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### **Editorial.....**

I am very happy to learn that with the help and support of one and all the Issues of Volume - 2 has served its designated purpose. The close interaction of the intellectuals from the information of these articles serves as a powerful forum.

IJMER's aims and views continue to focus on the multidisciplinary aspects and the impact it makes should benefit scholars, academicians and executives with relevance to the contemporary era.

My personal thanks to the brilliant and respected persons who gave their valuable time for the reviews of the submitted papers.

I am particularly grateful to the Editorial Board for their suggestions and guidance. My heartfelt thanks once again to all the authors of the articles.

We will sustain the effort and in course of time IJMER will sufficiently attract the attention of a wider section. May the blessings of the Almighty be showered on all engaged in this genuine purpose? Knowledge dissemination is the intent and this is acknowledged by the enormous response IJMER received thus far.

  
(Dr.Victor Babu Koppula)



## **SOCIAL LIFE DURING VEMANA'S TIMES SOCIAL LIFE DIPICTED IN VEMANA'S POEMS**

**M.JASHUVA**

Noble College  
Machilipatnam  
Krishna, Andhra Pradesh

Vemana, a 17 century poet, belongs to Rayalaseema Region. First recorded evidence of Vemana and his literature was an account of a Jesuit Priest named Fr. Legac, who visited Anantapur and Cuddapah districts in the Rayalaseema region of Andhra Pradesh. He was a French Missionary. He had collected Vemana's poems in 1731 and sent them to France. They were quoted by Abbe Dubai in his work Hindu Religion. They were first printed by C.P. Brown in 1829. He was getting ready to enter civil service and he felt the need to gain knowledge in Telugu. He picked up Vemana's poems to learn Telugu as these poems were rather easy to follow even for a foreigner. The first volume of Vemana poems came out in 1829 and the later volumes between 1839 – 1879 by Vavilla press. British officers in Indian civil services, such as How and Cambell (1858-1910); Barnett ; C.E. Gover, (187 ) Henry Baken, (1874) ; J.D.B. Gribil (1857); Germarson (1851-1941) worked for the popularity of Vemana's poems. The humanistic values and rationale in Vemana's poems attracted the attention of these officers.

Some Indian Nationalists and a few Orthodox intellectuals held the view that the Britishers were trying to undermine Indian customs and religious beliefs. Vemana's poems were quite handy to prove that our belief system and religious practices were unscientific. Such critics also accuse that they used the philosophy of poets like Vemana to project Hindu religion in bad light and establish



their religion in the land. This of course, they did as a part of their policy of achieving cultural hegemony over India.

The native orthodox vehemently opposed Vemana's poems as they were filled with utter contempt for the vedic rituals and practices advocated the by Brahmins. Some claim that Vemana belonged to their caste and they tried to propagate the philosophy of Vemana. There are people who worship Vemana and offer sacrifices to Vemana on certain occasions, such as Vemana Utsavas.

Many scholars such as Rellapalli Anantha Krishna Sarma, V.R. Narla, Arudra, Bandaru, Tammayya, Vanguri Subba Rao, Marupuri Kondanda Rami Reddy, Tripuraneni Venkateswara Rao, N. Gopi, Ktali Padma Rao, Gurram Venkata Reddy, Jvalamukhi, Bangore in Mudigonda Snjata reddy, many more have made in depth study on Vemana in the recent times they all tried to understand from different perspectives.

At present, an attempt is made to study the social life as depicted in vemana's poems.

తాము తిరుగు భూమి క్షామ పీడితమైన  
పొరుగు దేశమునకు జరుగవలయు  
కొలను లెండి పోవ గొక్కెరలుండునా

When ones Region is famine ridden then he has to move to other regions. Just as when a pond dries up the bird fly to other place. This speaks of the famine conditions that prevailed during vemana's time A famine occurred during the year 1630 another famine in 1647. At that time in the town of Madras alone 3,000 people died, and in pulicot about 15,000 people died. Loss of human life did not bring down the callous attitude of some people.



కోమటి మది గోరు క్షమమమే యెల్లడ  
వైద్యుడొరులలెపుడు వ్యాధి గోరు  
ఊరివాడు ధనకు జీరగా గోరును

The merchant prays for the occurrence of famine the physician prays people to fall ill.

Political - II

Why these famines occurred ? these famines occurred because during the post Vijayanagara period there was lawlessness in the Rayalaseema Region. The region was under polegar until 1799. After the pulikota war of (1565), The Tamil and Rayalaseema Regions ruled by Venkatapathiraya from Chandhagiri Raya ruled contemporancas to the sulthan's Golkonda. In 1662, The Tanajavoor Nayakas rule declined. Marata captured Tanjavoor. Aurangajeb captured Deccan and Hyderabad passed into the hands of Nizam from the Mughals. From 1662 to 1799 upto the fall of Tiuppu in 1799, Rayalaseema was in a state of lawlessness.

For sometime Golkonda people captured Rayalaseema. Then constantly this region ws suffering from Marata incussion and tippus attacks. Then after polygons were controlling this region. They were the worst expolitors of the region. This is clearly expressed in Vemana's words in the following way.

పర బలంబు జూచి ప్రాణరక్షణమున కురికి పారిపోవు పిరికి నరుడు.

There polegars used to run away seeing more powerful forces, they were not in a position to give security to the people.

పెక్కు జనుల జంపి పేదల వధియించి  
దొక్క కొరకు ఊళ్ళు దొంగిలించి



యెక్కడిలేని బోవదెంగి యముడుజంపు

These polegans killed lot of people, looted the poor for their food. They looted the villages. That is why, vemana asks the people not to believe these political wretches

ఎంత సేవ చేసి పపోటుపడినను  
రాచమూక నమ్మరాదు రన్న  
పాముతోటి పొందు పలువేలకైనను

A European traveler Thevounod, travelling in Rayalaseema mentioned in his account that people were afraid of kings and they did not have any respect for these kings.

Condition of poets, Intellectuals III

తోటకూరికైన దొగ్గలికైనను  
తవిటి/కైన తమిద కూడుముకైన  
కావ్యములను చెప్పు గండ్వాలు ఘనమైరి

During Vemana's time, poets lost their earlier patronage. They started writing poetry in praise of the people even for leafy vegetable, little eatables. Earlier these poets were given Agraharam and Manyams.

కులము గల్గువారు గోత్రముల్ గలవారు  
విద్యచేత విర్రవీగువారు  
పసిడి గల్గువాని బానిసకొడుకులు

Under feudal set up the educated people, high caste people used to have more respect. But, during the Vemana's time only

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those who had money were respected. Those who felt proved of learning and birth into high castes have become slaves to monied people.

This can be gleaned from other poets writings also, Kuchimanchi Timmakavi said.

పోపోబాపడా, దొసెడు దవిడి నంబోలేక పేరాసల  
స్వాపో జాగితి వేది నీసదవు తిర్నా నంబులా సుద్దలో  
భూపాళంబులో లంక సత్తైలో బలా బొల్లా పుపోట్లాటలో  
కాపాటిండనటంట్టు బాలశులభార్గ పార్వలీవల్ల భనిజరు.

Poets position deteriorated, They were not respected. Adidam Surakavi also mentioned in his Ramalingeswara Sataka about the mis rule of poligans of Rayalaseema.

During Vemana's time from the middle Seventeenth century, the Indian Economy in General, Andhra in particular was in transition. In the place of fendal classes (dominant), The Bussiness and commercial classes came into limelight occupying an important place in the society's economy.

Handicrafts and cultivation got disjointed. Infact, cultivation was in a miserable condition. Due to insecurity, lawlessness, no proper administration were there lookafter irrigation facilities and to maintain them. The villages were looted, by polyans, Maratas etc.

As a result agriculture declined. But certain crafts and industries gained prominence and were prospering. on account of internal and external trade demand.

Merchants IV

Trade and commerce developed between villages to towns. Merchants played a pivotal role in the social and economical life in

---



Andhra . But these merchants have out lived the feudal exploiters of the earlier period. This is clearly noticed in the poems of Vemana.

పొగ పచ్చడంబు పైగుబోసంచాను  
పొగుబంగురములు బొజ్జ కడుపు  
కలిగినట్టి వాని గందురు చుట్టాలు

These lines mock the physical features of an Indian Merchant. The poet makes fun of the merchant's big head gear with ornaments, earrings fingerings, belly. He finally comments that the relatives visited only such people.

Vemana was not only ridiculing but also he was very jealous and was in a state of distress and he was he was not able to accept their rise.

జీవి జీవి చండి జీవికి పెట్టుంగ  
జీవితాని బలిసి తెరుగుచుండ  
జీవ హింసలకును చిక్కనా భిక్షంబు

కోమిటోనినిష్ట గురికి రాదెన్నడు  
లోభి గుణముజూడ రూఢమగును  
బలిని దాసరికిడ పాలుపడనగునొకు

భూమినాది యన్న భూమి పక్కున నవ్వు  
ధనము నాదియన్న ధనము నవ్వు  
కదన భీతుజూచి కాలుండ నవ్వురా

If a man says land is mine the land will laugh at him, if moneyed people say money in mine, money will laugh. The Yama will laugh at the horror of the war field.

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## Monetization

Great Monetization of Economy was taking place. AS a matter of fact it began even prior to the Vijayanagar period and reached its peak in the post Vijayanagara period. The role that money was playing in the day today life can also be gleaned through Vemana's poems.

ఆశచేత దినము నార్జింపనేలరా  
మట్టి క్రింద బెట్టి మరువనేల  
ధనము పోవు వెనుక ధర్మంబదేలరా ?

People were greedy for money and amassed wealth and they hid it under the mud. But they forgot where they hid it and so they felt bad.

ఇంటిలోని ధనము ఇదినాదియనుచును  
మంటిలో దాచు మంచుజీవి  
కొంచబోడు వెంట గ్లు కాస్తైనను

Why do you say being in a house that money is yours or mine and why do you hide it?. Will you take along with you even a penny when you die?.

The practice of using is also presented in Vemana's poems.

అప్పులేనివాడె యధిక సంపన్నుడు  
తప్పు లేనివాడు ధనను లేడు

That you can not find even a single man without debts.





కలిమినాడు మగని కామించి చూచును  
లేవి జిక్కునాడు లేవకుండు  
యనిన మగనినైన యడమంగ జూచును.

The joint family system is also noticed to be giving way to nuclear family. This speaks of the declining of the importance of Agriculture.

అలిమాటలు విని,యన్నదమ్ముల రోసి  
వేఱు పడెడినాడు వెఱ్ఱివాడు  
కుక్కతోకబట్టి గోదావరీదని

#### Omen's Condition

There is an easing of the oppression of wife by the husband which was not invited by Vemana. This was one of the major allegations made against Vemanas views.

అలుమగని మాట కడ్డంబు వచ్చెనా  
అలుగాదు నుదుటి పాలు గాని  
అట్టి యాలివిడిచి అడవి నుండుట మేలు

ఓర్పు లేని భార్యయున్న ఫలంబమేదు  
వాడకురికి తిట్టు వలదన్న మొర పెట్టు  
ముందు మగని దిట్టి ముసుగుచెట్టు  
గుడసురాలు మగని గంపబెట్టమ్మూరా

Institution of prostitution was very rampant

This is very clearly visible in his writings and he had virtually, one can say, crossed his limits in criticizing the prostitutes and their behavior

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గురువు సకలను పుచ్చు కూరనైనీయరు  
అరయ వేశ్యకిత్తు వర్ణమెల్ల  
గురుడు వేశ్యకన్న గుణ హీనుడేముకో

ఇంటియాలి విడిచి యిల వారి కాంతల  
వెంట తిరుగువాడు వెణ్ణివాడు  
పంటచేను విడిచి పరిగెలేదిన యట్లు

Caste System :

One of the most important aspect of Vemans poetry for which vemana became more nearer and dearer to all is about his condemning the caste system.

మాలవాని నేల మహివీరని దింప  
నొడల రక్తమాంస మొదటె కాదె  
వానిలోన వెలుగువావి పెలంచేది.

During this period, we notice that, the low caste were highly subjected to oppression. Despite social oppression, there people were a bit secure economically. As result. The vaishnava saints had admitted these caste such as malas also into their fold and they become Mala Dasari and these Darari's were very much respected, It should be said that, when the Christian Missionaries of the 17th century visited Andhra or Rayalaseema, It was these Dasaries who actually put up some resistance. Prior to Vemana's time, there were occasions where people questioned caste in equality. For example, in Annamayya's works also we find the voice of people urging to look at Dalits with sympathy and not to opprers them. That was possible , only because the lower casts have already gained economic

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strength and they were able to stand and protest themselves. Hence, we find in Vemana the mirror of Age.

తిరుపతి మేగిన తుంక దాసరి అగునా

We should take the remarks of Vemana on condemning the vedic rituals only in this direction.

పేదవిద్య తెల్ల వేశ్యలవంటికి  
భ్రమలపెట్టి తేటపడగనీవు  
గుప్తవిద్య యొకటేకుల కాంతివంటిది

During close of 17th century, in a changed context, where one can live only through hard work and when the Royal patronage to temple preists was lost. Their life itself is very miserable. Working hard and putting the real physical labour only produces something and get fortunes. Vemana says only such knowledge which is application oriented and bread earning is the real education. This poem also depicts the social reality that how some people have improved their position through hard work. But those who were in temple reciting Vedas dit not prosper in life because they did not get any patronage. The 17th century was the age of transition from feudalism to greater developments into commercialisation process. This comment should not be taken as Vemana's vulgar comments on veda or Brahmins.

విప్రులెల్ల జేరి వెట్టికూతలు గూసి  
సతిపతులను గూర్చ సమ్మతమున  
మును ముహూర్తము ముంచి ముండేలమోసెరా  
పితరల అని నమ్మి పిండముల చేసి కాకుల మేము  
ఓ వెరరి మానమడా పెయ్యదినెడుకాకి పితరుడెట్లగునురా



## KAVI SOURVABOWNA SREENADHUNI KAVITA VAIBHAVAM

### (కవి సౌర్యభౌమశ్రీనాథుని కవితా 'వైభవము')

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ఆంధ్ర సాహిత్యంలో మహాకవీశ్వరునిగ, వుంభావ సరస్వతిగ తన స్థానాన్ని సుస్థిరంగా నిలుపుకొని యుగకర్తగ భాసించిన మహామనీషి శ్రీనాథుడు. శ్రీనాథుని జీవిత విశేషాలను, కవితా విశేషాలను విశ్లేషించి చూస్తే అతని వైభవం మనకు ప్రస్ఫుటమౌతుంది. ఆంధ్ర శబ్ద రత్నాకరము 'వైభవము' అన్న పదానికి విరివితనము, గొప్పతనము, సంపద, విభవము" అను అర్థాలను సూచిస్తోంది. వ్యక్తిత్వంలో విశిష్టత, ఐశ్వర్యంలో అధికత రెండు శ్రీనాథుని జీవితంలో పరిపూర్ణంగా ప్రకాశించాయి.

శ్రీనాథుడు కవి సౌర్యభౌముడు సకల విద్యాసనాథుడు. బ్రహ్మీదత్తవర ప్రసాదుడు. ఈశ్వరార్చన కళాశీలుడు. అభ్యర్థిత బ్రహ్మాండాది మహాపురాణ చయ తాత్పర్యార్థ నిర్ధారిత బ్రహ్మజ్ఞాన కళానిధి. కనకాభిషేకాలతో స్నానమాడిన జగత్ప్రసిద్ధుడు.

శ్రీనాథుని తల్లిదండ్రులు భీమాంబా మారయామాత్యులు. కవితా పితామహుడు కవితా విద్యాధరుడు వారిధితటి కాల్యట్టణాధీశ్వరుడైన కమలనాభా మాత్యుడు తాతగారు. కవిసౌర్యభౌముడైన శ్రీనాథుని తీర్చిదిద్దిన ఘనత కమలనాభామాత్యునికి దక్కింది. అట్టి తాతగారి ఆదరాన్ని పొందిన అదృష్టం శ్రీనాథునికి దక్కింది. శ్రీనాథుని కుటుంబం గురించి కాని బాల్యజీవితం గురించి కాని తెలియజేసే ఆధారాలు లేవు.

- సీ. 'చిన్నారి పొన్నారి చిఱుత కూకటి నాడు రవియించితి మరుత్తరాట్పరిత  
నూనూగు మీసాల నూత్న యౌవనమున శాలి వాహన సప్తశతి నొడిచితి,  
సంతరించితి నిండు జ్వనంబున యందు హర్షనైషధ కావ్యమాండ్రభాష  
ప్రౌఢ నిర్భర పయ: పరిపాకమునగొని, యాడితి భీమ నాయకుని మహిమ
- గీ. ప్రాయమింతకు మిగుల గైవ్రాలకుండ కాశికాఖండమును మహాగ్రంథమేను  
తెనుగు జేసెద గర్భాట దేశకటక పద్యవనహేళి శ్రీనాథ భట్టకవిని"

అన్న పద్యాన్ని బట్టి శ్రీనాథుడు అతి పిన్న వయస్సులోనే కావ్యారంభానికి శ్రీకారం చుట్టినట్లు తెలుస్తుంది.

కొండవీటి సామ్రాజ్యంలో సృజ్ఞ చక్రవర్తియైన పెదకోమటి వేమారెడ్డి ఆస్థానంలో శ్రీనాథుడు విద్యాధికారిగా ఉన్నాడు. పెదకోమటి వేమారెడ్డి మహాకవి పండిత పోషకుడు. విద్యాధికారి పదవిని చేపట్టే వ్యక్తి సకల విద్యాసనాథుడై ఉండాలి. ఆ పాండిత్య ప్రకర్ష శ్రీనాథునితో పుష్కలంగా ఉండడంతో విద్యాధికారి పదవి అతణ్ణి పరించింది.

శ్రీనాథుడు తన కావ్యాలను పలువురు సాహిత్యాభిమానులకు అంకితమిచ్చాడు. రాజుల ప్రాపకంలో సర్వైశ్వర్యాలను అనుభవిస్తూ పంచభక్త్య భోజ్యాలతో పట్టు వస్త్రాలతో జీవితాన్ని విలాసవంతంగా వైభవంగా గడిపాడు. శ్రీనాథుని కావ్యాలన్నీ ప్రౌఢకావ్యాలే. ప్రౌఢకావ్య నిర్మాణానికే కాక ప్రౌఢకావ్య శైలికి కూడ ఆయన



మార్గం చూపాడు. శృంగార నైషధం, కాశీఖండం, భీమఖండం హరవిలాసం, శివరాత్రి మహాత్మ్యం, పల్నాటి వీరచరిత్ర మొదలగు రచనలు శ్రీనాథుని యువలబ్ధకృతులు. అనువలబ్ధ కృతులు ఇంకా అనేకం. “కాశీఖండమయః పిండం”, నైషధం విద్యధావధం” అని మహా మహా పండితులకు కూడ ఒక పట్టాన కొరుకుడు పడని సంస్కృత రచనలు రెంటిని శ్రీనాథుడు మైనపు ముద్దలుగా తెలుగు సాహితీ జగత్తు కందించాడు. పురాణవాఙ్మయానికి కావ్యవాఙ్మయానికి మధ్య వారధి నిర్మించిన ఘనత శ్రీనాథునిదే. తెలుగు సాహిత్యంలో కావ్యాను వాదానికి శ్రీకారం చుట్టాడు. శ్రీనాథుడు ఒకటి రెండు వాక్యాలకే పరిమితమైన వాడుకాడు. కావ్యాలనే కాక పురాణాలను, ద్వీపదలను, చాటువులను కూడ వ్రాసి సాహిత్యంలో అనేక ప్రక్రియలను చేపట్టాడు. శ్రీనాథుని కావ్యాలు అధిక సంఖ్యలో ఉన్నట్టే అతనిమీద విమర్శ గ్రంథాలు అత్యధిక సంఖ్యలో రావడం విశేషమే. నిజానికి తెలుగులో మరేకవి మీద శ్రీనాథునిపై వచ్చినన్ని విమర్శ గ్రంథాలు రాలేదేమో!

శ్రీనాథునికి భోగజీవితమంటే చాలా ఇష్టం. శ్రీనాథుడు భక్తితత్వాన్ని ఎంత ఆవేశంగా చెప్పగలడో శృంగారాన్ని అంతే ఆవేశంతో రమ్యంగా చెప్పగలడు. అందుకే హర్షనైషధానికి ‘శృంగార నైషధమ’ని పేరు పెట్టి అనువాదం చేశాడు. హర్షనైషధ కావ్యంలో కథాఘట్టాన్ని నలదమయంతుల వివాహ ఘట్టం వరకే అనువాదం చేయడం జరిగింది. నల దమయంతుల కష్టాలను ఎడబాటును శ్రీనాథుడు అనువాదం చేయలేదు. దీన్నిబట్టి అతని మనస్తత్వం అభివ్యక్తమౌతుంది. శ్రీనాథుడు శృంగార రసభరితమైన కావ్యాన్ని అనువదించినప్పటికీ శృంగార రసానికే పట్టం కట్టలేదు. ధర్మం, నీతి, భక్తి విషయాలకు కూడ శ్రీనాథుడు ఎక్కువ ప్రాధాన్యత ఇచ్చినట్లు రచనలను పరికిస్తే మనకు అవగతమౌతుంది.

శ్రీనాథుడు తన రచనల్లో ఏ రసాన్ని క్రిందుపరచి చెప్పడం కనిపించదు. ఇహలోక సాధన విషయంలోనైన మనఃపూర్వకంగా చెప్పడం శ్రీనాథుని తత్వం. శ్రీనాథుడు అభిమానించే దైవం శివుడు. ఈశ్వరుని అర్చించేవాడు. అందుకే ఈశ్వరార్చన కళాశీలుడుగ పేరు పొందాడు. అయినప్పటికీ శృంగార నైషధ కావ్యంలోను, హర విలాసాల కావ్యారంభంలోను శ్రీనాథుడు విష్ణువును స్తుతించడం మనం గమనించవచ్చు. హరవిలాస, భీమ, కాశీఖండాలు, శివరాత్రి మహాత్మ్యం వంటి రచనలలో శైవభక్తిత్వాన్ని ప్రభోదించాడు. శ్రీనాథుడు శృంగార నైషధ రచనలో ఆంధ్రభాషా సరస్వతికి సరస శృంగారోక్తులను నేర్పించాడు. స్వర్ణయుగం అనిపించుకొన్న కృష్ణదేవరాయల సభలో తెలుగు భాషా సరస్వతి గజ్జ కట్టి నర్తించడానికి శ్రీనాథుడే కారణం. అతడు ఇచ్చిన శిక్షణయే నిదర్శనమని చెప్పవచ్చు. ప్రబంధ యుగంలో వెలసిన శృంగార భక్తి కావ్యాలను శ్రీనాథుని కావ్యాలే మార్గదర్శకాలై నాయని చెప్పడంలో అతిశయోక్తిలేదు.

ఆంధ్రకవులలో ప్రథమంగా కనకాభిషేకం జరిగింది శ్రీనాథునికే. ఉద్భట వివాదంలో మహాపండితుడైన గొడడిండమఘట్టుకంఠుధక్కను పగులగొట్టించి దక్షిణాధీశుని ముత్యాలశాల దీనారటంకాలతో తీర్థమాడిన ధీవిశాలుడు శ్రీనాథుడు. కనకాభిషేకం ఒక విజయ సత్కారం. ఆంధ్ర వాఙ్మయానికి అది ఒక అపూర్వ గర్వకారణం.



బ్రహ్మదత్త వర ప్రసాదుడైన శ్రీనాథుడు పెదకోమటి వేమారెడ్డి ఆస్థానంలో విద్యాదికారిగ వెలుగొంది, ఏరభద్రారెడ్డి సభలో ఆస్థానిగ అలరారి వైభవ ప్రాభవాలను పొంది, చివరకు సంపద కోల్పోయి దారిద్ర్యాన్ని అనుభవించి అష్టకష్టాలు పడవలసి వచ్చింది. దానికి దేశంలోని రాజకీయ పరిస్థితులే కారణం. రెడ్డి రాజుల సామ్రాజ్య వైభవం శ్రీనాథుని చరమదశనాటికి అస్తమించింది. విజయనగరం యింకా విస్తరించలేదు. ఒడ్డె రాజుల ఆంధ్రదేశాన్ని కొంతకాలం ఆక్రమించుకొన్నారు. ఆసమయంలో శ్రీనాథుని ఆదరించే వారు లేక అతను పేదరికాన్ని అనుభవిస్తూ తాను కప్పంగా కట్టవలసిన ఏడుసూర్ల పైకాన్ని తీర్చలేక దయనీయ స్థితిలో గత వైభవాన్ని తలచుకొని దుఃఖించాడు. నిజంగా ఇది బాధాకరం. అంతటి హృదయ విదారక సందర్భంలోకూడ శ్రీనాథుడు తన ధీరత్వాన్ని విడనాడలేదు. అందుకే,

సీ. 'కాశికా విశ్వేశ్వరగలసె వీరారెడ్డి రత్నాంబరంబు లే రాయడిచ్చు  
గైలాసగిరి బండె మైలారు విభుడేగ, దినవెచ్చ మే రాజు తీర్చగలడు?  
రంభ 'గూడె' దెనుంగు రాయ రాహుత్తుండు కస్తూరికే రాజు బ్రస్తుతింతు?  
స్వర్గస్థుడయ్యె విన్నన్న మంత్రి మఱి హేమ పాతాన్న మెవ్వాని పంక్తిగలదు?  
తే. భాస్కరుడు మున్నెదేవుని పొలికరిగె,  
గలి యుగంబు వికనుండ గష్టమనుచు,  
దివిజ కవి వరు గుడియల్ దిగ్గురనగ  
నరుగు చున్నాడు శ్రీనాథుడమర పురికి".

అని పలికి మరణ సమయంలో కూడ తన నాలుకపై కవితా సరస్వతిని నాట్యమాడించి తన ధీమాని ప్రదర్శించాడు.

నిజానికి ఇది గుండెలను పిండివేసే సన్నివేశం. ఇంత కంటే దుర్భరమైన విషయం తెలుగు సాహిత్య చరిత్రలో మరొకటిలేదు. ఇది శ్రీనాథుని మహాజ్వల జీవిత గమనంలో విషాద భరితమైన చరమాంకం. ఇహలోకంలో సాహిత్య జగత్తులో అందరిని తన కవితా పటిమలో అబ్బుర పరచి విజయ సత్కారాలను అందుకొని అమరలోకానికి వెళ్ళే సమయంలో కూడ "దివిజ కవివరు గుండియల్ దిగ్గురనగ" వెళ్ళుచున్నానని చెప్పడంలో శ్రీనాథుని ధీరత్వం, వైభవం మనకు సాక్షాత్కరిస్తాయి.



## **EDUCATION – A DECISIVE PUSH FROM STATE TO MARKET**

**Dr Kuldip Puri**

History of the mankind repeatedly throws up convincing evidences that prompts us to believe that route to emancipation of the human beings essentially passes through their education and also that there have been no scope and space for bypasses in this journey. A deep look into the making of modern world and assessing the nature and spread of intellectual, scientific and technological advancement, brings forth the incontrovertible conclusion that education, in one way or the other, stood as the basic ingredient of all this. The humans and the society grow, develop and live in peace and prosperity by virtue of education they receive. It was true yesterday and is truer today.

All the developed nations have recognized the significance of education and have accorded priority in ensuring education for all the inhabitants. In order to realize the dream of universalizing the spread of education in all the developing and lesser developed countries of the world, a conference on the theme of 'Education for All' was organized in year 2000- at Dakar, Senegal. Representatives from all the participating nations expressed commitment to work seriously for the achieving the goal of universal education at the initial levels in their respective countries. India manifested its resolve by effecting a constitutional amendment where free and compulsory education for all the children in the age group of 6 to 14 years was made a fundamental right of the children in 2002. Though delayed by seven years, a Right to Free and Compulsory Education act -2009 was brought and made operative since April 2010. Both these steps can be viewed as important landmarks in the contemporary history of education in India.

It would not be fair to gather the impression that the developing nations could fathom the need and urgency of education only after

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international community of the developed nations made them to do so. India has a rich tradition of philanthropy in the field of education. It is important to recall that many organizations and individuals, disappointed with the kind of education being provided in British colonial rule in India, made efforts to build an alternative national system of education by establishing own educational institutions. These were purely non-governmental ventures funded and sustained by the support of public. The contribution of these institutions can be measured on two counts-developing thinking minds and resurrecting sense of national pride among the students-both being the powerful ingredients of freedom movement. These benign ventures not only carried on after the Indian independence from foreign yoke rather expanded further to align with the state efforts in achieving the goal of spreading education to larger number of people who otherwise were left out and were still vulnerable enough to be pushed to the margins permanently.

### **Private enterprise and Access and Equity**

Relatively liberal policy of spending more on education in comparison to what was spent during British rule, though by any standards which could not be considered as sufficient, continued till mid eighties. It was followed by a period when the further increase in state expenditure on education was put on hold resulting into a marginal expansion and up-gradation of educational institutions. The development appeared to be paradoxical in the context of rising demand for education in the country. It would not be misplaced to argue that the continued restricted flow of funds in education is the result of the overall well defined state policy of economic liberalization being pursued as a result of mutually agreed upon international treaties at World Trade Organization. Education is one of the 12 services identified under trade regime in the General Agreement on Trade in Services (GATS). World Bank and International Monetary fund are

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important part of this mechanism. These international organizations offer advice to the ailing economies of the world and put conditionalities on the nations seeking help. There are evidences to suggest that many a times the countries following the advice instead of overcoming the financial crises sank deeper into the mess. Stiglitz (2002) in his book 'Globalization and its Discontents' observed a more serious phenomenon and writes that,

***"....those who labored in the developing countries knew that something was wrong when they saw financial crises becoming more commonplace and the numbers of poor increasing. But they had no way to change the rules or to influence the international financial institutions that wrote them. Those who valued democratic processes saw how "conditionality"-the conditions that international lenders imposed in return for their assistance- undermined national sovereignty." (p.9).***

The mutual agreements effected in WTO are based on three principal components, viz, fiscal austerity, privatization and market liberalization. The state is required to reduce the expenditure or at least virtually freeze the percentage of gross development product spent on education. Since 1991, with a little fluctuation, the public expenditure on education has more or less remained constant and has never crossed 3 to 4 percent of the gross domestic product (GDP) which is quite below the recommended and accepted norm of spending 6 percent of GDP on education.

Table-1 presents the ratio of GDP spent on education since 1990-91.

**Table-1**

**Percentage of GDP spent on different levels of education**

Level	1990	1999	2001	2003	2004	2005	2006	2007
	-91	-	-02	-04	-05	-06	-07	-08



		2000						
Elementar y Education	1.6	1.6	1.7	1.3	1.4	1.6	1.7	1.7
Secondary Education	1.1	0.9	1.0	0.8	0.9	0.9	0.9	0.9
Higher Education	0.4	0.5	0.4	0.3	0.3	0.7	0.7	0.7
Total	3.1	3.0	3.1	2.4	2.5	3.2	3.3	3.3

Source: India Human Development Report-2011, Planning Commission, Government of India.

The absence of availability of sufficient state funding and growing aspirations among the people to be educated built a natural environment for non-state funding to enter in the field of education. The nature of private participation in education during this period has qualitatively changed. It differs from the private enterprise participation of earlier phase which was driven by the philanthropic considerations. The profit has become the prime motive behind private entities to enter the arena of education. It looks more like a trade and nowhere resembles service. Panikkar (2011) writes that now the ***“private enterprise is primarily a field of investment for profit. Private education, therefore, has become a synonym for commercialization”***. The state appears eager to facilitate the entry of private entrepreneurs at secondary and higher education stage by relaxing or, if possible, removing the restrictions which were imposed with a view to regulate the process. It becomes obvious with the 12<sup>th</sup> five year plan document stating that

***“ the role of the private sector in secondary schooling can be further strengthened through right policies, proper regulation,***



***innovative public-private partnerships and a variety of demand-side financing measures that improve accountability and enhance parental choice, thereby achieving all the three objectives of access, quality and equity in secondary education.”(p.73).***

The 12<sup>th</sup> plan document believes that the problem of reaching out to those children who discontinue their studies after completing class VIII leading to dismal levels of GER at secondary stage can be resolved by encouraging private players to come forward and shoulder the responsibility. A slew of measures have been recommended to make it commercially viable for the private individuals and groups to open and run educational institutions. The state governments have been advised to ease the entry barriers, dismantle the multiple licensing systems and procedures in place, revisit the old norms including land requirements for opening new institutions and establish a single window system to screen and clear applications for new schools faster. It recommends adopting suitable taxation and land policies to encourage expansion of secondary schools in the private sector and offering concessional loans to non-governmental organizations, trusts and registered societies for building new schools or improving the infrastructure of existing schools. The commission indicates towards large open spaces lying in the government schools, especially in rural areas, and laments these spaces being underutilized and old school buildings crying for repairs. It does not underscore the point that governments rarely provided any money for up gradation and new constructions. The large open land spaces were not the luxury but avenues for physical fitness and sports preparedness of the children. The planning commission takes another view and recommends that some of these open land areas be evaluated and leased out to private schools. The private schools should be under contractual obligation to for reconstruct the existing governmental school building and the government school children should have an

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access to the facilities that the private school is providing to its students free of cost.

The proposal of leasing open land area lying in rural government schools raises questions. It is not simply an issue of optimal financial management and sharing of resources. It emanates from a basic premise that governmental effort in providing education is substandard as compared to the services provided by private. It also brings into many contentious issues of land ownership especially when the cost of the land has spirally escalated. The governments' policy says it in so many words that passage for private sector into education is to be smoothened, in that case, shall it be feasible to protect the rights of children accorded to them by virtue of whatever contractual agreements are made. One cannot rule out the possibility of the children from governmental schools being treated as un welcome intruders in an alien environment of a private school working in the same campus. Hope we agree that the children from government schools should have the dignified option of having all the facilities at their own schools. The whole set of recommendations appears to be indicating that government shall have minimum possible role in the educational venture and entire government system will help the private system to grow and face minimal difficulties in running the business of education. It would be like private being nurtured out of public funds.

The plan document appreciates the burden of cost of education that private schools will put on the parents and understands that the system completely managed by private players ***"would cater only to the population which can pay, unless there is a policy of cross subsidization of fees so that certain percentage of children of children from the poorer sections of the society can also be accommodated for free and subsidized tuition fees."***(p73). Ironically the way out it suggests is more disquieting as it defies the

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principle of social justice to all. If cross subsidization of fees and other measures are only to benefit "a certain percentage" of children from poor families, the fate of other poor children can be guessed well as by own admission of the plan document they will not be able to pay and so shall remain excluded or will have to be content with whatever educational facilities they have an access to. The fee structure differential in private and governmental institutions is not small which includes private expenditure as well. The plan document records that the ***"average private expenditure on secondary education in private schools is as high as Rs. 893 per month as compared to only Rs. 275 per month in government schools."*** (p. 70). With the cost of education further rising and state intervention in providing education declining, the parental choice would get restricted rather than getting enhanced which is contrary to the understanding projected by the plan document. The choices do not depend upon the availability of service alone but also upon the capability to avail the service. The general economic prosperity levels of the people are worrisome and thus the choices become limited.

There is another recommendation of opening of 6000 exemplar Model Schools in educationally backward blocks of the country. Out of these 2500 shall be opened in Public Private Participation mode. Each school will be allowed to admit 2500 students and 1000 students would be from economically deprived sections of the society. The fee for these students shall be very nominal. The school management shall be free to charge any amount of fee from the rest of 1500 students to compensate the subsidy to be given to one thousand poor students. The free hand given by the government to private management of the school to fix any amount of fee seems arbitrary. It would be akin to taxing one type of students to bear the cost of education of other students and is fraught with the danger of creating distances and disharmony among the fellow

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students. Such situations are best avoided and issues of equity and social justice need to be handled with more sensitivity.

### ***Profit Motive and Education***

The individuals, organizations and trusts desirous of establishing educational institutions were used to be under oath that they would not earn profits out of such institutions. They were supposed to open the institutions with a motive of service and spend maximum they earn on the betterment of the institution itself. Gradually the profit motive overpowered majority of the private establishments working at school and higher education levels and the condition of being non-profit trusts begun getting ignored. The 12<sup>th</sup> five year plan taking cognizance of the situation recommended that,

***".... for -profit entities are not permitted in higher education and the non-profit or philanthropy driven institutions are unable to scale-up enough to bridge the demand-supply gap in higher education. Therefore, the 'not-for-profit status in higher education should, perhaps be re-examined for pragmatic considerations so as to allow the entry of for-profit institutions in select areas where acute shortages persist."(p.100).***

The suggestion of pragmatic considerations refers to virtual withdrawal of the not for profit condition. The acute shortages exist in the regions which are economically, socially and geographically backward. It is difficult to imagine that the market-oriented profit driven trusts will show any inclination to go to the areas which are commercially not viable for them and address the shortages.

The plan proposes many innovative pro business ideas to infuse more financial resources into the non-for-profit higher education which have the potential to completely change the face of traditional higher education. One is 'enabling liberal financing options for the sector', like allowing private institutions to raise funds through public offerings

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of bonds or shares” and second is “ giving priority recognition to the sector , like providing it ‘ infrastructure’ status with similar financial and tax treatment.” Both the proposals are outright efforts to make the educational institutions to behave and work like any other business enterprise or corporate. As observed by Bhushan (2013), such steps shall ***“make education more lucrative from the point of attracting investment but it would be leading higher education towards commercialization and the implications for this would be damaging.”*** Adding to this are the recommendations regarding institutional fee structure. It is counseled that the low fees in the institutions are not maintainable, rather *‘regressive and often tends to benefit the better-off students’*. It further advocates provision of flexibility for the private institutions with regards to ***“fee fixation which should be accompanied with transparency and provision of credible information about quality and fee levels to potential students.”(p120)***. There is little evidence to show that the profit hunting private enterprise in education has ever lent full ears to such pleadings. The fee fixation has largely been arbitrary in nature and the potential students seldom have an access to the real fee structure of such institutions in advance before they plan to get admissions.

These measures shall be adopted at the cost of excluding those young children from the ambit of education who belong to the families incapable of paying exorbitant fees. Such initiatives are not in tune with the overall sentiment of inclusion which apparently seems to be the fundamental concern of the policy planners.

### ***Conclusions***

To conclude it is worth noting that secondary and higher education in India, as the result of policy decisions arrived in the country since 1991, is largely being handed over to the private and corporate sector with a faith that it would help in achieving the

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objectives of access, equity and quality. Though earlier it was done reluctantly but now as Tilak (2014) observes **“the policies at present are being formulated out of a conviction that privatization is good in itself.”** He further argues that ***‘.....a big non-violent shift has taken place-from policy of welfare-statism in higher education to a market- based approach to higher education.’***

Open arms invitation to private sector to establish educational institutions may deal with the challenge of access and that too in a limited manner but the objectives of equity and social justice are going to be causality in all probability. The basic character of the institutions shall be driven far from the centers of learning and generation of knowledge for humanity. These changes would further push the poor to the periphery and leave them at the mercy of kind donors for their education. It does not gel with the constitutional provision of equality, social and economic justice and dignity of the individual.

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## **LAW & ECONOMICS: EMINENT DOMAIN LEGISLATION IN INDIA - AN EMPIRICAL ANALYSIS**

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### **ABSTRACT:**

This paper attempts to analyze the efficiency aspect of Eminent Domain Legislation in India and to explore whether individuals act rationally by seeking legal recourse in land acquisition cases. In order to determine whether the claimants' expectations are rationally motivated, the study has utilized the land acquisition cases that were brought for settlement before the Delhi High Court, and the bases for their acceptance or rejection. Analysis of the cases shows that challenging the validity of the act of acquisition itself did not yield positive results. However, it was rational to apply for higher compensation, even at the risk to time and money invested. This study also helps to explore to what extent Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013 can ensure efficiency and preserve rights of individuals.

Keywords: Eminent Domain; New Land Acquisition Act 2013; Delhi High Court; Compensation

### **I. Introduction**

Eminent Domain in common law is the inherent power of the state to seize a citizen's private property, expropriate property, or seize a citizen's rights in property with due monetary compensation, but without the owner's consent. Though the Constitution originally provided for the right to property under Articles 19 and 31, later on the 44th amendment act of 1978 deleted the right to property from the list of Fundamental Rights. The Land Acquisition Act, 1894 allows the

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government to acquire private land for public purposes after paying a government-fixed compensation to cover losses incurred by landowners from surrendering their land to the concerned government agency. This act of acquisition has been criticized due to its coercive nature, in that the state is authorized to acquire the land even without the willingness of the owner to part with it.

Eminent domain legislation serves a useful purpose in that it counters the inefficiencies that might be created due to the 'holdout problem' in market exchange. Often, when a large tract of land is required for some purpose, the potential buyer must negotiate with all the owners of land in the target area. However, the buyer can only make offers to landowners, contingent on all the offers being accepted. Since each owner is aware that he has the power to veto the entire deal, he will hold out for a larger payoff. This results in a highly inefficient equilibrium wherein each landowner attempts to extract a premium from the buyer, resulting in the project being held up. Hence, the statutory provision of eminent domain corrects this market failure by allowing the state to acquire land without paying heed to the owners' consent, but, in general, providing for "fair" compensation as decreed by the legislative framework.

However, it is important to note that such acquisition of land often leads to displacement of people, depriving them of their livelihood and shelter. So, the Government of India grants the right to appeal in court challenging the validity of the public purpose for which their land has been acquired, or demanding higher compensation if they are not satisfied with the award made by the Collector.

While the eminent domain legislation seeks to alleviate market inefficiencies, it may potentially create inefficiencies in the legal system. In addition to the social cost of legal disputes, it must be noted that the individuals who file such lawsuits and appeals in courts of law



must also bear substantial costs with respect to the legal process (including monetary expenses such as administrative costs, lawyers' fees, etc. and the opportunity cost of wasted time). Hence, assuming rational behaviour by individuals, claimants should appeal for higher compensation, or challenge the validity of acquisition, only if they reasonably expect to gain damages that would more than cover their costs. In economic theory terms, their expected net payoff, after covering all transactions costs, must be positive.

The case-by-case analysis is contained in the following sub-sections, which comprise some important cases that challenge the validity of the purpose for which land is acquired, and those that seek higher compensation.

## **II. Cases Challenging the Validity of Land Acquisition**

All parties interested in the land can file objections within 30 days of the date of notification. The objections are held to be valid on the following grounds:

- the purpose for which the land is proposed for acquisition is not a public purpose;
- the land is not or less suitable than another piece of land for the said purpose;
- the area under acquisition is excessive;
- the acquisition will destroy or impair historical or artistic monuments or will desecrate religious buildings, graveyards and the like.

In a number of cases, the petitioners have challenged the validity of the notifications issued by the Union of India or prayed for the quashing of the notification for their respective lands. Petitioners whose land were acquired for public purposes like **DMRC, channelization of Yamuna River, Planned Development Delhi Project (PDDP)** and others

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have argued that they are carrying on small businesses in different areas and they would be rendered homeless. Delhi High Court dismissed all these petitions on the grounds that public purposes like DMRC, PDDP etc. are very important and serves the interests of the larger public.

There were cases where the land acquired belonged to tribal/minorities/backward classes for whom special rights have been laid down in the Constitution. In such cases, the Court dismissed these appeals as it observed that such lands can be acquired but the law must acknowledge the special status of such institutions. For instance, **Ishat-e-Islam Trust<sup>1</sup>** appealed against the notification issued by the **Delhi Administration** to acquire land for the planned development of Delhi. The petitioner was a minority educational institution and major contention was that according to Article 30 (1) of the Constitution, the lands of minority institutions could not be acquired under the Act. The court determined that relief could not be granted to the petitioner on the second ground since it was merely a trust of minority educational institutions.

Another issue that came up was that land acquired had legally constructed buildings serving public purpose such as Schools, Hospitals etc. For instance, **K.D.MODEL SCHOOL & ANR vs Government of India** In such cases the Court dismissed appeals as it observed that large scale acquisition of land intended for the purpose of developing the metropolis/capital would clearly take within its sweep the term “civic amenities” etc. Wherever large tracts of land are acquired for the purpose of developing a colony, it is but unavoidable that roads, hospitals and other civic amenities will be required.

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<sup>1</sup> Ishat-e-Islam Trust vs. Delhi Administration, WP (C) 1174/1981, Date of Decision: September 19, 2006

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A few more cases such as **Banwari Lal Sharma vs Union of India**<sup>2</sup>, **Ashok Malhotra vs Union of India**<sup>3</sup>, **Raheja Hospital & Psychiatric Research Institute**<sup>4</sup> were dismissed by the court on either technical grounds of not filing applications under appropriate sections or delay in filing of the same.

As can be observed, the validity of land acquisition has been held up by the court in every instance and the petitions contesting it dismissed without exception. This implies that the Expression “public purpose” is broadly defined in the land acquisition act to include all the interests of the Government. Thus the “lands exempted from acquisition” is narrowly defined and scope is limited.

**CONCLUSION:** Based on past trends, it may be argued that challenging the validity of the act of acquisition itself is unlikely to yield positive results. Without this rigid stance, it is likely that the state’s power to acquire land through eminent domain would be ineffective if the action was overturned frequently by the courts upon appeal. However, considering the issue from the petitioners’ perspectives, it must be noted that there continue to be a great number of cases filed each year demanding denotification of land acquired under the Act. This phenomenon does not indicate rationality on part of the petitioners, since the costly nature of the appeal process should ensure that people only apply if they reasonably expect to win. Hence, this represents a deadweight loss on the system, due to the monetary & opportunity costs that must be borne by the applicants seeking relief and the extra burden put on the legal & administrative infrastructure.

### III. Cases Demanding Higher Compensation

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<sup>2</sup> Banwari Lal Sharma vs. Union of India, WP (C) 2322/1994 and CM No.10806/2006, Date of Decision : September 18, 2006

<sup>3</sup> Ashok Malhotra vs. Union of India, WP(C) No. 5661/2001, Date of Decision: November 18, 2005

<sup>4</sup> Raheja Hospital & Psychiatric Research Institute vs. Lt. Governor of Delhi, Land Acquisition Collector (South-West), Delhi Development Authority, Govt. of NCT of Delhi, Union of India, WP (C) No. 4837 of 2005, Judgment delivered on: July 7, 2005

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In determining the amount of compensation to be awarded for land acquired under this Act, the Court takes the following matters into consideration:

- market value of the land;
- damage sustained by the person interested;
- expenses if the person is compelled to change his residence or business due to acquisition of the land by the collector;
- damage (if any) bona fide resulting from diminution of the profits of the land between the time of the publication of the declaration and the time of the Collector's taking possession of the land.

Any person interested to whom the award is not satisfactory can submit a written application to the court. The amount of compensation awarded by the court should not be lower than that awarded by the collector and is deemed to be final. However, it must be recognized that the assessment of the market value involves a great deal of ambiguity.

**Rajiv Gupta**<sup>5</sup> sought reference to section 18 of 1894 Act and demanded higher compensation against acquisition of land in Masoodpur Village for the purpose of construction of Jawaharlal Nehru University by the **Union of India**. The reference court enhanced compensation to Rs.18,000/- per bigha (Rs.18 per sq. yd.) besides compensation at the rate of Rs.10,000/- per bigha for the china clay in their land.

In some cases determination of market value posed a serious problem due to the absence of any sale of land in the given area. The court enhanced the compensation on the basis of comparison with some nearby area. For instance, Land owned by **Ram Kishen and Ved**

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<sup>5</sup> Union of India vs. Rajiv Gupta, CM No.8866/06 in RFA 83/1987, Date of Decision: August 28, 2006

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**Prakash**<sup>6</sup> in the revenue estate of Village Chilla Saroda Khadar was acquired by the **Union of India** in return for an award of Rs. 8000/- per bigha. In the absence of evidence of any sales transactions, the Division Bench of the High Court ruled that fair compensation must be determined by the value of similar land sold in the adjacent village of Chillar Saroda Bangar.

In many cases **such as Gajraj Singh vs. Union of India**<sup>7</sup>, **Kali Ram, Kamla, and Murari Lal's vs Union of India**<sup>8</sup>, **Shiv Taj Singh vs Union of India**<sup>9</sup> petitioners demand for higher compensations were accepted and compensation were enhanced by the court.

However, there were some cases where appeals were dismissed. For instance, in case **Om Parkash vs. Union of India** and **Suresh vs. Union of India**<sup>10</sup>, the petition for enhanced compensation was dismissed since the petitioners failed to pursue their claims within the prescribed time limit and offered no justification for the delay, the court found no merit in their cases.

**CONCLUSION:** In order to explore the issue of efficiency, we must assess whether the expected net gain from filing petitions demanding higher compensation was positive. An analysis of cases demanding higher compensation reveals that the petition was sustained for a majority of the cases and very few cases were dismissed mainly on 'technical grounds'. Therefore, over the entire period 2005-07, 10 out of 17 pleas for enhanced compensation were accepted. If we exclude cases where the justification for dismissal of appeal was on technical grounds, 10 out of 12 petitions were held to be valid by the court. This indicates

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<sup>6</sup> Ram Kishan vs. Union of India, RFA 675/1999, Judgment delivered on: July 13, 2006 ; Ved Prakash vs. UOI, RFA 676/1999, Judgment delivered on: July 13, 2006

<sup>7</sup> Gajraj Singh vs. Union of India, LA App. No. 91/2005, Judgment delivered on: April 27, 2006

<sup>8</sup> Kali Ram, Kamla, and Murari Lal vs. Union of India, LA App. 631/2006, LA App. 632/2006, LA App. 701/2006, Date of Decision: November 18, 2006

<sup>9</sup> Shiv Taj Singh vs. Union of India, RFA No. 61/1996, Date of Decision: December 7, 2007

<sup>10</sup> Om Prakash vs. Union of India, WP (C) 7292/2003, Date of Decision: September 13, 2006 ; Suresh vs. Union of India WP (C) 20367-68/2005, Date of Decision: November 12, 2007

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that there is a high probability of the demand for higher compensation being accepted, with 59% of petitions accepted in the former case, and a substantial 83% in the latter. Since it may be reasonably assumed that potential applicants and their legal counsels are aware of the chance of an appeal being accepted, it is rational to apply for higher compensation, even at the risk to time and money invested.

### **RIGHT TO FAIR COMPENSATION AND TRANSPARENCY IN LAND ACQUISITION, REHABILITATION AND RESETTLEMENT ACT, 2013**

Right to fair compensation and transparency in land acquisition, rehabilitation and resettlement act, 2013 replaces the more-than-century-old Land Acquisition Act of 1894 by establishing new rules for compensation as well as resettlement and rehabilitation.

The Land Acquisition Act 1894 has been criticized by some groups as being harsh due to the coercive nature of the act of acquisition, in that the state is authorized to acquire the land without paying heed to the willingness of the owner to part with it. Some groups also call act as weak and ineffective, since the procedure is cumbersome and costly, often resulting in inordinate delay in land acquisition. They argue that the determination of public purpose should be matter of executive discretion and should not be contestable at law. However, the empirical evidence seems to indicate that, in general, appeals challenging the purpose of acquisition are regarded by courts as without merit and dismissed. On the other hand, some groups argue that fair compensation is not provided- there is a considerable difference between the market value of the property and the value that the land acquisition officer pays the land owners. This criticism is indeed valid since, as we observe, compensation has been increased substantially in the majority of cases. It is also argued that the relocation and rehabilitation of land owners displaced by the actions of the act, is not

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followed up adequately, and that this is not covered comprehensively in the framework of the act.

Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act- new Land Acquisition Act 2013 intends to remove the shortcomings of land acquisition act 1894.

The Bill specifies provisions for land acquisition as well as R&R. Some of the major changes from the current provisions are related to (a) rights of the people displaced by the acquisition; (b) method of calculating compensation; and (c) requirement of R&R for all acquisitions.

Empirical analysis suggest that while the statutory power of eminent domain is an effective instrument that ensures smooth implementation of projects of public interest, it suffers from serious shortcomings with regards to fair compensation and rehabilitation of affected families. The recent introduction of Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013 that aims at providing fair compensation to farmers, obtaining consent of affected families, and mandating resettlement and rehabilitation of affected families will make the process more efficient, fairer and transparent.



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## किरातार्जुनीये राजनीतितत्वम्

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काव्यं यशसेऽर्थकृते व्यवहारहिते शिवेतरक्षतये ।

सद्यः परनिर्वृतये कान्तासङ्गिततथोपदेश युजे ॥

इति काव्यप्रयोजनानि बहूनि आलङ्कारिकैः निरूपितानि । रसानन्दः एव यद्यपि काव्यात् ग्राह्यः तथाऽपि लोकव्यवहारज्ञानमपि काव्येज्यः ज्ञेयमेव । कालिदास काव्यद्वयम् (रघुवंशम्, कुमारसंभवम्) , माघकवेः शिशुपालवधम् , भारवेः किरातार्जुनीयम् , श्रीहर्षस्य नैषधीयचरितमिति पञ्च महाकाव्यानीति संस्कृतवाङ्मये गण्यन्ते । तेषु रघुवंश , माघ , किरातार्जुनीय काव्येषु राजनीतेः प्रस्तावः दृश्यते । रघुवंशे सप्तदशसर्गैः , माघकाव्ये द्वितीयसर्गे , किरातार्जुनीयकाव्ये द्वितीय, तृतीय सर्गयोश्च राजनीति प्रस्तावः वर्तते । किरातार्जुनीयकाव्ये विशेषतः महाभारते अरण्यपर्वण्युक्ता राजनीतिः विवृता । अरण्यपर्वणि अष्टाविंशति तम अध्यायादारभ्य द्विचत्वरिंशदध्याय पर्यन्ते भागे वर्तमाना कथा इतिवृत्तरूपेणात्र काव्ये गृहीता । किन्तु किरातार्जुनीयकाव्ये प्रथमसर्गद्वये तृतीयसर्गैकदेशे च भारतोक्तां राजनीतिं संग्रहेण गृहीतम् । महाभारते द्रौपदी- भीमसेनौ स्वयं धर्मराजं राजनीतिं उक्त्वा समयपालनं न कार्यमिति युद्धाय चोद्यमासतुः । युधिष्ठिरः स्वयं समयपालनं कार्यमिति निश्चित्य उक्तवान् । महाभारते प्रथमं द्रौपदी भीमयोः वचनम् अन्तस्य युधिष्ठिर समाधानं , पुनः ताज्यामनुनयः , पुनः युधिष्ठिर सिद्धान्त प्रतिपादनमिति क्रमः दृश्यते । किरातार्जुनीये पुनः सिद्धान्तरूपं स्ववचः , अन्ते निरूपितम् । सर्गद्वय विषयः एकादश अध्यायेषु महाभारते वर्तते ।

किरातार्जुनीय काव्ये चारचक्षुः धर्मराजं दुर्योधनपालनपद्धतिं ज्ञातुं वनेचरं एकं



गूढचरं नियुक्तवान्। सोऽपि ब्रह्मचारवेषेण गत्वा हस्तिनपुरे उषित्वा दुर्योधनः प्रजारञ्जनं कुर्वन् पालयतीति ज्ञात्वा पुनः आगत्य धर्मराजं तदेव उक्तवान्। योग्यः राजा यथा राज्यं परिपालयेदिति सर्वोऽपि विषयः पञ्चदशैः श्लोकैः सज्यक् निरूपितवान्। राज्ञा पक्षपातरहितेन दण्डः कार्यः, मन्त्रभेदः यथा न भवति तथा यत्नः कार्यः, योधाश्च आतृप्तेः तोषणीयः इति सर्वा राजनीतिं दुर्योधनः अनुसरतीति उक्तवान्।

**वसूनि वाञ्छन् न वशी न मन्युना**

**स्वधर्म इत्येव निवृत्तकारणः।**

**गुरूपदिष्टेन रिपौ सुतेऽपि वा**

**निहन्ति दण्डेन स धर्मविप्लवम्॥**

---किरा . व सर्गः - क्म श्लो.

एवं दुर्योधनस्य अज्युदयं श्रुत्वा तमेव विषयं युधिष्ठिरः द्रौपदीं भीमसेनं च उक्तवान्। युधिष्ठिरमुखेन शत्रोः अज्युदयं श्रुत्वाऽपि युधिष्ठिरः तितिक्षते इति जातमन्युः द्रौपदीं तस्मिन् क्रोधं उद्दीपयितुं दशभिः श्लोकैः आत्मीयानां अवस्थां विवृतवती। ते सर्वेऽपि श्लोकाः महाभारतभावानुसारिणः। ययोः भीमार्जुनयोः सहायेन त्वं पुरा राजसूर्यं निर्व्यूढवान् तावपि त्वत्कृतेनापराधेन कष्टां दशामनुभवन्ति। यथा महाभारते -

**यस्य शस्त्रप्रतापेन प्रणताः सर्वपार्थिवाः।**

**यज्ञे तव महाराज ब्राह्मणानुपतस्थिरे॥**

**तमिमं पुरुषव्याघ्रं पूजितं देवदानवैः।**

**ध्यायन्तमर्जुनं दृष्ट्वा कस्मान्मनज्युर्न वर्धते॥**

---कैरातपर्वः - अ . ख , श्लो-ख,ख.

एवं वचसा केवलं शत्रुविजययेव सूचितो भवति। यज्ञनिर्वहणार्थं यत् प्रभूतो धनव्यपेक्षितं धनं तदपि धनञ्जयः दत्तवानिति सावक्षेपं वचः। तत्सर्वं नाशयित्वा



तत्सज्पादकमपि दरिद्रं कृतवानसि इति निन्दा । सुवर्णं रजतभिन्नं धनं कुप्यम् । अकुप्यं  
सुवर्णं रजतं च । तत्कदाऽपि न नष्टं भवति । तादृशमपि धनं नाशितमिति आक्षेपः । भारविना  
विशेषरूपः दर्शितः ।

विजित्य यः प्राज्य मयच्छदुज्जरान्  
कुरु न कुप्यं वसु वासवोपमः ।  
स वल्कवासांसि तवाधुना हरन्  
करोति मन्युं न कथं धनञ्जयः ॥

---किरा . व सर्गः - षष्ठः श्लो.

यदयं धननाशः प्रमादेन दानेन वा न कृतः किन्तु , शत्रुभिः नाशितः मानवतां ततः कश्चित्  
पराभवः अधिकः न भवति । यदि दानादिभिः धनं व्ययितं तद्यशसः कारणं भवति ।  
परितोषहेतुश्च भवति । शत्रुकृतः इति मम वेदनायाः कारणमिति परिदेवनं कृतवती -

द्विषन्निमिजौ यदियं दशा ततः  
समूल मुन्मूलयतीव मे मनः ।  
परै रपर्यासितवीर्यसज्पदां  
पराभवोऽप्युत्सव एव मानिनाम् ॥

---किरा . व सर्गः - षष्ठः श्लो.

अन्ते द्रौपदी असमर्थस्य कार्यं वनवासः अग्रिकार्यमिति निश्चित्य त्वया क्षत्रियोचितं  
न क्रियते इति आचिक्षेप ।

द्रौपद्याः वचः भीमाय श्रुतिसुखसज्पादकं बभूव । भीमोऽपि बलोचितं क्षत्रियोचितमेव  
द्रौपदी उक्तवती इति प्रथमं तां प्रशंस । भीमोऽपि द्रौपद्याः मतं समर्थयन् इदानीमेव  
दुर्योधनः अभियोज्यः , उपेक्षा क्षत्रियैः न कार्या । अनुभूत राज्यश्रीः दुर्योधनः , काले गते  
तां शक्तुं नोत्सहते तदानीमपि संग्रामः अपरिहार्य एव । सः यदि इदानीमेव क्रियते तदा



अस्माकं कार्यसिद्धिः भवतीति भीमसेनः स्वमतमुक्तवान् । चतुस्त्रिंशोऽध्याये अरण्यपर्वणि ये भावाः उदाहृताः , ते एव भारविनापि गृहीताः । तात्पर्यार्थास्तु इदानीमेव अभियोगकार्यः इति ।

**अथ चेदविधिः प्रतीक्ष्यते कथमाविष्कृतजिह्मवृजिना ।**

**धृतराष्ट्रसुतेन सुत्यजाश्चिर मास्वाद्यनरेन्द्रसज्जपदः ॥**

---किरा . ख सर्गः - क श्लो.

एवं द्रौपदी भीमसेनयोः मतं श्रुत्वाऽपि युधिष्ठिरः उद्विग्नः नाभूत् । “ न समयं परिरक्षणं क्षमन्ते ” इति द्रौपद्या यदुक्तं तदपि युधिष्ठिरः नाङ्गीकरोति । “ एवं द्विषतां फलसज्जपत् भ्रमणः परिक्षयः अपि नोपेक्षः ” इति भीमवचनमपि तस्मै न रुचितमभूत् । अतः स्वनिश्चयमेव आचरितुं युधिष्ठिरः कृतनिश्चयः । तदानीं निपुणेन किं करणीयमिति भारविः यथा जानाति न तथा अन्यः कविरिति सहजं वचः । प्रथमं विरुद्धयोः तयोः क्रोधशान्तिः कार्या । ततः स्वमतिश्रवणाय तौ अवकाशं यथा प्रयच्छतः तथाऽपि यत्नो विधेयः । अतः प्रथमं तौ बहुधा प्रशंसन् । प्रीतयोः तयोः पश्चात् स्वमतं वक्तव्यमिति तस्याशयः आसीत् ।

**उपपत्तिरुदाहृता बलादनुमानेन न चागमः क्षतः ।**

**इदमीदृगनीदृगाशयः प्रसभं वक्तुमुपक्रमेत कः ॥**

---किरा . ख सर्गः - ख श्लो.

प्रथमं तौ प्रसन्नौ ज्ञात्वा मम निर्णयः एव पालनीयः इति स्वमतं वक्तुमारेभे । महात्मनां वर्त्मनि चरितुं मनसः निवेशनं कार्यमिति आरब्धे एव उक्तवान् । समयपालनं महात्मभिः कार्यः तथैव वयमपि कुर्मः । यदि सत्पथे तिष्ठतां नाशोऽपि भवति स नाशः वृद्धेः अपि श्लाघ्यः -



स्पृहणीय गुणैर्महात्मभिश्चरितो वर्त्मनि यच्छतां मनः ।

विधिहेतुरैतुरागसां विनिपातोऽपि समस्समुन्नतेः ॥

---किरा . ख सर्गः - पठ श्लो.

ततः क्षमायेव सर्वथा कार्या सैव विजयापाधिका इति स्वनिर्णयमुक्तवान् । प्रथमसर्गे -

अथ क्षमामेव निरस्तविक्रमश्चिरायपर्येषि सुखस्य साधनम् ।

विहाय लक्ष्मीपतिलक्ष्मकार्मुकं जटाधरस्सन् जुहुधीह पावकम् ॥

---किरा . व सर्गः - ॐ श्लो.

इति द्रौपद्याः आक्षेपस्य ,

द्विषतामुदयस्सुमेधसा गुरुरस्वन्ततस्सुमर्षणः ।

न महानपि भूतिमिच्छता फलसज्जपत्प्रवणः परिक्षयः ॥

---किरा . ख सर्गः - ८ श्लो.

इति भीमसेनस्य मतस्य च समाधानमुक्तवान् ।

उपकारकमायतेर्भुशं प्रसवं कर्मफलस्य भूरिणः ।

अनपायिनिबर्हणं द्विषां न तितिक्षासममस्ति साधनम् ॥

---किरा . ख सर्गः - खट् श्लो.

क्रोधः सद्यः फलति न वा फलति , किन्तु क्षमा कालान्तरे निश्चितफला । श्रमेण विना क्षमया

शत्रून् जेष्यामः इति स्वनिश्चयमुक्तवान् । अथ अनालोचित कार्यारम्भेण कार्यनाशोऽपि निश्चितः

इति क्रोधस्य प्रत्यवायफलत्वमपि निरूपितवान् ।

सहसा विदधीत न क्रियामविवेकः परमापदां पदम् ।

वृणुते हि विमृश्यकारिणं गुणलुब्धा स्वयमेव सज्जपदः ॥

---किरा . ख सर्गः - प श्लो.

क्षमया किं प्रयोजनमिति सन्देहोऽपि अपाकृतः । शास्त्रं भूषणं भवतु पराक्रमोऽपि



पुरुषमलङ्करोतु किन्तु क्षमां विना तौ निष्कलौ । क्षमा रहितः नय सिद्धिं कदापि न प्रप्नोति  
इति राजनीतिसारमुक्तवान् ।

**शुचिभूषयति श्रुतं वपुः प्रशमस्तस्यभवत्यलं क्रिया ।**

**प्रशमाभरणं पराक्रमस्सनयापादितसिद्धिभूषणः ॥**

---किरा . रु सर्गः - पष्ठ श्लो.

एवं राज्ञा पराक्रमः कार्यः । शास्त्रमपि अनुष्ठेयम् । किन्तु अनुकूलः कालः सर्वथा  
प्रतीक्षणीयः । पण्डितोऽपि , पराक्रमसज्जपन्नोऽपि प्राप्तकाले एव सिद्धिं प्राप्नोति । अन्यथा  
सर्वापि कार्याणि नश्यन्तीति महाभारतसारं भारविः दर्शितवान् ।





## HUMAN VALUES

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### Meaning of Value:

Human values have been employed in so distinctively different ways in human discourse. It is often said that a person has a value or an object has a Value.

If one wants to know the origin of the term 'VALUE', it may be stated very firmly that the term '**VALUE**' comes from the Latin word '**VALERE**' which means 'to be of worth'. Whereas, the concise Oxford Dictionary defines the term 'VALUE' as the 'worth, desirability or utility of a thing'.

Values are part and parcel of philosophy. Hence, aims of education are naturally concerned with values. All education is, in fact, very naturally value-oriented. Each educational goal, whether originating in a person, a family, a community, a school or an educational system, is believed to be good. 'Good' is intended to mean here 'avoidance of bad'.

Values are defined as something which are desirable and worthy of esteem for their own sake. Human values are defined as those values which help man to live in harmony with the world.

Values that may be included in the general definition of human values are love, brotherhood, respect for others — including plants and animals — honesty, sincerity, truthfulness, non-violence, gratitude, tolerance, a sense of responsibility, cooperation, self-reliance, secularism and internationalism.



We have already seen that the term VALUE' stands for 'worth'. However, still more perfectly, it may be said that the term VALUE' stands for 'intrinsic worth'. Whatever is actually liked, prized, esteemed, desired, approved or enjoyed by any one, is valuable. A interdependent, accepted or consistent set of value is called Value-System'.

Education is capable of developing strong and abiding values. At all times, education has built on value-system, conducive to the development of physical, intellectual, moral and spiritual life. In activates the latent capacities of the individual enabling him or her to recognise 'truth', 'duty' and 'goodness'.

One may go on adding lines after lines and write pages after pages about VALUE'. But truly speaking, a full, detailed description of value and also value-education would entail a study in itself.

There are corroborating findings by many researchers, and when we try to analyse and then study the entire description of such researchers, one may come to the conclusion that value is really a forceful tool for the cultivation of social good, and, values are the very essence of human life.

### **Nature of Values:**

**From the definitions of 'VALUE', certain most important things regarding values are noted. These are:**

1. Values are not feelings, but they are concepts.
  2. Values are express feelings but they are more than feelings.
  3. Values exist in the mind, and, are independent of Public affirmation.
  4. Values are absolute but they are dimensional. That is, values are criteria for judging the degree of goodness of badness, Tightness or wrongness.
-



5. Values are concepts heavily weighted with emotions and influence the child's selection from variable modes, means and ends of action.
6. Values are based on respect for human dignity. They assume that personal integrity is the nucleus around which ethical community and global stewardship resolve.
7. Values are the very essence of human life.
8. Values are essential for a fair and equitable community which reflects our respect as well as responsibility for the global environment.
9. Values are cross-cultural and are essential for the development of community and global citizenship.
10. Values are that in which people are interested.
11. Values are the things of worship.
12. Value is the product of feeling, set and action.
13. Values are the product of human spirit and not of intellect.

### **Types of Values:**

#### ***1. Ultimate Values:***

**The following aspects show or represent the ultimate values taken for granted from four different angles:**

##### **1. Life Perspectives:**

Here God is taken as the Creator and Self-revealer and about the religion it is said that religion arises from the human responses to God.

##### **2. Individual:**

Each individual realizes God given wholeness and is to encourage self-respect and learn from cultural traditions.



### **3. Society:**

Each individual recognises the human rights and is consistent with what we know to be the law of God — developing relationship in accordance with God's commandments.

### **4. Natural World:**

Nature is appreciated as a gift of God and our relationship to nature is that of stewards, charged with managing it in trust for future generations.

### **Democratic Values:**

**The following aspects show or represent the Democratic Values taken for granted from four different angles:**

#### **1. Life Perspectives:**

Here, search for knowledge especially that which enhances the achievement of the other ends, is taken for value consideration. So too, right of all individuals to freedom to worship or not to worship is taken into consideration.

#### **2. Individual:**

Here, the basic rights of all people regardless of differences to race, gender, ability and religious belief, is thought of and each individual is encouraged to contribute to the community services consistent with good citizenship.

#### **3. Society:**

Responsibility is provided as a safety net for those in the society who lack the capacity through sickness, disability or unemployment, to sustain a viable lifestyle.



#### **4. Natural World:**

Nature is taken for conservation of the environment, and the need to continue to develop natural resources to sustain human life is taken into consideration.

#### ***II. Educational Values:***

**In addition to the values associated with common life with regards to Ultimate Values as well as Democratic Values, education draws on:**

- (i) Values intrinsic to the knowledge it seeks to impact, and
- (ii) The ethics of providing instruction to human beings within the constraints of the classroom.

**The following aspects show or represent the Educational Values taken for granted from four different angles:**

##### **1. Life Perspectives:**

Encouragement is given to the students to explore the moral point of view and to develop a personal value system.

##### **2. Individual:**

Every child has the right to access to available knowledge at an appropriate developmental level.

##### **3. Society:**

Critical reflections are recognised on both the cultural heritage and the attitudes and values underlying current social trends. A social obligation to support research that promises to improve the quality of human life and to share the benefits as widely as possible is also noted.

##### **4. Natural World:**



There is a human drive to understand the realities of the world as being a valid quest for truth in its ultimate unity, and the aims of understanding of all the domains of human experiences — especially physical, intellectual, aesthetic, social, moral and spiritual is promoted.

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## EDUCATION AND WOMEN EMPOWERMENT

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***"If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowered means Mother India Empowered".***

**Pt. JAWAHARLAL NEHRU**

### **Abstract**

For centuries women were not treated equal to men in many ways. They were not allowed to own property, they did not have a share in the property of their parents, they had no voting rights, and they had no freedom to choose their work or job and so on. Now that we have come out of those dark days of oppression of women; there is a need for strong movement to fight for the rights of women and to ensure that they get all the rights which men have or in other words a movement for the Empowerment of Women. The empowerment of women is located within the discourse and agenda of gender equality and is increasingly being taken in the agendas of international development organizations, perhaps more as a means to achieve gender equality than as an end in itself.

Education is a powerful tool of social transformation. Hence, education for Women has to be paid special attention. Greater access for women to education must be ensured in the educational system. Education is milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life.

The growth of women's education in rural areas is very slow. This obviously means that still large womenfolk of our country are

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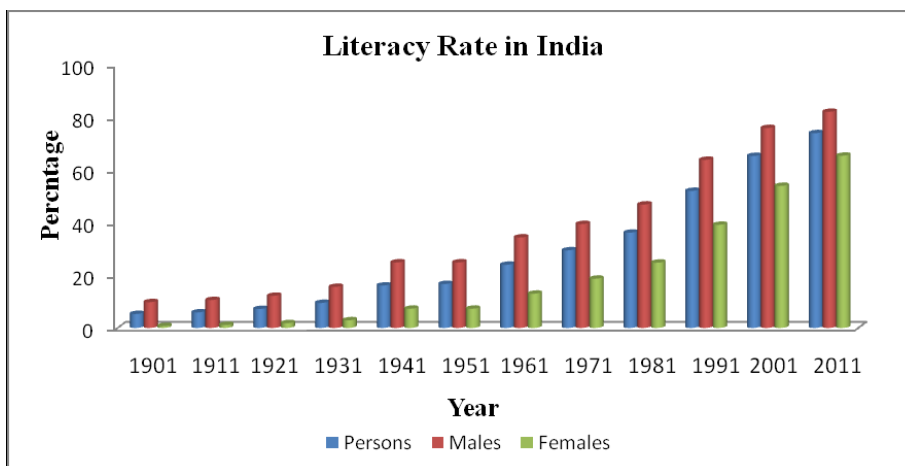


illiterate, weak, backward and exploited. Education of women is the most powerful tool of change of position in society. Education also brings a reduction in inequalities and functions as a means of improving their status within the family.

## Introduction

Education is a powerful tool of social transformation. Hence, education for Women has to be paid special attention. Greater access for women to education must be ensured in the educational system. Gender sensitivity must be developed. A watch has to be kept on dropout rate of girls and corrective measures should be taken to check the dropout rates.

Women education in India plays a very important role in the overall development of the country. It not only helps in the development of half of the human resources, but in improving the quality of life at home and outside. Educated women not only tend to promote education of their girl children, but also can provide better guidance to all their children. Moreover educated women can also help in the reduction of infant mortality rate and growth of the population.







## **Women Empowerment through Education**

Women Empowerment is a global issue and discussion on women political right are at the fore front of many formal and informal campaigns worldwide. Education is milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life. So that we can't neglect the importance of education in reference to women empowerment India is poised to becoming superpower, a developed country by 2020. The year 2020 is fast approaching; it is just 13 year away. This can became reality only when the women of this nation became empowerment. India presently account for the largest number no of illiterates in the world. Literacy rate in India have risen sharply from 18.3% in 1951 to 64.8% in 2001 in which enrolment of women in education have also risen sharply 7% to 54.16%. Despite the importance of women education unfortunately only 39% of women are literate among 64% of the man. Within the framework of a democratic polity, our laws, development policies, plan and programmes have aimed at women's advancement in difference spheres. From the fifth five year plan (1974 – 78) onwards has been a marked shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission of Women was set up by an Act of Parliament in 1990 to safeguard the right and legal entitlements of women. The 73rd and 74th Amendments (1993) to the constitution of India have provided for reservation of seats in the local bodies of panchayats and Municipalities for women, laying a strong foundation for their participation in decision making at the local level.

## **Women's Education Prospects and Challenges**

In spite of the forceful intervention by a bastion of female privilege, feminist critics, constitutional guarantees, protecting laws

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and sincere efforts by the state governments and central government through various schemes and programmes over the last 62 years and above all, the United Nation's enormous pressure with regard to the uplift of the plight of women in terms education is still in the state of an enigma in India for several reasons. The 2001 Census report indicates that literacy among women as only 54 percent it is virtually disheartening to observe that the literacy rate of women India is even much lower to national average i.e. 65.38 .The growth of women's education in rural areas is very slow. This obviously means that still large womenfolk of our country are illiterate, the weak, backward and exploited.

**Table: Literacy Rate in India**

Year	Persons	Males	Females
1901	5.3	9.8	0.7
1911	5.9	10.6	1.1
1921	7.2	12.2	1.8
1931	9.5	15.6	2.9
1941	16.1	24.9	7.3
1951	16.7	24.9	7.3
1961	24.0	34.4	13.0
1971	29.5	39.5	18.7
1981	36.2	46.9	24.8
1991	52.1	63.9	39.2
2001	65.38	76.0	54.0
2011	74.04	82.14	65.46



According to the Table, the pre-Independence time literacy rate for women had a very poor spurt in comparison to literacy rate of men. This is witnessed from the fact that literacy rate of women has risen from 0.7 % to 7.3 % where as the literacy rate of men has risen from 9.8 % to 24.9 % during these four decades. During the post-independence period literacy rates have shown a substantial increase in general. However the literacy rate of male has almost tripled over the period e.g. 25% in 1951 and 76 % in 2001. Surprisingly the female literacy rate has increased at a faster pace than the male literacy during the decade 1981 -2001. The growth is almost 6 times e.g. 7.9 % in 1951 and 54 % in 2001. From this analyze one can infer that still the female literacy rate (only half of the female population are literates) is wadding behind male literacy rate (three fourth of the male population are literates). The rate of school drop outs is also found to be comparatively higher in case of women. This higher rate of illiteracy of women is undoubtedly attributing for women dependence on men and to play a subordinate role. The lack of education is the root cause for women's exploitation and negligence.

### **Educational Equality**

Another area in which women's equality has shown a major improvement as a result of adult literacy programs is the area of enrolment of boys and girls in schools. As a result of higher participation of women in literacy campaigns, the gender gap in literacy levels is gradually getting reduced. Even more significant is the fact that disparity in enrolment of boys and girls in neo-literate households is much lowered compared to the non-literate householders.

### **Understanding Women's Empowerment:**

DFID describes women's empowerment as:



*"A process of transforming gender relations through groups or individuals developing awareness of women's subordination and building their capacity to challenge it."*

Linda Mayoux defines empowerment as:

*"A multidimensional and interlinked process of change in power relations."*

Empowerment can therefore be considered as the process to acquire "power" individually and collectively. Among individuals or a community, it designates first and foremost the ability to act independently, but also the means needed and the process of being able to act and make one's own decisions regarding life and society. Empowerment is thus seen as a process, a dynamic two-pronged construction of identity, both individual and collective. This approach to power has been picked up by several feminist bodies and development

NGOs, which agree that the empowerment process should be broken down into four levels of power:

- **"Power over"**: this power involves a mutually exclusive relationship of domination or subordination. It assumes that power exists only in limited quantity. This power is exerted over someone or, less negatively, allows "someone to be guided". It triggers either passive or active resistance;
- **"Power to"**: a power which includes the ability to make decisions, have authority, and find solutions to problems, and which can be creative and enabling. The notion therefore refers to intellectual abilities (knowledge and know-how) as well as economic means, i.e. to the ability to access and control means of production and benefit (the notion of assets);



- **“Power with”**: social or political power which highlights the notion of common purpose or understanding, as well as the ability to get together to negotiate and defend a common goal (individual and collective rights, political ideas such as lobbying, etc.). Collectively, people feel they have power when they can get together and unite in search of a common objective, or when they share the same vision;
- **“Power within”**: this notion of power refers to self-awareness, self-esteem, identity and assertiveness (knowing how to be). It refers to how individuals, through self-analysis and internal power, can influence their lives and make changes.

### **Different Levels of Empowerment**

In line with most theorists on empowerment the one has to view empowerment as taking place on different levels and that change on all levels is necessary if the empowerment of women is really to occur. We have to relate empowerment at three levels: empowerment on the individual, group, and societal/ community- level and the interaction between these.

The **individual level** deals with individual women's abilities to take control over their lives, their perceptions about their own value and abilities, their abilities to identify a goal and work towards this goal.

The **group level** deals with the collective action and sense of agency that women experience together, in a group.

The **societal level** deals with the permissiveness of the political and social climate, the societal norms and the public discourse on what is possible and impossible for women to do, how women should behave etc.,

### **Why is there still a need for women empowerment?**

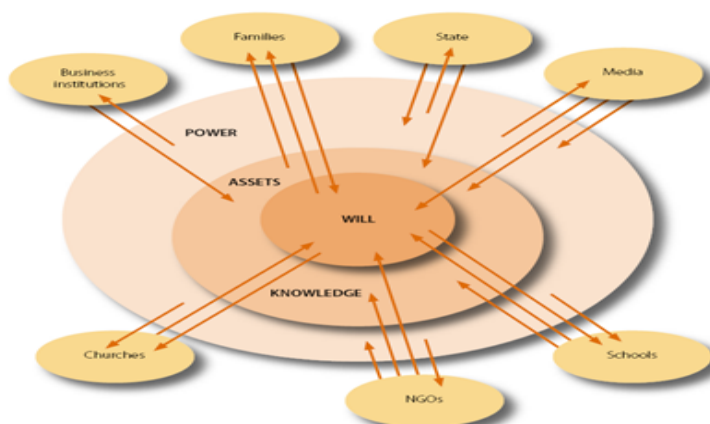
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Inspite of the various measures taken up by the government after Independence and even during British rule the Women haven't been fully empowered. We may be proud of women in India occupying highest offices of President, Prime Minister, Lok Sabha Speaker, Leader of the Opposition occupying highest positions in the Corporate Sector but the fact remains that we still witness dowry deaths, domestic violence and exploitation of women. The female foeticide is not an uncommon phenomenon. The male female ratio though improved over last few years is still far from satisfactory. It is 940 women per 1000 men for India in some states it is as much lower as 877. These are the states where female foeticide is maximum. The female literacy rate is also lower than the male literacy rate.

### **Women's Empowerment as a Key Strategy for Development:**

"Women's empowerment and their full participation on the basis of equality in all spheres of society, including participation in the decision-making process and access to power, are fundamental for the achievement of equality, development and peace". Unfortunately, the approach as used by development bodies and the offered quantitative indicators tend to reduce its scope to women's ability to take individual responsibility by their own.





## **Steps Undertaken In India for Women Empowerment**

The Constitution Framers were very much conscious of the problem of women empowerment hence they ensured that the Principle of Gender Equality is enshrined in the Indian Constitution in its Preamble, Fundamental duties and Directive Principles. Moreover the Constitution also empowers the states to adopt measures of positive discrimination in favour of women.

The National Policy for the Empowerment of women (2001) was an important step taken by the Government of the time for accelerating the pace of women empowerment. The policy was aimed at ensuring women empowerment through positive economic and social policies for the full development of women. The National Policy also aims at strengthening legal system for eliminating discrimination against Women. It also visualizes strengthening partnership with Civil Society, particularly Women's organizations. States have also taken various measures for empowerment of women.

### **Social Empowerment of Women**

Under the social empowerment of women steps needs to be taken to improve the health status of women, reduce maternal mortality especially in the areas which do not have good medical facilities. A programme for checking the spread of sexually transmitted diseases like HIV / AIDS and infections / communicable diseases like T.B. need to be launched. Women face high risk of malnutrition hence focused attention would have to be given to meet the nutritional needs of women at all stages of their life cycle.

The problem in the country is serious about the women belonging to disadvantaged groups. They are the most exploited lot. The Social activist should keep a vigil on the atrocities committed on women belonging to weaker sections and help them to fight the legal battle for obtaining justice. Schemes need to be introduced for helping

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women who are victims of marital violence, who are deserted and those engaged in sex professions.

Awareness programmes need to be organized for creating awareness among women especially belonging to weaker sections about their rights. Government has to be vigilant for ensuring that there is no discrimination against the girl child and her rights are protected. The social stigma like child marriage. Female foeticide, child abuse and child prostitution must be eradicated immediately.

### **Role of NGO's in Women Empowerment**

Governmental Organizations are formal agencies working for the empowerment of women. But this work requires multidimensional approach and hence a large number of voluntary organizations / NGO's have gained increased attention in the field from grass – root level to national & international level. Their role is so impressive because they work with missionary zeal and commitment. The working style of NGO's is open, transparent and personal.

So, they are more effective in this direction. They organize seminars, conferences and workshops for the awakening of the masses. Their mass appeal – style contributes to a better understanding of women's rights and of the means to ensure the enjoyment of those rights and the elimination of discrimination. They prepare urban and rural uneducated women for self – employment, which is vital for the economic empowerment of the women. In short, all these programs and functions of NGO's contribute towards the realization of sustainable community development and hence women empowerment.

PACS programme has largely utilized SHG's as an empowering instrument. More than 80% of these are exclusively for women. The fifth national synthesis report (Draft) reports that official perception has changed as SHG's are firmly raising voices and SHG's are being used to achieve RTI awareness.

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- Women members are elected as PRI representatives.
- SHG/PRI's are regularly organizing Gram Sabha as a forum for public appraisal.

Anecdotal accounts suggest that women are economically empowered those suffering domestic violence are given legal reference and awareness to prevent child marriage promote girls education and prevent dowry marriage and alcoholism. Self-help groups have emerged as an important strategy for empowering women and alleviating poverty. SHG's are based on idea of dialogic small groups, which shall function at developing collective consciousness. Linked with micro credit these groups are able to access credit and subsidy to meet crisis needs as well as developmental needs reducing their dependence on money lenders. There is fair amount of evidence to suggest that PACS. SHG's have successfully ensured people's entitlements including women.

## **Conclusion**

According to the Country Report of the Government of India, "Empowerment means moving from a weak position to execute a power." Education of women in the education of women is the most powerful tool of change of position in society. Education also brings a reduction in inequalities and functions as a means of improving their status within the family. To encourage the education of women at all levels and for dilution of gender bias in providing knowledge and education, established schools, colleges and universities even exclusively for women in the state. To bring more girls, especially from marginalized families, in mainstream education, the government is providing a package of concessions in the form of providing free books, uniform, boarding and lodging, clothing for the hostilities midday meals, scholarships, free circles and so on.



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## **PRATITYASAMUTPADA: THE CORE OF BUDDHIST PHILOSOPHY**

**Dr Satish Kumar**

Buddhism arose in the sixth century B.c. when the formation of large slave owning empires. The intellectual social economic domination of the priestly class began to hinder the further development of the society. Buddhism was against Brahmanavada in its outlook and it was found to be more advantageous in modern times. Buddhism had a pan-Indian pre-dominance for centuries and its subsequent decline in India has been indirectly proportional to its rising fortune on the international plane. Before the post-Colonial explanation of the Christianity. Buddhism remained the largest religion throughout the globe for two thousand yrs.

Most importantly, Buddha posed radical challenge to the establishmentarian Hindu-Philosophy-Theology-Mythology complex. Through the doctrine of Dependent origination Buddha exhorts that liberation from cycle of rebirth is possible if we can understand the conditional character of suffering. According to his theory of Dependent Origination (*Pratityasamutpada*) which means that nothing comes to existence without a cause. All phenomena and objects as in the cause of suffering had their own cause and effect relation. As for instance, tree grows out of seed and therefore seed is the cause of tree. There was a metaphysical view that growth of the tree was not the result of the transformation and development of the seed but only the manifestation of the "tree-soul", which was inherent in the seed itself. Buddha rejected this view in his opinions a new object arose out of the destruction of an old one. The event of the present were the result of the past. The doctrine of the emergence of one as the result of the destruction of another, are called the doctrine of Dependent Origination (*Pratityasamutpada*). Buddhist meant that everywhere the law of causality rules. There is nothing without a cause, the cause

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necessarily produces an effect. This process continues infinitely. The universe emerged without a creator without a Known beginning and would remain under the influence of cause and effect. The basic idea of Buddhist causation he did not accept any external forces controlling and moldings or creating the universe. He observed that absolute has created us that absolute cannot be created a cause as such like the plant comes from seed. In this way how can be absolute because of all things alike. In this way Buddha very clear states that neither are the events of our life pre-determined nor do they take place at random. It asserts that every event in our life has in fact no independent existence. All that exists, is eternally out these, does not vanish in any way and does not disintegrate into particles; it is dependent on co-interaction with other factors. Dependent arising means "if something appears, such and such result will follow"<sup>1</sup> (*asmin sati idam bhavati*). It means that all the elements in the wheel of existence are causally conditioned. This postulates can be expressed in the logical form A-b (when conditioned A exit effect B exit) it is one of the important implication of his teaching that there is nothing that comes into Being through its own power or violation. And it also indication that no entities or metaphysical realities such as God/soul that transcend the everyday nexus of cause and effect. Historically, it is evident that when Buddha got enlightens under the Bodhi tree, he fully realized the profound truth of Dependent origination and saw that all phenomena are conditioned and arise and cease in a determinate series.

It was represented by the theory of twelve conservative stages beginning from *avidya* to *Jara-maran*. In another sense dependent arising also means that things are established in dependence and include both physical and mental forms because it includes all the way in which things are dependent upon each other. Thus the existence of everything is conditional. Nothing happened by chance.

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Its work automatically without the help of any other power or conscious guide

*Pratityasamutpada* is the centre of the Buddhist Philosophy. It is the primary and the main teachings of Buddha. It is the truth of the life and world process. Buddha teaching is nothing more than *pratityasamutpada*. Thus, for Buddha the theory of *pratityasamutpada* is everything.

'He who sees *pratityasamutpada* sees dharma. He who sees dharma sees *pratityasamutpada*'.<sup>2</sup>

In generally *Pratityasamutpada* is treated as the doctrine of Causation, why and how the *Dharma* emerges is the doctrine of *pratityasamutpada*. The theory is basically a moral formation which we see in our life. There are so many problems. Life is a bundle of suffering, life is but a stream of suffering. *Pratityasamutpada* is the only way to tell us the arising of the whole mass of suffering which is outlined in the *Second Noble Truth*. It also deals with a manifold illusory phenomenon of the fundamental substance of mind and thing. He says that all things and phenomena are produced by causation that they are said to be devoid of self-nature, and which treat elaborately the question of phenomenal transformation of the life and the universe.

There are four terms used to quote the objectivity of principle of dependent arising. These terms are mentioned in *Samyutta-Nikaya*, which display its true nature of theory of Dependent Origination. These can be translated as:

- i) Objectivity (*Tathata*)
  - ii) Necessity (*avitathata*)
  - iii) Invariability (*anannathata*)
  - iv) Conditionality (*idappaccayata*)
-



These characteristics are said to be established in causal relation obtaining among phenomena.<sup>3</sup>

Lets us define these four term in detail.

i. Objectivity (*Tathata*): Regularity of sequence – it emphasizes the objectivity of the causal relation, to deny the argument of idealist philosopher who assert that change is merely a matter of words. They are a mental fabrication having no objective reality. For if we suppose causation were a mental construction then it would be fabrication of man, a hypothesis without any real basis. According to Buddha, causation was real. In fact the one discourse keep in Chinese Agamas. When the status of Causation is brought under consideration a very suitable question is raised as to, who fabricated the theory of Causality. Then Buddha's answer is "It is made neither by me nor by another, whether the *Tathagatas* were to arise in this world or not, this constitution of things is eternally existing."<sup>4</sup>

Basically, the term *Tathata* in Buddhist Text means 'correspondence' Causation is not only an idea/thought Construction without any objective validity but an idea that corresponds to what is found in nature. The usage of *Tathata* as a feature in Causation especially at a time when Causation was considered a thought-Construction is highly significant. This conception of term *Tathata* support in a later school of Mahayana Buddhism. It denotes the way Truth and Reality, Actuality and Essentiality are. It shows the presence of specific cause make the immediate emergence of effect..

ii. Necessity (*Avitathata*) - Absence of irregularity of the sequence. The second feature of the causal nexus has been given as 'necessity'. It reveals that if all the causes and conditions arising out of an effect are present then effect does not cease to be.

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It is understood that if ignorance is there, the emergence of *Karma-formation* is unavoidable.<sup>5</sup>

iii. Invariability (*Anannathata*) Absence of discrimination – The third characteristic of causation is invariability. It draws attention to the nature of relation existing between cause and effect. It emphasizes the consistency of the relation. It means no effect can come into being from other factors than its proper cause and condition. For instance, conditioned by Karma-formation is consciousness. It is not that ignorance is conditioned consciousness. Hence ignorance is not the proper cause of consciousness but its proper cause is Karma-formation, ignorance is the indirect cause of the process, for ignorance conditions Karma-formation and Karma-formation conditions consciousness and so on.<sup>6</sup>

iv. Conditionality (*Idappaccayata*) – Determinate Causation - The fourth characteristic of Causation as conditionality is very important aspect of causality. It represents the acceptance of middle way standpoint with regard to the knowledge and understanding. It is clear that of the two extremes – the unconditional necessity implies strict determinism and unconditionally implies arbitrariness as assumed by Westerns. Its usage is synonyms as causation (*Pratityasamutpada*). It has been observed that statement of causal law does not contend something, will inevitably happen, under all circumstance, regardless of the past or present conditions. It indicates to us that like causes and conditions produce like effects. The relation between cause and effect is strictly pre-fixed, everything is law-bounded. Once again the ignorance plays a very essential part in the theory of dependent origination, ignorance is responsible for the emergence of Karma-formation and Karma-formation for the Consciousness, leading to the infinite wheel of becoming.<sup>7</sup>

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In the above arguments about the objectivity of the principle of dependence is assessed in the light of view represented by some of the pre-Buddhist thinkers. They leave the notion of time, space and causality in support of their central conception of a permanent and eternal self (*atman*). But when we see in the position of Buddha which relates the notion of objectivity to the conception of Truth as what has come to be or “become”. He avoided the inconsistent method of attributing, a different kind of existential status to the experienced event, as they are dependently arisen.

Secondly, the problem of necessity has created many problems with regards to the conception of causality. It is for this reason that a Modern Western philosopher like David Hume denies the notion of necessity. Some philosophers raised question about the possibility of necessary connection, especially analytical philosophers who argued that what is distinguishable is also separable. They are against the using of the conception of necessity in an absolute sense. Buddha, on the contrary, associated the notion of necessity with the principle of dependence, in a negative way, rejecting any arbitrariness, which is using the term *avithata*. He is using a negative conception in order to represent a positive idea, which is utilized to signify a restrained sense of invariability.

Having stated the three characteristics of dependent arising without over stating them is the explanation for their becoming metaphysical entities Buddha highlighted the important feature of dependent arising namely conditionality or relativity. He uses the formula of very special linguistic form, set up the temporal relationship between events of the past and the present better than the hypothetical conditional relationship expressed by most of the philosophers. Further, the formula of dependent arising

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from the positive side when that, then this and the negative side – when not that, then not this, do not involve the logical fallacy of denying the antecedent. In this manner, he formulated his conception of dependent arising, avoided every form of extreme metaphysical, epistemological and moral absolute. As a consequence he was able to formulate as genuine middle way that can explain the doctrine of Karma and Rebirth in a manner that can lead to the goodness and the peace among human beings.<sup>8</sup>

These four features of causation constitute the theory of *Pratityasamutpada*, out of these characteristics Buddha defines the general formula.

*Isamim sati idam hoti*

*Imassa uppada idam uppajjati*

*Imasmim asati idam na hoti;*

*Imassa nirodha idam nirujjhati.*<sup>9</sup>

‘When this is present, that comes to be; from the arising of this, that arise, when this is absent, that does not come to be; on the cessation of this, that cease’.

On the basis of this statement Buddha defines the conception of causality. He offers several instances of Causal happenings which come to be said as Golden Mean between the two ways eternalism and annihilationism. The most important feature of the Buddhist Causality is lack of metaphysical assumptions, which are generally set up in rationalist theories of causality of Indian philosophy, like metaphysical theory of *Sankhya* school is *Satkarayavada*, which draws attention to the identity of cause and effect, may be similar to *Nyaya-Vaisesika* which holds on the difference of cause and effect. (*asatkaryavada*). But from the epistemological standpoint, Buddha was able to understand and

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discover the empiricist theory without being involved in metaphysical assumptions, the individual instance of the causal happening were justified on the basis of experience both sensory and extrasensory. The uniformity of causal law was reached through inductive inference based on these experiences. According to this, the present experience of causal happening, inductive inferences are made with regard to the past and future. But some part incident may be brought bank through memories. One cannot count on recalled steps completely. The knowledge of the past is assessed on inductive inference because it remembers the past incident through extrasensory perception. In this manner the knowledge of the past is or may be partly experimental. But the knowledge of the future we may have through inductive generalization. Thus experimental knowledge consists of knowledge of causally conditioned phenomena as well as causal relation (*Pratityasamutpada*) of the present and partly of the past, The inferential knowledge is primarily of the future and partly of the past, the uniformity of the causal principle, which involve the prediction into future.

This universal application of the causal law is admitted in Buddhism to explain every phenomenon both organic and inorganic. The special significance of the causal principle is made with reference to human personality, a problem of prime importance to the Buddha. This twelve fold formula of causation which becomes central in Buddhist philosophy, for very obvious reason to explain the human personality.

By this law Buddha indicates that world of plurality was produced neither out of one's own self, nor from another self nor was it created by a creator, nor it was a chance occurrence nor it was developed out of the eternal *Prakrti*, nor it was prefixed by some supernatural agency; it was all caused and conditioned and

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not uncaused. According to this law Buddha shows the fact, that law does not mean only conditioned origination but also conditioned dissolution. As, for instance when we see the four noble truths first two noble truths indicate the cause of suffering and third and fourth noble truths point towards eradication of suffering leading toward *Nirvana*.

The process of dependent arising is often described as a circle, the wheel of existence, explaining how the cycle of re-births functions. This principle applies not only to the existence of phenomena but also to the quality of things. In fact Buddha applied this conditionality to the human condition in order to explain more specific version of how the past interacts in way that leads to cessation of Suffering. He has never given an idea of the first cause, nor did he advance any form of cosmology/theology. He says that universe comprises the sum total of sentient life, There is the multiplicity of causes which brought this entity into Being.<sup>17</sup>

The theory of dependent origination is broadly explained as twelve fold sequence which illustrate the principle causation, have been divided into three classes viz., the past, the present and future. These twelve links may be shown as in the following order.

### **Past life**

- i. Ignorance (*Avidya*)
- ii. Impressions of Karmic force ( *Samskara*)

### **Present life**

- iii. Consciousness (*Vijnana*)
  - iv. Name and form (*Nama-Rupa*)
  - v. Six sense organs (*Sad-ayatana*)
  - vi. Contact (*sparsa*)
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- vii. Feeling (*Vedana*)
- viii. Craving (*Trsna*)
- ix. Clinging or attachment (*Upadana*)

### **Future life**

- x Becoming to be (*Bhava*)
- xi Birth / Re-birth (*Jati*)
- xii Old age and death (*Jara-marana*).<sup>10</sup>

It is obviously that is to say by the wheel of becoming has made one the complete revolution the chain from ignorance to decay and death has been specify in progressive order. The fact in that Being is far from due to fate/chance, human bondage to the phenomenal existence is the product of human volitional action.

Secondly, in the causal sequence we are not directing to saying that ignorance is the first cause, it is simply because a form of circle – a wheel of life (*Bhavachakr*). In generally people are accustomed to regard time as a line stretching from finite past to finite future. According to Buddha point of view life as a circle, reflected as such is repeated over and over again in an endless continuum.

Thirdly, twelve fold sequence of dependent arising. I examined that chain of causation as in calculated the idea as for the explanation of misery Obviously, the origin of evil evoked the chain in the causation was wholly subordinate and variations and omissions found in the chain. It is the inexorable law that forms the basis of the whole universe. It is understood that the group of the constituent elements is not stable. It changes with bewildering rapidity. Here we cite once more example. It is easy to claim – “I live a life of misery, because I am born; I am born because I,

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belong to the world of becoming, I became, because I incessantly nourish existence in myself; I do so because I have thirst, appetites; I have thirst because I have feeling; I feel because I enter into contact with the external world; I enter into contact because I have senses; my senses act because I oppose myself as individual to the not-self, I am individual because my consciousness; this consciousness has made so my previous experience, these have infected my consciousness by reason of my ignorance".<sup>11</sup> To the above discussion we see that - the thread which unites the twelve article is pure activity and one may consider that the existence of the group which is held to an person end with which each revolution of the cycle of the Dependent arising and in the another point of view. Being appear like a matted ball thread, like munja grass and rushes, subject to the round of rebirth.

Hence, there is nothing rigid in the Buddhist theory cause from its effect ignorance remain after death is regarded Karma – a dynamic manifestation of physical and mental energy motivating force behind the cycle of life. Samsara constant flow is the sum total of conditioned existence as likened to the ocean upon the ripple of waves denotes each life. Just as each life can be only influenced by one preceding, so no outside power all phenomena are in the dependence on cause and disappear in dependence on cause. The world is accustomed to cling to duality, being and non-being. But one who perceives with wisdom thing are produced and disappear in the world there is neither being nor non-being nothing exist in itself. For every phenomenon is the product of cause. Nothing can be destroyed. Since in its turn because cause after having been an effect. When we analyze if one thing is the origin of another, it is evident that the first thing is not non-existence. It has positive about it capable of action.<sup>12</sup>

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The eighteen century British Philosopher David Hume said something similar in response to Descartes. However Descartes claimed to be aware of the mind as something that is aware, that perceives, and that is subject of all mental activities, Hume responded that when we looked within, all we ever found was fleeting and never an enduring substance.<sup>13</sup>

Buddha claims something similar like Hume, Buddha's Dependent Origination also shows that there is no such thing as the mind over and above the mental events making up mental streams. It is relatively easy to agree that feeling of pleasure and pain is transitory. And since it is transitory there could not be Self.<sup>14</sup>

In end, we can say that Buddhist theory of causation recognizes several factors that are necessary to produce an effect, it does not select one from a set of jointly sufficient condition and present it as the cause of the effect and indicates us nothing regarding physical cause. There was active feeling in the world of nature, that the idea of the absolute regularity of causation was excluded from the world of human action by the free will, it would have been impossible to develop the natural causality prevailing in the physical sphere it recognizing a system whose parts are mutually dependent origination. This dependence has been designated the dependent origination.

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## **ANTHROPOGENIC INTERVENTIONS ON RENEWABLE RESOURCES AND CONSERVATION OF BIODIVERSITY**

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### **Abstract**

Primitive humans used natural resources to satisfy their basic needs of air, water, food and shelter. These natural and unprocessed resources were readily available in the biosphere, and the residues produced by the use of these resources were generally compatible with or easily assimilated by the environment. Rapid development activities have been associated with more and more exploitation of various natural resources. Technological development has resulted in fast depletion of non-renewable energy resources, mainly coal and petroleum, and also various minerals. Mining activities, dam, building, urbanization and industrialization have all interfered with the ecological balance of nature due to large scale impact. Tourism and recreation impact in various ways on the natural environment. On the one hand, natural areas form the very basis of many touristic attractions by highlighting scenic value or exceptional encounters with fauna and flora. However, some forms of tourism can be extremely detrimental to ecologically sensitive areas, resulting in habitat degeneration or destruction, in the disturbance or hunting even rare or threatened species. The pressure from short holiday seasons and specific, sometimes small, locations of touristic interest result in conflicting land-uses, such as in the Alpine regions, at Mediterranean beaches and along many banks of inland waters.





## Introduction

The human factor has become significant in the balance of concept that determines sustainable development. The pool of atmosphere gases, with economic important effects, by inducing the green house gases, global warming and sea level rise could have serious consequences on agriculture, livestock production and management, water resources management, forests and forestry, fisheries and other economic activities, from the summary of emission from energy sectors and per capita sectoral and gross emission in Nigeria (Ojo, 2007).

Climate change and ozone layer depletion affect the physiology of aquatic animals and plants once the environment become warmer, as they might not be able to survive heat disorder, which will affect their nutrition, food, making them susceptible to nutritional diseases (Babalola and Amosu, 2006). It is a well known fact that global warming accelerates the occurrence of sun burn, heat strokes, heat rashes and other skin blemishes. Increased humidity and temperature will lead to the rapid multiplication of pests; malaria may get to epidemic stage. Very distressing things about the Earth's biological diversity is that it is being destroyed very rapidly. In the next half-century—less than one human lifetime—the Earth could lose blue whales, giant pandas, tigers, black rhinoceroses and millions of lesser-known species. Entire ecosystem types, such as tropical dry forests, mangroves, and Floodplain Rivers could be damaged beyond repair. Our planet is now facing the most devastating biological catastrophe in the last 65 million years, since a huge asteroid hit the Earth and caused appalling damage, killing off the dinosaurs and more than half of the planet's other species. But today's mass extinction has a very different cause: the way we humans live our lives."

Since the early 1980's, increasing attention has been paid to the importance of biodiversity and to the increasing number of species

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being depleted at an alarming rate. Many biologists believe that we are in the midst of a mass extinction because the rate of species loss is higher now than ever before. It is estimated that between 17,000 and 100,000 species are eliminated each year. Studies have shown that as many as one in eight plant species are threatened with extinction. The majority of these species losses are due to human activity, particularly habitat destruction as more and more land becomes developed for human use.

The global destruction of rainforests, coral reefs, mangroves, and other rich habitats has become a hot issue being addressed by conservation organizations and by global legislation to try and reverse damaging trends and encourage sustainable management of resources.

Scientists believe that when human development and agriculture reduce the natural world, the loss is not simply a matter of size. Scientists who study "biodiversity" posit that many wild species are becoming extinct, and that this extinction of wild species -- many of them still unknown or not well understood -- bodes ill for the future of the planet. Since the dawn of agriculture, human survival has been based on the domestication for food purposes of wild plants. Yet, many plant species are being destroyed in the wild, before their food or medicinal value can be assessed. The continuation of wild or partially-wild varieties of plants such as corn is necessary to the future health of domesticated varieties.

In addition, whole ecosystems, such as riverine estuaries, coral reefs, mountain forests, and the creatures that live in them, are under stress due to human-caused pollution or over-development. Yet, these ecosystems, in all their marvelous complexity, cleanse water of pollutants, provide the air we breathe, and produce much of our food, making human existence possible. In effect, the vast web of biological diversity, with its millions of species on the invention of agriculture

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made it possible for the human race to increase its numbers exponentially and spread across the planet. "The sheer bulk of human numbers, "probably nearly doubling to over 10 billion [thousand million] by mid-21st century -- is wreaking havoc on Earth, on its species, ecosystems, soils, waters, and atmosphere." Eldredge foresees a coming "Sixth Extinction" of life forms on this planet, rivaling the previous five known mass extinctions of life in prehistoric times.

Due to modern agricultural practices, "we are eroding the very ecological foundations of plant biodiversity and losing unique gene pools, species, and even any observers now feel that one of the prime responsibilities of human community, for spiritual, aesthetic, and extremely pragmatic reasons, must be to take steps to preserve biological diversity for future generations, before the richness of life on this planet is diminished forever." The first time in the entire history of life, one species, our species, *Homo sapiens*, has stepped outside of the local ecosystem. Agriculture changes the entire relation between humans and everything else living in the vicinity. Each population is limited by the environmental carrying capacity, the number of individuals that, on average, a local habitat can support, taking into account available food and nutrient resources, and other important factors, such as prevalence of predators and disease-causing microbes, and even more general factors, such as climate and rainfall, the total number of individuals of any species is the average size of its local populations multiplied by the number of those existing populations . We are the current cause of this great environmental crisis, this threat to the global system that looms even as we have entered the Second Millennium. We have created the biodiversity crisis, the next great wave of mass extinction. Three themes crop up in everybody's lists of why diversity matters.

Globally, each day we depend on over 40,000 species of plants, animals, fungi, and microbes. only those species that we are

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deliberately exploiting. Still others, such as the microbe *Escherichia coli*, which live by the millions in our intestines and is absolutely vital for normal digestion,

Evolution works through natural selection, the process Darwin (and Alfred Russell Wallace) discovered. On average, the organisms that thrive best will survive and reproduce, passing to their offspring the very traits that allowed them to flourish. Breeders do the same thing, allowing only those sheep, say, that have the woolliest coats to reproduce in the hopes of producing future sheep with even thicker coats than their forerunners had.

But selection alone -- whether natural or artificial -- will not do the trick. Another ingredient is required: the presence of genetic variation. The reason why evolution did not stop billions of years ago is that spontaneous genetic changes -- mutations -- occur each generation, renewing and increasing genetic variation.

Conservation International (CI) identifies 34 hotspots worldwide where 75 percent of the planet's most threatened mammals, birds, and amphibians survive within habitat covering just 2.3 percent of the Earth's surface.

A changing climate endangers whole ecosystems and entire species. Instead of preserving Earth's biodiversity, human actions are advancing its destruction. In so doing, we destroy one of our best defenses against the impacts of global warming. According to the most recent UN assessment, 20-30 percent of the Earth's plant and animal species face extinction if global warming boosts average temperatures between 1.5 and 2.5 degrees Celsius.

Some of the basic threats to biodiversity include:

- Increasing human populations out of balance with the scale of natural resources



- Heavy consumption and excessive exploitation of natural resources
- Lack of sufficient knowledge and understanding of species and ecosystems
- Destruction of ecosystems and habitats due to increased land use, urbanization, and pollution
- Underestimating the value of nature and its resources
- Global climate change
- Ecological disasters such as large-scale fires and floods

Things to be done:

- ✚ New global agreements: recognize the existing value of their natural resources and its value to future generations.
- ✚ Conservation of biological diversity
- ✚ Sustainable use of its components

Conclusion:

- ❖ "While most threats to biodiversity are human-driven, human actions alone can prevent many species from becoming extinct." Today human-induced habitat loss and fragmentation are seen to be major threats to biodiversity conservation. Generally, loss of biodiversity should be regarded seriously, not only because the organisms that have become extinct represent a big loss for both ethical and utilitarian (useful benefit) reasons, but also because the organisms that remain have become more vulnerable (exposed) to extinction in the future.
- ❖ Some people think that major problems lies in the fact that many people still don't know how big problem biodiversity loss really is and this serious problem hasn't so far received



appropriate public attention that definitely deserves. This problem needs involvement of politicians and worldwide media in order to get more attention. Without appropriate political action biodiversity decline will continue, and our future generations will have to face hunger, thirst, diseases and different natural disasters if we carry on this losing biodiversity trend. Modern man's activities are contributing to a steady decline in the world's biodiversity, which leads to a growing awareness worldwide of the potentially disastrous consequences of this trend for the earth's ecological functions and the fulfillment of basic human development needs (USAID, 1993)

- ❖ And as we all know we are all connected in food chain and therefore we're all required for proper functioning of food chain. If biodiversity takes heavy loss, so will the food chain and on the end so will we and our entire planet. Biodiversity loss current decline could have direct impact on our life. Reduced biodiversity means shortage in water and food supply, vulnerability to diseases (with fewer new medicines), and much greater vulnerability to natural disasters and greater effects from global warming.
- ❖ In order to preserve food, water, medicines, and protection from natural disasters we need to preserve the species that support them, their natural habitats and ecosystems. Reduced biodiversity means reduced use of resources, and biodiversity loss must become urgent political question, not only from ecological but also from economic point of view.

“It is our moral obligation to preserve our planet for future generations.”



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## HUMAN VALUES IN LITERATURE

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The world literature in Indian Languages has wide significance .Literature is called as 'Sahitya' in Indian languages . 'Sahitam sahityam' i.e., the World sahitya is linked up with the welfare of the people.

Man is a social animal. He has to live and move in society for the fulfilment of his desires. Poet or writer also live i the society . He closely moves with the people and observes keenly the feelings of the people and understands their problems and depicts them in literature. Hence literature in mirror of society.

Human values in Indian literature are of high value . In olden days our poets mostly were Rishis, Munis. They used to live in the in forests away for noisy world . There was no need of hard work for getting food and shelter. They met their needs easily because of natural resources. There was plenty of time for them to think about God an eternal life. Chaturvida Purushadhas gave utmost importance to Moksha . They emphasized that soul is eternal. They proposed varnashramadhrma and preached the importance of good deeds to achieve Mooksha.

Our poets stressed the need of Truth and Dharma for attaining salvation. They preached us Satyam Vada and Dharmam Chara . It is believed to adopt Truth and go ahead. It is believed Truth ultimately wins. It is known as Satyameva Jayate. It is also believed that Ahimsa is Parama Dharmah . Our poets were optimists and they wished good at the end. So in olden days we find only comedies i.e. known as

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Sukhantas . In this way our poets and writers had given much importance to spirituality.

On the other hand the western literature is more materialistic . People where in believed in struggle for existence . Western people are materialistic . They run after money to fulfil their needs and desires. We find conflict, violence ,sex, blood shed in their literature. Shakespeare's dramas are the best example of those human feelings . Bernard Shaw raised economic problems . Though the western countries have developed physically they are lagging behind spirituality.

The Indian writers kept the entire universe in their view and wrote the literature kalidasa well known Sanskrit dramist in his abhijnana shakuntala and megha sandesa had depicted 'pure love'and it's importance . tulidas a famous poet, in ramachaita manasa, established idealistic ramarajya. He emphasized the need of keeping the word. Not only this he picturised human relations and family ties. In modern days ,bharatendu harischandraa famous writer in hindi, wrote the famous play satya harishchandra . Through this drama he gave the message ultimately the truth wins. Prem chand a hindi novelist picturiesd human feelings in natural and effective manner .In his novels he has choosen middle class and people below the poverty line. He said that all countries should unite together and form as one state and people must feel that they are of one state . Then only complete human welfare will be achieved.

Though some of the Indian writers are influenced by the western writers, even then our writers are writing their literary works within the frame work of Indian panorama .It is praise worthy that they are not violating our cultural and traditional framework .

In the end I personally feel that the Indian literature is a crown of all literatures.

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## HUMANISM IN MULTICULTURALISM II

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*"Humanism, is, in a nutshell, putting human beings and other living things at the centre of your moral outlook. Seeing the world as a natural place and looking to science and reason to make sense of it. Promoting and supporting human flourishing across all frontiers, and championing human rights for everyone, and that's about it."*

**Humanism** is a philosophical and ethical stance that emphasizes the value and agency of human beings, individually and collectively, and generally prefers critical thinking and evidence (rationalism, empiricism) over acceptance of dogma or superstition place in the year 1832. The meaning of the term *humanism* has fluctuated according to the successive intellectual movements which have identified with it. Generally, however, humanism refers to a perspective that affirms some notion of human freedom and progress. In modern times, humanist movements are typically aligned with secularism, and today humanism typically refers to a non-theistic life stance centered on human agency and looking to science rather than revelation from a supernatural source to understand the world.

The word "Humanism" is ultimately derived from the Latin concept *humanitas*, and, like most other words ending in *-ism*, entered English in the nineteenth century. However, historians agree that the concept predates the label invented to describe it, encompassing the various meanings ascribed to *humanitas*, which included both

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benevolence toward one's fellow humans and the values imparted by *bonae litterae* or humane learning (literally "good letters"). The *ad fontes* principle also had many applications. The re-discovery of ancient manuscripts brought a more profound and accurate knowledge of ancient philosophical schools such as Epicureanism, and Neoplatonism, whose Pagan wisdom the humanists, like the Church fathers of old, tended, at least initially, to consider as deriving from divine revelation and thus adaptable to a life of Christian virtue. The line from a drama of Terence, *Homo sum, humani nihil a me alienum puto* (or with *nil* for *nihil*), meaning "I am a human being, I think nothing human alien to me" known since antiquity through the endorsement of Saint Augustine, gained renewed currency as epitomising the humanist attitude. The statement, in a play modeled or borrowed from a (now lost) Greek comedy by Menander, may have originated in a lighthearted vein – as a comic rationale for an old man's meddling – but it quickly became a proverb and throughout the ages was quoted with a deeper meaning, by Cicero and Saint Augustine, to name a few, and most notably by Seneca. Richard Bauman writes:

The *multiculturalism* debate raging across Europe and the new French ban against the niqab.

(Niqab is a cloth that covers the face as a part of sartorial hijab. It is worn by some Muslim women in public areas and in front of non-mahram adult males, especially in the Hanbali Muslim faith tradition. A niqab covers the face while a burqa covers the whole body from the top of the head to the ground.)

Especially not a country like India, which must come to terms both with its *multiculturalism* and its caste and religious mix. The identity urge expressed in the *multiculturalism* trend of our days will find in the past its most unreliable arguments.



*Multiculturalism*, criticism of tradition, and freedom from the pressure of competition are among the recommendations they make

1. the state or condition of being multicultural
2. the policy of maintaining a diversity of ethnic cultures within a community

The view that the various cultures in a society merit equal respect and scholarly interest. It became a significant force in American society in the 1970s and 1980s as African-Americans, Latinos, and other ethnic groups explored their own history.

**Multiculturalism** is the phenomenon of multiple groups of cultures existing within one society, largely due to the arrival of immigrant communities, or the acceptance and advocacy of this phenomenon. Supporters of multiculturalism claim that different traditions and cultures can enrich society; however, the concept also has its critics, to the point where the term "multiculturalism" may well be used more by critics than by supporters. It could, indeed, be classified as a snarl word or a buzzword, depending on the audience.

Under the doctrine of state multiculturalism, we have encouraged different cultures to live separate lives, apart from each other and apart from the mainstream. We've failed to provide a vision of society to which they feel they want to belong. We've even tolerated these segregated communities behaving in ways that run completely counter to our values. So, when a white person holds objectionable views, racist views for instance, we rightly condemn them. But when equally unacceptable views or practices come from someone who isn't white, we've been too cautious frankly – frankly, even fearful – to stand up to them. The failure, for instance, of some to confront the horrors of forced marriage, the practice where some young girls are bullied and sometimes taken abroad to marry someone when they don't want to, is

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a case in point. This hands-off tolerance has only served to reinforce the sense that not enough is shared. And this all leaves some young Muslims feeling rootless. And the search for something to belong to and something to believe in can lead them to this extremist ideology. Now for sure, they don't turn into terrorists overnight, but what we see – and what we see in so many European countries – is a process of radicalisation.

Europe has not yet learned how to be multicultural. And I think we are going to be part of the throes of that transformation, which must take place. Europe is not going to be the monolithic societies that they once were in the last century. Jews are going to be at the center of that. It's a huge transformation for Europe to make. They are now going into a multicultural mode, and Jews will be resented because of our leading role. But without that leading role, and without that transformation, Europe will not survive.

He concluded that Britain "should encourage meaningful and active participation in society, by shifting the balance of power away from the state and towards the people [and] also help build stronger pride in local identity, so people feel free to say, 'Yes, I am a Muslim, I am a Hindu, I am Christian, but I am also a Londoner or a Berliner too.'"

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## **HUMAN RIGHTS OF DALITS, ADIVASIS, WOMEN AND MINORITIES**

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Denial of equal share in the social, economic and political rights, privileges and resources of the country for apparent reasons over the years to some groups in India continues to remain in a vulnerable position even after independence. Though it is striding ahead on the path of progress and development in this country such group of people included are the vulnerable sections of the society like dalits, adivasis, women and minorities.

### **MEANING OF HUMAN RIGHTS**

Human beings are born equal in dignity and rights. These are moral claims which are inalienable and inherent in all individuals by virtue of their humanity alone, irrespective of caste, colour, creed, and place of birth, sex, cultural difference or any other consideration. These claims are articulated and formulated in what is today known as human rights. Human rights are sometimes referred to as fundamental rights, basic rights, inherent rights, natural rights and birth rights.

### **DEFINITION OF HUMAN RIGHTS**

The Universal Declaration of Human Rights (UDHR) 1948, defines human rights as 'rights derived from the inherent dignity of the human being'. Human rights when they are guaranteed by a written constitution are known as 'Fundamental Rights' because a written constitution is the fundamental law of the state.



## DALITS

Dalits or the Scheduled Castes have been the largest marginalized section of the Indian society. Indeed, Caste has remained as one of the largest paradigms of the Indian social system. The lowest stair of the social order is occupied by the people who have neither social status nor economic power and wealth. People known as dalits in the contemporary political discourses and badly bereaved of necessary resources and rights, these people have been suffering from various social stigmas like slavery, indenture and the curse of untouchability. Despite these piece-meal improvements, the challenge of ensuring human rights to these people continues to be insurmountable. The disabilities of the SC's, ST's and the other backward castes remain in the nature of economic, educational, political, and social or a combination of several of these factors. For a given community, backwardness is a relative phenomenon. But in a developing country like India where large sections of the population are economically poor, the other disabilities provide additional points in determining backwardness.

The scheduled castes and the scheduled tribes are the people who occupy the lowest rung of the Indian social system are subjected to numerous types of discriminations. The magnitude of the discrimination is great in social existence for centuries especially in rural parts of the country. Similarly, economic disparities and deprivations are deep rooted and their dependence on the upper castes is proverbial. The social stigma and ritual pollution is so great that the SC's and ST's cannot engage themselves in most gainful employment and they are caught in the whirlpool of traditional occupation. The very fact that majority of rural scheduled castes and scheduled tribes remain landless agricultural labourer confirms this point. Though they are equal in economic and educational factors that militate against them.

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## **ADIVASIS**

In the discourses on human rights, Adivasis or tribals stand out prominently as a community owing to their unique culture and inhabitation. Etymologically, they are referred to a group of people, families, clans or communities who share social, economic, political, cultural, ties and often have a common ancestor and who usually have a common culture, dialect and a leader.

Issues that cause concern to the human rights of the Adivasis are poverty, indebtedness and unemployment. Bereft of the ownership over land and forests, the Adivasis lost their means of livelihood and were forced into poverty in course of time. Due to their frequent need for money in adverse times and famines, the Adivasis were compelled to borrow money from the unscrupulous moneylenders. The transformation of subsistence agriculture into a cash crop economy also led to their indebtedness, as the Adivasis became more and more dependent on the market for their food requirements. Above all industrialization has no help to these people although, new job opportunities are created, and the native people could not fit themselves into these jobs due to the lack of necessary skills and education. In the face of these bottlenecks in the human rights for the Adivasis, the pursuits of both the governmental and the non-governmental organizations should not only to restore the traditional rights of these people but also to modernize them in such a way that they are not cut down from their roots.

At the UN level, it was in 1982 that the UN Commission on Human Rights set up a working Group on Indigenous Populations. This group has prepared a Draft Declaration on the Rights of the Indigenous People, awaiting adoption by the General Assembly. The Economic and Social Council established the Permanent Forum on Indigenous Issues in 2000 as one of its subsidiary organs. The year 1993 was observed as the International Year of the World's Indigenous People and

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subsequently the General Assembly decided in 1994 to proclaim the decade of 1995-2004, as the International Decade for the World's Indigenous People. It is expected that the global efforts would result in to end marginalization and forcible assimilation of these people and they would be provided with their due share in decision making.

## **WOMEN**

The failure of countries worldwide to accord women, the human dignity and respect that they deserve as human beings incorporated women's perspectives and lives into human rights and practices for recognition. Women human rights frameworks equip women with a way to define, analyze and articulate their experiences of violence, degradation and marginality. In looking at the human rights framework women have shown how present human rights, definitions and practices are failed to recognize abuses that already affected women mostly because of their gender. This approach acknowledges the importance of the existing concepts, activities definitions that are gender specific are need to be addressed with the mechanism and programme to include and reflect the experiences of the women who comprises half of the world's population. When people utilize the human rights framework to articulate the vast array; of human rights abuses that women face, they can bring clear analysis and powerful tools to bear on the women's experiences.

## **MINORITIES**

Minorities are defined as group of people numerically inferior to the rest of the population of a state, whose members being citizens of the state possess ethnic, religious or linguistic characteristics differing from rest of the population and show only implicitly a sense of solidarity, directed towards preserving their culture, tradition, religion or language. Thus in Indian context, religious minorities are found in the form of various non-Hindu religious groups, ethnic minorities are

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found in the states of Assam West Bengal etc. and linguistic minorities are found in various states in relative context, i.e. Hindi speaking people being linguistic minority in the states like Punjab, Jammu and Kashmir as well as various southern states of the country. On the other hand non-Hindi speaking people become linguistic minority in Hindi speaking states.

## **ISSUES IN HUMANRIGHTS**

Human rights are essential for the overall development of individuals. The Constitution of India made provisions for basic rights also known as Fundamental Rights for its citizens. A distinction is made between Specific Fundamental Rights and Unspecified Fundamental Rights. The rights enshrined in the Constitution also at times are at par with the International Covenant on Civil and Political Right (ICCPR) which is an international treaty. The ICCPR is applicable to States rather than to individual. Therefore, rights enshrined therein become the obligation of a state only when they have been incorporated in the States internal law.

There is a need to introspect about the status of Human rights in India as we observe one more Human rights day on December 10th. Human rights concept is founded on the democratic norms. The global community through UN has tried to evolve the norms for these rights for all the people of the world. Many a country, including India is signatories to the norms, charters prepared by UN. One can surely say that the status of the democracy of a country can be judged by the status of human rights of minorities, particularly the religious minorities and weaker sections of society. On that scale most obviously we in India are lagging far behind in this direction.

## **HURDLES TO OVERCOME**

The issues and challenges of the human rights of the minorities have always been at the forefront of the efforts for the advancement of

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the human civilizations to newer vistas. Over the centuries, minorities' problems have led for interventions, aggressions and wars, both local and general. Today, they lead to friction between states. States in which minorities live are sometimes concerned about the possibility of a secessionist movement by minorities, threatening in territorial integrity of the state or about the danger of the interference by other states with which the minorities are connected by ties of race, national origin, language or religion.

The basic hurdle in granting special protection to minorities and ensuring generous fundamental rights to them is the apprehension in the minds of the majority people that they might invoke the doctrine of self-determination, leading ultimately to secession from the parent country. Alternatively among societies with a prevailing negative attitude of the majority towards the minority, the members of the minorities are fearful that any declaration of one's national, ethnic, cultural and other characteristics might be interpreted as civil disloyalty as citizen of the country concerned. Similarly, the right to profess and practice one's own religion is protected by profound constitutional provisions and states are obliged to ensure the religious and moral education of the children of minorities in conformity with their own convictions. Ideally, being part and parcel of one's very personal affairs, these rights ought not to be subject to derogation and limitation even in times of public emergency. In practice, however, most of the states subject these rights to such limitations as are prescribed by law and are declared to be necessary to protect public safety, order, health, moral and freedom of others. The provisions of the national constitutions have proved to be a failure to prevent abuse and misuse of executive and legislative powers in victimizing the minorities.



## OBSERVATION

The clash between the feudalistic society and rule of law which is incorporated in the constitution is always visible. That traditional Indian thought looks upon others as their own property and the protagonists of such thought that they are the custodians of others consciousness and they want to guide and decide the relation between man and God. Historically the disabilities imposed on women, dalits, adivasis, women and minorities are being imposed in the name of patriotism . The Neo capitalism and corporatization give much wealth to such people where their school of thought is being imposed on these weaker sections. These classes tap the resources that flow from other countries into India and use such money for their advantage and in the name of the poor. These forces even tried to guide the philanthropist people of other countries to their own advantage so the clash always will be there. The economic, social, religious, political and educational dominance of these sections are placing the weaker sections at the perpetual disadvantage. This type of school of thought must be broken and new ideas should be infused into Indian thought.

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## Effect of methomyl on behaviour of fresh water fish *Channa punctatus*

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### ABSTRACT

In present study, behavioral changes and responses of the fish *Channa punctatus* were observed in vivo, for 30 days. The fishes were acclimatized in laboratory conditions in well aerated water for one week and then divided in to three groups. Group 1<sup>st</sup> was control while 2<sup>nd</sup> and 3<sup>rd</sup> group fishes were exposed to sub lethal concentrations (0.020, 0.080, 1.130, 1.170, 1.220, 1.280 and 1.310 ppm). Control fish showed normal behaviour and swimming in contrast the exposed fish showed abnormal behavior.

**Key words:** *Channa punctatus*, methomyl, sublethal, fish behaviour.

### INTRODUCTION

The aquatic environment is the ultimate recipient of agricultural and industrial chemicals. These chemicals are potential genotoxins in large proportions and enter in the food chain of the ecosystem (Specie and Hamelink, 1982). This sort of imbalance in the ecosystem has profound influence on several non target species (Matsumura, 1973). In an ideal situation, a pesticide should affect exactly on the target and get degraded completely in to harmless compounds. This however, seldom occurs and only a small fraction of the pesticide hits the target pests while the remaining drifts into the environment (Draper and Street, 1981; Huff and Batsell, 1977; Metcalf, 1995; Rishi and Grewal, 1995; Ecobichon, 1998 and Saxena and Saxena, 2008). The aquatic environment plays a vital role in the proper functioning of ecosystem. The aquatic environment is continuously being contaminated with toxic chemicals from industrial, agricultural and domestic activity.

Depletion in dissolved oxygen content occurs in the water bodies when pesticides, chemicals, sewage and other effluents containing organic matter are discharged from agricultural and industrial origin. Pesticides in sublethal concentrations present in the aquatic environment are too low to cause rapid death directly but may affect the metabolism of the organisms, disrupt normal behaviour and reduce the fitness of natural population.

Behaviour is considered a promising tool in ecotoxicology (Drummond and Russom, 1990; Cohn and MacPhail, 1996) and these studies are becoming prominent in toxicity assessments in unicellular organisms (Tadehl and Häder, 2001), insects (Jensen *et al.*, 1997) and fish (Little and Finger, 1990). Most physiologic and environmental changes can induce variations in fish behavior (Israeli-Weinstein and Kimmel, 1998; Almazán-Rueda *et al.*, 2004). Hence the present study was under taken to evaluate the aquatic toxicity of methomyl with special emphasis on behavior of fresh water fish *Channa punctatus*.



## MATERIALS AND METHODS

The fishes were collected from the local water bodies with the help of fisherman and brought alive to the laboratory. They were acclimatized at room temperature for at least 7 to 10 days before sacrificing them for experimental purposes.

The water used for acclimatization and experimentation was the same as used in the toxicity experiments. During this period the fish were regularly fed, but the feeding was stopped for two days prior to the experiment. Three different dilutions of pesticide methomyl were added to aquaria. While two batches of ten fish were kept in normal water to be used as control. The fishes were exposed to different sub lethal concentrations (0.020, 0.080, 1.130, 1.170, 1.220, 1.280 and 1.310 ppm) of methomyl. During experiment no food was supplied to the fishes. Mortality in each group was recorded and dead fishes were removed immediately to prevent contamination. The behavioral responses were noted during first 5, 10, 15, 20, 25 and 30 days of exposure. The water in test aquaria was changed every 24 hours and was supplied with full aeration.

## RESULTS AND DISCUSSIONS

In the present study, the control fish behaved in natural manner i.e. they were active with their well coordinated movements. They were alert at the slightest disturbance, but in the toxic environment, fish exhibited irregular, erratic and darting swimming movements and loss of equilibrium. They slowly became lethargic, hyper excited, and restless. Opercular movements increased initially in all exposure periods but decreased further steadily in lethal exposure compared to sublethal exposure periods. Increased gill opercular movements observed initially may possibly compensate the increased physiological activities under stressful conditions (Shivakumar and David, 2004). Gulping air at the surface, swimming at the water surface was seen on the first day in lethal and sublethal exposure period and continued the same further intensely which is in accordance with the observations made by Ural and Simsek (2006). Gulping of air may helps to avoid contact of toxic medium. Surfacing phenomenon i.e., significant preference of upper layers in exposed group might be a demand of higher oxygen level during the exposure period (Katja *et al.*, 2005). Finally fish sunk to the bottom with the least opercular movements and died with their mouth opened. A change in respiration rate is one of the common physiological responses to toxicants and is easily detectable through changes in oxygen consumption rate, which is frequently used to evaluate the changes in metabolism under environmental deterioration. Since most fish breathe in water in which they live, changes in the chemical properties thereof may be reflected in the animal's ventilatory activity, particularly if the environment factors affect respiratory gas exchanges (Mushigeri, 2005). Gills are the major respiratory organs and all metabolic pathways depend upon the efficiency of the gills for their energy supply and damage to these vital organs causes a chain of destructive events, which ultimately lead to respiratory distress (Magare and Patil, 2000). The results clearly shows that the percentage mortality increased due to decrease in dissolved oxygen in water with an increase in toxicant concentration and also the duration of exposure (Table 1).





Table 1: Summary of toxicity experiments on *Channa punctatus* exposed to different concentrations of Methomyl

No. of test fishes	Conc. in ppm	Exposure period in days						
		1	5	10	15	20	25	30
5	1.310	All died	-	-	-	-	-	-
5	1.280	All died	-	-	-	-	-	-
5	1.220	3 died/1 alive	4 died/1 alive	All died	-	-	-	-
5	1.170	All alive	All alive	All alive	1 died/4 alive	2 died/3 alive	3 died/2 alive	All died
5	1.130	All alive	All alive	All alive	All alive	1 died /4 alive	2 died/3 alive	3 alive
5	0.080	All alive	All alive	All alive	All alive	All alive	All alive	All alive
5	0.020	All alive	All alive	All alive	All alive	All alive	All alive	All alive

## CONCLUSIONS

Methomyl is highly toxic to *Channa punctatus* and sublethal doses cause decrease in dissolved oxygen content of the water body resulting in abnormal behavioral changes in fishes.

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## POLITICAL ASSERTION OF KASHMIRI IDENTITY

Dr M. Shafi Bhat

### Abstract:

*The present study focuses on identities and politics in Jammu and Kashmir. It maps the identity politics of the state with a view to represent the inner complexities of society and politics of the state. Such complexities assume importance in understanding the conflict situation of the state as well as in understanding the peace process. However, the present study goes beyond the context of conflict and peace process. It aims to locate the identity politics and society of Jammu and Kashmir in the perspective of the plural and multicultural politics of the state. The present work highlights the plural realities the state and focuses on social diversities and political divergence. It is an exploration into the multiple and overlapping levels of identity politics of the state. Though history remains the reference point, yet the study is located in the present day political processes, more importantly during the last two decades of the conflict. Therefore the present study is an attempt to deal with the conflict, its location in the present phase and its linkage with the multiple political assertions within the state. The multiple identity politics within the state provides a challenge to the peace process and therefore it is important to locate the whole issue and its resolution in the internal politics of the state. It also focuses on multiple expressions of identity politics in Jammu and Kashmir. Furthermore the focus is on the inclusive nature of identities and their historical co-existence as well as their accommodative capacity. The interplay of multiple identities that has been going on for centuries has enabled the identities to survive and co-exist. The identities expressed in their cultural forms has played progressive role, cemented social structure and mobilizing people against colonialism, imperialism and other forms of exploitation. What was particular about the emergence of national awareness for Kashmiris*

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*was that it was secular in nature and above the sectarian consideration. It is around this popular consciousness that Kashmiriyat as a concept came to be invoked. The secular tradition of Kashmiriyat that faced a twin-challenge during the period of militancy from various organizations, ideologies and groups on the one hand and violence on the other, forms a matter of concern and its analysis is also taken care of. Cautioning against the tendencies towards the division of the state on grounds of religion, region, the present study makes a strong case for a democratic, federal, plural and non-centralized system. Only such a system can resolve the tensions of plural identities and harmonize them in the politics of the state.*

### **Introduction:**

The Kashmir problem has been a feature of the international landscape for over sixty years. It is a deeply entrenched dispute involving two estranged neighbours, India and Pakistan. The conflict encompasses the full panoply of issues that generate stubborn problems viz- a- viz national and regional identity, ethnicity, religion, estrangement between Indian Union and the state of Jammu and Kashmir. Outlining the historical regional identities of Jammu and Ladakh with the state, sub-regional identities with the regional centres. The idea is to trace the roots of the Kashmiri insurgency and separatist demands within the state. It also debates the need for rethinking the notion of national identity and of restructuring the Indian federalism to better represent its plural social realities that requires its political leadership to break out of its mindset as to what is quintessentially the national good and what steps may be undertaken to let regions and sub-regions in a federal entity continue to reflect the unique history, culture and identity of each political entity. The study is also important from the standpoint of larger theoretical considerations. The study starts with two queries. Bearing in mind the multiple identities of a community in terms of language, religion, caste, culture, ethnic and regional

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affiliation, why does a particular aspect become politicized at a specific moment in history? What are the structural causes of conflicts resulting from cultural, economic and political demands of sub-national identities? The present study is also important in the sense that it examines the Kashmir conflict and makes a modest attempt at gaining a holistic understanding of the rich, complex and multilayered nature of social, cultural and political aspirations of various communities and nationalities.

### **Objectives and Rationale of the Study**

The present paper is combination of vast literature which focuses on Kashmiriyat and identity politics of Jammu and Kashmir. The main objective of this study is to map the identity politics of the state with a view to represent the inner complexities of society as well as politics of the state. Such complexities assume significance in understanding the conflict situation as well as contextualizing the peace process in the state goes beyond the conflict and peace process. Its aim is to locate the politics in Jammu and Kashmir in the plural and multicultural politics of the state. The study highlights the plural realities of the state and focuses on social diversities and political divergence. The study can be seen as an exploration into the multiple and overlapping of identity politics in the state. Though history remains the reference point, yet the study is located in the present day political processes. Therefore an attempt is made to deal with the Kashmir issue, its location in the present phase and its linkage with the multiple political assertions within the state. The multiple identity politics within the state provides a challenge to the peace process and therefore it is important to locate the issue and its resolution in the internal politics of the state.

The study examines the relationship of the Kashmiri identity with the Indian national identity, the regional identities of Jammu and Ladakh with the state and sub- regional identities with the regional identities.

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The study also attempts to understand the social formations, ethnic, religious, regional, cultural identities, their politicization and changing relationship in the state of Jammu and Kashmir. It also traces the roots of alienation and isolation of Kashmiris from Indian national identity, Kashmiri insurgency and politics of separatism vis-à-vis their demands within the state. The inter-regional grievances and irritants in the context of Jammu and Kashmir have also been dealt with in historical perspective. The inter-regional tensions have inflicted severe harms on the political development of the state. In fact, the politics in the state has been mainly based on two issues, relationship between Kashmir and the Union of India on one hand and the relationship between Jammu, Kashmir and Ladakh on the other. Conflict, as the present study reveals, between the state nurtured by ethno- regional feelings and cultural heterogeneity has affected the political process in the state as the same has affected at the national echelon. The state has become compartmentalized into three regions with none of them willing to exist under the dominating rule of the other. The politics of autonomy, right to self- determination, independence of Kashmiri identity as well as pan- Islamic notion of Kashmiri identity has also been dealt with.

### **Significance of the Study**

The Kashmir problem has been a feature of the international landscape for over sixty years. It is a deeply entrenched dispute involving two estranged neighbours, India and Pakistan. The conflict encompasses the full panoply of issues that generate stubborn problems viz- a- viz national and regional identity, ethnicity, religion, estrangement between Indian Union and the state of Jammu and Kashmir. Outlining the historical regional identities of Jammu and Ladakh with the state, sub-regional identities with the regional centres. The idea is to trace the roots of the Kashmiri insurgency and separatist demands within the state. It also debates the need for rethinking the notion of national identity and of restructuring the Indian federalism to better represent

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its plural social realities that requires its political leadership to break out of its mindset as to what is quintessentially the national good and what steps may be undertaken to let regions and sub-regions in a federal entity continue to reflect the unique history, culture and identity of each political entity. The study is also important from the standpoint of larger theoretical considerations.

The present study significantly examines a set of issues. Firstly, it deals with the processes and politics of identity formation in Jammu and Kashmir from the Dogra period up to the period of 1990s. The debate on the concept of identity remains divided, whether it is a primordial or instrumental phenomenon. Here identity is viewed as a political construct open to creation, manipulation and dispensation depending on the varying political exigencies and demands of the social groups in question. Another aspect of debate pertains to the role of elite in shaping and moulding the identity of a community. It believes that elite plays an important role in shaping and articulating the identity but the key lies in understanding the social and political response of the people. Without the support of common people, a group identity is of little political consequence. It also discusses the nature, rationale and political implications of identity of a given community. For instance, what explains the constant tussle between the secular and religious edge of the Kashmiri identity? Why did the dominance of the religious Jammu region ebb after 1950s? How did the ethno-religious divide of the Ladakh region between Buddhist- majority Leh and Shia Muslim-dominated Kargil come about?

### **Kashmiriyat as Composite Cultural Identity**

Kashmir has the distinction of a recorded history of 5000 years. Its identity, which has been described by scholars as Kashmiriyat, evolved through a process of acculturation absorbing diverse cultural elements and accommodating different religious practices ranging from

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Buddhism, Shaivism, Jainism and Islam. Their faiths, dreams, during varied periods of time, incorporated local customs and traditions within their respective folds, providing Kashmiriyat with distinct, inclusive and plural characteristics. The Muslim saints and scholars from Central Asia visited Kashmir to preach Islam permitted the observance of local traditions and rituals which nourished the cultural dimension of Kashmir identity. This special concession equally enabled Kashmir identity to maintain its historical continuity. Kashmir has its distinct variety of Rishi order which is similar to the universal Sufi order of Islam, but has its roots within Kashmir. The special geographic location of Kashmir and a common language which bound the social structure provided Kashmiriyat with a distinct form, content and personality. The accommodation and tolerance remained the hallmarks of Kashmir identity. On the basis of this specific identity, the Hindus and Muslims of Kashmir distinguished themselves from their co-religionists in rest of India. This identity thrived within the domain of culture and provided a vital source for social cohesion. It witnessed foreign invasions, the oppressive subjugation of foreign rulers and tyranny of a feudal autocratic socio-political order.

### **Kashmiriyat- From Cultural to Political Domain**

Kashmir identity moved from cultural to political domain during different phases of history. The Kashmiri identity politics is rooted in the pre-partition period. Its history can be traced to the period of 1930s when the first manifestation of the assertion of the articulation and organization of the political responses of Kashmir could be seen. Between 1932 and 1939, the contours of the Kashmiri identity politics were quite clearly established. The religious context of identity that had asserted itself during the mass response of 1931 had by this time transcended itself to the more progressive agenda of the economic transformation and popular control over political power. The regional marker of the Kashmiri identity thereafter became quite sharp as

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Muslim leadership of Jammu disassociated itself from the Kashmiri politics and followed an altogether different direction. It was the distinct regional dimension of Kashmiri identity that led Sheikh Abdullah to reject the option of joining Pakistan as it did not have much to offer to Kashmiri's except the idea of homeland for Muslims. In fact, Sheikh Abdullah saw much advantage in joining India with its democracy, plurality and secular character. With the possibility of negotiating an asymmetrical federal; relation with the centre, the Kashmiri nationalism did not have much problem in getting harmonized within the Indian nation- state. In opting for India over Pakistan, not only Kashmiri political identity was being secured but the material benefits to the Kashmiris accrued through revolutionary land reforms were also being protected.

### **Nationalist Question and Kashmiriyat**

The nationalist question underlying the Kashmiri identity politics that was resolved by constituting a harmonious relationship between the Indian nationalism and Kashmiri nationalism via the special constitutional status of the state of Jammu and Kashmir, was reframed in the post- 1953 period when Sheikh Abdullah was arrested and the logic underlying the Article 370 was questioned from RSS and Jana Sangh. Praja Parishad started an agitation in Jammu in which the politics of autonomy was opposed under the demand of the Ek Vidhan, Ek Pradhan and Ek Nishan. It was during this period that Kashmiri identity politics acquired strong nationalist tones. The Plebiscite Front that was formed in the mid-1950s replaced the National Conference in providing a political vision to Kashmiris. For a prolonged period of twenty years, when the people of Kashmir were under the spell of the Plebiscite Front, the Kashmiri identity was defined through assertion of Kashmiri nationalism which in essence was based on the idea of contestation of India's claim over Kashmir.



## **Post- 1975 Period and Philosophy of Kashmiriyat**

Though the philosophy of Kashmiri identity was changed in the post-1975 period when Sheikh Abdullah joined the power politics, contestation of Kashmir's relationship with India remained the reference point of Kashmiri identity. However, the basis of contestation was changed from the issue of accession to the issue of autonomy. The death of Sheikh Abdullah in 1984 led to the change in the identity politics of the state at once. In the wake of dismissal of the legitimately elected government of Farooq Abdullah in 1984, imposition of N.C-Congress alliance of 1986 and the rigged elections of 1987, the identity politics changed its course back to the contestation of India's claim on Kashmir, with the massive protests with slogans of azadi on the one hand and armed militancy on the other. With the outbreak of armed militancy some forces came to the forefront claiming the independent, Islamic and Pan-Islamic nature of the Kashmiri identity.

## **Insurgency 1989 and Interpretation of Kashmiriyat**

The insurgent movement launched in late 1980s that transformed the dynamics of the Kashmir conflict. Originally an indigenous, mass movement towards azadi (independence), it was taken over by well-armed and well-trained group of militants with different notions of Kashmiri identity. The eruption of militancy in 1989 adopted the way to achieve the unchanged goal, the defence of Kashmiriyat, though interpretation of Kashmiriyat varied from group to group and from organization to organization. The rigging of elections especially 1987 elections, in which a number of Kashmiris had participated and were disappointed, the Kashmiris particularly young generation felt worried and believed that they would remain completely marginalized under the prevalent political discontent. Thus rose the demand of secession. The erosion of special status was regarded as erosion of Kashmiri identity vis-à-vis federal autonomy. The phase of alienation and

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isolation touched its heights during the decade of 1980s. Kashmiris felt a degree of contempt of their status in Indian federal system. Thus the major circle of alienation and isolation got fulfilled in the form of secessionism. During this period, the Kashmiri identity got fractured and got manifested differently by different political groups and organizations, depended upon their goals and strategies. The Kashmiri identity got displayed or manifested in the form of independence of Kashmiri identity, Islamic identity and pan- Islamic version of Kashmiri identity. These groups dominated the political space of the state.

### **Multiple Trajectories of Kashmiriyat- A Challenge**

Beyond the Kashmiri identity politics, there are various other manifestations of the identities and their politics in Jammu and Kashmir. However, much of the identity politics outside the Kashmir valley generated either in response to the specificity of the Kashmiri identity politics or in response to the predominance of Kashmir in the power politics of the state. Much of the regional assertion is manifested in a manner that reflects a pronounced distance from the Kashmiri political position, not only through the politics of azadi but also through the politics of autonomy, on the one hand and a declared proximity to the Indian Union on the other. For instance the Ladakhi Buddhist Association's politics revolves around the demand for union territory for Ladakh is a classic case in this context. Similarly in Jammu, there is the reflection of this tendency in the opposition to Kashmiris demand for autonomy. However it is the political divergence within the state that gets reflected in the regional politics of Jammu and Ladakh. The concerns of these regions as well as sub-regions are specific to the issue of power sharing within the state as well as within the region. Political concerns in the regions of Jammu and Ladakh revolves around the Kashmir- centric politics of the state and the inter- regional relationships. Much of the regional politics has Kashmir as its reference

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point. Both in the regions of Jammu and Ladakh, there is a political discourse that revolves around the issues related to the regional deprivation and neglect. Kashmir in this discourse forms the centre of power structure of the state but also controlling the economic and material resources. It is on this basis that the popular perceptions have been articulated around the concept of regional imbalances and a number of agitations have been organized both in Jammu as well as in Ladakh. Besides these issues, it is the ideological stance around the final status of the state that provides emotional substance to the identity politics. In response to the emotive identity politics of Kashmir, an equally emotive response is generated and sought to be presented as Jammu's response representing its divergence from Kashmiri politics, which in this context gets linked with the opposition of the Kashmiri identity politics.

### **Conclusion:**

The identities in Jammu and Kashmir have survived many a challenges and have existed over centuries. However, the new challenge remains to reallocate them mainly in their cultural domain. This formulation does not deny them a space in the political domain to play a healthy and progressive role. Thus the political dimensions of identities can not be wished away provided that they do not assume divisive political roles. In this perspective, a big challenge has been before Kashmiri identity due to ongoing turmoil and violence. The accommodative and assimilative edges of Kashmiri identity has been reduced to the state of dormancy. In case these edges are not restored to their original health, the identity issues are bound to explode in a larger conflict. Hence the above analysis in the context of multiple identities of Jammu and Kashmir has a reflection on the political arrangements. The identity politics in the state does not operate within the same paradigm. There is a layered context with each layer having different context of its expression. The first layer that encompasses mainly the Kashmiri

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identity politics makes claims that are rooted in the nationalistic or sub- nationalistic aspirations of the people. The second layer located itself within the power structure of the state and operates at the regional and sub- regional levels.

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## EMPOWERMENT OF WOMEN AND POVERTY REDUCTION THROUGH MICRO FINANCE

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### **Abstract**

Micro finance is emerging as a powerful instrument for poverty alleviation in the new economy .In India , micro finance scence is dominated by self help groups (SHGs) – bank linkage programme , aimed at providing a cost effective mechanism for providing financial services to the unreached poor. The poverty alleviation paradigm underlies many NGO integrated poverty – targeted community development programmes .Empowerment essential means decentralization of authority and power which aims at getting participation of deprieved section of people in decision- making process.

Micro –finance is another from of direct intervention of NGUs in enterprise development .micro- credit reaches the poor families are through women's groups. Micro finance serves as a powerful tool in rural development .Saving and credit activites bind the group of women together into a cohesive unit and provide a forum for building peoples capacities for both poverty- alleviation and Empowerment essentially means decentralization of authority and power which aims at getting participation of deprived sections of people in decision – making process . Thus the empowerment of women cannot be imposed from above . it must grow from the bottom upwards.Empowerment is the process of enabling or authorizing an individual, take action and control work in an autonomous way .Empowerment can be viewed as a means of creating a social environment in which one can take decisions and make choice either individually or collectively for social

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transformation. Empowerment is a multi – dimensional social process that helps people gain control over their own lives communities and in their society. Economics empowerment results in women’s ability to influence or make decision, increased self confidence, better status and role in household etc. Micro finance is necessary to overcome exploitation, create confidence for economic self reliance of the rural poor. Empowering women puts the spotlight on education and employment which are an essential element to sustainable development in India Women have been the vulnerable section of society and constitute a sizable segment of the poverty – struck population. Women face gender specific barriers to access education health , empowerment etc. Micro finance deals with women below the poverty line Micro loans are available society and entirely to this target group of women. Since women’s empowerment is the key to socio economic development of the community: bringing women into the mainstream of national development has been a major concern of government. The term micro finance is of recent origin and is commonly used in addressing issues related to poverty alleviation, financial support to micro entrepreneurs, gender development etc. microfinance has a broad meaning covering in its ambit other financial services like saving insurance etc. As well besides micro credit. Concern with women’s access to credit and assumptions about contributions to women’s empowerment are not new. From the early 1970 women’s movements in a number of countries became increasingly interest in the degree to which women were able to access poverty – Focused credit programmes and credit cooperatives. In India organizations like self Employed Women’s Association (S E W A) Among other with origins and affiliations in the Indian labour and women’s movements identified credit as a major constraint in their work with on formal sector women workers. The feminist empowerment is firmly rooted in the development . Micro – finance programmes in the South including S E

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W A in India. Here the underlying concern are gender equality<sup>6</sup> and women's human rights. Women's empowerment is seen as an integral and inseparable part of a wider process of social transformation

Micro- finance is promoted as an entry point in the context of a wider strategy for women's economic and socio- political empowerment which focuses on gender awareness and feminist organization . Economic empowerment is defined to include issues such as poverty rights, changes intra- household relations and transformation of the macro – economic context . many organizations go further then interventions at the industry level to include gender – specific strategies for social and political empowerment

The poverty alleviation paradigm underlies many NGO integrated poverty- targeted community development programmes . The main focus of programmes as a whole is an developing sustainable livelihoods. Community development and social service provision like literacy , healthcare and infrastructure development . The financial self – sustainability paradigm underlies the module of microfinanace promoted since 1990 s. The term "empowerment" is frequently used in promotional literature .It is assumed that increasing women's access to micro-finance services will in it self led to individual economic empowerment through enabling women's decisions about savings and credit use , enabling women to set up micro-enterprise , increasing incomes under their control. It is then assumed that this increased economic empowerment will led to increased well-be of women and also to social and political empowerment

Micro Finance is emerging as a powerful instrument for poverty alleviation in the new economy . In India, micro finance scence is dominated by self help Groups (SHGs) –Banking incase programme , aimed at providing a cost effective mechanism for providing financial services to the 'unreached poor' . Micro finance for

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the poor and women has received extensive recognition as a strategy for poverty reduction and economic empowerment .

## **CONCLUSION**

Micro finance can contribute to solving the problems of inadequate housing and urban services as an integral part of poverty alleviation programmes . the challenge lies in finding the level of flexibility in the credit instrument that could make it match the multiple credit requirements of the low income borrower without imposing unbearably high cost of monitoring its end use upon the lenders. A promising solution is to provide multipurpose lone or composite credit for income generation , housing improvement and consumption support.

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