the most important goals of school curricula in Australia (Kennedy, 1991). Similarly, the development of citizenship education in is one of the most important functions of the Canadian education system that many attempts are being made to achieve it (Sears et al., 1999).

Citizenship education has also been taken into account by educational planners and policy makers and textbook designers. According to approvals of the Council of Higher Education, objective at different levels have been considered for middle and high school courses. Given that education is a process that tries to change and modify the leaners’ behavior and serves to achieve certain objectives, many factors are influential in this process, among which the school curriculum plays a significant role in this regard. Textbooks are among the most important learning resources and references for students in the various educational systems. Accordingly, social civics courses in the elementary and middle school and social studies and sociology courses in high schools have been designed with the aim of socialization and preparation of individual for social life as the most important educational goal (Ali Mardan, 2004).

Social civics textbooks are designed with the purpose of improving social, economic, political, cultural, and behavioral qualifications of learners or to put in a nutshell to train decent citizens who are aware of their rights and responsibilities in the society. The main objective of offering such courses is to socialize students and to teach them social norms and values and life skills so that they can establish desirable relationships with others (good citizens). Students’ familiarity with their citizenship rights and obligations pave the way for training good citizens, the establishment of order and security in the society, increased participation of individuals, the observance of citizens’ rights, and the promotion of virtues of the urban society. In addition, such awareness enables the students to raise their cultural level and respect citizenship rights with the aim of creating a good personality and helping other people to perform their citizenship responsibilities. Therefore, the main problem addressed in this study is how citizenship education is included in elementary school social civics textbooks in terms of the content, structure, and quantitative distribution.

OBJECTIVES OF THE STUDY

To examine frequency of the components of citizenship education in the elementary civics textbook.

HYPOTHESIS

Assess frequency of the components of citizenship education in the elementary civics textbook.

a) Assess frequency of the components of citizenship education in the third grade elementary civics textbook

b) Assess frequency of the components of citizenship education in the fourth grade elementary civics textbook

c) Assess frequency of the components of citizenship education in the fifth grade elementary civics textbook

d) Assess frequency of the components of citizenship education in third, fourth, and fifth elementary civics textbooks

LITERATURE REVIEW

Alizadeh (2009) conducted as study entitled “Citizenship education in textbooks” to explore citizenship education in elementary, middle, and high school textbooks. The results indicated that driving principles, urban health, urban environment, and the Islamic councils were addressed in the elementary textbooks.
Beheshti (2007) performed a study on “citizenship indicators in the social civics textbooks in high school” and identified 25 components of citizenship rights in the Iranian Constitution using descriptive content analysis and a checklist. Then he explored direct and indirect citations of the components of citizenship rights in the social civics textbooks in high school implicitly and explicitly. The results of the study suggested that the components of citizenship rights have not been addressed in the pre-university social civics textbook. Besides, it was noted that the citizenship components have been mentioned totally in 70 cases in the first, second, and third grade high school textbooks, of which 22 citations are direct and 48 citations are indirect. Political elements that are related to the governance structure have been emphasized more frequently than other factors.

In another study, Manuchehr (2007) performed a comparative analysis of the content of elementary school textbooks and the characteristics of a global citizen using a qualitative content analysis. The third, fourth, and fifth grade elementary textbooks were selected via the purposeful sampling. The author concluded that the characteristics of a global citizen were sporadically addressed in the textbooks under study. Besides, the textbooks have paid less attention to important components such as the commitment to fight against injustice and inequality, having a sense of identity and self-confidence, respect for humans and objects, peace, globalization, interdependence, interest in the environment, and the commitment to the sustainable development.

Another study was performed by Diba (2003) on “Characteristics of a good citizen in the Iranian community and the compliance level of school curricula with such characteristics” to identify the characteristics of a good citizen in terms of civic knowledge, civic competence, and civic attitudes. Another aim of the study was to determine the level of attention paid to citizenship education in development, implementation, and evaluation stages of school curricula. The results of the study showed that the characteristics of a good citizen in terms of civic knowledge, civic competence, and civic attitudes are important to the Iranian community. Besides, quantitative attention must be paid on fostering citizenship values in in the development, implementation, and evaluation stages of school curricula.

Afsharpour (2004) conducted a study entitled “Content analysis of citizenship education in high school social civics textbooks”. This study provided a quantitative content analysis of citizenship concepts and categories such as rules and regulations, norms, rights, obligations, parties, associations, civic organizations, voting and selection, social control, social order, social harm, nation-state, independence and freedom, politics, social justice, inequality, equality of men and women in terms of knowledge, understanding, and attitudes in the four social civics textbooks of high school education. The results indicated that citizenship education have been at a middle level concerning the components of social rights, social responsibilities, political and social participation, and political literacy.

Zokaei (2002) conducted a study on “Citizenship education” to address the concept and significance of citizenship education. He divided the goals of citizenship education into social and moral responsibility education, promotion of social participation, and the growth of political awareness. He emphasized that schools serve a model for practicing a civic society as they are the most important institutions to transfer civic values. In addition to increasing the cognitive awareness, emotional and behavioral aspects of citizenship such as civic and moral education, culture of dialogue, and communication and participatory skills are the most important issues in schools to involve students in the civic society and to play their citizenship responsibilities.

A study was done in Japan on “Citizenship education in Japan’s transition” by Kasoko Otsu (2001; cited in FathiVajargah, 2006) in three Japanese schools (a public school, a private school, and a university-model school) in Sapporo. The results indicated that citizenship education curriculum in all three schools is implemented using the textbooks published by the Japanese Ministry of Education. In addition to civic educations, the school curriculum includes events related to the school and activities done by the student councils.
In a case study on “Development of citizenship values”, Liu (2008) observed that objectives and approaches related to citizenship education are very special and prescriptive due to national curriculum policies. It was also noted that there is a strong correlation between national policies and regulations and school curriculum predictions. It seems that educational experiences have been implemented aiming to promote the ethical independence as a result of school activities (Fathi, 2006).

David Fishman (2007) studied six independent Catholic schools in Britain to explore the attitudes of investment groups about personal, social, and citizenship health. To collect the needed data, a questionnaire was filled in by 12 parents, 129 students, 12 teachers, 6 school principals, and 6 public investors. The participants expressed their views about the selected components of citizenship education. The participants’ attitudes were evaluated according a wide range of different values based on the available theories. The results showed that government officials and school principals expressed more open attitude towards citizenship education compared to school children, their parents and teachers. Besides, school principals had more open attitudes towards sex education than the government officials did. The results also suggested that when the value of religion and tradition changes by rapid social and technological variations, investment groups in schools would face with more negative pressures.

Moon Pamela et al. (2009) studied citizenship education goals and various free citizenship education forms in Scotland's schools studied. The findings showed that various forms of citizenship education are taken into account as the key objective concerning the role of the school in maintaining Scotland’s cultural and political distinction. Highly professional institutions that are active in the development of citizenship education and behavior have caused much progress in the Scottish politics. Citizenship behavior and its improvement play a significant role in shaping the personality of the students so it must be taken into account in school curricula.

MATERIALS AND METHOD

A descriptive research with a content analysis design was used in this study. Content analysis is a systematic research method to objectively and quantitatively the content of textbooks and curricula or to compare objectives, contents, and structure of curricula. Third to fifth grade elementary social civics textbooks instructed in the school year 2012-2013 were selected as the population under study. Besides, the third grade social civics textbook and the civic sections of the fourth and fifth grade social civics textbooks included in the research sample. The unit of analysis was sentences in the textbooks dealing with different topics that are going to be discussed in this study.

The third grade social civics textbook and the civic sections of the fourth and fifth grade social civics textbooks instructed in the school year 2012-2013 were analyzed using specific indices confirmed by the experts in the field and with the assistance of the supervisor and the advisor in this study.

In addition, 27 citizenship education components were used in this study as the dimensions of citizenship education based on studies by Dehghan (2010) and Mojallal Chabaghlo (2008), a book under Strategic Indicators, and cultural components determined by the Publication Center of the Secretariat of the Supreme Council of Cultural Revolution.

The collected data were analyzed using descriptive statistics including frequencies and percentages based on documents and drafts of the components of citizenship education. To this end, the frequencies and percentages of citizenship education components were extracted from the textbooks under analysis as are shown in the following tables.
THE RESULTS OF THE STUDY

Table 1. Ratings of the components of citizenship education in the third grade elementary civics textbook

<table>
<thead>
<tr>
<th>No.</th>
<th>Categories</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Skills of observing, understanding, perception, sound judgment, and problem solving</td>
<td>6</td>
<td>5.45%</td>
</tr>
<tr>
<td>2</td>
<td>spirit of cooperation and teamwork, helping others, empathy with others, and philanthropy</td>
<td>5</td>
<td>4.54%</td>
</tr>
<tr>
<td>3</td>
<td>Patriotism and love of patriotic symbols (flag, anthem, etc.) and natural and material resources</td>
<td>6</td>
<td>5.45%</td>
</tr>
<tr>
<td>4</td>
<td>Recognition and protection of fundamental ideals and spiritual values</td>
<td>9</td>
<td>8.19%</td>
</tr>
<tr>
<td>5</td>
<td>Recognition, appreciation, and preservation of cultural heritage and dignitaries at different levels</td>
<td>11</td>
<td>10%</td>
</tr>
<tr>
<td>6</td>
<td>Sense of responsibility towards oneself and others</td>
<td>3</td>
<td>2.73%</td>
</tr>
<tr>
<td>7</td>
<td>Modeling and innovating positive behavior and the reinforcement of positive, correct, and logical behaviors (braveness, independent action, kindness, patience, and tolerance)</td>
<td>7</td>
<td>36/6%</td>
</tr>
<tr>
<td>8</td>
<td>Compliance with law and order and constructive relationship</td>
<td>9</td>
<td>8.19%</td>
</tr>
<tr>
<td>9</td>
<td>Exchange of ideas through dialogue and conversation</td>
<td>3</td>
<td>2.73%</td>
</tr>
<tr>
<td>10</td>
<td>Environment and how to deal with it properly</td>
<td>4</td>
<td>3.64%</td>
</tr>
<tr>
<td>11</td>
<td>Helping the oppressed and fighting against injustice</td>
<td>2</td>
<td>1.82%</td>
</tr>
<tr>
<td>12</td>
<td>Being hopeful to the future and making constructive efforts</td>
<td>2</td>
<td>1.82%</td>
</tr>
<tr>
<td>13</td>
<td>Having healthy social relationships and communication skills with each other</td>
<td>5</td>
<td>5.54%</td>
</tr>
<tr>
<td>14</td>
<td>Knowledge of formal and informal institutions and having a good relationship with them</td>
<td>9</td>
<td>8.19%</td>
</tr>
<tr>
<td>15</td>
<td>Awareness of global issues and how to deal with them</td>
<td>2</td>
<td>1.82%</td>
</tr>
<tr>
<td>16</td>
<td>Optimism and trust in others</td>
<td>1</td>
<td>0.91%</td>
</tr>
<tr>
<td>17</td>
<td>Citizenship rights and responsibilities</td>
<td>3</td>
<td>2.73%</td>
</tr>
<tr>
<td>18</td>
<td>Having a sense of thankfulness and appreciation for others and to be content with one’s own rights</td>
<td>2</td>
<td>1.82%</td>
</tr>
<tr>
<td>19</td>
<td>Self-knowledge, self-assessment, and self-confidence</td>
<td>2</td>
<td>1.82%</td>
</tr>
<tr>
<td>20</td>
<td>Appropriate use of information sources (internet, satellite, etc.)</td>
<td>3</td>
<td>2.73%</td>
</tr>
<tr>
<td>21</td>
<td>Knowledge of international organizations and institutions</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>22</td>
<td>Dealing properly with the crisis and problems arisen</td>
<td>1</td>
<td>0.91%</td>
</tr>
<tr>
<td>23</td>
<td>Peace and conflict resolution</td>
<td>1</td>
<td>0.91%</td>
</tr>
<tr>
<td>24</td>
<td>Proper and efficient use of peripheral resources and opportunities</td>
<td>2</td>
<td>82/1%</td>
</tr>
<tr>
<td>25</td>
<td>Logical ways to decide, question, criticize, and oppose natural and legal persons</td>
<td>2</td>
<td>1.82%</td>
</tr>
<tr>
<td>26</td>
<td>Knowledge of the governance structures and functions</td>
<td>8</td>
<td>7.27%</td>
</tr>
<tr>
<td>27</td>
<td>Realism combined with a positive attitude towards the issues and events</td>
<td>2</td>
<td>1.82%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>110</td>
<td>100%</td>
</tr>
</tbody>
</table>
Table 2. Ratings of the components of citizenship education in the fourth grade elementary civics textbook

<table>
<thead>
<tr>
<th>No.</th>
<th>Categories</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Skills of observing, understanding, perception, sound judgment, and problem solving</td>
<td>8</td>
<td>8.51%</td>
</tr>
<tr>
<td>2</td>
<td>spirit of cooperation and teamwork, helping others, empathy with others, and philanthropy</td>
<td>8</td>
<td>8.51%</td>
</tr>
<tr>
<td>3</td>
<td>Patriotism and love of patriotic symbols (flag, anthem, etc.) and natural and material resources</td>
<td>3</td>
<td>3.19%</td>
</tr>
<tr>
<td>4</td>
<td>Recognition and protection of fundamental ideals and spiritual values</td>
<td>5</td>
<td>5.32%</td>
</tr>
<tr>
<td>5</td>
<td>Recognition, appreciation, and preservation of cultural heritage and dignitaries at different levels</td>
<td>3</td>
<td>3.19%</td>
</tr>
<tr>
<td>6</td>
<td>Sense of responsibility towards oneself and others</td>
<td>4</td>
<td>4.25%</td>
</tr>
<tr>
<td>7</td>
<td>Modeling and innovating positive behavior and the reinforcement of positive, correct, and logical behaviors (braveness, independent action, kindness, patience, and tolerance)</td>
<td>9</td>
<td>9.57%</td>
</tr>
<tr>
<td>8</td>
<td>Compliance with law and order and constructive relationship</td>
<td>7</td>
<td>7.44%</td>
</tr>
<tr>
<td>9</td>
<td>Exchange of ideas through dialogue and conversation</td>
<td>5</td>
<td>5.32%</td>
</tr>
<tr>
<td>10</td>
<td>Environment and how to deal with it properly</td>
<td>3</td>
<td>3.19%</td>
</tr>
<tr>
<td>11</td>
<td>Helping the oppressed and fighting against injustice</td>
<td>1</td>
<td>1.07%</td>
</tr>
<tr>
<td>12</td>
<td>Being hopeful to the future and making constructive efforts</td>
<td>3</td>
<td>3.19%</td>
</tr>
<tr>
<td>13</td>
<td>Having healthy social relationships and communication skills with each other</td>
<td>6</td>
<td>6.38%</td>
</tr>
<tr>
<td>14</td>
<td>Knowledge of formal and informal institutions and having a good relationship with them</td>
<td>10</td>
<td>10.64%</td>
</tr>
<tr>
<td>15</td>
<td>Awareness of global issues and how to deal with them</td>
<td>1</td>
<td>1.07%</td>
</tr>
<tr>
<td>16</td>
<td>Optimism and trust in others</td>
<td>1</td>
<td>1.07%</td>
</tr>
<tr>
<td>17</td>
<td>Citizenship rights and responsibilities</td>
<td>4</td>
<td>4.25%</td>
</tr>
<tr>
<td>18</td>
<td>Having a sense of thankfulness and appreciation for others and to be content with one’s own rights</td>
<td>2</td>
<td>2.13%</td>
</tr>
<tr>
<td>19</td>
<td>Self-knowledge, self-assessment, and self-confidence</td>
<td>3</td>
<td>3.19%</td>
</tr>
<tr>
<td>20</td>
<td>Appropriate use of information sources (internet, satellite, etc.)</td>
<td>2</td>
<td>2.13%</td>
</tr>
<tr>
<td>21</td>
<td>Knowledge of international organizations and institutions</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>22</td>
<td>Dealing properly with the crisis and problems arisen</td>
<td>2</td>
<td>2.13%</td>
</tr>
<tr>
<td>23</td>
<td>Peace and conflict resolution</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>24</td>
<td>Proper and efficient use of peripheral resources and opportunities</td>
<td>2</td>
<td>2.13%</td>
</tr>
<tr>
<td>25</td>
<td>Logical ways to decide, question, criticize, and oppose natural and legal persons</td>
<td>2</td>
<td>2.13%</td>
</tr>
<tr>
<td>26</td>
<td>Knowledge of the governance structures and functions</td>
<td>8</td>
<td>8.51%</td>
</tr>
<tr>
<td>27</td>
<td>Realism combined with a positive attitude towards the issues and events</td>
<td>1</td>
<td>1.07%</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>94</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>
Table 3. Ratings of the components of citizenship education in the fifth grade elementary civics textbook

<table>
<thead>
<tr>
<th>No.</th>
<th>Categories</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Skills of observing, understanding, perception, sound judgment, and problem solving</td>
<td>7</td>
<td>5.78%</td>
</tr>
<tr>
<td>2</td>
<td>Spirit of cooperation and teamwork, helping others, empathy with others, and philanthropy</td>
<td>8</td>
<td>6.61%</td>
</tr>
<tr>
<td>3</td>
<td>Patriotism and love of patriotic symbols (flag, anthem, etc.) and natural and material resources</td>
<td>5</td>
<td>4.13%</td>
</tr>
<tr>
<td>4</td>
<td>Recognition and protection of fundamental ideals and spiritual values</td>
<td>9</td>
<td>7.44%</td>
</tr>
<tr>
<td>5</td>
<td>Recognition, appreciation, and preservation of cultural heritage and dignitaries at different levels</td>
<td>8</td>
<td>6.61%</td>
</tr>
<tr>
<td>6</td>
<td>Sense of responsibility towards oneself and others</td>
<td>2</td>
<td>1.65%</td>
</tr>
<tr>
<td>7</td>
<td>Modeling and innovating positive behavior and the reinforcement of positive, correct, and logical behaviors (braveness, independent action, kindness, patience, and tolerance)</td>
<td>5</td>
<td>4.13%</td>
</tr>
<tr>
<td>8</td>
<td>Compliance with law and order and constructive relationship</td>
<td>9</td>
<td>7.44%</td>
</tr>
<tr>
<td>9</td>
<td>Exchange of ideas through dialogue and conversation</td>
<td>1</td>
<td>0.83%</td>
</tr>
<tr>
<td>10</td>
<td>Environment and how to deal with it properly</td>
<td>1</td>
<td>0.83%</td>
</tr>
<tr>
<td>11</td>
<td>Helping the oppressed and fighting against injustice</td>
<td>8</td>
<td>6.61%</td>
</tr>
<tr>
<td>12</td>
<td>Being hopeful to the future and making constructive efforts</td>
<td>2</td>
<td>1.65%</td>
</tr>
<tr>
<td>13</td>
<td>Having healthy social relationships and communication skills with each other</td>
<td>6</td>
<td>4.96%</td>
</tr>
<tr>
<td>14</td>
<td>Knowledge of formal and informal institutions and having a good relationship with them</td>
<td>10</td>
<td>8.26%</td>
</tr>
<tr>
<td>15</td>
<td>Awareness of global issues and how to deal with them</td>
<td>1</td>
<td>0.83%</td>
</tr>
<tr>
<td>16</td>
<td>Optimism and trust in others</td>
<td>2</td>
<td>1.65%</td>
</tr>
<tr>
<td>17</td>
<td>Citizenship rights and responsibilities</td>
<td>4</td>
<td>3.30%</td>
</tr>
<tr>
<td>18</td>
<td>Having a sense of thankfulness and appreciation for others and to be content with one’s own rights</td>
<td>1</td>
<td>0.83%</td>
</tr>
<tr>
<td>19</td>
<td>Self-knowledge, self-assessment, and self-confidence</td>
<td>2</td>
<td>1.65%</td>
</tr>
<tr>
<td>20</td>
<td>Appropriate use of information sources (internet, satellite, etc.)</td>
<td>2</td>
<td>1.65%</td>
</tr>
<tr>
<td>21</td>
<td>Knowledge of international organizations and institutions</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>22</td>
<td>Dealing properly with the crisis and problems arisen</td>
<td>1</td>
<td>0.83%</td>
</tr>
<tr>
<td>23</td>
<td>Peace and conflict resolution</td>
<td>1</td>
<td>0.83%</td>
</tr>
<tr>
<td>24</td>
<td>Proper and efficient use of peripheral resources and opportunities</td>
<td>3</td>
<td>2.48%</td>
</tr>
<tr>
<td>25</td>
<td>Logical ways to decide, question, criticize, and oppose natural and legal persons</td>
<td>4</td>
<td>3.30%</td>
</tr>
<tr>
<td>26</td>
<td>Knowledge of the governance structures and functions</td>
<td>15</td>
<td>12.39%</td>
</tr>
<tr>
<td>27</td>
<td>Realism combined with a positive attitude towards the issues and events</td>
<td>5</td>
<td>4.13%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>121</td>
<td>100%</td>
</tr>
</tbody>
</table>
Table 4. Ratings of the components of citizenship education in third, fourth, and fifth elementary civics textbooks

<table>
<thead>
<tr>
<th>No.</th>
<th>Categories</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Skills of observing, understanding, perception, sound judgment, and problem solving</td>
<td>21</td>
<td>6.46%</td>
</tr>
<tr>
<td>2</td>
<td>spirit of cooperation and teamwork, helping others, empathy with others, and philanthropy</td>
<td>21</td>
<td>6.46%</td>
</tr>
<tr>
<td>3</td>
<td>Patriotism and love of patriotic symbols (flag, anthem, etc.) and natural and material resources</td>
<td>14</td>
<td>4.31%</td>
</tr>
<tr>
<td>4</td>
<td>Recognition and protection of fundamental ideals and spiritual values</td>
<td>23</td>
<td>7.10%</td>
</tr>
<tr>
<td>5</td>
<td>Recognition, appreciation, and preservation of cultural heritage and dignitaries at different levels</td>
<td>22</td>
<td>6.80%</td>
</tr>
<tr>
<td>6</td>
<td>Sense of responsibility towards oneself and others</td>
<td>9</td>
<td>2.80%</td>
</tr>
<tr>
<td>7</td>
<td>Modeling and innovating positive behavior and the reinforcement of positive, correct, and logical behaviors (braveness, independent action, kindness, patience, and tolerance)</td>
<td>21</td>
<td>6.46%</td>
</tr>
<tr>
<td>8</td>
<td>Compliance with law and order and constructive relationship</td>
<td>25</td>
<td>7.80%</td>
</tr>
<tr>
<td>9</td>
<td>Exchange of ideas through dialogue and conversation</td>
<td>9</td>
<td>2.80%</td>
</tr>
<tr>
<td>10</td>
<td>Environment and how to deal with it properly</td>
<td>8</td>
<td>2.46%</td>
</tr>
<tr>
<td>11</td>
<td>Helping the oppressed and fighting against injustice</td>
<td>11</td>
<td>3.38%</td>
</tr>
<tr>
<td>12</td>
<td>Being hopeful to the future and making constructive efforts</td>
<td>7</td>
<td>2.15%</td>
</tr>
<tr>
<td>13</td>
<td>Having healthy social relationships and communication skills with each other</td>
<td>17</td>
<td>5.23%</td>
</tr>
<tr>
<td>14</td>
<td>Knowledge of formal and informal institutions and having a good relationship with them</td>
<td>29</td>
<td>8.92%</td>
</tr>
<tr>
<td>15</td>
<td>Awareness of global issues and how to deal with them</td>
<td>4</td>
<td>1.23%</td>
</tr>
<tr>
<td>16</td>
<td>Optimism and trust in others</td>
<td>4</td>
<td>1.23%</td>
</tr>
<tr>
<td>17</td>
<td>Citizenship rights and responsibilities</td>
<td>11</td>
<td>3.38%</td>
</tr>
<tr>
<td>18</td>
<td>Having a sense of thankfulness and appreciation for others and to be content with one’s own rights</td>
<td>5</td>
<td>1.59%</td>
</tr>
<tr>
<td>19</td>
<td>Self-knowledge, self-assessment, and self-confidence</td>
<td>7</td>
<td>2.15%</td>
</tr>
<tr>
<td>20</td>
<td>Appropriate use of information sources (internet, satellite, etc.)</td>
<td>7</td>
<td>2.15%</td>
</tr>
<tr>
<td>21</td>
<td>Knowledge of international organizations and institutions</td>
<td>0</td>
<td>-</td>
</tr>
<tr>
<td>22</td>
<td>Dealing properly with the crisis and problems arisen</td>
<td>4</td>
<td>1.23%</td>
</tr>
<tr>
<td>23</td>
<td>Peace and conflict resolution</td>
<td>2</td>
<td>0.61%</td>
</tr>
<tr>
<td>24</td>
<td>Proper and efficient use of peripheral resources and opportunities</td>
<td>7</td>
<td>2.15%</td>
</tr>
<tr>
<td>25</td>
<td>Logical ways to decide, question, criticize, and oppose natural and legal persons</td>
<td>8</td>
<td>2.46%</td>
</tr>
<tr>
<td>26</td>
<td>Knowledge of the governance structures and functions</td>
<td>31</td>
<td>9.54%</td>
</tr>
<tr>
<td>27</td>
<td>Realism combined with a positive attitude towards the issues and events</td>
<td>9</td>
<td>2.80%</td>
</tr>
</tbody>
</table>

As shown in Table 1, the components 4, 5, 8, 14, and 26 have been emphasized more frequently followed by components 1, 2, 3, 7, 10, and 13 that occupied a middle position. However, other components of citizenship education have been less emphasized. Besides, the knowledge of
international institutions and organizations has not been mentioned in the third grade elementary civics textbook.

As can be seen in Table 2, the components 41, 2, 7, 13, 14, and 26 have been emphasized more frequently followed by components 4, 6, 9, and 17 that have been focused moderately (as expected). However, other components of citizenship education have been less emphasized. Moreover, components such as peace and conflict resolution and the knowledge of international institutions and organizations have been neglected in the fourth grade elementary civics textbook.

As evident in Table 3, the components 2, 4, 5, 8, 11, and especially 26 have been emphasized more frequently followed by components 1, 3, 7, 13, 17, 25, and 27 that have been emphasized moderately (as expected). However, other components of citizenship education have been less emphasized. Moreover, the knowledge of international institutions and organizations has been neglected in the fifth grade elementary civics textbook.

Finally, as shown in Table 4, the governance structures and functions as a component of citizenship education have been emphasized more frequently than other components. In contrast, the knowledge of international institutions and organizations has been neglected in the third, fourth, and fifth grade elementary civics textbooks.

**DISCUSSION OF FINDINGS**

Based on the findings of the study, it can be said that the governance structures and functions as a component of citizenship education have been emphasized more frequently than other components while the knowledge of international institutions and organizations has been neglected in the third, fourth, and fifth grade elementary civics textbooks. A possible explanation for this finding is that the greater attention paid to the governance structures and functions is consistent with the objectives set for textbook planning. Besides, the negligence of international institutions and organizations is due to the fact that textbook planners have paid little attention to it in elementary school and perhaps this component of citizenship education would be addressed at other levels of education such as the middle and high school.

In general, the results obtained through the content analysis of three civics textbooks are consistent with previous studies (e.g. Behershti, 2007; Diba, 2003; Afsharpour, 2004; and Liu, 2008). However, the results of the study concerning the knowledge of international organizations and institutions are not in line with the findings of previous research (Manucheri, 2007; Otsu, 2001, as cited in FathiVajargah, 2006). However, it should be noted that textbook designers and planners must take into account the level and the age of students when setting the goals and contents of instruction for a given level.

The results of the study concerning the civics textbooks instructed in all three grades suggested that the components of citizenship education have not been equally addressed. For instance, citizenship education has not been presented in the third, fourth, and fifth grade elementary civics textbooks satisfactorily since some lessons have not addressed all components or the main components of citizenship education such as the knowledge of international institutions and organizations, dealing properly and logically with crises and problems, the awareness of the main global issues and how to deal with them. Therefore, a revision of these components seems essential. A possible solution is that after the selection of the content, it should be structured by the curriculum planners in a way that instructional topics and issues overlap horizontally and vertically as much as possible to achieve the curriculum objectives (Ahmadi, 2001). However, as the contents included in the three textbooks under analysis are not the same, it can be acknowledged that the curriculum planners have paid less attention to it. Of course, it is worth mentioning that the objectives and the content of the curriculum at each level have been designed based on students’ age and this may have led to some differences. Finally, the analysis of citizenship education in the elementary school social civics textbooks indicated the governance structures and functions as a component of citizenship education have been emphasized more frequently than other components while the knowledge of international institutions and organizations has been neglected.
FUTURE DIRECTION

This study has been conducted to assessing of the components of citizenship education in the elementary civics textbook. Based on the result of the present study the concepts related to international institutions and organizations as well as having realistic and positive attitudes toward issues and events have been less focused by the three textbooks under study. Therefore, I recommend researchers to conduct similar research in other countries to compare the result as intercultural studies.

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THE LEPCHAS: A SOCIOLOGICAL STUDY WITH SPECIAL REFERENCE OF SIKKIM

Sedem Bhutia
Assistant Professor, Sikkim Government College, Gyalshing, India
Email: sedembhutia@gmail.com

ABSTRACT

Sikkim is the 22nd state in Indian union. It was a small kingdom before 1973 which was also known as Chogyal Dynasty. This small and beautiful state of India in the eastern Himalayas is home to the three major ethnic community Lepchas, Bhutia and Nepalise providing a colourful composition of culture.

Keywords: Sikkim; Mongoloid people; Lepchas; Bhutia; Nepalise; Himalayas; Bayul Demazong

INTRODUCTION

The original name of Sikkim is Mayal-lying or the ‘land of the hidden treasure’ or Tibetan called it’s a ‘Bayul Demazong’. The geographical area of Sikkim is 7096 sq.km. It is between 27.5 degree and 32.10 degree north latitude, the state is rectangular in shape of 113 km. long and 64 km. Width and elevation varying from 300 m to 8586 m above the sea level. Sikkim offers magical feel of a Himalayan fairy tale land, it is a magazine place of valleys, snow-fed lakes and mountain setting covered with flower, forest and mystical monasteries. It a pristine, tranquil and a peaceful state.

There are numerous tribes and castes in our country, which is the land of unity in diversity. The Lepchas are one of them. They mainly inhabit in region of Assam, west Bengal and Sikkim. They are a scheduled Tribe and have a unique culture of their own. Sikkim was inhabited in pre-historic times by three tribes namely Naong, Chang and the Mon. The Lepchas who entered Sikkim sometimes later absorbed them completely. The origin of Lepcha is shrouded in mystery but it seems that they belonged to the clan of the Naga of the Mikir, Garo and Khasia hills which lies to the south of the Brahmaputra valley. Some believe they came from somewhere on the border of Tibet and Burma. According to their own tradition they came to Sikkim from the east in company with Jindars, who went to Nepal and shared their tradition. The Lepcha lived quite close to the nature by way of leading substances. Some them practiced shifting cultivation and raised grains like maize and millets. They led a tribal life at the back and call of their tribal leaders. Mipon Rab the third son of Khye Bhumsa assumed the chief-ship after the death of his father. He had sons and the principal clans of Sikkim are said to have sprung from these four sons.

The fourth son Guru Tashi succeeded Mipon Rab and shifted to Gangtok. On the other hand after the death of Tetong Tek, the Lepchas broke into minor clans. They also gradually turned to the Guru Tashi for protection and leadership. Guru Tashi appointed a Lepcha, Sambre as his chief Advisor and lieutenant. Guru Tashi’s rule marked the absorption of the foreign ruling house into the native soil and also paved a way for a regular monarchy. This was Guru Tashi become the first ruler of Sikkim and was crowned as such. He was followed by Jowo Nagpo, Jawo Apha and Guru Tensing who pursued the policy creating progressively amicable relation with lepchas.

Demographic Composition

Communities, culture, religious and customs of different hues intermingle freely here in Sikkim to constitute a homogenous blend. The pre dominants communities are the Lepcha, Bhutia and
Nepalese. The Lepchas are said to be one of the original inhabitants of Sikkim. It has not yet been established from where the Lepcha originally came to Sikkim. There are some theories which indicate that the Lepchas came from the border of Assam and Burma.

**History of the Lepchas**

The ‘Lepchas’ is the name given to the tribe by the Nepalese. In a Parbatiya dialect of Nepal ‘Lep’ means speech and ‘cha’ means unintelligible i.e. the ‘unintelligible’ speaker. It is referred to as ‘Lep-Cha’ or ‘Lepche’ for not adopting the Parbatiya language. It calls its itself ‘Rongpa’ which means ravine dweller. Rong also means Peak or Mountain. According to Dr. Sunita Kumar Chatterjee, Lepchas are ‘kiratis’. Rais, a Nepalese sub-tribe refers to its first parents as ‘Parrungo- Father, Simenima- Mother’, who have three sons Lepcha, Jimidar and Meche. This theory associates the Lepchas with the Nepalese. Due to lack of material it is impossible to write a history of Lepchas. But despite this we are not left completely in the dark concerning their life during the last three centuries or so, whereas for the time prior to the period we have to content ourselves with legendary tradition and anthropological suggestions.

From a strictly historical point of view we know hardly anything about the Lepchas until about the year 1600 A.D. when a branch of the Tibetan Minyag Dynasty from the eastern Kham province took part in the great migration Tibetan nobles entered Sikkim and some decades later made themselves kings. Reaching back to that time there is a royal Sikkimese chronicle recording the main events in the history of the maharajahs of Sikkim and their dealings with the inhabitants of the country and the neighbouring states. This chronicle represents the events from an overload point of view, and although the conquered Lepchas figure little in its, yet here and there we catch some revealing glimpses of them and their mode of life.

As far as the origin of the Lepchas is concerned the indication are that they were not the original inhabitants of Sikkim. An ancient Lepeha tradition reported by Mackean states that the Lepchas came from the east in company with the Jimdars and the Meach. This tradition thus indicates a similar origin to that advanced by Waddell according to whom the Lepchas are of Indo-Chinese origin and entered their present country from further Indian name of Naga. Within the group the Lepcha seem to be closely related to the Arleng or Mikir-Nagas of the Garo and Khasia hills to the south of the Brahmaputra valley. While they have also much in common with the Ching-Po or Sing-Po- the kachins of the Burmese as well as with that branch of the Malyan Indo-Chinese which captain Forbes called the Mao-Anam family.

**REVIEW OF RELATED LITERATURE**

The survey of related literature is an important expect in any research. No research began in vacuum. Knowledge of what has already been done or begin done is essential for doing research in any field. It allows the researchers to acquaint himself/ herself will the current knowledge in his/ her field and it will be an effective search for specialized knowledge possible. The research study related to the present study has been presented below-

Gorer G. (1996) find the life style of the Lepchas. The socio-economic life of the Lepchas and covers every aspect of Lepchas life in term of origin, settlement, family life, kinship system, marriage system, religion, economy and food habits etc. In the case of religion, Gorer(1938:235) writes “Lepchas have two or perhaps three religions”. But this settlement seems to be quite controversial and hence needed to be further tested, because if there is any third religion of Lepcha what happen to it? The first is Boonthingism and monism of Lepchas and in case of second religion Gorer refer to Buddhism and it is followed by Lepchas of Sikkim. The Lepcha original inhabitant of southern and eastern slope of Kanchendzonga, the Lepcha scripts which is helpful in my study.

Shger Haldfer, in his book “The Lepcha, culture and religion of a Himalaya people” mentioned the Lepchas people and their history and found Lepchas to be the soul inhabitants of Sikkim before the advent of Bhutias and Nepalese. The Lepchas culture in its unaltered form is found surviving only in
Dzongu area of north Sikkim. Where they have retained their originality against the alien influence of Nepal, India and Christian’s missionaries.

Sonam Rinchen in his book “wealth of Sikkim” consists of valuable information regarding the different communities in Sikkim including Lepchas. He provided short descriptive tradition and cultural information about the Lepchas of Sikkim before and after merger.

Verma has stressed more upon the origin and the political side of the Lepcha tribe and gives a brief description of Lepcha people stating that they were once a ruling race but today they are in minority who inhabit the Northern part of Sikkim, southern part of Sikkim and eastern part of Sikkim. It does not discuss about culture of the people but gives historical evidence to trace the history of Lepchas. This study has been conducted from historical perspectives, so there are many limitations. Hence, the present study aims at describing the phenomenon from sociological perspectives.

**OBJECTIVES OF STUDY**

1. To know about the origin and early history of the Lepchas
2. To know the art of writing, the alphabets and the script of the Lepchas
3. To understand the characteristics, the food, the dresses, the social customs, the language, the folktales of the Lepchas.

**METHODOLOGY**

The present study is based on both primary and secondary sources of information. The primary data is collected from the field by administering interview using structured interview schedule and by observation of various aspects of the village. Secondary data is collected from various sources like Sikkim government records, community library resources, Books etc. A total number of fifty respondents were interviewed for the study. The informant is early men and women of each household.

**RATIONALE OF THE STUDY**

The Lepchas are a Mongoloid people living in the Himalayas on the southern and eastern slopes of Mount Kanchendzonga. Its seem certain that they were originally the only inhabitants of this large tract of mountainous land, but during the last three centuries, or possibly, their land has been taken from them by conquering invaders, the Tibetans, the Nepalese and finally the English. At the time of the 1931 census the 25,780 registered Lepchas were almost evenly divided between the native state of Sikkim and the Darjeeling districts of British India, 13,000 being in Sikkim and the rest in Darjeeling with the exception of 66 who were employed, chiefly as gardeners in Calcutta.

Importance

Their proverbial adaptability to environmental changes has made the Lepchas quick to readily take of the new fashions that are now literally invading their Himalayan hamlets. It will not be surprised if in a few year’s time, the Lepcha culture of Sikkim is a thing of the past, to be found only in the history books.

**MAJOR FINDINGS**

The Lepcha are timid, peaceful and brawler, they have mild and even engaging expression. But indolence is their only besetting sin. Their intercourse with one another and with others is scrupulously honest. Their happy and peaceful homes are most hospitability and this interestingly thrown open to all corners.

The Lepchas are gross feeders. They ear and live on almost everything they can find, whether animal or vegetable. They drink out of little wooden cups turned out of maple knob and some of these are supposed to be antidotes against poison, and hence fetch a good price.
The Lepchas dress is very plain and simple, they remain quite satisfied with cotton vestment, which is loosely thrown round the body, leaving one arm free, sand it reaches to the knee, and is gather round the waist. It is ornamented with longitudinal blue stripes, two or three figures broad, prettily worked with red and white. This grab looks very pretty but not showy. In cold weather an upper garment is also added.

Among the Lepchas, there is two degree of rank, the Bar-fung-mo and the A-den, i.e. the nobles and the commoners. The Lepchas regarded the Tibetans as aristocrats and themselves as A-den.

The Lepchas language is essentially a monosyllabic language which renders the pronunciation is easy and uniform. The Lepcha have no books written in verse. When reading prose they are fond of reciting the subject in measured cadence, and rhythmic strains. Their songs are composed chiefly of Tang-Bor(of low pitch). The number runs smoothly, in general from 5th to 10th measures, but they are always regularly sustained. The verse is mostly iambic.

The Lepchas have a peculiar conception of havens and hell. They believed that they were perfectly free from sin when they were born. When they would die their sins would also disappear, because sin belonged to the body only. So hell and its torments were quite foreign to them.

CONCLUSION

On the whole, the Lepchas are very simple peace-loving and shy people. In Sikkim they inhabit the region known as the ‘Dzongu’ isolated from the rest. They are a race of dying people, educationally and economically backward. Their uplift can be rendered possible if the ‘Dzongu’ is declared backward and. ‘scheduled’ under the article 224 and the scheduled of the Constitution.

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ABSTRACT

“I am a Black Feminist. I mean I recognize that my powers as well as my primary oppressions come as a result of my blackness as well as my womaness, and therefore my struggles on both of these fronts are inseparable.” – Audre Lorde

Feminism is an interdisciplinary term which is related to social and political issues. Many writers especially have presented the concept of Feminism in their own way. But Black Women writers mainly concentrated on Black Feminism. Major female characters from Morrison’s Sula to Walker’s Meridian are seen readily rejecting marriage, wifehood, mother, reflecting the black woman writer’s involvement with feminist ideology.

I personally see the early seventies as a period of transition when in response to active consciousness-raising activities Black Women expressed their distrust of men (in literature) in the form of fore-warnings that one woman (often a mother figure) passed on to another. ‘Womanhood’ during the struggle for liberation from slavery and during its aftermath, the reconstruction, and the Black Woman worked alongside the black man although black political leaders upheld strictly patriarchal. Black women’s writing, on the other hand, presents a completely different picture. This paper attempts to find out the trial of the blacks women in search of self and identity in the novels of Alice Walker.

Walker’s novel THE COLOR PURPLE also projects one such phenomenon while giving space to its female protagonist’s consciousness to grow. This research attempts to show self-recognition of Celie, and through which processes she becomes aware of her importance at first as human being, and then as a woman, who can stand on her own feet without any support and then as a woman who can stand on her own feet without any kinds of dependencies. In Alice Walker’s fiction, black women are depicted as wearing masks in order to face, soften or escape the torture inflicted on them by black men. Brownfield, in THE THIRD LIFE OF GRANGE COPELAND, notices that his mother agreed with his father wherever possible. Walker’s second novel Meridian (1976, 1986) centered on the life of a Black Woman, it presents her search for selfhood against the background of rapid socio-cultural changes of the 1960s.

Alice Walker writes of the Black Woman as an individual in the making. In her life, the Black Woman had to hide the energy as well as beauty that lay within her soul, due to the violence of racism and sexism but this creative energy always seemed to emerge in some way or the other. It was too powerful to be totally masked.

Keywords: Feminism; Ideology; Womanhood; Patriarchal; Identity; Racism; Sexism

INTRODUCTION

Feminism is an interdisciplinary term which is related to social and political issues. It is not just a theoretical approach which is concerned with reading and analyzing, but it is after political aims. It looks at the society in which the text is written, then concentrates on the discriminations against...
women and looks for the solution. Although much of the rhetoric and the substance of feminist discourse in many idioms has focused on feminine voices, on telling women’s stories, on inventing or discovering a feminine language, the underside of this intense emphasis on production, on speaking, writing, and telling, has hardly been forgotten.

Relating to feminism June Jordan says “I am a feminist, and what that means to me is much the same as the meaning of the fact that I am Black: it means that I must undertake to love myself and to respect myself as though my very life depends upon self-love and self-respect”.

Sojourner Truth states that “If the first woman God ever made was strong enough to turn the world upside down all alone, these together ought to be able to turn it back and get it right side up again”.

**Black Feminism**

Many writers especially Black writers have presented the concept of Feminism in their own way. But Black women writers mainly concentrated on Black Feminism.

Shirley Williams (1970) states “yeah, colored men she give colored women’s a hard way to go”

Audre Lorde points out that “I am a Black Feminist. I mean I recognize that my powers as well as my primary oppressions come as a result of my blackness as well as my womaness, and therefore my struggles on both of these fronts are inseparable.”

Major female characters from Morrison’s Sula to Walker’s Meridian are seen readily rejecting marriage, wifehood, mother, reflecting the black woman writer’s involvement with feminist ideology.

Focusing on Black Feminism Toni Morrison says that “I merged those two words, black and feminist, because I was surrounded by Black and Feminist women who were very tough and who always assumed they had to work and rear children and manage homes.”

As literature is a mirror of life, African American writer Alice Walker, the humanist of the year 1997, best know as the author of THE COLOR PURPLE, and the Pulitzer winner, works against female circumcision as the “road ahead is rugged and full of hurdle in a chauvinistic society”. The novelist through her works has reflected the essential needs of the people because the artist “is the voice of the people and she is also the people”. Her early poems, novel and short stories deal with themes familiar to readers: rape, violence, isolation, troubled relationships, multi-generational perspectives, sexism and racism. When THE COLOR PURPLE was published in 1982, Walker became known to a wider audience. Her Pulitzer Prize and movie by Steven Spielberg brought out fame and controversy. She has played a pivotal role in defining the late feminist movement as “womanism”.

‘WOMAINST’, Alice Walker calls herself. It is the term she has coined to express the comprehensive context of Black Feminism.

Being a womanist, Alice Walker is more interested in heroines than in heroes. Though men are not absent in her novel, they are secondary.

Alice Walker’s works typically focuses on the struggle of African Americans particularly women, and their struggle against a racist, sexist and violent society. Her works deals not only with the problems of black women, but also with the possibility of change and progression, even though it is a show process. The history Black women in the United States began with the forced migration of millions of African women from the interiors of the west coast of Africa. They were transported as human cargo across the Atlantic Ocean to plantations in the West Indies. The enslaved Africans were then sold to European colonies - the story of female slavery of Phoenix. They faced misery and suffering and yet were successful in redefining themselves. The African American women as a group proved resilient enough triumph against the trauma.
Problems Faced By Black Women

I personally see the early seventies as a period of transition when in response to active consciousness-raising activities black women expressed their distrust of men (in literature) in the form of forewarnings that one woman (often a mother figure) passed on to another. ‘Womanhood’ during the struggle for liberation from slavery and during its aftermath, the reconstruction, and the black woman worked alongside the black man although black political leaders upheld strictly patriarchal. Black women’s writing, on the other hand, presents a completely different picture. The focus here shifts to the black woman as an individual, struggling towards freedom and selfhood, right from the slave narratives down to the present times, there has been a conscious or sometimes unconscious repudiation of the many myths that surround the black woman.

Gloria Wade-Gayles comments on how the black women are in deeper shadows cast by slavery than that which engulfs their male counterparts: In the institution of slavery, black people, regardless of sex or age, were slaves. In the institution of patriarchy, black women, regardless of age, are slaves (Wade-Gayles 1930; 317)

Blacks Women in Search of Self and Identity

This paper attempts to find out the trial of the blacks women in search of self and identity in the novels of Alice Walker.

The Color Purple

Alice Walker who introduced her own theory called womanism.is trying to indicate that black women should benefit the rights that all of the white women and men do. She believes that Afro-American women should no more be considered as slaves.

Walker’s novel THE COLOR PURPLE also projects one such phenomenon while giving space to its female protagonist’s consciousness to grow. It evinces how internal organization, disorganizations and reorganization and take place at various levels of human consciousness. The novel narrates the story of a socially determined consciousness, whose social captivity structures her behavior and thoughts. Her emotional and intellectual growth gradually leads her to spiritual liberation.

This research attempts is to show self-recognition of Celie, and through which processes she becomes aware of her importance at first as human being, and then as a woman, who can stand on her own feet without any support and then as a woman who can stand on her own feet without any kinds of dependencies. The primary focus is on the evolution of female wholeness: the development of identity and community in Celie, the central character in THE COLOR PURPLE (1982). It is a story of Celie’s survival and her personal growth that happens to be written as a series of letters. Celie is a stereotype of black woman in the patriarchal society is corroborated by Sofia’s association of her with her own mother.

The novel begins with Celie’s assessment of herself and society. At the very outset, her sensibilities begin to work on various internal and external factors that fix her in a framework. She observes her family and social constraints and senses her biological determinism. She realizes that possession of a female body makes her most vulnerable as though she is to pay for being a woman, and to make the matter worse, a black woman. Her gender consciousness interspersing with her racial consciousness makes her increasingly more conscious of her vulnerability.

THE COLOR PURPLE portrays a number of women characters and Celie is adroitly figured in relation to them. Nettie, Sophia, Shug Avery, Harpo’s new girl friend all are black women but different. Celie’s typical attitudinal approach and behavior pattern distinguish her from others. But somewhere they share the common consciousness of being black women, which affect their sensibilities. It binds them together giving strength to the fight against injustices inflicted upon them. They evolve in the process of self assessment, continuously revising the socially imposed identity and
roles. There is a common negation on their part, formation of a group within group because they discover a common ground to share with each other.

The protagonist of The Color Purple is a fourteen year old girl Celie, who finds her-self existing in terms of gender and racial prejudices in a group. The spatial and temporal domain of the text unfetters her sensibilities. She grows with the development of the plot. Her sensibilities become stronger and more mature with the passing years and her attitude, behavior, and personality change in the interpretation of her ‘self’ as the psychologist. In the character of Celie, Alice Walker offers a female victimization in the racist, classist and sexiest society. She emphasizes on need to change and to break through the role Celie holds for herself.

A. T. Jersild states, “Since the self-concept is composed of a person’s thoughts and feelings and since thoughts and feelings are dynamic, changes are inevitable”

Walker describes the patriarchal system as the enemy that has kept women virtual slaves throughout memory. Celie has become a role model for contemporary feminists, an example of woman’s oppression and liberation, a symbolic. Every woman in both her reduction to object and her struggles to become a speaking subject. A novel like THE COLOR PURPLE can be popular with a whole range of women readers, cutting across the specificity of its black history, in its concern with family, emotionality, sexual relations, and fantasy life. There are good reasons for this novel’s privileged status as a pedagogical and political model. Celie ruptures the patriarchal injunction to silence. And she keeps faith with her own perception, inspite of the way others try to invalidate it. Alice Walker is a writer working within the recuperative, archeological tradition of feminist criticism; she has dedicated herself to uncovering the voices of women. Walker wants us to understand such recuperation is an act of self preservation. The fictional act of recovering Celie’s narrative grounds THE COLOR PURPLE in the politics odd voice and recuperation. Celie is an invisible woman traditionally silenced and effaced in fiction; by centering on her, Walker re-plots the heroine’s text.

Shug acts like a magnet for Celie “attracting her to her own presenting powers of overcoming the male god.”(36) Celie is then able to break her bonds, and is able to shape her own life--- she makes the final transition from Walker’s first cycle of “suspended black women to the “emergent” black woman who finds love and fulfillment, inthis case through female bonding and the rejection of the patriarchy. Other women in Celie’s life are attracted into this “magnetic vortex of Metamorphosis.”(37) Squeak and Sophie also assert personhood in their own right, and are able to escape the oppressions of their men. Furthermore, bonding takes place between women who have traditionally been assumed to be enemies----- for instance Celie and Shug are the wife and mistress respectively of the same man, Albert. Squeak and Sophie are related to Harpo in exactly the same way. Thus the reconciliation between women is the final feminist act in The Color Purple.

There is another example through which Sofia teaches Celie how she resisted white oppression. Sofia denies the offer from the Mayor’s wife to become her maid. To accept the offer means to accept the stereotype role that white people forced upon black women in the past. She rejects that offer by saying “Hell no” which makes the Mayor slap her. Sofia fights back as she used to and knocks the Mayor down. Her fight with the Mayor is for dignity and individual freedom. When she sees both are at stake; she maintains them by using force. Sofia’s struggle with the white man is significant in the context of her being black and being female. To Celie it is a lesson to fight against all oppressing forces in order to maintain one’s individuality and dignity.

Alice Walker has supported the idea of women gaining strength through women and this she illustrates through the character of Celie. Celie gains a gradual hold over her life through her association with Shug and Sofia. They are portrayed and two strong women who can voice out their mind and fight for what they consider is right. THE COLOR PURPLE articulates the complexity of the struggles of black women in America. Walker admires the struggles of black women throughout to maintain an essential spirituality and creativity in their lives and their achievement serves as an inspiration to others.
One of the many emotions I felt after reading this book was shame. Before I had forgotten or put aside my obligation as a woman, most of all as a black woman. Being wrapped up in myself I had forgotten the shit my sisters had to live through and even die for to put me where I am today: a black woman able to think for myself, work for myself and plan my future. (Review of The Color Purple, Gerry, Spare Rib, no.135, October 1983).

Thus Alice Walker presents as to how collective effort of Women can empower Women and this Celie draws her effort of Women can empower and this Celie draws her strength from it and later on reciprocates by helping other Women.

**The Third Life of Grange Copeland**

In Alice Walker’s fiction, Black Women are depicted as wearing masks in order to face, soften or escape the torture inflicted on them by black men. Brownfield, in THE THIRD LIFE OF GRANGE COPELAND, notices that his mother agreed with his father wherever possible. Although he was only ten years old, he wondered about this:

> He thought his mother was like their dog in some ways, she didn’t have a thing to say that did not in some way show her submission to his father.

In fact, Brownfield’s mother masks her disagreement in vocal positives. For a Black woman, it is better to comply and agree with the male than to bear the brunt of his anger in any direct confrontation.

**Meridian**

Walker’s second novel Meridian (1976, 1986) centered on the life of a Black Woman, it presents her search for selfhood against the background of rapid socio-cultural changes of the 1960s. She is a civil rights worker, who comes to perceive the true meaning of feminine freedom, when she can redefine her role which has been imposed on her by a patriarchal and racist society. Meridian is maturation novel which celebrates protagonist’s triumphant emergence as a strong and wise black woman.

Walker’s depiction of the black woman in her roles as wife, mother, and lover illustrates why it is morally imperative for the Americans to work towards the eradication of racism and sexism: those institutionalized attitudes result in suffering and the tragic waste of human potential and lives. In the novel Meridian, emotional and psychological and emotional health is affected by her commitment to the Civil Rights Movement and certain traumatic personal experiences.

Walker depicted the Black Woman as her roles as wife, mother and lover illustrates why it is morally imperative for the Americans to work towards the eradication of racism and sexism, those institutionalized attitudes result in suffering and the tragic waste of human potential and lives. In this novel emotional and psychological growth are possible for Black Women, but at a great cost Meridian’s psychological emotional health is affected by her commitment to the Civil Rights Movement and certain traumatic personal experience. The African mother is a spiritual anchor. Thus she is greatly respected is American societies.

In order to find a life, as one Alice Walker’s character Meridian puts it there must be toy, laughter, content in being a woman. A black woman has to live through the socio economic Political – cultural – existential cataclysm of the modern times.

Walker focused on the world of middle class blacks, for whom marriage fails to provide happiness. The first

> Reach for destinies beyond
> What we have come to know
> To choose, renounce
> This or that

Alice Walker emphasized themes such as ‘the oppressions’, ‘the insanities’ the loyalties and triumphs of Black Women in their struggle for identity and freedom through disintegrated life-patterns, values
and relationships. Walker’s exposure of the Black Woman’s situation often attains a broader perspective of the women’s situation and still broader perspective of the human situation. Her Black Women are often not like every woman. Meridian reaches the Meridian of her emancipation through and beyond her given and self invited situation, who would transform as individual woman.

CONCLUSION

For centuries, Black Women have been called the “mule of the world” and “slave of a slave” and had the status of the wretched on the earth. Uprooted from her native African culture and placed in a dominant white euro-Christian culture, she was very often intimidated by racists. A glance through the history of African ancestors reveal that there was no rigid compartmentalization based on sexual taboos like she often accompanied men on hunts and on to the battlefield during pre-slavery days. A Black Woman in African enjoyed many privileges and equality with men prior to the chains of slavery. The Black Woman’s condition in exile was worsened. Her silence was the silence of the oppressed. Initially, the main concern of the Black Women’s Organizations was to abolish all kinds of economic and political disparities against them. Now, they are mainly concerned with the issues of Black Women, who are oppressed by both sexism and racism.

The cross of invisibility of non-recognition as intelligent, aware, talented, responsive, creative individuals is one that Black Women in America have long had to bear, both in society and in literary depiction. Under the twin burden, often known as ‘double Jeopardy’ of racism and sexism, they have often been unrecognizable as and yell to the world that ‘I love my dear wonderful decisions Child.’

In case of Black Women, they have to wear masks in order to escape the brutality of male members from their own families or elsewhere. And sometimes the mask is worn simply to adjust themselves to the trying conditions of their lives. Apart from black males, black women were also prey to the lust of white slave masters and overseers. Therefore, sometimes in order to save their chastity Black Women masquerade in front of males.

Alice Walker prefers to call herself a “womanist” because “womanism” ,in her opinion, expresses women’s concerns better than “feminism” it appreciates “women’s culture ,women’s emotional flexibility… and women’s strength”(Mothers’ Gardens xi).As a womanist she is certainly concerned with the liberation of all womankind from the psychology of oppressions, the insanities, the loyalties, and the triumphs of Black Women”. Meridian, one of her most celebrated novels, reflects her strong belief in the black womanist tenets. It tells the story of the Black Woman in a period transition, the story of a common to consciousness and a subsequent development of self and search for authenticity.

In one of her interviews, Alice Walker, the Black American poetess, novelist, short story writer and critic said,” I believe in listening to person, the sea, the wind, the trees, but especially to young black women whose rocky road I am still travelling.”A non-Feminist Feminist, she repeatedly emphasizes in her creative and critical writings that for the Black American women “survival is not everything;but to survive whole is what matters.” The wholeness cannot be attained merely be being.

Rebellious. Living
Against the Elemental Crush.

Burning Sharp
Burning bright
But burning blind.

In order to find a life in which „as one Alice Walker character puts it,” there must be joy laughter ,content in being a woman,” a black woman has to live through the socio-economic political-cultural-existential cataclysm of the modern times and

Reach for destinies beyond
What we have come to know…
To choose, renounce,
This or that
The path is thorny and often unrewarding.

Walker’s exposure of the Black Woman’s situation often attains a broader perspective of the women’s situation. Her Black Women are not like every woman.

Alice Walker writes of the Black Woman as an individual in the making. In her life, the Black Woman had to hide the energy as well as beauty that lay within her soul, due to the violence of racism and sexism but this creative energy always seemed to emerge in some way or the other. It was too powerful to be totally masked. Some women planted flowers, some kept a spotlessly clean house, and some hid peeling paint and paper with a picture or a vase. Some women sewed and quilted as Celie in THE COLOR PURPLE did. But all the while, the energy was there, albeit masked. So she states “Womanist is to feminist as purple is to lavender.

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Quality means standard.
Quality means trying to be superior than others.
Quality means fulfilling the expectations of consumer and customers.

QUALITY
\[ Q = \text{Quotients} - \text{Multiplication of use.} \]
\[ U = \text{Users expectations} \]
\[ A = \text{Assurance of Satisfaction} \]
\[ L = \text{LPG approach} \]
\[ I = \text{Investment of Intellectuality} \]
\[ T = \text{Tactics and strategies of customers} \]
\[ Y = \text{Yield} - \text{Returns from expended amount} - \text{satisfaction.} \]

EDUCATION
\[ E = \text{Evaluation Process.} \]
\[ D = \text{Deep Knowledge.} \]
\[ U = \text{Utilisation for the Last Man.} \]
\[ C = \text{Character Building.} \]
\[ A = \text{Ambitious and Anticipations.} \]
\[ T = \text{Thorough and Positive Thinking.} \]
\[ I = \text{Investigation of Fact or Situation.} \]
\[ O = \text{Opportunity of Building Career.} \]
\[ N = \text{Neatness & Accept Numbers of Challenges.} \]

India needs multi-dimensional and broad-based quality education to maintain its leadership in the 21st century. Therefore India should show the concern over the quality in education as the education in India is not competitive in terms of the quantity and quality with other countries. India needs to emphasis on quality education and following key issues:

1. Low Enrolment at Higher Education - due to uncertainty of unemployment.
2. High Dropout at School Education - and college education.
3. Poor quality of Education both at School as well as Higher Education level - due to universalization of mass education.
4. Low employability – looses confidence and negative mentality in respect of education.
5. Regulatory Framework in Higher Education – must be simple and smooth.
6. Quality and Quantity of Human Resource in Educational sector – of all exploited, neglected and adivasi people to bring them into the main stream of education.

**Low Enrolment at Higher Education**

Some dramatic changes have taken place in India’s education system in the past couple of decades, of which only a few are reflected in statistics.

“A quality education has the power to transform societies in a single generation, provide children with the protection they need from the hazards of poverty, labor exploitation and disease, and given them the knowledge, skills, and confidence to reach their full potential”.

— Audrey Hepburn

**Low Employability of Professional Education**

The Confederation of Indian Industry (CII) and the Boston Consulting Group (BCG), have pointed out in a recent report that the mismatch between educational standard and suitability for employment will result in a ‘talent gap’ of five million by 2012 and a shortfall of 750,000 skilled workers in the next five years. India’s 520 universities, 25,000 colleges and 6000 Industrial Training Institutes turn out 2.3 million non-technical and 500,000 technical graduates, but according to the National Association of Software and Services Companies (NASSCOM), only 10 per cent of the former and 25 per cent of the latter are employable.

Mr. Sam Pitroda, Chairman of the National knowledge Commission said that “of the 90,000 odd MBAs produced each year, only a miniscule percentage is found to be worth employing.” A report on global skills of graduates in financial services also says that “58 per cent of financial service organizations are facing difficulties in recruiting people with the right set of skills.” In the job fairs conducted at the University of Madras in 2007, though there was no dearth of job opportunities, the number of graduates who had the required conceptual, analytical, communication and interpersonal skills was only 4 per cent and the remaining 96 per cent were substandard and unfit.

**Policies Suggested for Quality Education**

The following points provide a policy frame work for improving the quality of teaching and learning by taking into account the various levels of and key factors in education.

**Improving Teaching and Learning**

The teaching and learning process brings the curriculum to life. It determines what happens in the classroom and the quality of learning outcomes. Good practice requires attention to three key policy issues with direct impact on teaching and learning. It also requires attention to the resources that indirectly enable the process.

**Key Policy Areas**

**Appropriate Aims** – To meet the challenges of globalization and its expectations.

Policy dialogue must arrive at a relevant, balanced set of aims describing what learners should learn and why. The development of cognitive, creative and social skills is invariably included, but there is also concern for values, both global – respect for human rights, the environment, peace and tolerance – and more locally defined, such as cultural diversity.
Subject Balance – Importance of education and effective teaching method.

As the goals and aims of curricula are reflected in the subjects taught in schools, there is a policy debate regarding how subjects are defined, how many are taught and the time allocated to each. In practice, the number of subjects or subject areas listed in official curricula around the world has changed relatively little over the last two decades.

Good Use of Time - Research for needful education and maximum achievement to the students and the society.

Research shows consistent positive correlations between instruction time and student achievement, at both primary and secondary level. Significantly, this relationship appears stronger in developing countries.

Regulatory Framework in Higher Education

Massive and complex machinery manages the Indian education system. Education being on the concurrent list of the Constitution, its responsibility is shared between the Union Government and State Governments. The predominant bulk of the schooling system lies within the ambit of State Governments, while higher education is mostly run by the Union. For the school system, curriculum is largely determined by the National Council of Educational, Research and Training (NCERT), a central body. All monitoring and supervision of schools at the grassroots level is carried out by the education departments of State Governments, or local bodies, Examinations are conducted by 35 boards.

For professional and vocational streams, there are centralized bodies the grant recognition and lay down functional norms. Thus, the All India Council for Technical Education (AICTE) supervises professional colleges, in collaboration with various professional bodies like Medical Council of India. Some professional institutions are run directly by the Central Government, including the famous IITs and IIMs. On the other hand, Industrial Training Institutes (ITI), which form the backbone of the vocational stream, are run by the Labour Ministry.

The National Council for Teacher Education (NCTE), another Central body, supervises the training of teachers and setting up of teachers’ education colleges.

Higher education is largely controlled by the University Grants Commission, which not only funds colleges and universities, but also lays down norms for appointments and recognition.

In this maze of statutory bodies there are two aspects which are specifically responsible for ensuring quality standards—the National Assessment and Accreditation Council (NAAC) for general colleges and universities, and the National Board of Accreditation (NBA) for professional colleges, recognized by UGC.

Yet recent analysis suggests that, globally, annual intended instruction time has not increased. Indeed, many countries have reduced it, in part because of pressure to meet higher demand under tight resource constraints. Micro studies show that much time allocated for instruction is lost because of teacher and pupil absenteeism, shortage of classrooms, lack of learning materials and weak discipline. Although 1,000 ‘effective hours; of schooling per year is broadly agreed as a benchmark, few countries reach it. Better school management and more effective teaching strategies can help counter this trend.

Pedagogic Approaches for Better Learning

In many countries, the commonly used styles and methods of teaching do not serve children well. Practitioners broadly agree that teacher-dominated pedagogy, placing students in a passive role is undesirable.
Undesirable Language Policy

About 1.3 billion people – 20% of the world’s population – have a ‘local language’ as their mother tongue. In such cases the choice of language(s) used in school is of utmost importance for the quality of teaching and learning. Evidence shows that starting instruction in the learner’s first language improves learning outcome cost-effectively, reducing grade repetition and dropout rates.

Learning from Assessment

Regular, reliable, timely assessment is a key to improving learning achievement. At classroom level, assessment may be classified as summative (evaluating achievement through externally devised tests) or formative (diagnosing how each pupil learns through observation). The goals are to give learners feedback and to improve learning and teaching practices.

Need to Raise Investment in Education

Education can be the next big area of economic growth in the country. Population divided that everyone keeps talking about cannot be reaped unless we invest in people, train them to work in Indian companies that have global standards. Despite promises by the policy planners to raise investment in education to 6% of GDP, state and central governments together have spent less than 4% of GDP on education. The 11th Five-Year Plan has proposed a four-fold increase in investment in education. Anything less than that would mean further delays in eradicating illiteracy and poverty.

Need to Stop Commercialization of Education

Any initiative to arrest and reverse the rapidly-deteriorating situation will have necessarily to begin with educational institutions. There is, in fact, plenty that can be done even within the existing pattern of education and academic and professional course content to raise the level of awareness and proficiency of the students, provided the ‘temples of learning and scholarship’ live up to that description.

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Abstract

The present study aims to probe into various parenting styles that aid academic success. It was carried out by survey method. The population for the investigation is the students studying in Hyderabad District, Telangana State, India. The investigator selected one hundred students (five each from twenty schools) from Class X in Government funded Institutions by the simple random sampling technique. The tool containing ten statements each for parenting styles as well as academic success was served to the sample. For analyzing the data percentile analysis was used as the statistical techniques in the SPSS package. It was found that uninvolved parenting style followed by permissive was the dominant parenting style. Moreover, parenting style has its manifold impacts on child outcome indirectly. Interestingly, parent involvement in a child's education is consistently found to be positively associated with a child's academic success. It has drawn implication for teachers, students as well as parents with directions for future research.

Keywords: Parenting Styles; Academic Success; Dominant Parenting Style; Authoritative; Authoritarian; Permissive; Uninvolved

Introduction

Rationale for the Study

The role of parents in their children’s education has long been recognized as a significant factor in academic success and school improvement (Epstein, 1996, Safran, 1996). Parenting styles are patterns for children's training that is formed by the normative interaction of parents and how they response to children's behavior (Kaplan et al., 2002). Parenting style is a psychological aspect representing standard strategies parents use in raising their children. One of the best known theories of parenting style was developed by Diana Baumrind. In her research she identified four main parenting styles in early child development: authoritative, authoritarian, permissive and neglectful. Each of these parenting styles appears to have certain influences on children's behavior.

Parenting style plays an important role in the area of educational development (Leung, 1988), it influences a child’s success in many domains such as academic achievement (Darling, 1999). It is considered an important cause of several aspects of children’s outcome (Gadeyne et al., 2004).

The present study represents explicit investigation of the relationships between Parenting styles and academic success of students. It is extremely important for two reasons: a) benefit parents in helping them to understand the importance of patterning styles as these factors relate to academic success of their wards, and b) opens the door for researchers to conduct related studies in the field of parenting styles and its impact on academic success of their wards.

Although a significant body of literature has examined parenting styles and academic success in West, (Dornbusch et al., 1987; Lamborn et al., 1991; Steinberg et al., 1989; Shalini, 2012; Monica et al., 2013; Schwanz, Kerry A., et al, (2014); parallel studies with India are scarce, especially with Indian parents. (Shweta Guruminder (2011); Shalini Ayyappa and Balakrishna Acharya (2012); Nisha (2014).
Thus, it is evident that research on parenting styles in India is at a nascent level. Moreover, research on Parenting styles and academic success of students seems to be in its embryonic stage. Squarely no research is reported to be done on this less-trodden area in the State of Telangana.

**OBJECTIVES OF THE STUDY**

1. The chief aim of this study is to investigate into the parenting styles and its impact on academic success of their wards. Hence, the objectives framed were:

2. To explore various parenting styles and their impact on students of Hyderabad District in the State of Telangana.

3. To assess the perceptions of students on various styles their parents possess which would help in their academic success.

4. To investigate the perceptions of students with regard to their academic success in Hyderabad District of Telangana.

5. To find out the dominant parenting style among other styles being exhibited in Hyderabad District of Telangana State.

**DELIMITATIONS OF THE STUDY**

1. The area of investigation was restricted to study the perceptions of students on parenting styles among Secondary School students of Hyderabad District of Telangana State.

2. Owing to paucity of time, the study was limited to study the perceptions of students on academic success of Secondary Schools though parenting styles in Hyderabad District of Telangana State.

3. The researcher has confined the investigation to study the perceptions of students on four parenting styles as proposed by the famous US Psychologist Diana Blumberg Baumrind.

**METHODS AND MATERIALS**

The universe of the present study consists of Hyderabad District in the State of Telangana. The sample constitutes one hundred students from Government funded institutions in Hyderabad District. Out of which, equal number of girls and boys from school leaving stage (Class X) were selected for the present investigation. Simple random sampling technique was used for the present investigation.

Two questionnaires viz., Parenting Styles Scale (PSS) and Academic Success (AS) were developed for the students which consist of three parts- Part-A, B and C. Each section contains ten questions / statements. A four-point scale consisting of Strongly Disagree / Disagree / Agree and Strongly Disagree for the Parenting Styles Scale and Always/Never/Sometime/Often for academic success were used.

To establish the content validity all the tools used in the study were referred to a good number of experts at Teacher Training Colleges (DIETs/IASEs) /universities and the experienced personnel in the field of Teaching. On the basis of their suggestions the tools were suitably modified/ amended and used for the present study.

A pilot study was conducted to determine the suitability, validity and reliability of the items in the questionnaire. Taking all precautions and by clear instructions tools were administered for the first time on fifty students. After a gap of four-week period the same tools were again administered on the same sample. The scores obtained were very high which indicates positive correlation.

Questionnaire was administered to the students and the respondents were requested to record their free, frank and independent responses. Suitable statistical techniques with the help of SPSS package were employed to analyze the data and draw inferences.
RESULTS AND DISCUSSION

Major findings of the study with regard to parenting styles were that a good majority of the sample (48.0%) opined their parents don’t try at all about where they are and what they are doing; a good majority of the sample (32.0%) confessed that their parents belonged to uninvolved parenting style; followed by a simple majority (21.0%) opined they are permissive; more than half of the sample (56.0%) strongly agreed to the statement that their parents allow them to tell if their ideas are better than their parents; (54.0%) of the sample confirmed that their parents speak to them with a warm and friendly voice; a good majority of the sample (36.0%) disagreed that their parents praise them when they score good marks; almost an equal number of respondents (36.5%) and (34.0%) either strongly disagreed or disagreed to the statement their parents encourage them to work harder when they score poor marks; a good majority of the sample (41.5%) and another (23.0%) either strongly disagreed or disagreed to the statement their parents are interested in what they are learning at school.

On the other hand, major findings related to academic success were recorded as follows: a good majority of the sample (32.0%) opined that they sometimes ask questions in the class; a good majority of the sample (35.5%) declared that they participate always in classroom discussions; almost an equal number of respondents (39.0%) and (31.5%) either they talk to their teachers and other staff members sometimes and never; a good majority of the sample (36.5%) opted for always make friends at school; a great majority of the sample (61.0%) opted for always for the statement that they schedule and manage time efficiently to accomplish their tasks; with regard to their consulting their friends and teachers in doing assignments, a good majority of the sample (35.5%) opined always.

The research questions set forth to be examined are discussed and presented as follows:

1) What effect do the parenting styles have on academic success of their wards?

The quantifiable evidence from the investigation has demonstrated that parental involvement in a child's education is consistently found to be positively associated with a child's academic success. Specifically, children whose parents are more involved in their education have higher levels of academic performance than children whose parents are involved to a lesser degree.

Parenting style has its manifold impacts on child outcome indirectly. The same was echoed in the studies undertaken by Entwisle & Hayduk, 1988; Pedersen, Faucher, & Eaton, 1978; Darling and Steinberg (1993); Hara & Burke, 1998; Hill & Craft, 2003; Marcon, 1999; Stevenson & Baker, 1987; Nisha (2013).

2) Do the students possess positive perceptions with regard to their parenting styles?

The quantifiable data demonstrated that a good majority of the sample (36.0%) disagreed that their parents praise them when they score good marks; almost an equal number of respondents (36.5%) and (34.0%) either strongly disagreed or disagreed to the statement their parents encourage them to work harder when they score poor marks; a good majority of the sample (41.5%) and another (23.0%) either strongly disagreed or disagreed to the statement their parents are interested in what they are learning at school.

The works undertaken by Fatima Liaquat (2013); Wardah Ayub (2013); Jocelyn (2014) reflects the same trend.

3) Which is the dominant parenting style that has an impact on the academic success of students?

It was explicitly found from the present investigation that a good majority of the sample (32.0%) confessed the dominant parenting style as uninvolved; followed by a simple majority (21.0%) opined they are permissive. On the other hand, a meager number of respondents (9%) and (14.0%) ticked authoritarian and authoritative styles respectively.
The combination of permissiveness and indifference or rejection in varying degrees has detrimental effects on children. In the extreme, it becomes neglect, which is a form of child abuse (Egeland and Stroufe, 1981). Children with few rules who are ignored or living with hostility are noncompliant and aggressive. They have low self-esteem and display anger toward others. Many exhibit antisocial behavior and may end up as criminals (Straus, 1994; Brophy, 1977).

The probable reasons could be students who are placed and whose parents are residing in urban areas may be extending their helping hand to their child’s academic success throughout the year. This may not be the case with first generation learners.

This replicated Okorodudu (2010); (2010; Starr, Meghan L (2011); Monika. R. Seth and Kala K.Ghormode (2013) findings which stated that type of parenting styles certainly enhances academic success of students.

4) Do the parents involve their wards in discussions and in help them out in their academic success?

In the present investigation, the results demonstrated that a good majority of the sample (42.0%) strongly agreed and another simple majority (19.0%) agreed to the statement that their parents help them to do the best in what they can do. Further, more than half of the sample (56.0%) strongly agreed to the statement that their parents allow them to tell if their ideas are better than them. In addition to this, speaking to their wards with a warm and friendly voice was the statement strongly agreed by more than half of the sample (54%).

The significance of parent attitudes toward education and school is less well understood, although attitudes are believed to comprise a key dimension of the relationship between parents and school (Eccles & Harold, 1996). Parents convey attitudes about education to their children during out-of-school hours and these attitudes are reflected in the child’s classroom behavior and in the teacher’s relationship with the child and the parents (Kellaghan, Sloane, Alvarez, & Bloom, 1993).

Abdorreza Kordi (2010) stated that there is a strong relationship between children’s school success and parenting attitude. Valerie J. Shute, Eric G. Hansen, Jody S.Underwood, and Rim Razzouk (2011) founded that both parents and peers can have an influence on a child’s academic achievement.

The findings of the present study are of practical as well as theoretical importance to the students, teachers, parents, authorities. This study demonstrated that students’ academic success in all cases is related to parenting styles.

The little researched area has also drawn directions for future research with a larger sample to have an in depth knowledge; to explore how parents can be made partners in the process of academic success; to study the financial and emotional stress parents experience etc.,

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**Dissertations/Thesis**


**Reports**


BUILDING TRUST AND MOTIVATION IN STUDENTS

Sukapurath Remmia Radhakrishnan
Research Scholar, Strayer University, USA
Email: remmiars@gmail.com

ABSTRACT

Teachers bound to have likes and dislikes with diverse type of students. A classroom will be a combination of students with different caliber, ability, slow learners, disabled as well as hyperactive. A teacher could have power over the students by inculcating motivation individually. Motivation and trust should help any student to think positive about his/her abilities. He / She can prevail over any blockage with appropriate encouragement and motivation from a teacher.

Keywords: Trust; Motivation; Self esteem; Classroom; Aptitude

INTRODUCTION

Trust and motivation are frequently used words which remain the same after many centuries for any educator. Numerous books, articles and even ancient education books have specified the need of inculcating trust and motivation to all in the classroom. Most teachers are in a hurry to finish the curriculum based lessons in classroom and assume that their teaching has been done adequately. These instructions will only be helpful to those who are smart to learn no matter which and it might be because of their inborn talent. What about a student in the classroom who is ignored because of his slow learning? What about a physically disabled student? What about an attention seeking student who is distracted all the time? In my view, motivation could change the attitude any student even for a difficult subject.

To determine whether teaching is effective, we must, ultimately, see whether students are learning. Anything that helps students to learn is good, effective teaching (Hayes, 1989). Anything that hinders this is ineffective teaching. Group activities are sometimes irritating when the leader visits only a small group or some particular groups. It is embarrassing when the leader avoids or neglects some groups and they also waited anxiously for the leader with commendable performance. The leader/teacher/instructor have to build a trust among students by giving equal caring and opportunity.

Underlying all significant learning is the element of trust. Trust between teachers and students are the affective glue binding educational relationships together. The more profound and meaningful the learning is to students, the more they need to be able to trust their teachers (Brookfield, S, 1990). Different techniques and methods will not do much on students if the mind block exists with the teacher. Something essential to his/her natural curiosity or wish to learn is missing from the classroom. What is missing technically speaking is “positive reinforcement”. (Brookfield, S, (1990)

Trust and self concept - “I Can Do It”/Motivation is not very easier said than done to build up in students. An interesting formula has been developed by Dr. Karel Montor, Head of the Division of Professional Development, United States Navel Academy: L=AMA (Learning equals Aptitude* Motivation* Attitude). In his research Dr. Montor has shown the importance of two ingredients of self-concept: Motivation and Attitude. Raising your grades with high tech, If the teacher helps the student to realize that he/she needs a change in this attitude with some influencing examples, then that makes a meaningful classroom.

Available online on www.saiompublications.com
An interesting quote by Avul Pakir Jainulabdeen Abdul Kalam usually referred to as Dr. A. P. J. Abdul Kalam- an Indian scientist and administrator who served as the 11th President of India from 2002 to 2007, is that: “one of the very important characteristics of a student is to question. Let the students ask questions”. APJ also states that “Educationists should build the capacities of the spirit of inquiry, creativity, entrepreneurial and moral leadership among students and become their role model” ((Bhushan, K., & Katyal, G, 2002).

Authentic teachers are, essentially, those that students feel they can trust. In more specific terms, students see four behaviors as evidence of authenticity: 1. Teacher’s words and actions are congruent; 2. Teacher’s admit to error, acknowledge fallibility, and make mistakes in full public view of learners; 3. Teachers allow aspects of their personhood outside their role as teachers to be revealed to students; and 4. Teachers respect learners by listening carefully to student’s expressions of concern, by taking care to create opportunities for student’s voice to be heard, and by being open to changing their practice as a result of student’s suggestions (Brookfield, S., 1990).

Utmost care should be taken to not to play favoritism with students. Classroom is a mix of talents, skills abnormalities, absent mindedness, slow learning, and attention seekers. Teacher, as an individual, might feel to show bias which comes from preconception or from unconscious mind. These uncomfortable gestures will be excruciating to those students who already have problems to concentrate in the classroom. Teacher is not meant to teach someone who is willing to learn but to include those who are not interested in learning. Inculcating interest in teaching subjects is the prime responsibility of a teacher. Also teacher should try not to let the nonverbal gestures communicate how you feel about the personalities of contributors to discussions. Be alert to students picking up your nonverbal messages about which students you like or dislike personally. Teacher bound to have likes and dislikes regarding the different students in your classes. The important thing is to avoid letting these influences your public actions as a teacher (Brookfield, S., 1990).

For children to be stars, our expectations must remain high for all of them, not just one with the clean face whose parents read to him every night, but the one who could be a friend, and a lot of encouragement. I also suggest giving honest feedback, and that is not a contradiction in terms. When you praise what is good and create a warm supportive atmosphere in the classroom, library or home, a child will also expect you to point out what needs to be improved. He/she will want to have goals, assume they will have to extend further. (Willet, S. L, 1993)

Is it easy to build self-esteem in all children, even if they got a bad start? Of course not, missionary zeal, exceptional skills, meaningful lessons, books, affection, respect and the students picking in might do it. Kids are more apt to obey rules when they help to set them and feel important for having been asked. If the classroom and the library is noisy, ask the children to analyze the problem and to offer suggestions. (Willet, S. L, 1993)

Entitlement is respectable word well-intentioned educators have coated with enough verbiage to gum its power, but it is good to remember that all kids are entitled to strive to reach the highest level of achievement, and it helps them build their self esteem when we expect them to make it. Young people have built in radar detectors programmed to pick up arrogance, even from the noblest of motives, as well as danger in the street. Low expectations from adults put a sneer on their faces and bravado in their boastfulness. (Willet, S. L, 1993)

In spite of some uncertainty about the exact relationship between motivation and learning, it cannot be denied that the concept of motivation is an important one in understanding children and their school work. Even then, knowing the character, the personality and the background of each student as well as being sensitive to the cultural context in which young people operate is certainly a basic requisite for any kind of teaching. In motivating students, the teacher may capitalize on student interests, on figures serving as models of behavior, students self concept, competition or on a system of rewards or punishments. The most important influence on motivations is “the student’s own appraisal of his/her ability to achieve goals that he considers worthwhile. When the student begins to clarify his goals,
takes appropriate measures to meet his/her goals, and evaluates his own performance, he/she actually begins to function as an autonomous, self-motivating person, capable of organizing his/her own learning experiences.

It is this conception of motivation that Jerome Burner advances in making a case for the “autonomy of self reward” and for maximizing the conditions for inquiry (Willet, S. L, 1993). Citing psychological research, Burner indicates that encouraging the students to develop an image of self capability and of individual accomplishment leads to a quest for knowledge which is intrinsically rewarding. When the student is directly engaged in the process of exploration and confirmation of propositions, when he develops his own learning objectives, and when he plans his own strategies and techniques of investigation he has achieved a high level of autonomy. The motivation to reach this level through inquiry and exploration is intrinsic (comes from within) rather than extrinsic (enforced by the teacher). Thus, in the words of the affective taxonomy, the individual has reached a point at which the quest to know is incorporated into his character and becomes a part of his philosophy of life. (Brookfield, S, 1990). The sustained search to explain the world becomes its own reward.

OBJECTIVES OF STUDY

1. To understand the significance of motivation in classroom
2. To improve confidence in students
3. To achieve desired results in exams
4. To get better communication and collaboration skills

CONCLUSION

Schools, colleges and Universities have teachers who are well qualified in their subject. What is lacking is their attitude towards teaching. Teaching is a marvelous profession which needs dedication to energize the future generation who can carry our culture, morals and values to next generation. The famous quoting by A P J Abdul Kalam, which reflects the importance of teacher in a society- “If a country is to be corruption free and become a nation of beautiful minds, I strongly feel there are three key societal members who can make a difference. They are the father, mother and the teacher” (Bhushan, K., & Katyal, G ,2002) As Swami Vivekananda quotes “Education is the manifestation of perfection already in Man”

REFERENCES