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C O N T E N T S

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Editorial......

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

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

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

Dr.K.Victor Babu
Editor-in-Chief

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FUNCTION PROBLEM IN REGULATING PRESS AS NON-MARKET COMPONENT IN INDONESIAN INTERNATIONAL TOURISM TRADING SERVICE

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Abstract

Tourism is one of the country's main sources of income. However, this sector has not been managed in an integrated manner. The various components of the tourism services trading system, including the press, which have a significant effect on the performance of the tourism services trading system, still behave as a free component which has a detrimental effect on the tourism services trading system. This article presents the press as a non-market component in the tourism services trading system and uses contextual legal approaches and analysis in expressing the position, behavior and impact of press behavior on the performance and performance performance of the tourism services trading system, and finally proposed problem solving in order to improve performance and achievement of the tourism services trading system. The analysis produces two conclusions, namely: first, the press has never been considered as a system component in the trade system of tourism services. This resulted in the press behaving independently of the trade system of tourism services and producing various adverse effects which resulted in the system of trading in tourism services unable to work optimally in developing its functions; and second, solving the problem of the position of the press as a non-market component in the tourism services trading system is done by making corrections to the formulation of the system of trade in tourism services, among others by providing recognition of the position of the press in the tourism services trading system and changing the policy formulation that regulates press and tourism, in order to position the press as a component of the tourism services trading system, by: (1) improving the Tourism Act; and (2) improving the Press Act.

Keywords: Tourism, Tourism Service Trading System, Policy, Regulation, Press.

Background

The tourism sector, in 2016, was the second largest foreign exchange earning sector after the CPO sector, amounting toUSD 13,568 billion or around 200 trillion rupiahs, while CPO is USD 15,965 billion. In the previous year (2015) tourism generated foreign exchange of USD 12.225 billion, fourth place under oil and gas was USD 18,574 billion, while CPO was USD 16.427 billion, and coal was USD 14.717 billion. Since 2016, together with the CPO sector, the tourism sector has shifted the position of the oil and gas sector from the third position to the fourth position, which illustrates the potential of tourism as a foreign exchange earner and source of state revenue from the foreign trade sector. The tourism sector is a contributor to foreign exchange and gross domestic product (GDP) which is the easiest compared to other sectors. Foreign exchange is a derivative impact of the performance of the investment system. World Bank states,

tourism investment of US $ 1 million can drive 170% of GDP, which is the highest impact of an industry to the country. The tourism industry is able to drive small and medium enterprises such as culinary, souvenirs, transportation and others. Indonesia is one of the 20 countries that experienced the fastest growth in the tourism sector, with an achievement rate of around 25.68%, while the Southeast Asia Region is at an average rate of 7%, and the world at an average rate of 6%. This data, according to the World Bank, is an optimistic number that has a parallel impact on state revenues, regions, the private sector, society, and ultimately the welfare of the people living in this sector as a whole.[1]

The tourism sector is the most potential sector in increasing state revenues, but until now this sector has not been managed in an integrated manner. The international community, since 1994, through the General Agreement on Trade in Services (GATS), has defined tourism as a form of trade in services, but Indonesia still defines tourism as "tourism" (anything related to tourism). Tourism trade (tourism trade in services) is a system, which consists of a market system and a non-market system. The market system is an internal system of tourism services trading systems and non-market systems are external systems of tourism services trading systems. The market system or internal system includes all components of the transaction system for tourism services, such as: service supplier components, consumer components, service components as transaction objects, and equipment component payments as transaction instruments. Meanwhile, non-market systems include all components that affect the market system, also called the tourism trade environment system, including: natural environment, society, government (central and local), political institutions, financial institutions, security and military institutions, public health institutions.[2]

The press is an external system component that has a large influence on the behavior of the internal system. The way the press presents news is positively correlated with market behavior in the tourism services market. In the case of Bali, negative press coverage of Bali directly affects the level of tourist visits, as in the case of the first Bali bombings (2002) and Bali bombings II (2004); health cases, such as: bird flu (H5N1 virus, 2007) and rabies cases (2008); the news presentation model in Time magazine presents news with the title "Holidays in Hell: Bali" Ongoing Woes "as published in Time, April 1, 2011; reporting on Mount Agung eruption which resulted in the Chinese Government imposing a ban on tourist visits for its citizens (travel tires), since Mount Agung was declared to be on alert status, September 14, 2017; and finally, news through online media about meat ajing (Dog Meat Food in Bali) dish mixed with chicken or goat meat, makes various countries, especially Australia, react strongly to Indonesia, especially Bali. The positive correlation of press coverage to market behavior shows that the press is a component of the tourism services trading system. This component requires special treatment in the regulation of trade in tourism services to control the negative

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[1]*Ibid.*

[2]Ida Bagus Wyasa Putra, *Analisis Konteks Dalam Epistemelogi Ilmu Hukum: Suatu Model Penerapan Dalam Pengaturan Perdagangan Jasa Pariwisata Internasional Indonesia*, 2015, Universitas Udayana, Jimbaran, p. 52-52. Peter M Burns and Andrew Holden, 1995, *Tourism; A New Perspective*, Hartnolls, Ltd, Bodmin, Great Britain, p 7.

impact of press behavior on the tourism market, but this has never been considered in the regulation of trade in tourism services.

Law No. 10 of 2009 concerning Tourism (hereinafter abbreviated as Tourism Act) has not at all considered the position of the press as a component of the non-market environment and only focuses the regulation on the development of tourism and tourism services businesses. The developmental approach used as the basis for organizing the substantive of the law actually provides an opportunity for the Government to consider the position of the press in the implementation of trade in tourism services, but this opportunity has also not been utilized. Tourism Act has arranged coordination as a matter of the Law, but this substantive focuses more on the regulation on coordination between government agencies, not yet coordination between internal systems and external systems. Even though it emphasizes a multi-disciplinary approach, the law has not yet used a systematic approach, including in organizing the substantive for this Act. The way in which the approach is used results in the Tourism Act losing its capacity to control the impact of the behavior of external system components on the trade in tourism services, including the press, on the internal trading system. Law No. 40 of 1999 concerning the Press (hereinafter abbreviated as the Press Act), also has not considered the position of the press as a component of the external system in the trade system of tourism services. Tourism Act contains a variety of theoretical and practical problems which have resulted in the Law failing to control its external system behavior. Likewise, the Press Act. Press Act also failed to control the impact of press behavior on the internal system of trade in tourism services.

This problem requires a solution in the form of improving the concepts, structure, and arrangement of substantive of the two aforementioned laws. Therefore, it takes a thorough search and analysis of the causes that cause these problems to arise, including the formulation of the structure and regulatory material to solve the problem. Based on these needs, this study focuses attention on the answers to causes that result in legal dysfunction problems from the two laws and the construction of the arrangements needed to solve the problem.

Research Question
(1) Whether Tourism Act and Press Act failed to control the impact of the behavior of the press towards the tourism trading service?
(2) How is the formulation of the problem solving function of Tourism Act in controlling the impact of press behavior on the implementation of trade in tourism services

Research Method
This study uses a research model, approach and analysis, law with policy orientation (policy-oriented approach) includes both variants, namely: contextual legal approach and constructive legal approach. As a type of normative legal research, this study only uses legal materials, both primary and secondary. Primary legal materials, such as: legislation and international conventions. Secondary legal materials, such as:

literature reviews, including textbooks, journals, and other materials that present the information needed.[3]

The basic considerations for the use of this research method are: first, the object of research includes legislation; and second, the purpose of the research, formulating problem solving functions of legislation that generally comes from the problem of structural and regulating arrangements.

Analysis

A. Cause of Tourism Law and Press Law Dysfunction in Controlling the Impact of Press Behavior towards Tourism Trading Service System

Tourism Act defines tourism as tourism (kepariwisataan in Bahasa; noun in form), while the international community has defined tourism as a form of service trade. The term tourism trade in services is used since the services component is included in the scope of objects of world trade regulation by the World Trade Organization. The absorption of service material within the scope of the material for world trade is carried out through the World Trade Organization Agreement (WTO). Since the absorption, the term trade in tourism services has become the official name of tourism activities. International discourse on tourism (tourism-in this context "pariwisata" in Bahasa) is simultaneously interpreted as a discourse about service trade. This discourse pattern has implications for the concept of tourism, which was originally described as travel (travel) and then described as a trade in services system. The scientific effect of this absorption is that, since 1994, tourism activities by the international community were defined as activities of trade in services, followed by various consequences especially regarding the treatment of policies towards tourism. The difference in the definition or concept used by the Tourism Act not only results in the absurdity of Indonesian tourism law in the international tourism legal system, but also another more fundamental problem, namely the correlation between definitions and concepts used by the Tourism Act and tourism as the object of Tourism Act. According to McDougal, such discretion is the root of the problem of legal functions in the implementation of Tourism Act.

A definition is a vibration of its context and the context is a measure (parameter) of the truth of the definition. The correlation of the definition with the context of the definition can be described as follows:

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[3]Ida Bagus Wyasa Putra, 2016, *Teori Hukum Dengan Orientasi Kebijakan (Policy-Oriented Theory of Law): Pemecahan Problem Konteks Dalam Proses Legislasi Indonesia*, Udayana University Press, Denpasar, p. 134

Definition Correlation with Context And Context Position as the Truth Indicator of Definition
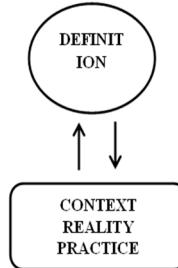
Context is reality or the fact of definition and definition is a reflection of the context. The degree of truth of a definition is measured by the degree of certainty of the facts used as the basis of the formulation of a definition. Straightness of the correlation definition with its context is a measure of the truth of the definition. Curson calls the problem of definition a fundamental problem in legal discourse because it is the root of the concept problem. Law, according to Curson, is a collection of concepts, namely legal concepts. Erroneous concepts can trap a person into thinking errors. In the field of law, this question is a fundamental question, because it deals with various legal functions, such as: legislation, regulating, and enforcing the law. Curson mentions the definition of an entity in legal science discourse as a necessity (needs of a definition or description) in order to formulate concepts as a basis for drafting a regulatory concept. In implementing the law, the clarity of the concept is the basis for clarity of norms that determine the quality of implementation of the norm. Likewise, in law enforcement, clarity of concept is the basis of fair law enforcement. The three problems of this concept are rooted in the clarity of definitions of the object of arrangement and various regulatory units.

In the field of legal science and practice, straightness or consistency is very important, because definition is the basis for formulation of concepts, the concept is the basis for formulating regulatory concepts and then the regulatory concept is the basis for formulating regulatory material structures that further determines the quality of function and achievement settings. Most of the functional problems and the realization of legal objectives in developing countries are based on conceptual problems, namely the inconsistency of the concept with the context. Correlation of definitions with setting objects and the flow of the effect of the problem of the definition of functions and the realization of the objectives of the arrangement can be described as follows:

Correlation of Straighting Definition Influence with Concept Formulation, Concept, and Normal Construction Settings
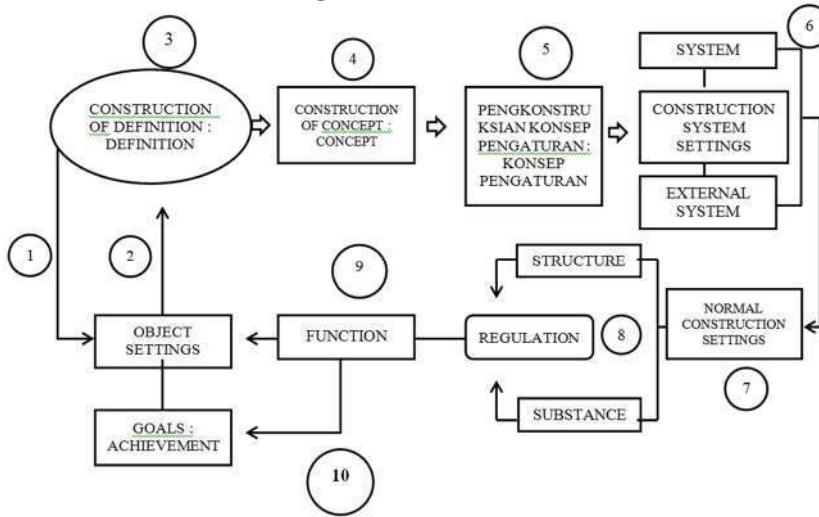
The structure describes the correlation as follows:

(1) The process of exploring the characteristics of the setting object (context);

(2) Input (information) about the characteristics of the regulating object as material for the formulation of definitions of the object of arrangement, is the material for formulation of definitions;

(3) The process of defining objects, producing definitions, is a material for constructing concepts;

(4) Constructing concepts, producing concepts, is a material for constructing the concept of regulation;

(5) Constructing the concept of regulation, resulting in the concept of regulation, is a material for constructing a regulatory system;

(6) Constructing a regulatory system, resulting in the construction of a regulatory system (internal systems and external systems), is the basis of the construction of regulatory norms;

(7) Constructing regulatory norms;

(8) Regulations, are the result of constructing regulatory norms (regulations: laws, regional regulations, technical regulations), covering structure and substance norms, are legal instruments, instruments for regulating;

(9) The regulatory function is the normative process of regulating

(10) Outcome, is the output of the process (function) setting

Trade in tourism services is a fact that should be used as a basis in regulating trade in tourism services. The regulation of trade in tourism services cannot be based solely on normative thought or formulations, but must be built on the basis of facts. This pattern of regulation is a tendency adopted by democratic civilized nations. The WTO

agreement has included trade in tourism services as a component of the General Agreement on Trade in Services (GATS). Based on that fact, tourism is defined based on its current context, namely tourism as a trade in services.

Baron categorizes the trading system as a market system, which is an internal system of the system of trade in tourism services (the internal system of trade in services). This system is in or covered by a larger system, which is outside the system, but directly influences the process of service transactions and even determines the sustainability of the tourism service transaction system. Baron calls the system that covers it as a non-market system, namely a system that has an external system in the tourism services trading system (external system of tourism trade in services). This system is a network entity that includes various components that independently or jointly influence the existence, function, and sustainability of internal system functions.[4]

The internal trade system of tourism services is a unified system that includes components: service providers, service users (consumer, tourist, visitor), services transacted or transaction objects; and currency as an instrument of transaction (instrument of transaction). These four components have positions and functions of each, but each other is bound in a single network unit, interrelated, interconnected, influence each other, determine each other, and are interdependent , moving in a unified process in a particular goal. The service supplier component covers all kinds of tourism service suppliers. The service user component covers all categories of service users. The service component, covering all categories of services provided to meet the needs of tourists. The transaction instrument component covers all kinds of transaction instruments, both in the form of cash (cash) and non-cash, as well as other forms of transaction instruments. Thus, the internal trade system of tourism services can be described as follows

Internal System of Trade Tourism Services
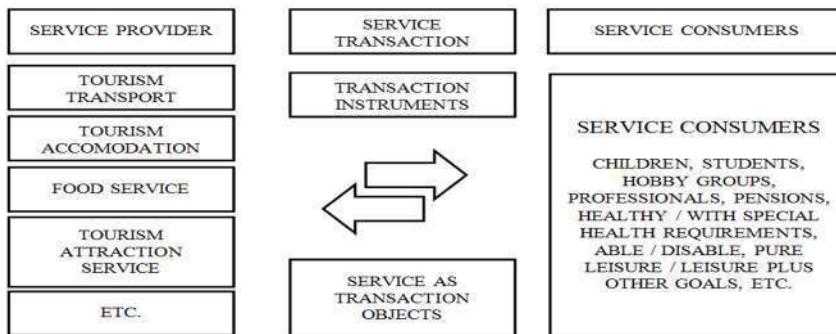
The structure shows that the internal trading system of tourism services is a market system, namely a system formed based on consumer needs (demand) for tourism

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[4]David P. Baron, *Business and Its Environment*, 2003, Prentice Hall, Upper Saddler River, New Jersey, p. 1

services provided by tourism suppliers (supply) in a process of service transactions between consumers and service providers. The characteristics of this internal system give birth to the need for policy treatment that is in accordance with the basic character of the internal system, including the treatment of all its system components and the process that binds all the components. Tourism Act ignores this character.

Tourism Act regulates this aspect of trade in services in only eight articles, including provisions concerning tourism businesses, tourism entrepreneurs, and tourists as service consumers. Tourism businesses are regulated in article 14 and Article 15. Article 14 regulates the variety of tourism services businesses. Article 15 determines that in order to be able to organize a tourism business, tourism entrepreneurs must register their business first. The regulation of the procedure for registering tourism businesses is further regulated by the Minister of Tourism Regulation Number 18 of 2016 concerning Tourism Business Registration. Other provisions, regulating the rights and obligations of tourism service entrepreneurs, as stipulated in Article 22 and Article 26. Regulations concerning consumers of tourism services are only regulated through three provisions of the article, namely: Article 20, Article 21, and Article 25.

This arrangement in the structure shows that Tourism Act has not regulated the trade in tourism services as a system. The system for regulating tourism activities, even though in the provisions of Article 1 of the Law and General Explanation of the Act, is referred to as a multidisciplinary activity, but it does not necessarily consider the systemic nature of tourism services trade activities. Such arrangements have not yet reached the basic nature of tourism activities, as a form of service trade and as a service trading system, so that there are several aspects of trade in services or market systems for trade in tourism services, which are fundamental, such asi:
(a) service component, as an object of service trade; and
(b) transaction instrument component, as a tool component in the transaction

The service component is still mixed in with the various tourism services businesses, thus describing a set of norms in a counter-structural and ambiguous nature. The arrangement of norms in this structure, according to McDougal, is a source of problem functions and achievement of regulatory goals. In practice, such a model of regulation does create many problems, including those concerning business scoping, which have an impact on the problem of consistency in the licensing and obligations of companies in fulfilling tax obligations. Thus further, in the case of law enforcement or enforcement of the conduct of business activities.

The external system of trade in tourism services is a unified system that encompasses the internal system of trade in tourism services. This system consists of network components that are mutually connected, related, influence and determine each other. Then, individually or collectively the whole component influences the internal system of trade in tourism services or even determines the fluctuations and sustainability of the transaction system in the internal system of trade in tourism services. Based on the market theory and non-market of Barons, such systems can be categorized as non-market systems, namely systems that are outside the market system but significantly affect the market system. This system in the tourism services trading system, includes various determinant components, both physical and non-physical components, among others:

(1) Physical components: physical infrastructure, components of the natural environment: climate, weather, volcanoes, etc .;

(2) Non-physical components: government; community with all its institutional elements; public institutions administering various functions of government; private institutions carry out business functions; telecommunications network, and others.

This structuring model is very different from the model used in various tourism literature (tourism-"pariwisata" in this context) that has not used the definition of tourism as a form of service trade. The correct definition, or definition of a fact-based nature, determines the structure of tourism policy description or material. based on the definition of tourism as a tourism services trading system, the position of the external system of the tourism services trading system can be described as follows:

Sistem Eksternal Perdagangan Jasa Pariwisata
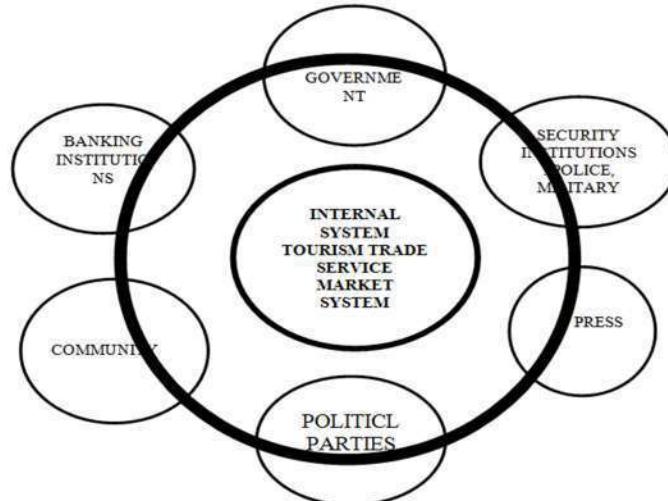
Press is a component of the non-market system which has never been considered at all in the development of public policy in the field of trade in tourism services. Tourism Act did not mention the position of the press in the implementation of trade in tourism services. Likewise, Press Act and Law Number 11 of 2008 concerning Information and Electronic Transactions (ITE Law) also do not address the position and role of the press in the implementation of trade in tourism services. Tourism Act only regulates ten material components, namely: (1) tourism development; (2) strategic tourism area; (3) tourism businesses; (4) the authority to manage tourism affairs; (5) the rights, obligations and responsibilities of the government, tourists, business people and the community in the implementation of tourism; (6) coordination; (7) Tourism Promotion Agency; (8) Combined Tourism Industry; (9) tourism human resources; and (10) financing.

The nature of the regulation of each law is very sectoral and in it has not presented material that links the position of the press to tourism. In all of these components, the press as a non-market component that has a profound effect on the market system is not or has not been considered a dominant component in the regulation of the market system. In the fifth component of the material arrangement (rights, obligations, and responsibilities of the community) it is determined that each person is burdened with obligations by the state to help create a safe, orderly, clean, polite manner and maintain the sustainability of tourism destinations (Article 24). However, this provision is clearly based on the motive for regulating the community in relation to an orderly, clean, behaving and behaving well in the destination environment. This provision is very far from the motive for regulating the position and role of the press as a non-market component in the implementation of tourism.

The provision shows that the material of coordination authority is limited to cross-sectoral coordination in government institutions, does not cover the coordination function based on the concept of trade in tourism services as a system. Coordination in the concept of trade in tourism services as a system is coordination of all system components, both system components in internal systems, external systems, and coordination between external system components with internal system systems or components, including coordination between internal systems and press institutions or vice versa . According to Phillips, every unit consisting of various components integrated into a single system always needs tools to maintain the position, function, performance, and performance of each component. Included in the category of tools are: (1) identification of positions, tasks, functions and achievement targets of each component; (2) identification of the role of each component in the system in order to realize the objectives of the system; (3) a coordination system to maintain the position, function, and performance of each component in the system; (4) a treatment system for maintaining or restoring, in the event that a component has a decline in the function, position or function of each component; and (5) a consistent supply of energy to maintain the position and function of each system component.

B.   Formulation of Problem Solving Function of Tourism Act in Controlling the Impact of Press Behavior on the Implementation of Tourism Services Trade

Press Act has actually been built on an ideological foundation, legal basis, and the socio-cultural foundation of Indonesia. The basis for weighing up until the closing provisions of Press Act shows that the basic principles of the Indonesian state have been absorbed into the law, with little mistake in formulating the concepts of "freedom of opinion" and "press freedom". Freedom of the press in the basis of weighing Press Act was formulated as "press freedom", an ambiguous formula with the concept of "freedom of expression". The basis for considering Press Act states, among others:

(a)   press freedom is a manifestation of people's sovereignty and is an important element in creating a democratic life in a society, nation and state, so that independence expresses thoughts and opinions as stipulated in Article 28 of the 1945 Constitution is guaranteed;

(b)   in a democratic society, nation and state, independence expresses thoughts and opinions in accordance with conscience and the right to obtain information, is a very basic human right, which is needed to uphold justice and truth, promote public welfare, and educate life nation; and

(c)   national press as a vehicle for mass communication, information dissemination, and opinion formers must be able to carry out principles, functions, rights, obligations, and roles based on professional press freedom, so that legal guarantees and protection must be provided, free from interference and coercion from anywhere.

These considerations contain three main points, namely: (1) the press is an element of democracy; (2) freedom to express thoughts and opinions in accordance with conscience and the right to obtain information, constitute essential human rights and such rights are also vital elements of democracy; and (3) the national press is a vehicle for mass communication, information dissemination and opinion formers.

These considerations reflect the use of the concept confused, between the concept of "independence" expressing opinions and thoughts according to conscience as fundamental human rights for the people of Indonesia with "press freedom" as the free right for the press to preach and carry out other press functions from interference and coercion from any party as an element and condition of the implementation of state life in a democratic country, which is mixed into the formulation of the concept of "press freedom", which is totally different from the concept of "press freedom" which is required in general democratic countries. Democratic countries only require "press freedom", namely the right to be free from the pressure of any party in the development of news functions and other press functions, which are generally considered as part of the realization of the principle of freedom of expression, as the fundamental right of everyone, where the media is given a position and function as a medium in expressing that freedom. This needs to be emphasized better, to avoid the right position, whether it is the press or the individual of every citizen. The right to freedom of expression is a fundamental right of every citizen, not the right of the press. The right of the press is limited to freedom as a medium to present or as a place for every citizen to express their fundamental rights to freedom of expression.

The word "freedom" and the word "independence" are two words that contain different meanings and concepts in legal science, as well as the motives and purpose of their use. Freedom is generally interpreted as "the condition or right to be able to, say, to think without being controlled or limited". Meanwhile, the word independence (independence) is generally interpreted as not under influence (not influence), not under power or not (ruled), and independent (not helped).

In the practice of regulating press freedom in various countries, freedom of expression is distinguished by the concept of "press freedom". Freedom of expression is a right and is a derivative right of "human rights". While "press freedom" is the free right to deliver or present the news and is a right derived from the principle of democracy. The free right of the press in presenting this news is limited by human rights to the confidentiality of information or the right of every person to the confidentiality of data

and information. The problem of the boundary between freedom of the press and the personal rights of everyone to secrecy, as part of the right to personal freedom (privacy) in America has been a big topic since the 1890s. Samuel Warren and Louis Brandeis have published an article entitled "The Right to Privacy" in reaction to excessive press behavior in gossip in newspapers, which tends to publish news without adequate data support and has caused pressure on many people affected for the news. There are at least four issues of press freedom and the right to personal freedom of each person which is a common topic of discussion in America:

(1)   Making uncomfortable feelings and insults as a result of news searches (intrusion and hassle in the course of gathering information);

(2)   Open dissemination of information that contains truths that should be kept confidential (the disclosure of truthful information);

(3)   The dissemination of false information and which causes misunderstanding (the dissemination of misleading or false information);

(4)   Misuse of names or the spread of news that causes hatred (the appropriation of name or likeness).

The regulation of press offenses in the form of threats or criminal acts against one's personal freedom as a result of incursion and the right to remedies from the consequences of threats or actions to attack one's personal dignity in regulating press freedom is a contribution of thought by Warren and Brandeis. The regulation of this criminal act in the use of press freedom shows that freedom of the press is not unlimited freedom or independence, but freedom which is limited by the various rights of freedom that are owned by others. Freedom of the press in America is a special category of rights which includes freedom in certain matters and does not constitute independence or unlimited freedom. The same is true in regulating press freedom in Canada. Protection of privacy rights is one of the major issues in America and other Common Law countries that must be faced by the press in exercising their rights to press freedom. Therefore, blurring the boundary between freedom of the press and freedom of the press is a basic issue which in Indonesia is a cause of excessive press behavior.

Such obscurity of the concept, according to McDougal, is the root problem of the concept of regulation, norm structure, formulation of material norms, legal functions and finally the realization of legal objectives. The formulation of the concepts and norms of Press Act, the consequences of the implementation of Press Act by press personnel, and the consequences that contradict the objectives of press regulation resulting from the implementation of Press Act are a form of justification for McDougal's contextual legal theory. This problem, according to McDougal, can be solved by reformulating the concept according to the context. In this case, the concept of "press freedom" needs to be adjusted to the basic conception of the nature of the position of the function of the press in a democratic country, namely as a medium of information and public communication. As a medium of information, the press functions to explore news material and conduct news. As a medium of public communication, the press serves to provide news feedback from the intended news direction. In the conception of this function, the right commonly given to the press is "the right to freedom of the press", not "press freedom". This term is

commonly used to describe freedom of speech, freedom of thought and freedom of information.

In the legal concept, freedom is defined as a free state, liberty, free of self-determination and a restraint. Freedom is a moral personal ability (character of moral personality) to do an action (the power of acting) based on or in accordance with the will (according to the dictates of the will), without the supervision of other parties (without other checks), without interference or hindrance from other parties, or prohibitions such as those determined by laws and regulations that are determined by society (prohibition than such as may be imposed) and the duties of social life. Independence means independence from dependence (the state of being free from dependence), mastery (subjection), or control (control). Independence also means a fully autonomous state and not subject to the government, supervision and control, or an order of dictation of exterior power. . These definitions and concepts show that the word independence is a word that refers to a concept in which an entity is free from government power and law. Such independence is not owned by the press in any country, nor the press in Indonesia. Even though it uses the concept of "press freedom", as stated in the basis of weighing Press Act, but in the regulation, as stipulated in its articles, the Indonesian press is not truly in a state of independence or free from the power and regulation of state law. In fact, Press Act determines various requirements and limitations for the behavior of the Indonesian press.

Article 5 of Press Act stipulates that the press is obliged to report events and opinions by respecting the norms and sense of public morality and the principle of presumption of innocence, and is obliged to serve the Right of Reply and Correction Rights. Participants must also develop public opinion based on accurate and correct information. May not be based on information that is inaccurate, accurate and correct (Article 6 letter c). Article 9 paragraph (2) stipulates that each press company must be in the form of an Indonesian legal entity. Article 12 stipulates that the press company must announce the name, address and person in charge openly through the media concerned. Especially for publishing press plus the name and address of the printing press. Article 13 stipulates that press companies are prohibited from posting advertisements that result in degrading the dignity of a religion and / or disrupting the harmony of life among religious people, as well as contradicting the sense of morality, liquor, narcotics, psychotropic substances and other addictive substances in accordance with statutory provisions applies, as well as displaying the form of cigarettes and or the use of cigarettes. This provision shows that the Indonesian press is not an "independent" press, but a press that is or is bound by various legal requirements and obligations. The regulation of the concept of press freedom as formulated in the weighing basis and Article 4 of Press Act, is not intended to regulate the concept of press freedom, but is intended to regulate "press freedom". The provisions of Article 4 of Press Act also show that the provisions equalize the concepts of "press freedom" and "press freedom" with interchangeable uses, so that the concept of freedom obscures the concept of regulation and concept in regulating press freedom.

The basic idea of press freedom is the press as a medium of human rights for freedom of expression, thought and opinion as an important and fundamental component in democracy, to ensure and guarantee the position and role of the people in the

democratic process of a democratic state. Democracy requires the role of the people in the country's political process, the formulation of state policies. Or at the very least, guarantee the absorption of the interests of the people in the policy process and content of state policy. Freedom of expression is part of the fundamental human rights required in every democratic country to ensure the absorption of the interests of the people in state policy. Therefore, the presence of the press as a medium of expression of the people becomes strategic in the governance of every democratic country. To guarantee the collapse of the content of the interests of the people in every news, every democratic country is deserved to guarantee the freedom of the press in preaching the interests of the people. Every democratic country is required to provide guarantees of press freedom in carrying out full coverage.

Freedom of the press is different from freedom of expression. Freedom of expression is the content of rights included in the human rights family. While press freedom is the content of rights derived from this concept of democracy. Article 19 The Universal Declaration of Human Rights (UDHR) determines that:

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

The provision states that everyone has the right to freedom of opinion and express his opinion; this right includes the freedom to defend his opinion without pressure from any party and to seek, receive and convey information and ideas through the media without being limited by national borders. Based on these provisions, the Universal Declaration of Human Rights only recognizes the right of freedom of opinion and expression (expressing opinion). The right to freedom of opinion is the right given by the Declaration to "everyone", not "every company or media". The provision also expressly states that media is only a tool or place to express or express one's opinion. The right to freedom of opinion is the right of every person, not the right of every media. Freedom of expression or freedom of expression is a basic right of every person, not a basic right of every media. The subject of the right to freedom of expression is people, not media. The media is only a place to present freedom of expression. This legal concept has been obscured in Indonesia.

This obscurity starts from the formulation of the provisions of Article 4 of Press Act which equates "press freedom" or "press freedom" with "freedom of expression". Article 4 of Press Act states that "press freedom" is guaranteed as "human rights", which means that Article 4 of Press Act considers "press freedom" as a manifestation of "human rights". In fact, based on the provisions of Article 19 of the Universal Declaration of Human Rights, only freedom of expression is recognized as a manifestation of human rights. The press is only recognized as the place where freedom of expression is carried out. This provision contains two conceptual problems, namely: (1) blurring the concept of "press freedom" with the concept of "freedom of expression"; and (2) consider "press freedom" as a manifestation of human rights.

The blurring of concepts that occur in Article 4 is a blurring of concepts in multilevel properties. Article 4 paragraph (1) stipulates that press freedom is guaranteed as a human right of citizens. This provision obscures the concept of freedom of expression as a fundamental right of citizens with the concept of press freedom. The

concept of "press freedom" as citizens' rights is not known in the concept, regulation and human rights law in any country. The concept known as the manifestation of citizens' rights is the concept of freedom of expression and thought, not press freedom. The statement of "press freedom" as a human right is a statement that is vague and contrary to the law and concept of human rights, because:

(1) Human rights law does not recognize the concept of "press freedom" as a human right, the concept of human rights only recognizes the concept of "freedom of expression" as a human right;

(2) Press independence is not known in any democratic country. Democratic countries generally only recognize the concept of "press freedom";

(3) The concept of "press independence" even though it was used by Press Act, but in fact Press Act did not provide such "independence" to the press. Press Act only provides "press freedom" to the Indonesian press, by guaranteeing freedom to the press on the one hand and on the other hand limiting them to various requirements and prohibitions. Such regulation shows that Press Act only provides "press freedom" to the Indonesian press, not "press independence".

The bad effect of this problem is the arrogant behavior of the press in the development of functions that give rise to counter-productive conditions in the administration of the state, such as institutional psychological disturbances in carrying out tasks and functions.

Western capitalist democracies use the term "freedom of press" as a term to refer to press freedom. The press that has press freedom is defined as "free press" or free press. Free press is a press that is free from, or outside, state power and free of direct political party funding, functions as a medium of relations between the government and the governed, tasked with providing information about the political, state and social budget for the voters they use as material to participate in the process of forming state policies. Free press is considered as the innate element of a free market whose duty is to present a variety of opinions and provide access to information needed by citizens so that they can behave democratically in the governance of the country. According to John O'Neill, in a Western capitalist democracy, free press (journalism) is one part of the "interdependent institutional trinity of an open society", in addition to free markets (free markets) and democracy (democracy). According to Charles Moore, the people are policy makers and the press must provide support to them so that they can use their positions and perform functions better in the decision-making process. The meaning of the press is free to be born from freedom of expression which is very religious in the Reformation process, is a form of business and protection against freedom of expression as part of human rights.

Stephen J.A. Ward states that there is no social life or state life without morality or ethics. Only morals and ethics limit human equality with animals as living things. Ethics is a standard of behavior that should not be exceeded. Ethics is a standard used to determine one's actions right or wrong. In moral theory there are four categories of ethics, namely: (1) egoism; (2) natural law; (3) utilitarianism; and (4) ethics of respect and respect for others (the ethics of respect for person). Based on the theory of egoism ethics, humans must do actions that can fulfill their interests (one should do it or self-

interest). Natural law theory, humans must do only deeds worthy of humanity (one should do what is in accord with human nature). Theory of benefit, humans must do actions that only produce benefits for the greatest humanity (one should do what leads to the greatest overall human welfare). The theory of respect and respect for others, human actions must be carried out in a way that creates respect for human dignity as part of a whole (one should act in a way that respects the dignity of all human beings). Based on these theories, freedom must be carried out with ethical principles that are measured based on human interests, benefits, and dignity as human beings and the benefits and dignity of the human being as a whole.

A freedom given under a right. That right naturally contains the obligation not to use that right in contravention of the purpose of giving that right. The rest, the use of that right may not be used in violation of the rights of others. In the concept everyone has the same right to freedom, meaning that in every right to freedom given by law to someone containing in the obligation to exercise that right: (1) it is not contrary to the giving of that right (the use of rights abused of rights); and (2) in a responsible manner. Every right to freedom, based on this theory, always gives birth to the rights of other parties to prohibit other people from exercising their rights in contravention of the purpose of granting that right, or the right of another person to file a claim (rights to claim) violating the same rights from other people and harming others. The right to freedom of the press is within the corridor of the theory, and therefore the vagueness of concepts that can cause the press to use its rights in contravention of the purpose of granting rights needs to be clarified and its boundaries are confirmed. The only way to prevent a bad situation as a result of a misperception of the content of that right is to replace the term press independence with the term freedom of the press.

According to Montesquieu, freedom of citizens is freedom in the moral corridor and state constitution. A freedom must be in line with goodness and truth. Freedom that turns into a crime that attacks human dignity must be punished. Humans must not commit violence against other human beings, so the state in imposing laws may not be arbitrary, beyond its authority, but must be based on the same natural reality as the crime. In the principle of utility, as introduced by Jeremy Bentham, true human actions are actions that produce pleasure in others and humans as a whole. Whereas, actions that produce the opposite condition, suffering, on a person or humanity as a whole are wrong actions. Bentham stated, "the action then may be suitable for the principle of utility, or for shortness shake, to utility when the tendency has to augment the happiness of the community is greater than any it has to diminish it ". Bentham stated that a product (measure) was categorized according to its benefits only if the product created happiness for most people. Bentham laid down the requirement that one's actions and state law must not cause suffering. State actions and laws that cause suffering to a person or society are wrong actions and wrong laws.

The ambiguity of the concept of freedom with the concept of independence, as contained in Press Act, needs to be resolved by changing Press Act, especially the provisions relating to the concept of ambiguity. Such a problem requires an improvement in the form of restoring the concept of "press independence" into the real concept, namely "freedom of the press", thus further needing to be emphasized that the Indonesian press only has "press freedom", not "press independence". Freedom of the press is

limited to the right to freedom in reporting in accordance with the provisions of legislation, not free rights to the news with content and any means, unlimited freedom. Freedom of the press is limited to objective content and ways of reporting that respect the socio-cultural values of the community. Beyond that, freedom is prohibited or not allowed. The return of the concept of "press independence to the concept of "press freedom" would restore the spirit of the Indonesian press to the spirit of the Pancasila press, not a free press without borders (liberal press). The press must be equipped with capacities and competencies that are in accordance with the concept.

Another problem is that the Indonesian press has not been regulated according to its various positions and modern functions, such as new press positions and functions as a non-market component in the tourism services trading system. As a component in a system, the press is required to fulfill certain capacities and competencies. The process of a system depends on the capacity of each component in developing its function and the capacity of each component of the system is determined by their respective competencies. The function requirement is capacity and the requirements for capacity are competency. The press cannot stop at its classic identity as a media of democracy, which only requires political competence in the news, but a democratic media in a more complete and newer meaning, including economic, educational, cultural, ideological, and social vision and mission, as well as all aspects of life the state, which gave birth to various competency requirements in a broader variety and forms covering all sub-aspects of these aspects. As part of the system, the press is bound and subject to the principles of the democratic institutional system.

The main function of the press in a democratic country is to reveal news material and to publicly report everything related to and influence the implementation of public interest in the political process and state policy. Such reporting serves as a media opening for opportunities for public participation, and subsequently as a media in the function of channeling public aspirations. Richard Keeble called for, "the basic roles of journalists are to promote peace and understanding, to work with honesty, clarity and compassion, to give voice to voiceless, the desperately poor, the oppressed; to challenge stereotyping and exposure to corruption and lying - and respect for diversity and difference ". The main role of journalists is to increase peace and understanding, work with honesty, clarity and kindness, provide opportunities to speak to those who have lost the opportunity to speak, give places and opportunities to the poor, and those who are oppressed; fight injustice, expose corruption and fight lies, respect diversity and differences. This appeal is built on the needs and reality of the position and role of the press in modern democracies, in carrying out the mission of development and good governance.

These parameters have been presented in the form of legal procedures in Press Act. Article 2 of Press Act states that press freedom is one manifestation of popular sovereignty based on the principles of democracy, justice and the rule of law. Article 3 states that the national press has a function as a medium of information and social control. Article 4 stipulates that press freedom is guaranteed as a human right of citizens. The national press is exempt from censorship, banning or prohibition of broadcasting. The national press has the right to seek, obtain and disseminate ideas and information. In taking responsibility for reporting before the law, journalists have the right to refuse.

Guaranteeing the right to such freedom, on the other hand, is complemented by provisions that require the press to respect community ethics. Article 5 determines that the press is obliged to report events and opinions by respecting the norms and sense of moral decency and the principle of presumption of innocence. The press must serve the right of reply and right of correction.

Such parameters indicate that the regulation of the position and function of the press in Indonesian state life is built on the concept of press freedom with the structure and anatomy of concepts that include several components of atoms, including: (1) definition; (2) principle; (3) function; and (4) structure of rights and obligations. The definition of "the press as an embodiment of popular sovereignty" gave birth to the parameters "the press as a medium for the realization of the interests of the people". The basic essence of this parameter is the conception of "the press as a representation of the interests of the people, representing the interests of the people", not the press as a representation of the subjective interests of the press company or the subjective interests of journalists. This conception gave birth to the news content parameters, namely "people's interests" and function parameters, namely "as a medium of public communication" to communicate the interests of the people with policy makers.

In developing the functions of a modern and professional press, a report must contain content and reflect the representation of people's interests, an objective interest of the people. The limits of objective interest are the subjective interests of journalists or publishing companies. A news may not contain content other than the interests of the people or the public interest. Professionalism in organizing press functions is measured by the degree of competence of the press in presenting news, both in terms of content and in terms of ways. The technical parameters of content are the interests of the people, and the technical parameters of the interests of the people are news based on journalists' knowledge of the interests of the people, which in practice can be preceded by a simple search of people's needs ahead of the news process. The form of this parameter is formulated in two technical parameters:

(1)   The necessity of journalists to explore the needs of the people, or the hopes of the people who directly have an interest in the material to be reported, equipped with evidence of exploration; and
(2)   The necessity of journalists to avoid obscurity of interests between self-interests or publishing companies with public interests and avoidance of prejudice, which is manifested in the form of methods and structure of news material.

Such parameters give birth to the competency requirements of the press, with coverage:
(1)   Competence in tracking people's needs; and
(2)   Competence in programming the methods and structure of objective news material.

This parameter has not been regulated in Press Act, so that the law does not contain a measure to determine the consistency of the behavior of the press with the laws governing it.

The void of competence shows that Press Act contains a fundamental conceptual problem. This problem includes:

(1)   Equating or using interchangeably the terms "freedom" with "independence" in press arrangements. In the legal discourse these two terms are terms that contain very different meanings and concepts;

(2)   The problem of equating the concept of freedom with independence creates a further problem, namely the equalization of the concept of "press freedom" with the concept of "press independence", including its use interchangeably in the indication of "press freedom" which has a negative effect on the behavior of the press;

(3)   The equalization of the concept of "freedom of expression", as a fundamental human right, with the concept of "freedom of the press", as a manifestation of the free right of the press as a source of blurring the concept of freedom of expression as a human rights concept with the concept of press freedom as derived from the concept of democracy.

The three forms of this concept problem are at the root of the problem of organizing press freedom in Indonesia, which tends to be equalized or equated with press freedom which leads to the free behavior of the press or arbitrary press. This behavior characterizes the behavior of the press in Indonesia in the past, with some remaining on current media behavior. Press competencies are not limited to news competencies, but also legal competencies and socio-cultural values of the community. The inclusion of competence in the capacity of the news without being equipped with competence in the capacity of legal knowledge and the material of social cultural values of the community can divert the freedom of the press from the basic conception of the press which is responsible (arbitrary and responsible press) into arbitrary press freedom (irrational and arbitrary press).

The concept of press freedom as adopted by Press Act gave birth to 8 (eight) competency requirements in developing press functions based on Press Act, namely:

(1)   Identity competence or ideology of the Indonesian press;
(2)   Indonesian press concept competencies;
(3)   The principle and legal competence of the Indonesian press;
(4)   Competence in tracing the interests of the community, manifested by search evidence;
(5)   Competence in differentiating the interests of the people from the subjective interests of journalists and press companies is realized with the support of facts or data;
(6)   Legal competence;
(7)   Psychological and socio-cultural competencies; and
(8)   Competence methods and organization of news material, reflecting competencies (1), (2), (3), and (4).

The competency requirements of the press as a non-market environment in the tourism services trading system give birth to parameters and special competency requirements that the press must fulfill in carrying out its general functions. The internal system of trade in tourism services requires general conditions to be able to move in maximum performance in the development of functions and realization of the performance of the functions of each component, both in position and individual

functions as a whole. The first requirement for tourism service transactions in the internal trade system for tourism services is the presence / absence of consumers, the presence / absence of service suppliers, the availability of services, and the availability of transaction instruments. The main node of the system in a commercial transaction system is the consumer and consumer needs as a demand representation. There is no supply without demand, and so on, there is no market or transaction without demand and supply.

Tourism service trading practices show that the presence or absence of demand is largely determined by the quality of the service trade environment or the non-market quality of the internal trading system of tourism services. So far, the manner and content of news coverage is a component of non-market systems that greatly determines the presence and fluctuations in the quantity and quality of demand in the tourism services market. In this regard, special competence, as an additional competency required by the press in carrying out its functions, is knowledge of the nature of the tourism market which is very sensitive to various issues, both health, quality of security, including security from threats of natural behavior, cleanliness and convenience of service trade environment. This competency has at least two characteristics, namely:

(1) Substantive, which is related to the knowledge of press people, both companies and journalists, on the nature of the tourism market; and

(2) Psychological-cultural nature, which is related to the capacity of the mentality, attitude and behavior of the press people who must be subject to the requirements of objective and impartial mentality. A news may not be weighed on the interests of consumers alone, or suppliers of services, but the interests of all stakeholders, or the quality and sustainability of overall market functions, representing the interests of all stakeholders.

The second nature of special competence directs the behavior of the press on the first trait, namely the nature of substance, because cultural psychological competence must lead to news content that is impartial or objective, represents the interests of the stakeholders, both on the internal system and on external systems. namely the quality and sustainability of the functions and achievements of the market system.

The analysis gave rise to the conclusion, that the market system in the tourism services trading system gave birth to very specific competency requirements for the press, as a component of non-market systems in the tourism services trading system, namely:

(1) Substantive conditions; and

(2) Cultural psychological requirements

The substantive requirement is a condition relating to the knowledge of press actors on the nature of the market system in the trade system of tourism services and news content that is in accordance with the needs of the internal system. The psychological-cultural requirements are conditions relating to the mentality of press actors relating to morality, objective attitudes, and responsibilities of press actors as components of external tourism trade systems that have a need for the sustainability of functions and achievements in the internal trade system of tourism services in order to sustain external system functions.

Conclusions and Recommendations

A. Conclusions

1. Cause of tourism law dysfunction in controlling the impact of press behavior on the implementation of trade in tourism services is a discorrelation of the definitions and concepts used by Tourism Act with the reality of the nature of tourism as an object of regulation. Tourism Act defines tourism (tourism-as in innate noun) as tourism (anything related to tourism), while in reality everything related to tourism is not necessarily tourism. Tourism Act has not used this definition and concept, resulting in the structure and material of Tourism Act not yet regulating the two sub-systems of the tourism services trading system. This definition problem results in the emergence of concept problems. The problem of this concept gave rise to the problem of regulatory concepts, structural and material matters of regulation, finally the problem of function and the realization of the objectives of tourism regulation.

2. The formulation of the problem solving of the function of Tourism Act in controlling the impact of press behavior on the implementation of trade in tourism services includes: (a) improving the definition of tourism from the definition of tourism as "tourism" to tourism as "a form of trade in services". Furthermore, the improvement of the concept of tourism, the concept of tourism regulation, the structure and material of tourism regulation as stipulated in Tourism Act by restructuring and reformulating the material of Tourism Act into the Tourism Services Trade Law; and (b) improving the definition and concept of press freedom as used by Press Act and further adding to the requirements of journalists' competence in the implementation of press functions as a system component of the external system of trade in tourism services.

B. Recommendations

1. The Indonesian Parliament is advised to change Tourism Act and Press Law by: (a) adjusting Tourism Act to the reality of tourism as a form of trade in services; and (b) amending Press Act by incorporating press considerations as a component of the tourism services trading system, among others by improving the concept of press freedom and incorporating journalist competency requirements in developing their professional functions.

2. Journalists are advised to improve their competency by adding knowledge about the position and function of tourism as a form of service trade and the position and function of the press as a component of the external system of trade in tourism services which influences the implementation of trade in tourism services.

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EFFECT OF PLYOMETRIC TRAINING AND RESISTANCE TRAINING ON SELECTED PHYSIOLOGICAL VARIABLE AMONG KABADDI PLAYERS

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Introduction

Kabaddi is basically an Indian game, which requires both skill and power, and combines the characteristics of wrestling and rugby. Kabaddi is aptly known as the "GAME OF THE MASSES" due to its popularity, simple, easy to comprehend rules, and public appeal. The game calls for no sophisticated equipment what so ever, which makes it a very popular sport in the developing countries. Though it is basically an outdoor sport played on clay court, of late the game is being played on synthetic surface indoors with great success. The duration of the game is 45 minutes for men & junior boys with a 5-minute break in between for the teams to change sides. In the case of women & sub junior boys, the duration is 35 minutes with a 5-minute break in between.

The sport has a long history dating back to pre-historic times. It was probably invented to ward off group attacks by individuals and vice versa. The game was very popular in the southern part of Asia played in its different forms under different names. A dramatized version of the great Indian epic. The Mahabharata has made an analogy of the game to surround on all sides by the enemy. Buddhist literature speaks of the Gautam Buddha to display their strength and win their brides.

Statement of the problem:

The purpose of the study was to Effect of Plyometric Training and Resistance Training on Selected Physiological Variable among Kabaddi Players.

Hypothesis:

It was hypothesized that there would be significant effect of plyometric training on selected physiological variable. (Resting heart rate.)

Delimitation

This research will be delimited to the following areas:

> - Only Ninety female Kabaddi players who had represented their university level in and
>   Around Tirupati were selected for this study.
> - The subjects for the study were aged between 20 to 25 years and all the subjects were good in health.
> - Experimental period will be 6 weeks.

Review of Related Literature

A study of relevant literature is an inevitable and essential step to get full picture of what has been done with regard to the problem under study. Such a review brings about a deep and clear perspective of the overall field.

K. Devaraju, Dr. SivanthiAditanar (2011)the purpose of the study was to predict the playing ability in Kabaddi from selected physiological variables among College level Players.The Physiological parameters namely resting heart rate by Digitalized heart rate monitor, Peak expiratory flow rate was assessed by Peak flow meter and Breath holding time was assessed by Manual nose clip method.

Methodology

To find out the "The Effect of Plyometric Training, and Resistance Training on selected Physiological Variable among Kabaddi Players", the investigator randomly selected 90 Kabaddi players, who had participated at Inter University level tournament representing different universities in and around Tirupati.

They were again divided into three groups at randomly, consisting thirty subjects in each group and they were randomly assigned as experimental group I (Plyometric Training Group) and Experimental group II (Resistance Training Group) and Group III as control group.

Dependent Variables
Physiological Variable
1. Resting Heart Rate
Independent Variables
2. Plyometric Training (PT)
3. Resistance Training (RT).

Experimental Design

The study was formulated as a true random group design, consisting of a pre-test and post-test. The subjects (n=90) were randomly assigned to three equal groups of thirty women kabaddi players in each group. The groups were assigned as Experimental Group- I, Experimental Group- II and Group III as

control group respectively. Experimental group I was assigned as Plyometric Training (PT) and Experimental group II was assigned as varied Resistance Training (RT) and control group. The control group was not given any special treatment except of their routine warm up. Pre tests were conducted for all the subjects on selected physiological variable (Resting Heart Rate). The experimental groups participated in their respective training protocols for a period of six weeks.

The post tests were conducted on the above said dependent variables after completion of the experimental period of six weeks for all the three groups. The differences between the initial and final means on selected variable were considered. The obtained data were subjected to statistical treatment using ANCOVA. In all cases 0.05 level was fixed to test the hypothesis set for this study.

Table I

Analysis of Covariance of the Data on the Resting Heart Rate of Pre-Test and Post-Test Scores of Plyometric Training , Resistance Training And Control Groups

	Plyometric training	Resistance training	Control group	Source of variance	Sum of squares	df	Mean squares	obtained f
Pre Test Mean	73.73	73.57	73.83	Between	1.09	2	0.54	0.09
				Within	513.40	87	5.90	
Post Test Mean	72.03	71.97	73.50	Between	45.07	2	22.5333	3.99*
				Within	491.43	87	5.65	
Adjusted Post Test Mean	72.02	72.04	73.43	Between	39.21	2	19.61	4.94*
				Within	341.62	86	3.97	

Table F-ratio at 0.05 level of confidence for 2 and 87 (df) =3.10, 2 and 87 (df) =3.10.*Significant

The table shows that the pre-test mean values of Resting Heart Rate plyometric training, resistance training and control groups are 73.73, 73.57 and 73.83 count respectively. The obtained "F" ratio of **0.09** for pre-test is less than the table value of 3.10 for df 2 and 87 required for significance at 0.05 level of confidence.

The post- test mean values of Resting Heart Rate, plyometric training, resistance training and control groups are 72.03, 71.97 and 73.50seconds respectively. The obtained ''F'' ratio of **3.99*** for post test scores is greater than the table value of 3.10 for df 2 and 87 required for significance at 0.05 level of confidence.

The adjusted post-test mean on Resting Heart Rate of plyometric training, resistance training and control groups are 71.92,72.04 and 73.44respectively. The obtained "F" ratio of **4.94***for adjusted post test score is

greater than the table value of 3.10fordf 2 and 86 required for significance at 0.05 level of confidence on Resting Heart Rate.

The results of the study indicates that there was a significant difference among the adjusted post-test means of plyometric training, resistance training and control groups on Resting Heart Rate

The determine the significance difference among the three paired means, the scheff's test was applied as post-hoc test and results are presented in table-II.

Table II

The Scheffe's Test For The Diffrence Between Paired Means Of Resting Heart Rate

MEANS				
Plyometric Training Group	Resistance Training Group	Control Group	Mean Difference	Required. C I
72.02	72.04		0.02	1.28
72.02		73.43	1.41*	1.28
	72.04	73.43	1.39*	1.28

* Significant

The post hoc analysis of obtained ordered adjusted means proved that there was no significant difference between treatment groups, namely, Plyometric Training group and Resistance Training group. (**MD: 0.02)** and there was significant differences existed between Plyometric Training group and control group (**MD: 1.41*).** There was significant difference between resistance training and control group (MD: **1.39*).**

The ordered adjusted means were presented through bar diagram for better understanding of the results of this study in Figure I.

Figure I

The Adjusted Post Mean Values Of Plyometric Training , Resistance Training And Control Groups On Resting Heart Rate
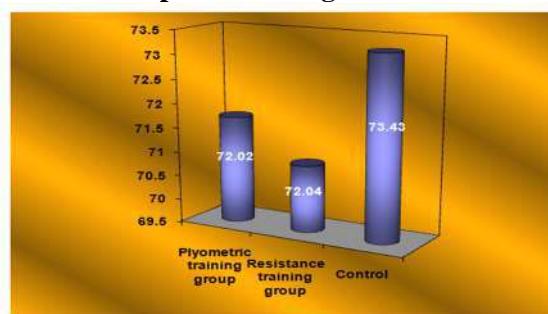
Discussions on Findings on Resting Heart Rate

The effect of plyometric Training and resistance training on resting heart rate is presented in Table. The analysis of covariance proved that there was significant difference between the experimental group and control group as the obtained F value **4.94**was greater than the required table F value to be significant at 0.05 level.

Since significant F value was obtained, the results were further subjected to post hoc analysis and the results presented in Table XI proved that There was no significant difference between plyometric Training group and Resistance Training (MD: 0.02), there was significant difference between plyometric Training group and control group (MD: **1.41)** and resistance training group and control group (**MD:1.39).**

Thus, it was found that was significantly Resistance Training better than Plyometric Training and control group in improving Resting Heart Rate of the Kabaddi Players.

Conclusions

Within the limitations and delimitations of the study, the following conclusions were drawn.

It was concluded that Plyometric training and Resistance Training exercises significantly improved physiological variable such as, resting Heart Rate of the university level Kabaddi players. Comparing between the treatment groups, it was found that Resistance training was better than Plyometric training

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IDEOLOGY OF FEMINISM IN THE WORKS OF BALINESE CONTEMPORARY WOMEN VISUAL ARTISTS

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Abstract

Women in Indonesian (including Balinese) visual art have often been placed just as objects. Women as objects of visual art, by some observers, are called "Sunday painters" which connotes spare time hobbyists. Actually, there are ideologies that work behind the works of Indonesian (including Balinese) women visual artists. This article expresses and describes the ideology of feminism that works behind the sexual representation of Balinese contemporary women visual artists that consists of subordination, equality and subjectivity construction. It is expected that there search can develop a broader and deeper understanding on the arts and ideology of feminism behind Balinese contemporary women visual artists' creative process.

Keywords: Ideology, Feminism, Women Visual Artists, Contemporary, Bali

Introduction

Nowadays, Indonesian contemporary visual art is present to express the contemporary era which is complex with human problems. Global capitalism is irresistible. The acts of damaging environments that never stop, science and technology that experience rapid development, physical and ideological wars that are increasingly getting serious, human personality that splits, the problems of women and gender that keep on becoming the focus of concern, sex and power that increasingly dominate, etc. are some examples that can be mentioned as the description of the contemporary human civilization. "The contemporary art is an art that cannot be fully understood without placing it in the whole frame of the society and culture." (Saidi, 2008; Yuliman, 2001). These are the problems that are present in front of the Indonesian contemporary visual artists. However, the most specific is the problem faced by Indonesian women contemporary visual artists, including those in Bali. In addition to the social problem, there is also their personal problem in the midst of the construction of patriarchal culture. Balinese women contemporary visual artists as the Indonesian women contemporary visual artists are facing social problems and personal problems as women the problems faced by IGK Murniasih, for example, can be read from the theme of her painting on sexual problems that are motivated by the reality of her bibliography, in which it can be read that she once experienced a physical violence on her body, an act of violence that places women as men's sexual objects (Hardiman &Suartini, 2013).Thus, as explained by Winarno(2007),although it is a personal expression, it has a social function that can explain various social situations in human life. Art, as explained by Sugiharto (2015) can be seen as a basic element in every human activity, the inherent part in all of the human

performances". It is in this position that the visual art works that are created by Balinese women contemporary visual artists has to be seen.

Balinese women contemporary visual artists are facing the very strong patriarchal (purusa) cultural ideology, that is not only believed by the community that supports it as the horizontal truth, but also as the vertical truth. This women's problem is basically the problem of body and its sexual identity construction.

So far, the analysis in previous research on Balinese women contemporary visual artists has often used the modernism aesthetical approach. Thus, the thing exposed is the problem of visual art, on the visual aspects line, plane, color and the aesthetical aspects, rhythm, dynamic, composition, and configuration. Other things apart from the visual, such as social, political, gender, sexual, global phenomena, etc. are neglected in the analysis. This study focused on the subject of ideology that works behind the creative process of the Balinese women contemporary visual artists. It was the reason why this study used postmodern aesthetical theory, visual semiotic, the theory of feminism, the theory of ideology, and the theory of psychoanalysis to reveal those aspects.

Methodology

This qualitative study was prepared by writing a number of steps that consisted of research design, selection of research locations, selection of data types and sources, determination of data collection techniques, determination of data analysis techniques, and presentation of the result of data analysis.

The locations of this study were in Balinese social and cultural environments, especially homes—in the sense of social and cultural settings—of the Balinese women contemporary visual artists, namely in Gianyar, Denpasar, and Singaraja. There were two types of data sources in this study. Firstly, the primary data source in the form of visual art works, concepts, and the artists' biographies. Secondly, secondary data source in the form of comments, notes from art journalists, art/ culture observers, and art academicians, on the art works studied and the visual artists' biographies. The instruments of this study were in the form of interview guide, and observation guide as well as visual and audio recorder or photo and video camera. The method used to examine the works was based on the criteria for documentation photography, documentation video, and documentation audio.

In this study, the data collection was done by using an observation technique in the studio of Balinese women contemporary visual artists (9 times) and direct and indirect unstructured interviews with the Balinese women contemporary visual artists (22 times), review of literature which included monographs, exhibition catalogues, brochures, both printed and electronic. There were 1,347 works that could be collected, but based on the determined criteria, only 83 were analyzed.

To find the answer to the problem in this article, content analysis was used, especially in relation to the ideology of feminism contained in the sexual representation of the Balinese women contemporary visual artists. The analytical process was based on the theory of Cultural studies as explained by Barker (2014, pp. 61 - 62) that cultural studies is an interdisciplinary field which selectively takes various perspectives and other disciplines to study relations between culture and politics using an elective method. The

interdisciplinary studies work based on one discipline as its ontology. Works of art as the object of the study are regarded as autonomous,which are built by the inter-elemental relations in their structures. This is a basic analytical stage in hermeneutics as objectification, or form analysis. This stage is then followed by a further analysis, that is, symbolization. At this stage, the work of art is read as a collection of signifiers that refer to various signifiers outside themselves, which can be called as content analysis.

Results

Art, including visual art, would be too simple if it were only seen as an aesthetical aspect or as beauty per se. That art that is only concerned with beauty per se is a category which in the contemporary perspective is not only left behind, but is also contributing nothing to sociocultural life. The art that is merely concerned with beauty is only useful to the art itself. Although there is nothing wrong with it, the contemporary era demands other things apart from the interest of art for art. The contemporary art is the art that presents the voice of this era. This can be seen from the ideology that works behinds the creative process of an artist. One of the ideologies that work behind the creative process of Balinese women contemporary visual artists is the ideology of feminism.

As an ideology, feminism in this case the art of feminism is aimed at freeing oneself from oppression, dominance, hegemony, injustice, and violence. Kramer (in Robinson, 2001) classified the art of feminism into two: the unconscious and the conscious. Both of them explain the feminine point of view. They are empathetic with women. Kramer (2001) explained further that the works unconsciously express a feminist' point of view. The works can portray a man in a nude condition, a self-portrait, women's image, and a view of a kitchen. The feminist's painting is sympathetic with women in the sense that they do not degrade or exploit women. Feminist art, according to Marjorie (in Robinson, 2001),is not art for the sake of art, that is closed only from the work of collectors and some superstar artists.

Based on the concept and the scope proposed by Kramer (2001), then the works of art created by Balinese women contemporary visual artists can be categorized as feminist works of art. By also considering the explanation of feminism given by Barker (2014), then, the ideology of feminism can be divided into subordination, equality, and subjectivity construction.

Subordination: Limit for Women

Women subordination is structurally described by the feminist as patriarchy with its derived meanings that consist of a household headed by a man, the power and superiority of men over women the subordination shows its manifestation very clearly by limiting women's participation to certain activities. The subordination is also seen from the assumptions that develop in the society, for example, that women are irrational, and emotional.

The following painting which openly shows the subject matter of subordination is entitled Terimakasih Ayah / Thank you Father (acrylic on canvas 60x40cm, 2003), the work of Murniasih (see Figure 1). This painting is dominated by a woman in orange color who is sitting in a position of worship and in front of her there is standing something in fresh blue that looks like a phallus. At the back there are red areas with blue

horizontal lines.The main focus of the painting or its thematization is a father represented by a shape that is transforming into a phallus. The thematization as explained in semiotics is the process of textual structuring that is expected by the reader in such a way so that he or she can pay attention to important parts of the text contents, that is its theme (Budiman, 1999, p. 116).

It is very clear thatthe women in the painting is sitting in a cross-legged position worshiping a phallus. This painting can openly be interpreted as the subordination of women. The woman in this painting seems inferior in front of her phallus (father) who is standing firmly dominating the space and is superior. The phallus (father) is increasingly strong since it is drawn with fresh blue structure standing firmly with both of its open feet. The head of the phallus (father) is also drawn in a clear and white color. The distinct structure of the shape of the phallus with clean and fresh color shows that the phallus (father) is superior. On the other hand, the woman becomes very inferior since she is drawn in a sitting and worshiping position and body gesture. This position shows that the woman is weak. On the other hand, the phallus (father) is in a strong and stable position, standing firmly in the center of the drawing area. This is woman subordination in front of a man (father).

Figure 1
Terimakasih Ayah / Thank you Father, the work of Murniasih
Source: Mondo Documentation

Another painting that also tells about the subordination issue, especially about women's activities that are limited to certain areas can be seen in the painting by Cok Mas Astiti. The women in her paintings often show women domestication.A painting entitled SamuderaKehidupan/ the Ocean of Life (oil on canvas 60x76cm, 2002) for example, openly shows that issue. The woman in the painting is drawn in the process of swimming at the blue ocean while taking care of her five children. This painting is about a woman whose activities are limited to the domestic area. That women are destined by the patriarchal culture to take care of their children, and raising them, in this painting this is clearly shown. Although this woman is swimming at the large ocean, it cannot automatically be interpreted as freedom, because visually, the woman in this painting is seen to shoulder the burden, that is, her five children whom she is carrying on her back.

Departing from Sani's biographical experience, who had to live separately from her husband because of a disharmonious family problem caused her to be in a very upset position. She compared this upset feeling to a bird on the surface of water who is

flapping its wings and moving its body to fly and migrate to another place. The water around the bird is moving in chaos, irregularly. The series of abstract paintings, a work of Ni Nyoman Sani (oil on canvas29x26cm, 2016, see Figure 2) all showing a picture of emotion.

It is the disturbed water that can be called index of Sani's restlessness caused by the problem that she was facing at that time. According to Peirce (in Budiman, 1999, p. 50), index has a phenomenal or existential relation between the signifier and the signified. In an index, the relation between the signifier and the signified is concrete and actual and is sequential or causal. Sani showed the phenomenal or existential relation between them by an abstract painting with the visual elements of line, plane, and color in a compositional unity that expresses the psychological condition.

Figure 2
One of Sani's Abstract Painting Series
Photo: Zahrawani

This abstract painting is composed of dynamic lines that crisscross, close, and eliminate each other. So, do the planes, they close each other. This painting is a truly index of Sani's restlessness. Seventeen paintings were painted by her in this restless condition.The seventeen paintings were painted by repeating the same theme, medium, and in the same size, indicating that the process of this expression of feeling has not completed in one plane of painting. All of her emotional conditions through body gestures are represented by her hand.

Egalitarianism: Egalitarian Power
R.A. Kartini is standing up, her face is facing to the front, and her left hand is holding a bow and her right hand a shawl. She is wearing DewiSrikandi's attire in the wayang orang (a stageshowwith leather puppets dramatizing theme from Hindu epics). This attire is allcompleted with a hand property: the bow. This painting openly shows a dialogist characteristic. There is a meeting of two texts, that is, R.A. Katini andDewiSrikandi. The two texts are not only visual texts, but the more important thing is the content or meaning that can be produced from the figures named R.A.Kartini and DewiSrikandi.

R.A. Kartini is an Indonesian emancipation figure who has fought for equal rights of women and men. Because of her struggle, she was elected an Indonesian heroine. On the other hand,DewiSrikandi, in the puppet shadow world is known as the one who likes martial art very much and is skillful in using an arrow as a weapon. DewiSrikandi becomes an example for women soldiers. She acts as the one who is responsible for the safety and security of the warrior of Madukara. R.A. Kartini is a fact and DewiSrikandi a fiction. Both figures are caused to meet in a dialogist approach by Ni NyomanSutrisni. This painting entitled Sri Kartini (mixed media on canvas 120x100cm, 2010, see Figure 3) is openly given a meaning as equality between women and men. R.A Kartini and DewiSrikandi are two figures who fight for equality. R.A Kartini is known for her emancipation whileDewiSrikandi for her ability in fighting.

Figure 3
Sri Kartini by Sutrisni
Source: Sutrisni's Documentation

Both figures in the painting transform into a newly invented figure, that is, Sri Kartini, as the title of this painting. Thus, Sri Kartini keeps two characters, although from different worlds (fact and fiction) meet in a concept of creation with the aim at showing similarities and equality   between women and men. However, Sutrisni as other women in the patriarchal area in general is very familiar with domestication. This familiarity is shown by her in her choice of domestic objects: kitchen utensils that she used as the background of this painting. The choice of these kitchen utensils was a kind of way to reject the domestication by using domestic objects too.

Like Sri Kartini, a painting entitled Cleopatra (oil on canvas 120x100cm, 2010) explicitly shows similarities between women and men. In the story of Cleopatra, it is shown that this beautiful and intelligent queen could attract two Roman rulers at the same time: Julius Caesar and Mark Antony. Sutrisni painted these extraordinary qualities of the queen by using a metaphor. The shield in Cleopatra's right hand represents a similarity or analogy of the literal meaning of Mark Antony, who was the general of Rome at that time. In the meantime, the crown of a pharaoh in her left hand for Julius Caesar, a roman king.

Sutrisni's choice of the theme, Cleaopatra, is the representation of her attitude that favors equality. Cleopatra that Sutrisni borrowed is presented again with the emphasis on the meaning of equality: that women, in this case represented by Cleopatra, (should be) beautiful, intelligent, and at the same time have spirit or ambition (see Figure 4).

Figure 4
Cleopatra. Sutrisni's work
Source: Sutrisni's documentation

Unlike Sutrisni, Murniasih focuses on another direction when telling about equality. Murniasih's painting that tells about this equality, like most of her great works, uses body as the topic. The painting entitled Seolah-olah Dunia MilikBerdua/ As if the World Belongs to both of them (acrylic on canvas 85x60cm, 1992, see Figure 5) constitutes two bodies, a woman and a man in the 69 position, both in the same fresh color. The choice of color can be interpreted as representing fun or happiness. This is strengthened by the motif of flame in red color at the background. This motif is an index on the fun and happiness. They belong to both of them. Explicitly, this painting shows the borrowing of visualization from a pornographic magazine. The man and woman represented are doing a sexual activity in the 69 position, showing the equality of both subjects.

The woman in various statements on erotic art is usually represented as sexual object, as if she did not have the right for her sexuality.In visual art, performing art,and cinematography of all time, it is often that woman is presented as sexual object. Murniasih's work differs from the statements of other erotic art, she presents woman as sexual subject like a man. The title of this painting,Seolah-olah Dunia MilikBerdua / As if the World belongs to both of them also strengthens the concept of her painting on this sexual equality. The choice of the words"belongs to both" clearly shows this equality "belongs to both" also shows none of them dominates, but shows equality of power.

Figure 5
Seolah-olah Dunia MilikBerdua / As if the World belongs to both of them
Murniasih's work
Source: Mondo's Documentation

This painting explicitly shows the borrowing from a pornographic magazine, that is the 69 style or position in the oral sexual positions. In this painting the man's head is in the woman's groin. Their eyes are closed, the face expresses some feeling. In the meantime, the woman's face in this painting is closed by foam or cloud that can be interpreted as in a floating or flying condition. Thus, the woman in this case like the man is a subject.

This painting shows what was stated by Lacan that a sexual relation is not a sexual case between sexes but is a case on how everybody faces a dead end in the relations between him or her with others. In other words, how every relation motivates people to take a stand as subject, to decide all forms of symbolism and to find freedom.

Similar to the painting above, the painting TanpaJudul / No title (acrylic on canvas60x100cm, 2004) also has a story on the same subject, woman as sexual subject. In this painting the woman is on top. This position clearly shows that women are subjects (see Figure 6).

Figure 6
TanpaJudul / No Title, Murniasih's work
Source: Mondo's Documentation

Again, Murniasih's work differs from erotic art in general. The latter often positions women as object. In this work, women, like men, are subjects. This is the equality in sexuality between men and women. Although the two paintings explicitly borrow their form from pornographic magazines.They have a content, message or an ideology, that is, the ideology of feminism, especially in issue of equality.

Subjectivity Construction: The Desire to Become Subject

Talking about subjectivity in cultural studies, one obviouslycannot forget Simone de Beuvoir's idea. For de Beauvoir (2003), becoming freehuman beings becomes the subject. He positions women as the other, since according to him, women are constructed by culture through the images in myths on women as irrational, complex, difficult to understand, and are created for complementing men.

Like Kristevade Beauvoir (2003) perceives women as creatures which are different from men. Becauseof the differences, women become the other and for ages they have suffered from oppressions (Pareanom 2013, p. viii).

An artist like de Beauvoir is very aware that to become a free human being is to become a subject. For Sartre (in Arivia, 2013),to become a subject means to exist and for Descartes to become a subject means to become a human who thinks (I think therefore I am) (Pareanom, 2013, p. 27). Marcel and Sartre, as cited by Arivia(2013), have expressed the issue of need for formulating the identity of human freedom, but de

Beauvoir (2003) has the problem with this, especially when it is related to women as subject.

> "Pertama-tama yang perluditanyakanadalahapakahperempuanitu. Pertanyaan de Beauvoir adalahapakahperempuanberfikir, apakahperempuanbebas? Ataulebihtepatlagiapakahperempuanbolehberfikirdanbolehmenjadi bebas?" (Pareanom, 2013, pp. 27-28).

> (According to Beauvoir, the first thing one has to ask is 'what is a woman.' de Beauvoir's question is whether a woman thinks, whether a woman is free? Or more exactly, whether a woman may think and become free?) (Pareanom, 2013, pp. 27-28).

Balinese women visual artists' paintings that can be categorized as the ones that ask the subject matter of subjectivity construction are the works of Murniasih and Sutrisni.

The series entitled BikinKenikmatan / Making Fun by Murniasih explicitly positions herself as the object, and therefore as the subject.The painting entitled BikinKesenanganSendiri /Making fun by Yourself (Acrylic on canvas 60x60cm, 1998) is made up of a torso of a woman's body looked at from a side. This perspective shows clearlyawoman's anatomy, especially her breasts, waist, pelvis, and thighs. Her groin is pressing a feather duster. At the background there are some drops of water spilling throughout the area of the painting (see Figure 7).

This reading that can be constructed from this painting can depart from Michel Foucault's idea that a human makes himself or herself a subject by making himself or herself a subject. There is the desire to become a subject. Then, of course, a human becomes the object of the way how he or she becomes the subject. That is the way how he or she becomes the subject (Kristiatmo, 2007, p. 29).

This painting shown in Figure 7 explicitly shows a body (Murniasih's) that is doing a sexual activity using an object (a feather duster) instead of a phallus (a penis). The title of this painting is BikinKesenanganSendiri / Making Fun by yourself explicitly directed to Murniasih's sexual activity using an object. This object herecan semiotically represent her fantasy on a male sex. The representation what is immediately understood from this painting is that Murniasih places herself as the sexual subject, thus by looking at it from Foucault's view, Murniasih is an object. Of course, Murniash becomes an object of her way how she becomes a subject. It is in this way how she becomes a subject.
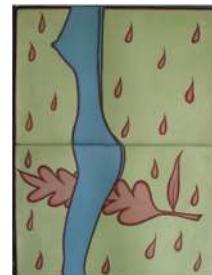
Figure 7
BikinKesenanganSendiri /Making Fun byYourself,
Murniasih's work
Source: Mondo's documentation

The strong reason to state that Murniasih is a subject can be seen from the water drops that are falling, which can be interpreted as fertility. Woman's body is often to be interpreted similar to soil. A fertile soil is the one that receives plenty of water. Likewise, the water that is useful is the water that is absorbed by soil. The soil or Murniasih's body is the body imagined or constructed by Murniasih's subjectivity as a fertile soil.As subjectivity construction Murniash imagines herself as a fertile soil, thus, it cannot be hidden that actually she is far from the meaning of a fertile soil. She is destined to be a barren woman, or a woman who cannot get pregnant.

The paintings with the same subject matter by Murniasih amount to 18 paintings. The number shows that Murniasih has repeated the development of the same theme. This digging process by itself shows her obsession with the same theme.The repetition or in the world of art is called exploration in principle is the process of reinterpretation or the repetition of what has been made. The richness of Murniasih's reading of this theme lies in lexical variation presented in the groin: leaf, root, paint tube, brush, twig, watch, shoe, bottle, snake, sword, scissor, etc.

As admitted byMurniasih, some of her works started with a fantasy. As an image in her mind, the sexualobjects can be related to what is called in psychoanalysis as basic idea of imagination. Her perception of a man does not only dependon the real characteristics, but also on what she brings into the form of relation with a man.Feather duster, bottle, brush, twig, sword, scissor, etc. are signifiers whose meanings can be produced connotatively. These sexual objects are physically related with sharp objects that cause pain.

The reading of sexual objects and all lexicons in this Murniasih's series is also related to her biography in which she suffered from sexual violence, harassed by an adult man and her broken home. In Julia Segal's words, this event in psychoanalysis is called unconscious fantasy (Segal, 2003).Murniash's fantasy shows recurrent feelings that are not necessarily directed to a solution. Murniasih's anger is an anger that is triggered by the biography or her body that, in addition to suffering from sexual violence (in her adolescence she was harassed by an adult man) and that she also suffered from social violence (being divorced because she was infertile).

Murniasih's paintingin this series, according to Funk (2007, p. xiv), is very close to Lacan's view that the sexual modes will encourage humans to become subjects, that is, an identity that originates from a human biological definition. Or as stated by Fromm, sexual behavior is not the cause, but the effect of an individual social structure. It is not "the bed" that determines the success or failure of a relation, but the nature and character of the orientation that determine a sexual behavior (Funk, 2007).

Other paintings also question the subjectivity construction of Sutrini's works. Her painting entitled My Self (oil on canvas50x170cm, 2009) is made up of a portrait of Sutrisni in a position of gazing upward with a faraway sight. The position of gesture like this in the visual world is often used to signify that a person is imagining something (see Figure 8).

Figure 8
My Self, Sutrisni's work
Source: Sutrisni's documentation

What is imaged by "I" (Sutrisni) in this painting is a free desire that is represented by the picture of butterflies that are organized as word balloon in a circle form. In the center of the circle, there are other "I's" in black and white. This black and white color in the visual world is often used as the way of visualizing past time, future time, or an imagined time."I" (Sutrisni) am constructing "myself" as a free woman. This freedom is seen from the metaphor used by Sutrisni, that is, butterflies. As metaphor, butterflies are painted in the process of reaching the sky. As admitted by Sutrisni, this painting is the picture of a desire to be free.

This painting mostly uses images that are commonly used in the visual world, so that it is easy to develop a communication between the addresser and the addressee (addresser, painter and the addressee, the people who appreciate the painting). This painting is more likely read with an expressive approach that shows that the message is flowing from the addresser to the addressee.

Murniasih and Sutrisni as the subjects that constructed the subjectivity in a number of works were in the position of regulating themselves to become what they were imagining, Murniasih, for example, imagined herself as sexual subject and as a mother of a child. While Sutrisni as a free woman.In this case, the position of the subjects or Murniasih and Sutrisni, in Michael Foucault's terms is the subject that is not given but a construction based on the imperative to govern oneself by doing actions that make oneself as the goal (Kristiatmo, 2007, p. 30).

Conclusion

Based on the explanation above, it can be stated that the subject matter of women's bodies in Balinese contemporary visual artists' works is the expression of women's opposition against men's power. This opposition is based on the ideologies that work in their creative processes.These ideologies include the ideology of feminism. From the Semiotic perspective, the ideology of feminism can be read from the images, symbols, and lexicons used by Balinese contemporary visual artists.

The ideologies of feminism in the works of Balinese contemporary visual artists consist of three themes, that is, subordination, that is present in the works of IGK Murniasih, such as Terima Kasih Ayah / Thank you Father, of Cok Mas Astiti, such as

SamuderaKehidupan/ Ocean of Life, and other works; the equality theme, among others, is found in the work of NyomanSutrisni entitled Sri Kartini and Cleopatra, of IGK Murniasih, Seolah-olah Dunia MilikBerdua/ As if the World belongs Both of Themand a number of other works of Ni Nyoman Sani; the theme subjectivity construction is found in the works of IGK Murniasih, BikinKesenanganSendiri / Making Fun by Yourself and Anakku yang Lucu/ My Child is Funny, and the work of Ni NyomanSutrisni, My Self.

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CATCHING THEM YOUNG: THE EARLY EXPLOITATION WITH NO RESISTANCE-THE MENTAL EXPLOITATION WITH NO RESISTANCE FINALLY ENDS UP SHAPING THE MIND AS A COLONY

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Abstract

The language is not merely a medium to communicate but a culmination of many things which have their long lasting impression in shaping a discourse of the recipient. The recipients when young take the discourse more eagerly and the impressions it has to mold their behavior and shape up their overall perspective. The structural medium which helps communicate as well as acts as a source of transferring values, beliefs, and overall discourse lays its emphasis on where it belongs to. The culture which it brings with it is an accumulation of many things including the framework that it takes as worthy. The indigenous culture which gets affected and almost neglected. The resistant discourses are disqualified and given no space unless challenged and enquired repeatedly. When a culture dies along with a language, the connection between perception and action is forever changed. The theme of this article is to bring out the hyper-centrality of global English and the negligence and disappearance of other languages.To analyze the inculcation of the colonial discourse in their own medium in the schools and the resultant effects. The globalization perspective and its structural analysis when done takes us toward a root spreading of the colonial culture along with their language. The overall nexus (economic, political, cultural and social) of the western conspiracy is yet be decolonized and deconstructed thoroughly. The mechanism works so hard and fast that challenging it at times now is a SIN.

Key Words: Language the medium of Discourse, Catching them Young, Impact of Globalization on indigenous Languages, The repercussions of Foreign Language in a Foreign land like India.

Language : the medium of Discourse

Imposing a language (hyper-central) on a foreign land doesn't limit itself to communication only but a vehicle of culture of the country the language belongs to which finally shapes up the perceptions of the people whom it is imposed

upon. The framework (occident) it builds with the passage of time help it retain its dominance in the foreign land like India and mobilize people towards its hegemonic power.

The structuralist identity of the language which shapes a person's reason accordingly helps in making the discourse of the masses. The hidden hegemonic power of the English language with the help of the created discourse helps it maintain its smooth sail. The instrumentalisation of language in order to exercise power and the discourse created ultimately serves as its guardian. The system of discourse structures the manner in which to perceive reality (imposed), it determines what constitutes right and wrong, generates a structure to enable any activity within its framework and at the same time limit it. According to Michel Foucault, discourse is a historical and social product that like Language appears synchronically and evolves diachronically. As we know, discourses are produced by the effects of power within a social order, and this power prescribes particular rules and categories which define the criteria for legitimizing knowledge and practices followed, taken truth within the discursive order.

The discourse in Indian Case is created by Language that was imposed over the masses and with the passage of time gained structural identity. If we follow Foucault in a statement " Discourse is a set of ideas and practices with particular conditions of existence, which are more or less institutionalized, but which may only be partially understood by those that they encompass", we make an inference that the ideas which govern the practices and time makes them get institutionalized, it completely supports a statement that the biased ideas transferred through language into Indian education system trapped the country into an ideological apparatus and the transaction is through LANGUAGE (English). As we know that the discourse is so strong that once institutionalized, it disqualifies other meanings and interpretations (resistance).

The hyper centrality of English language that alienated and is disqualifying the indigenous vernaculars and literature is point of breaching the Indian discourse. Only discourse can break a discourse. Here (Indian Case), the powerful language of English (cum discourse) is breaking the Indian. Furthermore, this discourse received its foundation through reiteration process (through MNC's) and is reaffirming its construction through the Indian education system. Through this reiterative process, it has normalized and homogenized itself including upon those it has dominated. The ideas and the construction of discourses in India along with the practices followed are mentioned above (cosmetics market, emergence of new class etc).

Catching them Young

Now this is what we call,
'living by example'

"For colonialism this involved two aspects of the same process: the destruction and the deliberate undervaluing of a people's culture, their art, religions, history, education, orature and literature, and the conscious elevation of the language of the colonizer. The domination of a people's language by the languages of the colonizing nations was crucial to the domination of the mental universe of the colonized."   Ngugi Wa Thiong

As we know that the Children (young minds) are liable to slight impressions. The ideology they are confronted with in the schools when introduced or in a way imposed upon with a foreign language so called formal education cum foreign language destroys their self which was time to time created and puts them at odds with the familial oral literature and indigenous besides. The hegemonic un enquired structure has gotten so strong and has disseminated in such a way that the process of colonization starts from homes now. The neo-colonization or neo-imperialism works in an invisible way unlike colonialism where people were confronted with direct control but the foundations of the mechanistic structure remains the same in fact more infuriated and enthusiastic in the neo-colonial period. The production centre (schools, homes etc) or the socializing agencies work under Marxian false consciousness and are in a state of flux. The fact is that when the production centre is biased and hegemonic the production must be and the products therefore. Children are liable to slight impressions and the work of the society and education is always to check and balance the system either of education or of minds. When the education (imperial) is taking the reign of the system and when the system is so well structured that it disqualifies every other option then the argument becomes real that indigenous literature is disappearing and the culture under deracination.

"The disassociation, divorce, or alienation from the immediate environment becomes clearer when you look at colonial language as a carrier of culture." Ngugi Wa Thiong

The language and the culture which the child is exposed to in the beginning of his/her conscious attitude stands in contrast to the indigenous language and culture. The environment that the young mind is exposed to frames its overall perception of the world around.

"Since culture doesn't just reflect the world in images but actually through those very images, conditions a child to see that world in a certain way, the colonial child was made to see the world and where s/he stands in it as seen and defined by or reflected in the culture of the language of imposition."   Ngugi Wa Thiong

The written followed by oral literature that creates and sustains the frame of looking at the world through the imposed perception makes a concrete impression on the child's mind and decides its perception of looking at the world through the imposed structural eyes. This imposed framework resists and disqualifies every other framework that speaks against or at contrast to it. The framework (occident) is so strong that the colonized mind challenges and marginalizes its own indigenous discourse, at times in fact the enquired and facilitated ethos and morale of the indigenous country. It is said that everything around and outside the discourse is seen from the imposed centre.

Impact of globalization on Indigenous languages:
Language reflects culture, and in this case the power of English reflects the power of certain countries. Until relatively recently, the United Kingdom held the reins to the world's largest empire, with colonies scattered across the globe (Domke& Darla, 2001). Their superior industrial capacity meant that they were able to conquer new territories and impose their own cultural norms, laws, religion and language. As a result, English found its way into nearly every corner of the earth(Matthew, 2004).Although some are arguing that globalization is positive for language and people, there are some that are arguing it will have negative effects on language. The biggest argument is that globalization and the dominance of a few languages will force some languages into extinction(Malloy &Thomas, 2006). The Endangered Languages Project reports that 40% of world's languages will disappear, directly related to globalization and its effects. To elaborate more, Ethnologies suggests that 25 percent of the world's languages are in danger of permanently disappearing in the near future, Indigenous people's today stand at the crossroads of globalization(Richard, 2006). In many ways, indigenous peoples challenge the fundamental assumptions of globalization. They do not accept the assumption that humanity will benefit from the construction of a world culture of consumerism. Indigenous peoples are acutely

aware, from their own tragic experience over the past 500 years, that consumer societies grow and prosper at the expense of other peoples and the environment(Meredith, 2010). Today, with the rapid advance of globalization, the loss of intangible cultural heritage once seen in Japan can now be observed throughout the world. The threat of extinction to intangible cultural heritage is particularly noticeable in developing countries in Asia, Africa and the Middle East, today. Therefore, while modernization and industrialization remain urgent issues, it is at the same time essential to preserve and transmit these traditional cultures. The various ways in which intangible cultural heritage is being preserved and transmitted require special attention. The disappearance of languages as a result of the impact of globalization is bound to have negative effects, both direct and indirect, on identities and intangible cultural heritage – especially as these languages are vectors of traditional manifestations and celebrations of community life. The term globalization of languages is also defined by Steger (2003) as "the process of the spread of some languages that are used as international languages, and the disappearance of other languages that lack speakers"

Man has been using language as a medium of communication for the ages, today due to Globalization English language has become the most prized possession of communication. In this Global village, English language acts as a repository of wisdom and wit. English language is a propeller for advancement of career and a machine to mint money. And it is a telescope to view the vision of future(Aliester, 1994). In this Global world, communication in English is now recognized as an inseparable part rather the life blood of every activity which occurs in our day to day life. Now a day's every organization functions through a communication process, wherein mutually independent persons create and exchange messages to articulate and achieve commonly held objectives and goals. Frankly speaking, globalization is nothing but another form of colonization. I state this fact because it is true as far as indigenous peoples are concerned(WALLERSTEIN, 1989). In general, the relationship of indigenous peoples to their ancestral lands forms the basis for culture, social institutions, and the daily work practices in indigenous economies. It goes almost without saying that the notion of globalization is neither value-free nor clinical, as we witness the shrinking of ancestral lands and territories worldwide(Peter, 1996).

World languages through colonization, more powerful, industrialized countries were able to force their languages on weaker populations(Alastair,1994). Since these countries were dictating the terms of any potential economic exchange, it was necessary for traders in other less-powerful regions to learn more widely-spoken languages like English or French in order to communicate and participate in this exchange. While this inevitably led to the loss of much smaller, regional

dialects, colonization kicked off the start of the globalization process(Malcom, 1993).

The repercussions of foreign language in a foreign land like India:
- It has left the Non-English speakers in the country almost handicapped.
- Compulsion of studying or learning in an alien language other than mother tongue, children—their studies are at loss as students who lack language learning atmosphere or ability are lost to higher education.
- English language with its imperialistic structural powerful (forceful) order has left wider population speechless; it has distorted the communication of the society by alienating the people's indigenous language.
- It has successfully created a NORM whereby all the activities, education-literacy are measured thereby providing the people who are proficient in this language with access to power and resources.
- Thwarted ideology into the minds of students (through Schools, Socialization in families) contradicts their own cultural and social legacy which always takes them to challenge their own.

Conclusion

When a culture dies along with a language, the connection between perception and action is forever changed. There are different types of scholars and debates regarding the benefit and cost of globalization. The argument prevails that globalization is basically westernization. The authors like Ritzer (1993) who believed that some sort of cultural homogenization, which is holding the American culture at the center is apparent. These authors believe in an easy and clear equation: "Globalization" means "Westernization means "Americanization and "McDonaldization". According to this equation, globalization is mainly considered a process of Westernization which to a large extent is the same as Americanization which can be considered "McDonaldization". We know that real aim of the colonialism was to control the people's wealth: what they produced, how they produced it, and how it was distributed; to control, in other words, the entire realm of language of real life. Colonialism imposed its control on the social production and subsequent political dictatorship. But its most area of domination was the mental universe of the colonized, the control, through culture, of how people perceived themselves and their relationship to the world. Economic and political control can never be effective and complete without the mental control. To control people's culture is to control their tools of self-definition in relationship to others (Ngugi Wa Thiong). The argument that globalization that globalization modernized the life of people and made their lives easy. But the argument that all this happened on behalf of the deracination of one's indigenous literature and vernaculars is

obviously heavy. To modify self doesn't mean to lose it, and here the case is losing oneself in the way of other one doesn't belong to. English is the official language of globalization.

In the global market of linguistic goods English becomes the language of global modernity.The users of vernacular and national language are continuing to decrease. English is arguably the most powerful language in the world(Phillipson, 1995). Nettle and Romaine (2000) claim that nearly half of the existing 5,000-6,000 languages will be extinct in the next 100 years. They argued that languages become endangered as a response to different pressures acting on a community, including social, cultural, economic, and military demands. The extinction occurs when the endangered language is replaced by another language and takes over its functions in the community (Nettle & Romaine, 2000). Similarly, Crystal believes that global lingua franca put pressures on minority languages, resulting in language death or extinction (Crystal, 2000). Clearly, one consequence of the globalization of the English language is an increased amount of endangered languages throughout the world. Globalization phenomena will continue to stride into the future; it is our urgent task to examine the checks and balances of the globalization process, and find a way to promote both regional cultures and global values. Today, globalization has had and will continue to have effects on many aspects of society, including language .As globalization has increased the spread of world languages like English, and another consequence is that many other languages are becoming endangered and ultimately extinct.

We can't call the losing one's self as modernity. We can't call losing of one's literature and vernaculars as modernity. If we lose our facilitated discourse in attaining the individualistic harmful, missionary and hegemonic discourse that has been corroding the former since decades then we are obviously at LOSS.

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SURFING THROUGH THE LANGUAGE OF GEN Y IN INDIA THROUGH MEDIA

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Gen Y or the Millennials is the generation of people born during the 1980s and early 1990s. This generation is preceded by Gen X and is technologically more advanced than its predecessor. The youth today essentially communicates through a variety of mediums available to them via media. Take for example the recent trend of sending SMS shorthand via various platforms or mobile applications such as Whatsapp, Wechat, Facebook Mesenger, Hike, Line. All of them have been explicitly advertised by famous T.V personals. All of them work on the same principle of their predecessor, the mobile SMS. The mobile Short Message Service or the SMS in our mobiles provide a space of 160 characters for a single message hence the need arose among the populace to say more in fewer words and then transcended into abbreviations and symbols. Thus we have an explanation for the smileys replacing actual expressions, omission of vowels for shortened words, the replacing of articles and conjunctions according to their phonological sounds. Now linguists have an excuse for their ☺ = happy, ☹ = sad or smthng = something, nvr = never or d = the, and = n. 'Text messaging, or texting, is the common term for sending a short (160 characters or fewer) message from one wireless mobile phone to another using the Short Message Service or SMS (Brown, Shipman & Vetter, 2007). Texting is available on most digital mobile phones and personal digital assistants with wireless telecommunication capabilities (Cupple & Thompson, 2008). The individual messages that are sent are called text message. According to Jennifer Hord, author of How Stuff Works, since most everyone has a cellular phone we observe fewer users talking and more typing. "It has become so easy to send a quick message that text messaging has replaced talking on the phone for a new 'thumb generation' of texters (Hord, 2006,¶ 5). Text messaging has literally taken the world to a whole new level of communication opportunities. Texting has become the latest infatuation in technology to the point where billions of text messages are sent annually (Hord, 2006). Text messaging matured from an infant of a technology in 1999 to a full grown adult technology by 2006, supporting mobile user's 3.5 billion text messages annually. "Though communication through text messaging is typically used for brief conversations between friends and family, the recent trend for this technology has been surrendered to the media, education,

politics and religion" (Hord, 2006, 6). ' [Swanson, Erin. 'Generation Text' Creighton University, USA, April 2008 (thesis)] Emoticons were designed and introduced by Scott E. Fahlman on September 19, 1982.

"The hieroglyphic-type language first appeared on message boards on the Carnegie Mellon University campus bulletin board system" (Krohn, 2008). [Swanson, Erin. 'Generation Text' Creighton University, USA, April 2008 (thesis)] The concurrent text messaging short hand trend in messages and E-mails has wholly disrupted everyday tête-à-tête. They have taken over personal conversations, appeared in the classroom assignments and in the corporate world as well. It's not just limited to e-mails, text messages or instant messages but is frequently showing up in school work and day to day conversations. The increased use of short forms accompanied with fake facial expressions and digital pictures to convey emotions has ruined the formal English language. Millennials are exposed to these short forms, the minute they get involved with a digital communication device and before they know it, the language consumes the user like a virus that cannot be cured.

"As a dialect, texting, is thin and unimaginative. It is bleak, bald, sad shorthand. The dialect has a few hieroglyphs and a range of face symbols; texting is penmanship for illiterates" (Thurlow, 2003, p.667). There are many critics that believe text messaging is damaging to the
English language in many ways, especially when it comes to the education of our Millennial generation and younger (Allen & Murphy, 2006). Trying to understand what is being stated when a text message comes through is not that difficult, but it does take practice and regular use to be able to interpret.
[Swanson, Erin. 'Generation Text' Creighton University, USA, April 2008 (thesis)]
As a result of this shortening and abbreviating, we have many instances of miscommunications and misinterpretations. For example, absence of punctuation and proper capitalization leads to a possession being expressed as : -
" ur hr coach" – " you are her coach".
Here the absence of punctuation between u (you) and r(are/ re) leads to communication gaps.
Fortunately, this practice has so far stayed away from professional messaging forums but how much longer it would take to permeate the corporate offices, is debatable. On informal front, this gap is however increasingly being bridged with practice in the behavior of Gen Y who are increasingly frequent to the various messaging platforms. Many messaging applications actually provide auto save technology to provide a plethora of saved abbreviated vocabulary for the disposal of the user making them even more linguistically challenged. Here is a table displaying a list of such abbriviations.

Words and Sentences	Abbreviations
Where are you?	Whr r u?
How	Hw
Your other sister/brother is good looking	Ur othr sis/bro z gud luking
Something	Sumthng
Never ever enter this house	Nvr evr entr diz houz
Half an hour	Hlf n hr
Right message/ text	Ryt msg/ txt
Should	Shud
College	Clg
Understanding	Undrstndng
Friendship	Frnshp

The following table lists the words that are frequently being replaced by the nearest phoneme according to the way they sound.

Words	Replacement
To	2
okay	K
be	B
at	@
see	C
you	U
are	R
for	4
the	D
is	Z
fine	F9
before	B4
great	Gr8
online	Onl9

On Social Networking sites, we have a congress of various languages mixed with a variety of others shared as status, comments all in a cramped space of a few character allotment (such as in Whatsapp and Twitter). Because of the use of multilingualism, many words in English language have attained the status of being either masculine or feminine. Previously known grammar rules state that noun can have four genders, namingly masculine, feminine, common and neuter. Specific names can be masculine or feminine or the animate representatives can have gender as in mother, father, Lucy or John. Common gender is for the words whose sex has not been specified as in child, servant etc. Neuter gender normally encompasses the unanimated, the material and unlike Hindi, English does not provide for their gender. But the present trend of multilingualism has switched the grammar rules of all the languages used simultaneously and flipped them across. As a result, many material nouns in English attained gender. For example in a Hinglish sentence, "usne meri friend request accept kar li." Depicts how the neuter gender word 'friend', or together, 'friend request' as a material noun has become feminine. In another instance, " usne mujhe unfriend kar dia." Here, a compounded verb 'unfriend' becomes masculine. The reason is a simple one, English Words used in a Hindi sentence will have to accept the grammar rules of Hindi just as foreign words loose their accents when they enter English sentences. Language is redefined these days by usage on multi lingual fronts.

Let us have a glimpse into the language of the generation Y in the various aspects of media.

A lot of nouns became verbs with the daily use of social networking sites. Using Facebook became 'Facebooking', writing a tweet on Twitter became 'tweeting', the phenomenon of a friend removing a person from his/her profile came to be called as 'unfriending'. This phenomenon is termed as **Conversion** or **Zero Derivation. Conversion** or **Zero Derivation** is a kind of word formation; specifically, it is the creation of a word (of a new word class) from an existing word (of a different word class) without any change in form. They often lead to **neologism** which is the name for a newly coined term, word, or phrase that may be in the process of entering common use but that has not yet been accepted into mainstream language. A neologism may also be a new usage of an existing word, sometimes called a semantic extension. This is distinct from a person's idiolect, their unique patterns of vocabulary, grammar, and pronunciation.

  Other words such as poking, tagging, blocking, unblocking, posting etc took on a new meaning. The reference has shifted to these sites so that when somebody tells a friend that (s)he poked him/her, the reference 'on facebook' is needless to be added as it has become an understood trend today. This is termed as

Reference, which is a relation between objects in which one object designates, or acts as a means by which to connect to or link to, another object. The first object in this relation is said to **refer to** the second object. The second object – the one to which the first object refers – is called the **referent** of the first object. Here, the referent has changed due to the influence of Facebook address with the use of hash and @. People can tag each other with these shortened forms of links, making sure nobody ever misses out on any topic and the conversation keeps flowing. This ensures that users develop a practice of using all the abbreviations and acronyms and habitually utilize them in their chats. The use of smileys and emoticons are ever on the increase as Whatsapp Messenger storehouses a myriad of them in its application and they are ever increasing with every update.

Newspapers are also found in different categories. For example, DNA, Wall Street Journal etc are business papers; Reuters, The Bollywood Reporter etc are entertainment newspapers. Most established newspapers also include separate segments dedicated to each of these categories. Hindustan Times for Example, include separate pages on entertainment, movies, cartoon strips and daily astrology tips in its segment called HT City and special entertainment news such as interviews of actors, directors, dialogue writers etc, upcoming movie reviews, beauty myths and easy hair style, make up, dressing types and cover-ups of fashion shows and other exclusive stories in a special weekly edition called HT Sunday Times.

The newspapers are all reader centric and write and reflect on what the audience wants to read. The same goes for the language. When the society uses a medium of communication that is clipped, shortened and code- switched then the newspapers have to obey the norms. The newspapers generate revenue from its advertisements and from its audience, if the language fails to appeal them, the advertisements and the articles refuse to stimulate the interest in general then the newspapers are bound to shut down their offices. Therefore, the language has to be according to the recent trends in language.

In order to analyze the language of the current and most circulated newspapers, 3 dailies were selected. They were The Times of India, The Hindustan Times and Indian Express. The commonest errors were the grammatical mistakes of omission and deletion. Most of the deletions were of 'that' before giving a statement or speech by a person reported in the passive voice while the omissions were found to occur in the headlines and the title of the article where the articles were omitted to save space. Names of the organizations were also shortened and often slangs were used all along the articles. The now common verbification of

previously known nouns and neologism that had been mentioned in the last chapter, can be also seen in the articles as given below:

1. Neologism and verbification

"In a case which could cause much embarrassment to BJP in the poll season, a video has gone viral of the party's candidate for the Rajkot Lok Sabha seat." The Times of India,
Jaipur, Tuesday ,March 25, 2014
""If Advani wants Modi to listen to him, he should drop 'v' from his name, Kejriwal tweeted
a day before his visit to Varanasi." The Times of India, Jaipur, Tuesday, March 25, 2014
"Har Har Modi won't reverberate in Varanasi" Hindustan Times, Jaipur, Tuesday, March 25, 2014
"I disapprove any such irresponsible statements and appeal to those making them to kindly refrain from doing so, Modi tweeted." The Times of India, Jaipur, Wednesday, April, 23, 2014
"SHADI WITH ADI IS GOSS KA LOSS" The Times of India, Jaipur, Wednesday, April, 23, 2014
"Modi glue binds splintered Maharasthra" The Indian Express, Jaipur, Wednesday, April, 16, 2014
"'Shut the xxxx up and get a life … have the baxxx to put your pic as your DP… then talk…' Derek tweeted to two people recently." The Indian Express, Jaipur, Wednesday, April, 16, 2014

2. Nicknaming

"Oly Demonstrator Barred from London Marathon."   (Oly = Olympics) The Indian Express, Jaipur, Tuesday,March 25, 2014
"Infy's Finacle to get a New Global Head." (Infy = Infosys) The Times of India, Jaipur, Tuesday, March 25, 2014
"Hyd techie murdered for 'honor'" (Hyd techie = Hyderabad software engineer) Hindustan
Times, Jaipur, Tuesday ,March 25, 2014
" Ramdev indirectly supporting BJP : Cong to EC" (Cong = Congress, EC = Election Commission)
The Times of India, Jaipur, Wednesday, April 23, 2014
"Apex court asks DoT secy to file affidavit on blocking porn" (DoT secy = secretary of the department of telecommunications) The Times of India, Jaipur,

Wednesday, April 23, 2014" Infy Q4 net profit up 25 percent" (Infy = Infosys)
The Indian Express, Jaipur, Wednesday, April, 16, 2014
"'Insufficient proof', CBI closes case against Meira's ex-secy" (ex- secy = former secretary) The Indian Express, Jaipur, Wednesday, April, 16, 2014

3. Absence of Punctuation

"Windies look to fight back" (Windies = West Indies) The Indian Express, Jaipur, Tuesday, March 25, 2014
"Desi mobile cos look at mkts, PEs for funds" (cos = co.s / companys) The Times of India, Jaipur,
Tuesday,March 25, 2014

4. Omission of Vowels

"Pvt hospitals roped in to notify TB cases." (Pvt = private) The Times of India, Jaipur, Tuesday,
March 25, 2014
"Delhi Police pounced on Waqas at rly platform" (rly = railway) The Times of India, Jaipur, Tuesday, March 25, 2014
"Metro awaits inspection of new Mandi House stn" (stn = station) The Indian Express, Jaipur,   Wednesday, April, 16, 2014
"Gr Noida to build plant for waste-to-energy conversion" (Gr = greater) The Indian Express, Jaipur, Wednesday, April, 16, 2014
 "Sonia hits out at Bengal govt over Saradha scam" (govt = government) Hindustan Times, New
Delhi, Wednesday, April 23, 2014
"NCP will get wiped out, merge with the Cong" (govt = government) Hindustan Times, New
Delhi, Wednesday, April 23, 2014

5. Deletion of Auxiliary Verbs

"Kejriwal had in a letter to EC termed the gas price hike as violation of Code of Conduct and alleged (that) the decision was aimed at providing windfall gains to RIL." The Times of India,
Jaipur, Tuesday, March 25, 2014
"Emphasizing on the confidentiality of the database, the court said (that) the UIDAI shall be prohibited from handing out any information to a third party, government or private, unless the card holder consented." The Indian Express, Jaipur, Tuesday, March 25, 2014 "Priyanka Gandhi Vadra on Tuesday came out in open defense of husband Robert Vadra for The first time and said (that) she

was deeply saddened by the allegations and felt very strongly against them." The Times of India, Jaipur, Wednesday, April 23, 201 The same rule applies to the **magazines**. All the magazines that are in circulation, reach the readers desk only on the condition of proper knowledge content, language synthesis and price range. They are divided into completely different categories and almost no segments dedicated to different subjects. They can be science magazines, art magazines, fashion magazines etc. for example, Science reporter, Pratiyogita Darpan , National Geographic Magazine etc are Science/ Educational magazines, while Rolling Stones, Stardust etc are arts magazines featuring on films and the world of entertainment and Femina, Vogue etc are fashion magazines. Other magazines are Forbes (business), Sportstar (sports), India Today (political), Chandamama (children), Grahshobha (women) and so on.

The errors in the Magazines were found to be few and far between in the sentences used as compared to the newspapers. The newspapers are daily affairs and contain far more amount of information than the Magazines which contain discussions on the latest topics on the subject of the magazine and interviews of personalities pertaining to the field of interest of the magazine. Thus they have fewer chances of errors. But what is to be noted here is the presence of changes in the language usage.

Hence to further understand the changes, three reputed magazines were selected. They were Outlook, India Today and Frontline, all of them popular political magazines. Here, what could be spotted were not mistakes but the changes in the language patterns, such as the titles, the sentence formations, verbifications, bilingualism and code mixing as given below:

1. Titles
"Eggzactly Speaking; Animal Protein Reaches Children's Plates" Outlook, March 24 2014 page 41
"Ra- GANG TO THE RESCUE" (Ra- Gang – Rahul Gandhi's youngsters) India Today, March 24 2014, page 27
"Zero plus zero is equal to zero☺" Outlook, March 24 2014 page 14

2. Complex and Long Sentences
"Barring the 1977 and 1984 elections, when the atrocities of government agencies and the Congress during the Emergency in 1975 -77 and the assassination of Indira Gandhi respectively were the main issues, every general elections since 1952 was driven by an economic agenda through the slogans such as 'development through Five Year Plans' and 'Garibi Hatao' (eradicate poverty)." Frontline, April 4, 2014 page 6

"A day earlier, as the party's CEC sat to discuss lists of candidates, Joshi had accosted Rajnath Singh on media reports that Modi was preparing to contest from Varanasi, the seat Joshi holds in the outgoing Lok Sabha." India Today, March 24 2014, page 21

"His close associate, Dr Syama Prasad Mookerjee, who founded the Bharatiya Janta Sangh,

Was memorable not only for his baiting of Jawaharlal Nehru on the matter of Kashmir's

accession, but also for his basic belief, uttered best during his hour-long presidential

address in 1951 : ' Any talk of composite culture is both illogical and dangerous.'"

India Today, March 24 2014, page 18

3. Bilingualism
"In 2007, at the behest of his then buddy, Amar Singh, Amitabh Bachchan went on air and repeatedly made that mind- numbing claim that ' UP mein jurm kam hai.'" Outlook, March 24, 2014 page 20

"Mulayam told Khan: 'Ab aap bhi sakriya ho jaiye (Now , you must become active).' To which,Khan responded: ' Netaji, maine baaki zindagi to aapke naam kar di hai. Ab to kabar mein hee Jana baaki hai(I have dedicated my whole life to you. And I will continue to do so till I die).' Mulayam, we hear, wasn't amused." India Today, March 24 2014, page 14

4. Code-mixing
"Sarita has also been handing out 'character certificates'. So, CM Chandy is a 'pavam' (innocent); Union minister K.C Venugopal not the illicit relationships 'type'. Hm…." Outlook, March 24 2014 page 14

"As election tamasha gets under way, many desi celebrities are doing what they know best dance to the tune of rich and powerful politicians." Outlook, March 24 2014 page 20"But at the heart of the chamchagiri is a fault line that lies embedded in our culture…. We still like to fawn over gora visitors regardless of their social status in their own world." Outlook, March 24 2014 page 20

5. Verbification and Neologism
"He absented himself from Sonia Gandhi's dinner for MP's on March 3. India Today, March 24 2014, page 12

"Akhilesh's venture, aimed at net-savvy voters, hopefully including the 15 lakh students. India Today, March 24 2014, page 27

"Modifying claim" "After almost reducing its advertising campaign to counter-Modi exercise, The Congress has now launched a 'Fact Check' button on its

official website www.inc.in, dedicated exclusively to the BJP's prime ministerial candidate." India Today, March 24 2014, page 26

Other features include an occasional idiolect, a strange incorrect sounding grammar usage as in

"J. Jayalalithaa's decision to go it alone has distressed AIADMK cadres in Tamil Nadu." India Today, March 24 2014, page 27 or occasional spelling mistakes. But they are so few and far between that they are not commendable.

Print Media reflects what the society implies. Thus we have newspapers using slangs and abbreviations in their headlines to save space. For example, President is given the slang of 'prez', government becomes 'govt', technical engineer becomes 'tech enng', Hyderabad becomes ' Hyd', railway station becomes 'rylwy stn' and so on. Leading newspaper dailies have displayed and propagandized this trend and others have followed suit. In Hindi newspapers, a special column is run for the most shared posts on the most popular social networking sites.

Even in visual media, we advertisements based on this trend. Superman led to the invention of Supermom that kitchen appliance usage is supposed to make a homemaker. Idea network has a catch phrase, 'No ullu banawing' which means that they save you from being fooled. Knor soup says they provide 'Taste bhi, Health bhi' and as for cold drink brands, 'ye dil mange more'.

These catch phrases attract a lot of popularity as they seep into one's attention when broadcasted repeatedly. We now have ringtones of every advertisement playing on car radios, featured in ad breaks every few minutes on every channel on TV. Broadbent's model of attention states that we have various input channels which get filtered repeatedly into our short term memory. When inputted repeatedly, many of these ads vent into our permanent memory and we quote these ad catch phrases in our statements over various subjects.

Conclusion

The recent trend in the usage of abbreviations and slangs has led to a wide hollowing of grammar rules and jokes about Grammar police or those who impose the grammar rules. The reason being the usage of disrupted form of English language on various social media sites which has popularized the omission and deletion of words. This trend is bound to grow as the society reflects the media and its literature and vice versa. The newspaper dailies and the magazines with the classic language and correct grammar are lining up on the extinction list. Newspaper reports look up to the social media sites for news and they turn out to be late and detailed versions of the news on social media. Announcements and reviews are published and receive instant feedback on the topmost of the sites and the judgment is provided right there by the users and

subscribers. I have seen many a newspaper and magazine offices wrap up from my city and also the rise of many smaller ones. This is a vast field to explore and given the limitations of the research paper, only a aspects have been covered while a plethora remains.

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PEOPLE'S PARTICIPATION IN GAON SABHA MEETINGS: A STUDY OF DIBRUGARH DISTRICT IN ASSAM

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Abstract

People's participation is an essential element for the success of democracy. It develops independent and cooperative spirit among people. So to ensure effective participation of the people in the decision making process of the rural governance Indian states have introduced the concept democratic decentralisation through the institution of Panchayati Raj. The passing of Seventy Third Amendment Act was a milestone in ensuring effective participation of the people in all the affairs of rural governance through the institution of Gram Sabha. It is in this context the present study made an attempt to explore the extent of participation of people in Gaon Sabha in the Dibrugarh district of Assam. For conducting the study four Development Blocks were selected by the using the method of Simple Random Sampling and from these selected Blocks total thirty three GPs were selected by using same method. Finally from these selected GPs total 165 respondents were interviewed .The study observes that very less number of people attend the meeting of GS in Dibrugarh. To sum up, it can be said that the condition of GS through out the district is very miserable. In order to revam, the GSs are first required to be made functional in tue spirit.

Keywords: Gram Sabha, Panchayat Raj, People's Participation, Seventy Third Amendment Act.

1. Introduction

People's participation is an essential element for the success of democracy. It is the process by which people can manage their own affairs. The active and organised participation can be possible only when people from all the sections of the society are provided with opportunities to involve in the decision making process. The real intention of participation is to strengthen human capabilities as well as encourage people to be capable of identifying and dealing with their problems promptly and accept all challenges that appear in the sphere of life as well. It develops independent and cooperative spirit among people. Any

development plan and activity can be successful only with the active involvement of the people and this is possible if political power gets decentralised. In this context, Indian states have introduced the concept of decentralised governance in the form of democratic decentralisation, where people including the poor and marginalised can participate in the decision making bodies.

The concept of democratic decentralisation is materialised at the rural level through the Panchayati Raj Institutions. It is a self-governing body by the people of village areas. Its main aim is to involve the people in the decision making process at the grassroots level. As it is well accepted fact that in a country like India, government at the centre alone cannot be able to realise the needs and requirements of all the people living in different corners of the country, therefore, decentralisation of political and economic power is essential. This can only be possible through the institution of local self government in the form of Panchayati Raj system. It formed the basic unit of social and economic life of the people and functions as an effective instrument of people's organisation at the village level. It can facilitate the socio-economic development of the people in the locality and also can provide rural infrastructure for the development of the backward areas. It introduces a system where local officials are accountable to the people as regards to the acts of the government. It also includes poor and marginalised section of people into mainstream and allows them to access at all spheres. It works for the development of the rural areas with active consensus and participation of all the sections of the people irrespective of caste, class, religion, gender and so on. It is well accepted that achievement or success of Panchayati Raj Institution depends not only on development of the villages, but also on increasing people's participation in planning and development activities. The passing of Seventy Third Amendment Act was a milestone in ensuring effective participation of the people in development activities at rural areas through the institution of Gram Sabha. The Act made a specific provision for the constitution Gram Sabha. It is recognised as a body that provide the people with opportunity to involve in planning and implementation of all the development activities in the locality. It serves as a platform through which all the marginalised section of the people like SCs, STs and women can get chance to participate directly in the process of rural governance. So, it is in this context the present study made an attempt to explore the extent of participation of people in Gram Sabha (in Assam it is termed as Gaon Sabha) in the Dibrugarh district of Assam.

2. Research Method:

The present study is confined in the Dibrugarh district of Assam. For conducting the study, at first, four Development Blocks namely Panitala, Tengakhat, Barbaruah and Lowhal were selected on the basis of Simple Random Sampling (SRS). From this selected Blocks a total of thirty three (33) Goan Panchayats were selected by using the method of Simple Random Sampling. Finally, from each selected Goan Panchayats (GPs) five Gaon Sabha (GS) members were chosen as respondents. Thus, a total of 165 respondents were interviewed.

For the purpose of obtaining information from the respondents an open ended interview schedule was designed. In addition, various GS meetings were also attended so as to understand the ground realities. Along with primary data, secondary sources were also used, which includes books, journals, publications, research articles, and internet materials. Finally, collected data were classified, tabulated and interpreted and accordingly conclusion was drawn.

3. Result and Discussion:

Table 1. Extent of participation of the people at the GS meeting

Respon-dents	Dibrugarh			
	Attending the meeting of GS			Total
	Yes	No	No response	
Male	34 (20.6)	65 (39.3)	0	99 (60.0)
Female	25 (15.1)	21 (12.7)	20 (12.1)	66 (40.0)
Total	**59 (35.7)**	**86 (52.1)**	**20 (12.1)**	**165 (100.0)**

Source: Field work

The above table highlights the extent of the participation of the people in the meeting of GS in the district of Dibrugarh. It is revealed from the above table that 52.1 per cent of the respondents do not attend the meeting of GS, while only 35.7 per cent of the respondents are of the view that they do attend such meeting. It is evident that a very less number of people participate in the meeting of GS. It is because of the fact that there is no regular meeting of the GS. It is only during the time of the selection of beneficiaries such meetings are held just to maintain official formality. Moreover, it has been reported that except for the selection of beneficiaries, GS meetings are not convened regarding other developmental issues. To understand the case of non-participation respondents who answered in the negative are further asked and their responses are presented below.

Table 2: Reason for non-participation of the people at the GS meeting

Non-participation of people at GS Meeting				Total
No information about the meeting	Development issues are not discussed	Professional engagement	Affluent section of the people dominate the meeting	
35 (40.7)	17(19.7)	28 (32.5)	6 (7.0)	**86 (100)**

Source: Field work

Table 2 depicts a variety of reasons for the non-participation of the people in the GS meeting such as non-availability of information about the meeting (40.7), followed by professional engagement (32.5 per cent), no discussion on developmental issues (19.7 per cent) and dominance of the affluent section of the people in the meeting (7.0 per cent).

Table 3: Frequency of holding GS meeting

GS Meeting	Dibrugarh		Total
	Respondents (Members of GS)		
	M	F	
Once in a month	5 (3.0)	4 (2.4)	9 (5.4)
Once in three month	8 (5.0)	3 (1.8)	11(6.6)
Once in six month	12 (7.2)	8 (4.8)	20 (12.1)
Once in a year	18 (10.9)	11 (6.6)	29 (17.6)
Whenever required	50 (30.3)	25 (15.1)	75 (45.4)
Don't know	6 (3.6)	15 (9.0)	21(12.7)
Total Respondent	**99 (60.0)**	**66 (40.0)**	**165 (100.0)**

Source: Field work

The above table presents the views given by the members of GS in respect of the frequency of holding of the meeting of GS in the district of Dibrugarh. It is evident from the fact that majority of the respondents i.e., 45.4 per cent stated that the GS meetings are held whenever it is required, which is followed by 17.6 per cent who opined that the meetings are conducted once in a year and 12.1 per cent who stated that such meetings are held once in six month. It is observed that there is no specific time of conducting the meetings of GS. It is only at the time of selection of beneficiaries for various government schemes that the meetings are conducted. Though there is a provision in the Panchayat Raj Act in Assam that the GS meetings should be conducted four times in a year, but unfortunately in practice it is found that such meetings are not held as per the mentioned guidelines.

Table 4: Conformity with the decision of GS by GP

Respondents	Dibrugarh			
	Consideration of GS decision at GP Meeting			Total
	Yes	No	Don't know	
Male	33 (20.0)	43 (26.0)	23 (13.9)	99 (60.0)
Female	20 (12.1)	13 (7.8)	33 (20.0)	66 (40.0)
Total	**53 (32.1)**	**56 (33.9)**	**56 (33.9)**	**165 (100.0)**

Source: Field work

As regards to the conformity with the resolution of GS meetings by the GPs it is clear from the above table that in Dibrugarh 32.1 per cent of the respondents are of the opinion that GPs abide by the decisions of GS meetings, while 33. 9 per cent of the respondents viewed that GPs do not comply with the resolution of the meetings of GS. So, it is observed that in most of the time the decisions that adopted in the GS meeting are not accepted by the GP.

Table 5: Extent of expressing opinions by the people in the meeting of GS

Respondents	Dibrugarh			
	Express of opinion by the people in GS meeting			Total
	Yes	No	No response	
Male	32 (19.4)	51 (30.9)	16 (9.6)	99 (60.0)
Female	20 (12.1)	9 (14.8)	37 (22.4)	66 (40.0)
Total	**52 (31.5)**	**60 (36.3)**	**53 (32.1)**	**165 (100.0)**

Source: Field work

The above table highlights that in the district 31.5 per cent of the respondents are of the view that they can express their opinions in the meetings of GS, while 36.3 per cent of the respondents responded in the negative. Besides, a good number of respondents i.e., 32.1 did not make any opinion during the course of interaction. It has further been reported by the respondents that in most of the times people of the villages are not being allowed to speak or express their

opinions on any issue at the meeting of GS. It is only the members of GPs who take all the decisions on their own.

Table 6: Procedure of selecting the beneficiaries in the meeting of GS

Respondents	Dibrugarh				
	Procedure of selecting the beneficiaries				
	Beneficiaries are selected as per party instruction	GS prepare beneficiary list	Beneficiary list is prepared beforehand and it is formally passed by the GS	Beneficiary list is selected as per government instruction	Total
Male	4 (2.4)	20 (12.1)	70 (42.4)	5 (3.0)	99 (60.0)
Female	5 (3.0)	18 (10.9)	36 (21.8)	7 (4.2)	66 (40.0)
Total	9 (5.4)	38 (23.0)	106 (64.2)	12 (7.3)	165(100.0)

Source: Field work

As regards to the selection of beneficiaries under various government schemes, the above table highlights that there is no uniformity in selecting the beneficiaries. It can be seen that 64.2 per cent of the respondents stated that the beneficiaries are selected beforehand and it is formally passed in the meeting of GS. It is also observed that 23 percent of the respondents pointed out that it is the GS which prepares beneficiary list, followed by 7.3 per cent who viewed that beneficiary list is selected as per government instruction and the rest 5.4 percent stated that beneficiary list is prepared as per party instruction. The study observes that the names of beneficiaries under various government sponsored schemes are selected earlier before the meeting of GS and later it is just being discussed and approved at the GS meeting.

Table 7: Decisions at the GS Meeting

Respondents	Assam			
	Decisions in the GS taken unanimously			Total
	Yes	No	No response	
Male	27 (16.3)	57 (34.5)	15 (9.0)	99 (60.0)
Female	15 (9.0)	27 (16.3)	24 (15.5)	66 (40.0)
Total	**42 (25.4)**	**84 (51.0)**	**39 (23.6)**	**165 (100.0)**

Source: Field work

The above table depicts that 51.0 per cent of the respondents are of the view that the decisions in GS meeting are not taken unanimously. It has further been reported during the interaction that in the GS meeting people's views are not given due consideration. It is only the elected members of GP in consultation with some dominant persons of the locality take all the decisions in the meeting of GS.

Table 8: Satisfaction of the GS member with the working of GP

Respondents	Dibrugarh			
	Satisfaction of the GS member with the working of GP			Total
	Yes	No	No response	
Male	21(12.7)	66 (40.0)	12 (7.2)	99 (60.0)
Female	11 (6.6)	25 (15.1)	29 (17.5)	66 (40.0)
Total	**33 (20.0)**	**91 (55.1)**	**41 (25.8)**	**165 (100.0)**

Source: Field work

The above table highlights that 55.1 per cent of the respondents are not satisfied with the functioning of GP, while 20 per cent of the respondents stated that they are satisfied. The main reasons for their dissatisfaction towards the working of the GP are: irregularity in conducting the GS meetings, improper circulation of information about the meetings and conducting the meetings whenever required.

Table 9: Implementation of the decisions taken in the meeting of GS

Respondents	Dibrugarh			
	Implementation of the decisions adopted in the GS meeting			Total
	Yes	No	No response	
Male	27 (16.3)	60 (36.3)	12 (7.2)	99 (60.0)
Female	18 (11.0))	21 (13.0)	27 (16.3)	66 (40.0)
Total	**45 (27.2)**	**81 (49.0)**	**39 (23.6)**	**165 (100.0)**

Source: Field work

As regards to the implementation of the decisions that are adopted in the meeting of GS it is found in the above table that 49.0 per cent of the respondents stated that the decisions taken in the GS meeting are not executed, while 27.2 per cent of the respondents viewed in the positive.

Table 10: Existence of party rift in the meeting of GS

Respon-dents	Dibrugarh			
	Existence of party rift			Total
	Yes	No	Don't know	
Male	24(14.3)	67(41.0)	8 (4.8)	99 (60.0)
Female	26(15.8)	21 (12.7)	19 (11.5)	66 (40.0)
Total	**50(30.1)**	**88 (53.3)**	**27 (16.4)**	**165 (100.0)**

Source: Field work

The above table reveals that in the district of Dibrugarh there is minimum party rift as regards to the implementation of various development schemes as well as selection of beneficiaries in the meeting of GS. It is evident from the fact that 53.3 per cent of the respondents stated that there is no party rift on the issue of implementation of development schemes and selection of beneficiaries in the meeting of GS and 30.1 per cent of the respondents reported in positive. The reason for this minimum party rift in the meeting of GS is the presence of different political parties in the GP.

Table 11: Involvement of party leaders in making the programmes of GS

Respondents	Dibrugarh			
	Involvement of party leaders in making the programs of GS			Total
	Yes	No	Don't know	
Male	49 (30.0)	50 (30.3)	0	**99 (60.0)**
Female	6 (3.6)	43 (26.0)	17 (10.3)	**66 (40.0)**
Total	**55 (33.3)**	**90 (54.5)**	**17(10.3)**	**165(100.0)**

Source: Field Data

On the issue of the involvement of the party leaders in making the programmes of GS it is seen from the above table that 54.5 per cent of the respondents stated

that party leaders do not involve in determining the programmes of GS, while 33.3 per cent of the respondents reported that party leaders get involved in making the agenda of GS. It is observed in the course of the study that the GPs determine all the programmes of the meetings in consultation with the members of GS and here party leaders are not involved. It is only at the time of providing the benefits under various government schemes that the opinions of party leaders are taken.

4. **Findings and Conclusion**

The study observes that very less number of people attend the meeting of GS in Dibrugarh. It is due to the fact that there is no definite time of holding the meetings of GS. It is only during the selection of beneficiaries under various government schemes that such meetings are conducted. Because it is well known fact that in rural areas for the execution of any development scheme it is required to get it approved by the people through the meeting of GS and it is only because of this reason such meetings are convened just to maintain official formality. Though there is a provision in the Panchayati Raj Act in Assam that the GS meetings should be conducted four times in a year, but in practice it is found that such provision as regards to the holding of the meeting of GS is being hardly followed in the district of Dibrugarh. However, lack of information about the meeting of GS and professional engagement are also responsible for the minimum participation of the people in the meeting of GS. It is further revealed in the study that in most of the times members are not being allowed to speak or express their opinions on any issue related to the development of the locality. It is only the members of GPs who take all the decisions on their own without consulting with members of GS. People's views are not given due consideration in the meeting.

Another important fact observed in the study is that in the district there is no systematic procedure to select the beneficiaries under various government schemes. It is only the members of GPs who in connivance with some influential persons of the locality select the names of beneficiaries who are very close to them for various government schemes earlier before the meeting of GS and later it is just being approved in the said meeting in order to maintain formality. Besides, as regards to the implementation of the decisions adopted in the meeting of GS it is found that in most of the cases the GPs in Dibrugarh rarely implement the decisions of GS. Moreover, it is reported that a large number of people are usually deprived of the benefits provided by the government. It is only due to the existence of corrution that benefits are not being reached to the deserved sections of the society. In most of the time presidents, secretaries and other elected respresentatives of GPs select the members from their family as

beneficiary. In addition, it is seen that in most of the GPs of Dibrugarh a wide range of functions like audit report, scrutinizing annual accounts, preparation of various development schems of locality, are not dealt in the meeting of GS. As result of these ineffecient and incompitent functioning of GS people in almost all the GPs of Dibrugarh are apathetic to participate in the meeting of GS.

To sum up, it can be said that the condition of GS through out the district is very miserable. It is not functioning effectively for which it was created. Participation of the people in this body is not satisfactory. In order to revamp the local institutions in the ditrict in particular and the state in general, the GSs are first required to be made functional in tue spirit. It is suggested that the meeting of GS should be conducted as per the provisions outlined in the Panchayat Act of Assam and it must be look after by the district administration. A wide publicity is also required regarding the GS meeting throughout the GP. It is also suggested that there should be some ractification in the said Act so as to include the provision of Ward Sabhas as it will provide more space to the people to participate directly in the affairs of the rural local self-government. This will further improve the selection process of the beneficiaries as the Ward Sabhas itself will prepare the list and consequently a final list will be prepared by the GS at its meetings. Besides, it is required to conduct awareness campaigns at the Ward level to motivate the people especially women to participate more in the meetings to facilitate the development process. If these steps are initiated there will be significant improvement in the participation of the people in the meeting of GS.

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EFFECT OF SYNECTICS MODEL ON LANGUAGE CREATIVITY: A REVIEW

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Abstract
Synectics is an instructional model designed to activate students' creativity and help them see old ideas in new ways through employing various forms of metaphoric thinking to activate "generative thinking". Although some students may very well be more creative than others, the synectics model has the ability to awaken the "creative thinker" in every student, using guided techniques and activities. It is not about "re-inventing the wheel" but thinking about things we already know in a new way using metaphoric thinking. The synectics model can be introduced through a class brainstorming activity designed to help students learn in a more creative way.

Key Words- Synectics model, metaphoric thinking, creativity

Introduction
In the beginning of 17th century, scholars were taken by the idea that language was the medium in which thought was conducted. First, they agreed that thought was exceptionally powerful, in the sense that there were no limits to the creation of ideas. In other words, man was in principle capable of an infinite variety of different thoughts. "Reason is a universal instrument which can operate in all sorts of situations" (Descartes, 1637). Second, language was a medium in which thought could be expressed, because it too was capable of infinite variety. Descartes expressed this as follows: "For it is a very remarkable fact that there are no men so dull-witted and stupid, not even mad men, that they are incapable of stringing together different words, and composing them into utterances, through which they let their thoughts be known".
 Modern linguists describe this as the creative aspect of language (Chomsky, 1965). "An essential property of language is that it provides the means for expressing indefinitely many thoughts and for reacting appropriately in an indefinite range of new situations" (Chomsky, 1965).

Synectics Model
Models of teaching were identified and described for the first time by Joyce and Weil (1980), "A model of teaching is a set of inter-related components arranged

in a sequence which provides guidelines to realize a specific goal. It helps the designing of instructional activities and provides an environment carrying out these activities in order to realize the stipulated objectives." The name Synectics was coined by combining two Greek root words 'syn' and 'ektos', which refer to 'the fusion of diverse ideas'(Nolan, 2003). Synectics was designed by an inventor and psychologist William J. J. Gordon and his associates in 1961 while working in the 'Invention Design Group' of Arthur D. Little. It was usually used to develop creativity group in industrial organizations to solve problems and to develop quality products but it has been adapted to be used in the schools as a model of teaching.

Synectics model can also be used in the classrooms to overcome the difficulties in writing because Rofiuddin (2003) proves in his research that in writing, students' creativity influences the writing ability. Paltasingh (2008) says in his research article of synectics that the gain of creativity of those who had been taught by using synectics model was higher than those who had not. There is a need to be creative in writing and synectics provides a way to develop the creative thinking ability. Couch (1993) opines that synectics main tool is analogy and metaphor.

Process of Synectics Model
          Synectics encourages the ability to live with complexity and apparent contradiction by stimulating creative thinking. Synectics provides a free-thinking state of consciousness. The Synectic s triggers the creative process by separating and bringing together, bringing together and separating, in many dimensions - affective, conceptual, perceptual, volitional and physical. Synectics is based on the fusion of opposites, Synectics is based on analogical thinking. This form of analogy is said to be very effective if used early in the process of making the familiar strange. Gordon regards it as an excellent bridge between problem stating and problem solving because it also tends to evoke the use of the other mechanisms. The usage of synectics model is based on 7 steps strategy.

- Substantive Input
- Direct Analogy
- Personal Analogy
- Comparing Analogies
- Explaining Diffeences
- Exploration
- Generating Analogy

This model is unique because it leads the students' mind into an imaginary and illogical world to give them the opportunity to invent new ways of perceiving things and expressing themselves.

Language Creativity

The concept of creativity is the ability to generate and bring forth novel and useful ideas and solutions to everyday problems and challenges in one's life. Creativity is an organised, comprehensive, broad, inclusive and imaginative activity of brain towards an original and authentic outcome. Malhotra and Kumari (1990) specified language creativity as the multi-dimensional attitude that is differently distributed among the people and includes mainly the factors of fluency, flexibility, originality and elaboration.

- Fluency is a quantitative aspect of creativity, i.e. coming up with large quantity of ideas, words and ways of expressing them.
- Flexibility is referred to as thinking up a variety of ideas and new way of dealing with situation.
- Originality is designated as uncommon with respect to figural verbal of symbolic transformation.
- Elaboration is referred to ability by giving one or two simple lines on a complex object or given situation.

Objectives

The review of the study is undertaken with the following objectives:

1. To collect and synthesize studies related to the problem under investigation.
2. To explore the usage of synectics model in the development of language creativity.
3. To comprehensively investigate ideas, issues and themes related to the effect of synectics model on language creativity.
4. To ascertain the relationship between synectics model and language creativity,
5. To define and sharpen the understanding of existing knowledge in the problem area.
6. To promote a background for the development of present study.
7. To make the reader aware of the status of the issue raised in the study.

Hypotheses

The following hypotheses are formulated to investigate the problem area through the study of related literature:

1. Synectics model of teaching is effective in developing language creativity.
2. Synectics model of teaching is more effective than conventional method of teaching in developing language creativity.
3. The making familiar strange (MFS) approach of synectics model of teaching has significant impact on the language creativity of the learner.

Methodology

A preliminary exploration of the abstracts, published articles, complete research papers of national and international level, educational journals, dissertations and conference/seminar proceedings pertinent to the synectics model based teaching strategy was done. The main consideration was given to the analysis of those studies that hold relationship between synectics model and language creativity.

Review of Related literature

Studies Related to Synectics Model based Instruction and Language Creativity presents the research studies done in the problem area. This review also helps to identify gaps or controversies in the research studies and topics needing further research.

This study by **Eristi and Polat (2017)** is an experimental research with pre-test and post-test control groups, aims to determine the effectiveness of the Synectics Instructional Model on foreign language vocabulary teaching. The research was conducted with two experimental and two control groups and 82 students taking part in these groups. The experimental application of the research was carried out with a total of 16 class hours in English reading course in English preparatory class. Research data was gathered from an English vocabulary achievement test which was designed by the researchers. In the process of analyzing the research data, independent t-tests, Cohen's d effect size test and thematic analysis were used. The major findings reveal that Synectics based vocabulary teaching has a strong effect on the level of learning and the persistence of the learning.

A study was conducted by **Fatemipour, Kordnaeej (2014)** to determine the effect of utilising Synectics and Journal creative writing techniques on the creativity of the students who study English as a foreign language (EFL). In order to carry out the study, a quasi-experimental design was used. The population of the study consisted of all English language students of two language institutes (i.e., Tehran Technical Complex and Arsam Institute in the city of Noor). The sample consisted of 80 participants at

intermediate level chosen and assigned to two experimental groups through applying convenience sampling. There was no control group in the study. In each experimental group, one of the aforementioned techniques was used. The instruments were Oxford Place Test (OPT), and Abedi Creativity Test. The results of the study indicated that both synectics and journal techniques have significant positive effects on the development.

Asmali and Dilbaz (2014) investigated effects of the synectics model on vocabulary learning, attitude and desire to learn English. When the post-test results are compared, although a significant difference was found in terms of vocabulary learning performance, no statistically significant difference was found between the groups for attitude and desire to learn English. The findings related to pre-test and post-test comparison of the experimental group revealed that while there was a significant difference for vocabulary performance and attitude, no significant of students' creativity.

The effects of synectics teaching model in fostering creativity were examined by **Yousefi (2014)**. Participants were high school students in the 7th grade. Comparison of scores of pupils who were educated based on creative methods with the mean score of a class of students who were trained with traditional methods, showed significant differences. The students who were trained with synectics model in response to questions that science is based on the creative aspects of the design were better.

The application of synectics model was studied by **Tumangger and Ernidawati (2013)** to improve students' speaking ability in senior high school. The result of the quantitative data indicate that the score of the students improved from cycle I cycle II with a pre-test mean of 45.20, the test of cycle I was 46.79 and the test of cycle II was 77.83 so it can be concluded that the application of synectics model had significantly improved students' speaking ability.

Vani (2012) used pre test and post test matched group experimental design on a sample of 60 students. Purposive sampling was used. Ravens Progressive Matrices by Ravens was used for testing the intelligence. Study of both experimental and control group were selected on the basis of their intelligence test score to make them equivalent group. The experimental group was taught through the synectics model and the control group was taught through traditional method. The effectiveness of synectics Model of teaching on language creativity was determined by administering the creativity test on both the group of the students. Creativity test was used for finding the language creativity of the students in English language which was constructed and

developed by the investigator by using steps for the standardization of test. Only 3 factors of language creativity i.e. story construction, vocabulary test and poetic diction were taken and descriptive style and dialogue writing were left. The findings of the study are that language creativity is enhanced when the students are exposed to synectics model of teaching. Not only the language creativity, it proved its effectiveness on general creativity and they came up with innovative ideas.

Zavarki, Norouzi and Safavis (2012) studied creativity development based on synectics model in the English subject. The research has been conducted on 2nd Grade boys in Tehran secondary schools. One pre-test and two post-test held in three stages with 20 teacher- made questionnaire and sufficient time to be checked learning and retention. The results indicated that teaching by means of synectics was so effective in comparison to traditional method .

Similarly Kaplan, Ercan (2011) performed a sample study on synectics activities from creative thinking methods using creativity from the perspective of children. It was seen that the students began to see creativity in a different way and to perceive it as a process at the end of the synectics applications, rather than just an activity aiming at creation of an original product. So synectics model of teaching should be adopted extensively in teaching at secondary level.

The effect of synectics model of teaching was examined by **Shinde (2011**) on the development of language creativity in Hindi amongst the students of Hindi B.Ed. colleges found out that language creativity is enhanced when the students are exposed to synectics model of teaching. He also found out that not only the language creativity, it has also proved its effectiveness on general creativity.

Similarly, **Sadathoseini, Memarian (2010)** investigated the effect of employing synectics model on nursing students' writing creativity and academic performance with regard to teaching palliative care in children. The results of this study showed that use of synectics model enhanced academic performance and writing creativity of nursing students regarding children's palliative care.

Summary

It is evident from the foregoing research reviews that the area of synectics model of teaching has been attaining due importance and significance and attracting the attention of educational practitioners all over the world. The objectives and hypotheses have been formulated on the basis of the previous

research studies. In the present study, the strategies and process of previous researchers have been applied in the enhancement of language creativity in a new context and area. Therefore the study attains its credibility on the basis of the reviews through which the focus, the objectives, the hypotheses have been interpreted.

Conclusion

The usage of synectics model motivates students of all temperaments, edifies students of all levels and accommodates students of all learning styles. Since Synectics codifies the process of creative thinking, teachers can provide students with mind-opening generative learning experiences. Since it is difficult to reach everybody in the crowded classes, modern research strongly supports the use of synectics to reach this goal.

Recommendations

It is evident from the researches conducted mostly abroad that synectics can have an exemplary effect on students' creative development, yet the Indian schools have been slow in learning the definition and appropriate usage of synectics and metaphorical thinking in developing creative writing skills amongst the students in language classes. Hence, the paucity of synectics model's creative utilization in Indian classrooms at larger level seemingly provides an important opportunity for further research and publication.

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DEATH IN THE EYES OF THE WEST

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Death is frightful. In fact the idea of death fills us with almost disabling dread. And this dread basically arises from the fact that what lies beyond the cold and dark curtain remains largely unknown despite the enlightened disclosures of the saintly souls. It's not that we do not believe the word of the informed beings; just that we are not unaware of their compassionate side, which is what inspires them to search for the truth about life, death and the source of human misery in the first place. It is, therefore, not impossible that they, like responsible and well meaning parents, told us only such truths that enable us to live a good, moral, happy and peaceful life, and chose to downplay the harsher side of death. In other words, it's not impossible that they deliberately told us partial truths so as to make us lead a moral life. Quite obviously when philosophers do not agree about the nature of tangible things, it is not surprising that they do not agree with each other, and much less with the spiritual leaders when it comes to death, the ultimate mystery that surrounds human existence.

`If the thoughts of death worry the most ordinary of minds, how could they remain untouched by the philosophical minds? How do philosophers look at death, and how do they respond to it both as a fact as well as an idea is the primary concern of this paper. The associated issue that automatically comes to note is whether or not death concerns philosophy, or if it only elicits non-philosophical responses from the philosophers, in which case philosophers respond to death as ordinary human beings and not as philosophers. To put it differently, the question that this paper proposes to look into is whether death concerns both the philosophers and philosophy or only the former as ordinary human beings instead of philosophical thinkers?

Before we venture to answer the question outlined above, we need to reflect upon what deserves to be called a philosophical thought, and what all needs to be excluded from that description. Differently posed, the question is: What makes a thought a philosophical reflection and what would disqualify it in that respect?

It is not easy to define a philosophical idea from a non philosophical one. Also, the question 'what is a philosophical notion or idea?' is quite different and distinct from the question 'what is philosophy?' While philosophy is a branch of study, there can be an idea that does not belong to that particular branch of study but is still philosophical. For instance, a philosophical idea that concerns itself with political science or sociology. Or, say, a philosophical take on a political system in terms of how it perceives the world and how its assumptions hold up to and respond to the social and political changes that keep

occurring every now and then -- a political philosophy of sorts. So, the basic question is: what makes an idea or a notion philosophical?

Broadly speaking, philosophy concerns itself with the abstract ideas regarding life and all that it comprises of so long as it is available for intellectual scrutiny, and that includes our knowledge of the world and the validity of such knowledge. So, a philosophical idea exists in the realm where the concrete, lived reality meets our conception of it, and all other ideas that are from there on are very much in the domain of philosophical ideas. This paper seeks to analyze the philosophical relevance of death as gleaned from the philosophical works of different philosophers and different schools of thought in philosophy.

Pythagoras and Socrates

Among the Greek philosophers of note it was Pythagoras (527-497 B.C.) who referred to death in some detail when he discussed with approval the largely Orphic view of the transmigration of souls, which implicitly accepts the immortality of soul. It has also been contended that it was not Pythagoras himself who talked of the transmigration of souls but the later Pythagoreans. However, given the central position that the idea of transmigration of souls holds in it the Pythagorean system of thought and Pythagorean worldview, it is very unlikely that it was a later addition and was not part of Pythagoras' own philosophy.

The Pythagorean 'transmigration of souls' includes the purification of soul through several births, and then the final union with the Divine. So, in Pythagoras' opinion, body is a prison for the soul for a limited period of time, after which the body withers and the soul is liberated. The thus liberated soul goes through a period of purification before entering another body, which is another prison for another duration of time. With every event of death followed by purification the soul gets purer and a time is reached when it is pure enough to reunite with the Divine.

The Pythagorean journey of the eternal soul through births culminating in the final union with the supreme divine being is very much like the Hindu idea of an immortal soul and its reincarnations until the soul meets the divine supreme.

That the immortal soul transmigrates from one body to another or that there is no death, only reincarnation are, by and large, beliefs because there is little empirical or logical evidence to prove or disprove the proposition. Pythagoreans firmly believed in the doctrine, and despite clear evidence to the effect that it originated from Pythagoras himself, it hardly appears to be a philosophical idea by itself though the Pythagorean metaphysics is founded upon the doctrine. So, it is philosophical insofar as it stands as an essential assumption for Pythagorean system of philosophical thought (Pythagorean metaphysics, in other words) to work and to be understood. It might be noted that most of the Greeks subscribed to the view held by Homer that the soul was an insubstantial shade that had a shadowy existence in the underworld after one's death. Pythagorean idea of the

immorality of the soul and the possibility of a good after death existence are a clear departure from the Homeric view of his times. Pythagoras believed that after a certain period of time, things return to the same state as they were earlier in a kind of endless cyclic recurrence, and therefore there is nothing that is truly new. This theory of what is called "eternal recurrence" also finds place in the thought of Aristotle's pupil Eudemus (Fr. 88 Wehrli). In this manner the idea of transmigration has been extended to incorporate the idea that we all and the whole world is reborn and it happens over and over again.[1]

Immortality also finds a prominent place in the philosophical reflections of both Socrates and Plato. The former speaks thus in Plato's 'Apology':

Wherefore, O judges, be of good cheer about death, and know this of a truth - that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance.[2]

To say that nothing bad could happen to a good man 'after death' implies that death is not the end, which means that Socrates believed in some form or some kind of immortality. But again, this can be just a matter of belief. Socrates did not exactly build a philosophical structure on the foundations of immortality, nor did he seem to have concluded 'immortality' through some philosophical reasoning. He, for all we know, seems to have attached credence to some of the popular religious belief. So, we cannot really say that Socrates' philosophical thought makes space for the concept of immortality; all that we can possibly say is that at the threshold of death Socrates was a bit religious for a certain period of time. Furthermore, Socrates might have believed in Gods or even in afterlife or immortality, but none of those things play a significant role in his philosophy. When it comes to philosophy and the validity of knowledge, Socrates tends to trust the rigors of reasoning to spell out the truth. Faith doesn't really have much meaning for Socrates, the philosopher. Socrates, the man embracing death, might have entertained certain thoughts of faith, religion, God and immortality.

Plato
The first philosopher to bring the idea of immortality to philosophy in the truly philosophical sense was Plato when he talked of his Theory of Ideas or Theory of Form, wherein he theorized that ideas were immutable and are capable of independent existence.

Developing his Theory of Form in order to explain what knowledge is Plato says:
When [the soul] is firmly fixed on the domain where truth and reality shine resplendent it

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1   Pythagoras, Pythagoras, Stanford Encylcopedia of Philosophy, http://plato.stanford.edu/entries/pythagoras/, First published Wed Feb 23, 2005; substantive revision Mon Aug 8, 2011, Last Accessed: February 28, 2014.

2   Plato, Apology, http://classics.mit.edu/Plato/apology.html, Last Accessed: February 28, 2014.

apprehends and knows them and appears to possess reason, but when it inclines to that region which is mingled with darkness, the world of becoming and passing away, it opines only and its edge is blunted, and it shifts its opinions hither and thither, and again seems as if it lacked reason.[3]

Again, Plato clearly says that the world of 'becoming and passing away' is not worthy of knowing, and it is only when the light is down that one finds oneself scrambling to understand things. In the illumination of true knowledge there is no confusion. For Plato the highest form of knowledge is knowledge of the form of the good, from which things that are just and so on derive their usefulness and value. And if our knowledge of the good is inadequate and if we are ignorant of it, the rest of our knowledge, however perfect, can be of no benefit to us, just as it's no use possessing anything if you can't get any good out of it.[4]

Therefore, it is the knowledge of good that works as the great unifier of all knowledge. It is like the final string of codes in a complicated computer software system, without which the rest of the codes just don't work as intended by the original programmer.

Using the Metaphor of Sun Plato likens the understanding of the form of the good with the illumination from Sun and says that one might possess the power of sight and the objects around might also have all the colour in the world yet a person would be unable to see the objects unless and until there is light.[5] The light, says Plato, bears the same relation to sight and visible objects in the visible realm that the good bears to intelligence and intelligible objects in the intelligible realm.[6] He takes the analogy further and says that the sun not only makes the things visible, but causes the processes of generation, growth and nourishment, without itself being such a process. Much the same way, the good is the source not only of the intelligibility of the objects of knowledge, but also of their being and reality; yet it is not itself that reality, but is beyond it, and superior to it in dignity and power.[7]

In Phaedo, which portrays the death of Socrates, Plato bases his principal arguments for immortality of soul on his Theory of Forms. He holds that since Forms are eternal and immutable and all knowledge is nothing but recollection, what makes this recollection possible, which is soul, must also be immortal and eternal because only the like can connect, and nothing mortal can know anything immortal. It is the soul that brings life to body. So, when the soul leaves the body, the body dies, but what leaves the body must itself survive; for how else could it leave? Therefore, while the body is perishable, the soul is immortal. Death happens to the body, and not to the soul. To put it differently, it is an event in the never-ending lifespan (it's not a 'span', technically) of the imperishable soul. Plato says that there are "invisible, immortal, and incorporeal things" and then there

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[3] Plato, The Republic, bk. VI, 508d; trans. Paul Shorey
[4] Plato, The Republic (1955), transl. Desmond Lee, p. 242.
[5] Ibid., p. 246.
[6] Ibid., p. 247.
[7] Ibid., p. 248.

are "visible, mortal, and corporeal things", and while our body belongs to the latter category, our soul is of the former kind. For Plato the soul is simple, by which he means it is uncompounded and is, therefore, not even subject to change, let alone dissolution. It is like the essence of things, and the essence is simple, indivisible, unseen and eternal. So, the soul that is the very essence of life cannot be conceived as dying, for it would be like warmness itself turning cold or like fire going cold.[8]

Benjamin Jowett, the famous scholar, translator of and commentator on Plato's work has pointed out several difficulties in Plato's idea of the immortality of soul, and his conception of the nature of death. In his Introduction to Phaedo (the work referred to herein above), Jowett inquires if the soul is related to the body as sight to the eyes, or as the boatman to his boat. Or if the opposition of soul and body are mere illusions and the true self is neither, but a union of both in 'I', which stands above them and defines their union. And is death the assertion of this individuality in the higher nature, and the falling away into nothingness of the lower? Or are we vainly attempting to pass the boundaries of human thought? These are only some of the questions that he puts forth. And whether or not Plato manages to provide the answer to any of these questions is beside the point, for even if there is no satisfactory answer coming from Plato's side, he has still managed to think about death in a genuinely philosophical fashion.

So, what should be a philosopher's attitude towards death? Plato responds to the question by pointing out that the body is a hindrance in the quest for knowledge, which is what philosophers are constantly engaged in. Our senses cloud our mental vision, and prevent us from beholding the light of truth. True knowledge is possible only when the soul is freed from the cage of the body and when the attendant's limitation of being trapped in a body is dropped. So, a true philosopher has "the desire for death all his life long."[9]

So, a philosopher's life is a 'rehearsal' for the play called 'death'. From Plato's viewpoint a true philosopher's life is nothing but a daily rehearsal preparing him or her for death, which is the main event, or rather the only real event.[10] The conception of life as a wait and preparation of death after which the true philosopher comes face to face with the truth and gains knowledge is possible only if immortality is assured because if death is the end, nothing survives to 'know'. It is, therefore, obvious that Plato considers death as the real beginning and not the end of anything significant except philosophers' 'rehearsal'.

Aristotle, Epicurus and the Stoics
Aristotle, however, did not believe in the immortality of Forms, and rejects the idea of the migration of soul from one body to the other completely. So far as the soul is concerned, for Aristotle, it is as closely bound to the body as the sight to the eye. Therefore, all psychic phenomenons are necessarily connected to the body and there is

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8 Phaedo, 91c-107b, in Plato's Dialogues, Jowett, trans. (New York, Random House, 1937).

9   Ibid., 65a.

10   A.E. Taylor, Plato, The Man and His Work (New York, Doubleday Anchor Books, 1958), p. 82.

nothing over and above the physical reality of one's physical body. Aristotle rejects the Platonic idea that the soul can survive without body in its entirety. It is pertinent to mention here that Aristotle has no patience with Plato's view that the essence of the object can survive outside the object or can exist after the object has ceased to exist, for the essence must reside within the object and not outside. It is reasonable to believe that Aristotle did not believe in any kind of immortality of human soul though his views on the 'immortality of reason' does present a bit of a paradox in this regard.[11] However, it is still quite clear that Aristotle does not believe in individual morality and there is no reason to think that he thought that any part of human personality survives death although he did believe that human existence was indeed meaningful in the cosmic scheme.[12]

Epicurus takes a remarkable philosophical stance with respect to death. He refuses to enter the question as to what survives death, if anything at all. He looks at death from the perspective of life itself, and considers it to be the opposite of life in the sense that so long as we are alive, death is away, and when death takes upon us, there is no life. So, there is no reason to fear death so long as one is alive because death doesn't touch one during one's life, and when death arrives there is no life left in one to lose. Why fear? So, for Epicurus, the issue is not the nature of death, but the fear of it, for fear of death is an individual's reality because in death all reality dissolves. Implicit in this outlook is the underlying presupposition that death is the final end, and there is no immortality beyond death for one to look forward to.[13]

The Stoics, on the other hand, brought a philosophical system a lot more elaborate than Epicureanism because, unlike the earlier Greeks, the Stoics found themselves in the midst of the destroyed city-states replaced by the Empire of Alexander the Great. Their concerns were broader and they cast their philosophical nets wider and farther than their ancestors had. The worldview of the early Stoics was much closer to that of Heraclitus in that they too considered the creative Fire as the underlying material and spiritual principle governing the world. In their opinion, the world was not a place where the chance ruled, but had definite set of rules and divine providence at the root of everything that happened. For Stoics the universe followed a cyclic pattern with a cosmic conflagration taking the universe back to its original state and it is absorbed into divine fire, wherefrom the process of formation of the world and everything in it begins afresh only to be consumed back into the divine fire again. And the cycle continues. As for the human soul, the Stoics believed that it was of corporeal nature and came into being together with the body, but its matter is "purest and noblest".[14]

Soul, as per the Stoics, is a particle of divine breath and does not completely perish, but is only reabsorbed into the divine spirit from which it issued in the first place. However,

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[11]   Jaques Choron, Death and Western Thought (New York, Collier Books, 1963), p. 55.
[12]   Ibid., p. 57.
[13]   The Stoic and Epicurean Philosophers, Ed. Whitney J. Oats, (New York, Random, 1940), p. 32.
[14] Zeller, Outlines of the History of Greek Philosophy (New York, Meridian, 1955), p. 237

there have been a few Stoics (like Chrysippus) who believed that such individual indestructibility and recycling of soul occurs only in case of the wise and not all souls are indestructible. But, by and large, the Stoics believed in the general immortality of the soul. Man lives and acts in accordance with nature and death belongs to the cosmic order of things as much as birth does.[15] Acting according to nature means using reason to the fullest, and leading one's life accordingly, for reason is the natural endowment of man.

How the thought of death affects the lived life was one of the concerns of some of the Stoics, most notably Seneca, the tutor of Nero, who opined that the best way to deal with the scare of death was to constantly think about it. "Death is either end or transition. I do not fear ceasing to be, for it is the same as not having begun to be; nor am I afraid of transition, for no alternative state can be so limiting," declares Seneca. Seneca deviates from the Stoic tradition in this regard and follows Plato, talking of the soul's being "imprisoned into this dark and gloomy domicile" of body.[16] In constantly focusing on the thoughts of death so as to defeat the fear of death and live a fuller life Seneca shifts very close to Plato's idea of the true philosophers' life as a 'rehearsal' for the finale of death. Seneca, much like Plato and unlike Aristotle, clearly believes in the immortality of the soul. Death to him is nothing but a welcome release.

Seneca's advise of exhausting the fear of death by constantly thinking about it finds favour with Montaigne (1533-1592), who also advises that one should familiarize oneself with death because nothing that one is familiar with is ever scary. "We trouble life by our concern with death, and we trouble death by our concern with life," laments Montaigne stating further, "that it is certain that the preparation for death has created more trouble than death itself."[17] However, that is just as far as Montaigne would go to endorse Seneca's or Plato's view of the true nature of death. And even in advising about the best way to fight the fear of death Montaigne does not claim death to be an event to be looked forward. It is not the beginning of anything, nor the release of any kind. To him it is the end – the dead end – beyond which no part of the dead exists. It is not the aim of life, but the end, the final termination, and it is precisely the finitude of human life that makes it valuable, for the value of life does not lie in the extension of the span of life, but in the use of life. Therefore, it is not the number of lived years that determine how much one has lived.[18]

Therefore, Montaigne's agreement with Seneca and Plato is at a superficial level, whereas at the deeper level he completely disagrees with the two, for he neither considers death happy, nor does he believe in the immortality of soul, but he does consider death valuable to life because it is the former that makes the latter valuable. Once that was

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15Jacques Choron, Death and Western Thought (Collier Books, New York, 1963), p. 65

16 Moses Hadas, The Stoic Philosophy of Seneca (Doubleday and Company, Inc., 1958), 65th and 102nd Letter to

17 Jacques Choron, Death and Western Thought (Collier Books, New York, 1963), p. 99.

18 Ibid., pp. 100-101

settled Montaigne, being no metaphysician, found no reason to speculate about what lay beyond death. Living a good life in line with nature was just good enough for him.

Descartes

Death continued to intrigue and, in some measure, also frighten even the modern philosophers, and a fairly good number of these philosophers found the thought of death a whole lot more depressing than the ancient Greeks did. Descartes, the widely acknowledged father of modern philosophy, was very interested in prolonging human life through medical intervention, and firmly believed that a better understanding of human body, better living combined with suitable diet could prolong human life by centuries. He did realize that his ideas were much of a fantasy story and did not add up to anything more than a utopian fantasy that was unlikely to come true ever. It is not difficult to understand that the thought of death unsettled Descartes to a great extent, which is why he was keen on delaying death as much as he could.

However, having realized that the kind of prolongation he hoped for was nothing but a pointless pipe dream, he went on to declare that he had found the next best thing to immortality -- how to successfully fight the fear death. "Instead of finding means to conserve life I have found another, an easier and surer one, which is not to fear death," says Descartes in a letter dated June 15, 1646 to Chanut.[19] However, Descartes' loss of the fear of death does come from a belief in the immortality of soul, but his belief does not stem from religious considerations or faith, but from what he is said to have referred to as "very evident natural reasons".[20]

According to Descartes, the natural reasons show that body and mind belong to very different – nearly divergent – categories of substances. While body belongs to the world of matter (res extensa) and is, therefore, governed by laws of motion much like any other mechanical system; mind, on the other hand, belongs to the category of thinking substances (res cogitans). However, it is not the mind or the soul that gives body life. It is what he calls 'animal spirits' that keep the body alive whereas mind and soul inhabit the body thus kept alive by the 'animal spirits'.[21] Naturally, Descartes' 'animal spirits' are not unique to human beings, which is why even the animals and other organisms are just as alive as human beings despite being radically different from human beings in all other respects.

In his Passions of the Soul, Descartes says that to understand the passions one needs to make s distinction between the functions of the soul and those of the body. He finds it a very simple exercise. All that one needs to do is spot such functional things and aspects that we experience in our bodies and are also found in completely inanimate objects, too. All such things and aspects common to ourselves and the inanimate things are

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19   Ibid., p. 111.
20   Ibid., p. 112.
21   Ibid., p. 112.

attributable to our body while all such things that are not similarly common between us and the inanimate things are attributable to the soul.[22]

Descartes also rejects the idea that it is the soul to which the heat and movement of the body are attributable. When a person dies, his soul leaves the body and at the same time the body heat and physical movements also cease to be, which results in the conclusion that it is because of the soul that the body remains warm and is capable of physical movement. In Descartes' view such a conclusion is erroneous because the soul leaves the body only when the body becomes 'inhabitable' for the reason that one or more of the significant parts of the body either start malfunctioning beyond rectification, or stop functioning altogether permanently. Therefore, while the death of the body and the departure of the soul occur at the same time, the latter is not the cause of the former. Death is caused by the failure of some principal part of the body making the body inhabitable for the soul, and the soul for that reason leaves the body.[23]

The nature of body and that of the soul are so different that the soul has no real connection with the body whereas the body is a single whole comprised of different parts arranged and interconnected in such a manner that if any part of the body develops a defect the entire body becomes defective. But bodily defect of any kind does not affect the soul in anyway whatsoever. Furthermore, the soul is a single, indivisible whole and is not comprised of parts, and is beyond decay. Therefore, death is the death of the body, by virtue of which body becomes uninhabitable for the soul, and for that reason the soul leaves the body. So, death is not the absence of soul, but on account of death soul absents itself from the body.

Spinoza
Like Plato and Descartes, Spinoza does concern himself with the question as to what should be the right attitude of the philosophers towards death. But, unlike Plato and Descartes, Spinoza finds no merit in thinking about death, and believes in thinking about life alone. "A free man thinks of nothing less than death and his wisdom is a meditation not of death but of life," asserts Spinoza.[24] To Spinoza a 'free man' is the person who lives under the guidance of reason and instead of living under the fear of death desires that which is good. It is not an advice from Spinoza to the 'free man' to not live under the fear of death, but is a fact about free men. In other words, only those men are free who do not live under the fear of death because fearing death is an indicator of not being free. Therefore, being unafraid of death so much as to not even thinking of it indicates that one is truly free. So, this ability to not think of death is a kind of reward for being free. One of the perks of being free is that one is released from the thoughts of death. Spinoza seeks to fight the fear of death without resorting to a belief in afterlife because for him such a

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[22] Descartes, "Les Passions de l'Ame," in Norman Kemp Smith, sel. And trans., Descartes Philosophical Writings (London, Macmillan, 1952.), Article 2 and Article 3.
[23] Ibid., Article 4, Article 5 and Article 6.
[24] Spinoza's Ethics, R.H.M. Elwes, trans. (New York, Dover, 1951)

belief is not necessary for an ethical life, nor does he find any need to assert individual immorality to support his philosophical position insofar as it relates to death and ethics. But it does not necessarily follow that Spinoza believes that death annihilates every bit of a human being leaving nothing behind. Spinoza believes that while much of the human body withers in death, "the human mind cannot be absolutely destroyed with the body, but there remains of it something that is eternal."[25]

So, what of the mind remains after death? What of the mind is eternal? "As there is something, notwithstanding which is conceived by a certain eternal necessity through the very essence of God, this something, which appertains to the essence of the mind, will necessarily be eternal."[26] He further says, "It is not possible that we should remember that we existed before our body, for our body can bear no trace of such existence... although we do not remember we existed before the body yet we feel that our mind, insofar as it involves the essence of the body, under the form of eternity, is eternal, and that thus its existence cannot be defined in terms of time, or explained through duration."[27]

Therefore, while all that is brain is destroyed in death, but that part of the mind that exists and reveals itself in its thinking essence survives death and is eternal because "it is a mode of the eternal and infinite attribute of thought."[28] To put it as simply as it can be put without its being over-simplistic, death annihilates the body and also the mind except that part of the mind that forms the very essence of the thought it produces, or – to put it differently yet – that part of the mind that is reflected in the essence of all thoughts in general.

So, what has Spinoza got to say about immortality? Does he affirm or deny it? Spinoza both affirms and denies immortality in part and in that sense he stands somewhere between mortality and immortality. In this regard H.A. Wofson says, "Spinoza's conception of immorality of the soul may be regarded with respect to other conceptions of hereafter as either an affirmation of immortality or a denial of it. Insofar as it denied that the soul continues to exist after death in its entirety as an individual entity, it is a denial of immortality; insofar, however, as it denies the utter destructibility of the soul it is an affirmation of immortality."[29]

Immanuel Kant

Kant, in his much acclaimed Critique of Pure Reason, is said to have made an attempt "to deny knowledge to make room for faith."[30] Kant attacks Hume's skepticism by asserting that even though reason cannot answer metaphysical questions with a great amount of certainty, but scientific knowledge is indeed possible, and so Hume's skepticism is unjustified. Therefore, when it comes to things like God, soul and immortality, Kant

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[25] Ibid.
[26] Jacques Choron, Death and Western Thought (Collier Books, New York, 1963), p. 124.
[27] Ibid., p .124.
[28] Ibid., p .125.
[29] H.A. Wolfson, The Philosophy of Spinoza (New York, Meridian, 1958), p. 344.
[30] Jacques Choron, Death and Western Thought (Collier Books, New York, 1963), p. 140.

finds reason incapable of providing any answers though he does not rule out the possibility of some other means to get to the truth about the metaphysical side of the world. However, he neither affirms nor denies the possibility of immortality or that of the soul's surviving death. Kant feels that on speculative principles there is no reason to assert "that the soul after the cessation of all communions with the corporeal world could still continue to think... But it is equally impossible for anyone to bring any valid dogmatic objection against it... Thus all controversy in regard to the nature of the thinking being and its connection with the corporeal world is merely the result of filling the gap where knowledge is wholly lacking to us with paralogisms of reason, treating our thoughts as things and hypostatizing them."[31] And, of course, the limits of our reason do not preclude the possibility of other proofs. So, Kant leaves room for faith here. But on the nature of death he does not say anything more than that in terms of philosophical thought although he does declare his unshakeable faith in God and in "future life" quite boldly. But such belief lies squarely in the domain of faith. Kant's belief is immortality, which is undeniable, is not philosophical in the sense that it does not stem from reason, but is based on the religious belief that the universe is ruled by Divine Providence, which is mindful of human values.[32]

Fichte and Hegel
Fichte's idea of immortality, on the other hand, is materially different from that of Kant, for Fichte bases his belief in immortality not on the immortal soul but on the "free volitional ego". He identifies pure Ego with God and existence of the soul is wholly denied. Furthermore, he doesn't seem to be talking of personal immortality, but of the immortality of the "pure" and "absolute" ego which he identifies with God. So, to Fichte death is the final end and is good because it takes one back to God.[33]

Hegel, too, does not believe in individual immortality but only in the immortality of the Spirit that battles on. After performing his insignificant part on the stage of the world, an individual perishes completely leaving behind only his little contribution in the journey of the Spirit. Hegel was very conscious of the painful realities of the lived world. Death did unsettle him, but he wanted to be courageous about it, and considered courage a necessary endowment of a true philosopher. In the Preface to Phenomenology of Spirit, Hegel writes, "Not the life that shuns death and keeps itself clean of desolation but which bears death and abides in it, is the life of the Spirit. It wins its truth only when it finds itself in absolute despair."[34]

Hegel seems to be looking for a justification for death, for he looks at life as a meaningful enterprise and considers individual death a significant event in the journey of the Spirit. The above cited passage indicates that Hegel believes that the Spirit is most

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[31] Immanuel Kant, Critique of Pure Reason, Norman Kemp Smith, trans. (London, Macmillan, 1956), p. 360.
[32] Jacques Choron, Death and Western Thought (Collier Books, New York, 1963), p. 149.
[33] Ibid., p. 150.
[34] Ibid., p. 152.

conscious of itself and its own essence only when it suffers despair and this rather useful despair could be a result of individual death. It is significant to note that Hegel explains death as the dying of God in his Lectures on the Philosophy of Religion, and considers such death the highest act of love noting:

Love is precisely this identity of the divine and the human, and this reduction of consciousness to finitude is pushed to its extreme, namely death; thus here the intuition of unity in its absolute stage is the highest intuition of love. For love consists in relinquishing one's personality, property and so forth.[35]

Death is love itself; in death absolute love is being revealed. It is this identity of the Divine and the human, that God is at one with Himself and in man, in the finite... Through death God has reconciled the world and reconciles Himself eternally with Himself.[36]

It is, therefore, quite clear that nothing of the individual self survives in death as far as Hegel's conception of death goes. And although Hegel does believe in some kind of immortality, it is certainly not the immortality of soul or human personality that he believes in. God is eternal, and so is the Spirit, but when death arrives the individual dies for all times. Hegel might have had his Christian beliefs of resurrection in place, but those do not form a part of his philosophical thought.

Arthur Schopenhauer

Among the modern philosopher, it was Arthur Schopenhauer (1788-1860) who was the first to study and investigate the problem of death systematically and comprehensively. And although Schopenhauer is a thorough pessimist, his approach to death is not all that grim because he holds and endeavors to prove that "our true nature is indestructible". Therefore, he believes in individual immortality. He develops a philosophical system to prove the indestructibility of our "true nature", and acknowledges that the system "could not have arisen before the rays of the Upanishads, of Plato and Kant had converged in my mind." Schopenhauer considers death "the true inspiring genius of, or the muse of philosophy." The brute doesn't bother about death and leads his life without proper knowledge of death because he has no use for such knowledge. Only those who are sufficiently endowed with reason are in the know of the "terrifying certainty of death". Nature provides with a means of cure or at least some kind of compensation wherever it presents evil of any kind. So, what brings us to know and understand the reality of death also enables us to develop a metaphysical viewpoint to comfort us. "All religious and philosophical systems are principally directed to this end, and are thus primarily the antidote to the certainty of death, which the reflective reason produces out of its own means. Yet the degree in which they attain this end is very different, and certainly one

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[35]   Ibid., pp. 151-155.
[36]   Ibid., pp. 151-155.

religion or philosophy will, far more than the others, enable man to look at death in the face with a quiet glance."[37]

Schopenhauer finds it difficult to accept that "the most perfect beings, the living creatures, with their infinitely complicated and inconceivable organizations" should pass into nothingness making room for the other new ones to emerge from nowhere and from nothing. To his mind this is so absurd that it could not be "the true order of things". So, it can only be a veil to hide the real and the true.

Schopenhauer deals with the problem of death at two distinct levels. One, at the level of the true nature of death; and, two, at the level of its fear in human beings. He asserts that the brute lives without the knowledge of fear, a man with reason has some understanding of death. A distinction needs to be drawn between the 'knowledge' of death as the 'knowledge of annihilation', which all living beings have, and the 'knowledge of the certainty of death', which human beings possess. Animals avoid annihilation, including the brutes, but the understanding of death as a certainty that visits one at the very end of life or what defines and determines the end of life is not 'known' to non-rational organisms bereft of reason.

The will is immortal yet it's scared of death because it mirrors itself into the world of phenomenon out of the sheer desire for manifestation and then comes to know of it in and through the world of phenomenon. The knowledge of its essential nature comes to will through the world of phenomenon in terms of individual appearance, which makes it believe wrongly that with the destruction of the individual appearance in the world of phenomenology the will is itself destroyed because it is the individual appearance in that world and does not exist apart from it. It is much like believing that the destruction of mirror and consequently also of the image of the subject in the mirror is the destruction of the subject that was reflected in the mirror. But that is not the case. So, the will is not affected when the individual perishes.[38]

So, what is it that remains indestructible in death? What survives the end of life? Schopenhauer is very clear that it is not consciousness because it is a only a "product and result" of organized life and so no such necessary conclusion can be drawn according to which individuality is inherent in the principle that imparts life because the stopping of spinning wheel does not necessarily indicate the death of the spinner.[39]

Kant held that it is impossible for human reason to be able to probe into 'thing in itself'. Schopenhauer takes Kant's idea and pushes it further to go beyond the limitations that Kant imposes on human capacities to 'know' through reason. Schopenhauer turns to Kant

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[37]   Arthur Schopenhauer, The World as Will and Idea, T.B. Haldane and J. Kemp, trans. (London, Routledge & Kegan Paul, 1883, 9th impr., 1948), V. I, p. 419.
[38] Jacques Choron, Death and Western Thought (Collier Books, New York, 1963), p. 172.
[39]   The World as Will and Idea, I, p. 259.

for the "genuine philosophical consideration of the world" and considers Kant's distinction between the 'thing in itself' (noumena) and phenomenon with respect to death, and finds that the "most thorough answer to the question as to the continued existence of the individual after death lies in Kant's great Doctrine of the ideality of time," for if time is nothing but an ideation and it is human mind that "produces" or "brings forth" time, death is nothing but the "end in time of a time enclosed phenomenon," and man as 'thing in itself' exists beyond time is, therefore, indestructible because for the 'thing in itself' there is no end in time.[40] Quite obviously death has all its relevance for human beings in terms of time only. Death is when the time is up, and one has to bid adieu. But what perishes? Only the phenomenon of will in the world, the image in the mirror. The subject continues to exist; the will survives.

It's readily obvious that Schopenhauer does not subscribe to the Kantian idea of the unknowability of the 'thing in itself', for as far as Schopenhauer is concerned, the 'thing in itself' is the 'will', and it is not only possible to know it, but it is already known. Man's true essence is 'will' and it continues to exist despite the destruction of its phenomenological aspects. The event of this phenomenological cessation of 'will' – which is nothing but a projection – is referred to as 'death'. Schopenhauer also expresses his indebtness to Hinduism and Buddhism, which, according to him, taught him that despite "disappearing as individuals we remain in the great All", and "in spite of time, death and decay, we are still all together."[41]

To the problem of the fear of death, which is a distinct issue, Schopenhauer's simple solution is that once we understand that man does not exist to be happy, but to suffer, which is his true destiny, and death is the final destination towards which we are all constantly headed, death can easily be "accepted not only with equanimity, but with joy." So, once you realize the true nature of death, the fear of death dissolves.

Schopenhauer's philosophy in general and his work 'The World as Will and Idea' in particular had a profound impact on Nietzsche's mind and influenced his philosophical thought a good deal. Nietzsche read the work as a student and is reported to have stated that he felt as though the book was written for him. Nietzsche had no difficulty accepting life as nothing but endless suffering, but he does not believe that giving up the will to live was a solution. Instead of 'denial of will to live', he believed in the "life's ecstatic affirmation" in the very face of suffering and pain.

Nietzsche

Nietzsche's take on the nature of death is firmly rooted in his doctrine of the 'Eternal Recurrence of the Same'. It's not a new idea by any means, but it was Nietzsche who was the first among the western thinkers and philosophers to not look upon it as a mere possibility but to treat it as a certainty, and build upon it. "Everything goes, everything returns; eternally rolls the wheel of existence. Everything dies, everything blossoms forth

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[40] Jacques Choron, Death and Western Thought (Collier Books, New York, 1963), pp. 176-177.
[41]   Ibid., p. 184.

again; eternally runs the year of existence... All things return eternally and we ourselves have already been numberless times, and all things with us."[42] There is an unmistakable ring in this of what Lord Krishna says to Arjun in Srimad Bhagwad Gita, which is also much like what Eudemus, one of Aristotle's pupils, is quoted as saying in Cornford, Greek Religious Thought (Boston, Beacon Press, 1950), p. 69, referring to the Pythagoreans: "If one must trust the Pythagoreans, who believe in the recurrence of precisely the same series of events, you will be sitting there, and I shall be holding this staff and telling you my story, and everything will be the same."[43] In a similar vein Schopenhauer also notes that the most common symbol of nature is the circle indicating recurrence.

Doctrine of eternal recurrence is in some ways similar to the idea of reincarnation, the only difference being that in case of the former the whole world comes back whereas in the latter the soul return backs into the same world to participate afresh and ahead. The reincarnation inspires the hope of a better life for the soul when it returns whereas in recurrence the world goes through the same events over and over again. Nietzsche places his belief in the idea of eternal recurrence and not in reincarnation. So, death is not the end to him, but it is still cessation of life as one knows it while one is alive, and the soul returns to live the same life in the same world over and over again.

Bergson and Scheler

Among those who are considered and are referred to as "philosophers of life", including Nietzsche, Bergson (1859-1941) occupies a significant place. Philosophers of life revolted against Cartesian rationalism and tried to explain all reality in terms of life. However, their views did differ from each other considerably. Bergson and Scheler (1874-1928) rejected the view that there has to be some proof for immortality and held that immortality being a negative "fact" was incapable of proof, but that did not dislodge it from its position as a "fact", because what we understand as 'immortality' is nothing but 'survival after death'. Anybody who contended that there was no survival after death had to show that it was the case. In other words, the burden of proof was on the denier of immortality and not the other way round. We understand that a man is alive because of his movements, and when such movements stop we consider the person dead, but a human being is not a collection of the single acts that he performs. However, when the collection of movements cease to occur there is a possibility that the person has ceased to exist, but the burden of proof of such cessation of life falls upon the deniers of survival. Just the fact that the person is no longer visible and perceivable does not mean that he has ceased to exist then because he was not visible and perceivable even while he was alive. All that was perceivable about him were his body parts and the way the body parts moved and the things they accomplished by such movement. The only thing that can, therefore, be asserted with respect to immortality is that after death the arena of the expressions of a human being insofar as it manifested itself in the world and in relation to

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[42] Ibid., p. 202.
[43] Ibid., 308.

the lived world changes after death. Such a change is no proof against the non-existence of a person after death. So, if turning of a body into a corpse is something other than a mere change of domain or level or kind of existence, the burden to prove it lies with the denier.[44]

Alfred North Whitehead

To Professor Alfred North Whitehead (1861-1947), the term 'immortality' can be understood only in the light of its antithesis, 'mortality', and the two refer to two different aspects of the Universe presupposed in every single experience that we go through. The concrete reality of the Universe is constituted by these 'Two Worlds' – as Whitehead puts it – together. The 'World of Activity' is the 'World of Origination', the 'Creative World', and the 'World which emphasizes Persistence' is the 'World of Value'. Value is timeless and immortal, and the value inherent in the Universe is independent of any moment of time. However, its meaningfulness is only in reference to the World of Passing Fact. Also, Fact refers to Value, just as Value refers to Fact. Value has no meaning and cannot be considered apart from the Activity which lies in the domain of the other World. "Every fact in the World of Activity has a positive relevance to the whole range of the World of Value." But "the World of Activity is modified by the World of Value" and "the process of evaluation exhibits an immortal world of coordinated value."[45] In Whitehead's opinion, Creation aims at Value while Value is saved from meaningless abstraction by its impact on the Creation, and thus Value and Creation unite. In this fusion Value preserves its immortality. "The essential junction of two Worlds infuses the unity of the coordinated values into the multiplicity of the finite act" and "each World is futile except in its function of embodying the other."[46]

Whitehead disagrees with Plato insofar as the latter holds that the Ideas can exist independently. Such independent existence is not possible, for every entity can only be understood in terms of the way it stands in relation to the rest of the Universe. Each idea is "a shape of value and a shape of fact." When it comes to the question of mortality, Whitehead says that the realization of the value in the World of Change finds its counterpart in the World of Value. Therefore, temporally limited personality in one world involves immortal personality in the other because the World of Value with everything in it is not subject to destruction or decay. This is how the idea of immortality works in Whitehead's system, but this system, as Whitehead readily concedes, is founded upon dogmatic statements and there is no concrete answer with respect to the evidence on which those statements are founded.[47]

Kierkegaard, Heidegger and Sartre

Death is central to Existentialism, which also is in part because the existentialist philosophers treat existence not in the conventional fashion, but look at it from the

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[44] Ibid., pp. 209-216.
[45] "Immortality," in Paul A. Schilpp, ed., The Philosophy of Alfred North Whitehead (New York, Tudor, 1951), p. 685.
[46] Ibid., pp. 685-687.
[47] Jacques Choron, Death and Western Thought (Collier Books, New York, 1963), p. 220.

standpoint of human life and in terms of the peculiarly human way of being. The concept of "existence" in this sense was brought forth by Soren Kierkegaard (1813-1855), who pointed out that the one who knows that all men are mortal does not really know a personal fact, but only an abstract, theoretical truth about man in general. And the philosophical significance of this particular fact lies only in the realization by such a man that just like all men die "I, too, must die." Existentialism is, therefore, not concerned much with man in general, but only with the concrete individuality of man. For Kierkegaard, who was a devout Christian, death did not present much of problem. What principally concerned him was the salvation of his immortal soul. Man lives in three "existence-spheres of life" ("three stages") – the aesthetic, the ethical and the religious – and leads a life of enjoyment, of moral and social obligations and of religious pursuits respectively, and in all these stages he experiences despair and dread eventually. That's because man is a "synthesis of time and eternity, of the relative and the absolute."[48] But his dread or anguish or anxiety serves the useful purpose of raising man from the sphere of everyday existence to true existence. Normal existence is superficial and artificial and it is anxiety that manifests itself as "an expression of the perfection of human nature". So, human life is, for the most part, endless suffering. Therefore, for Kierkegaard what makes man suffer is the dread of being, for in death there is release from the anxiety that haunts man all his life. But anxiety is not exactly a bad thing, for "whoever has learned how to be truly anxious has learned the highest," declares Kierkegaard. And that's because anxiety is an experience of "awakening". And the object of anxiety is "nothing", and "the effect of nothing is to produce anxiety".[49]

Martin Heidegger

The "nothingness", for Heidegger determines the ground for Dasein because, fundamentally Being and Nothingness belong together, as Being is in Nothingness as though Nothingness was a veil covering Being. Anxiety brings one face to face with Nothingness, which reveals to one the nullity of human existence whose essential trait is being "thrown" into death.[50] Heidegger never really answers the question as to what is the nature of death itself, but goes so far as to say that an anxiety-driven creature resolutely "takes death upon itself" and attains the "anxiety-ridden freedom to death". So, the authentic "being toward death" pushes one into renewing life. Heidegger seems to be implying that in order to live in the proper sense of the term one needs to be fully alive to the essential finitude of existence. It is in the realization of "being toward death" that man can rise to live in the real sense, freely and as truly himself.[51]

For Heidegger death is not an external attacker bent upon to make a kill, but is part of the structural profile of Dasein itself, and the anxiety of death gives philosophical insights into the meaning of Being. However, there is no comfort to be found against the dread of

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48   Ibid., p. 224.
49   Ibid., p. 225.
50   Ibid., p. 234.
51   Ibid., pp. 236-237.

death. The fundamental meaninglessness of human existence that death proclaim remains. What is the true nature of death can only be answered in terms of what lies beyond it, but Heidegger sidesteps the issue by saying that one can ask meaningfully "what is after death" only when the ontological essence of death is understood," and whether such an inquiry is at all possible theoretically remains an open question.[52] So, Heidegger does not gift his Dasein immortality, and also believes that it is only when Dasein is fully conscious of annihilation that it realizes Being completely.

Heidegger's 'being toward death' finds itself in the thick of criticism at the hands of Jean Paul Sartre, who found Heidegger's position with respect to the nature of and approach to death philosophically untenable because Heidegger's advise to remain prepared for death and to be constantly alive to its possibility is of no good use because one can wait for a specific death but not for death as such. Death is certain only in terms of its inevitability, but not in terms of its timing, which makes 'waiting' or being 'prepared' for it of no real help because one can neither really wait, nor be actually prepared for any such event that can occur unannounced at just about any point of time. So, man is not 'free for dying', but is a 'free mortal', and man is free in the sense that it is he who is responsible for all that he does, which is quite a burden because one's choices bind one, and one cannot disown one's past choices at will. It is through the exercise of these choices that man finds himself in various situations all his life. He is the maker of his own destiny; the chooser of his own situations. And such a massive responsibility can be dizzying because if one is the final chooser, he can never defend his bad choices by blaming the circumstances or arguing helplessness. Freedom to choose can be quite oppressive. But death is not one of the choices that a human being can make. "Far from being my own responsibility death is a contingent fact, which, as such, escapes me by principle.... I cannot discover my death, nor wait for it, nor take an attitude toward it, for it is that which reveals itself as undiscoverable, that which disarms all expectations.... Death is a pure fact, like birth; it comes to us from the outside. Basically it is undistinguishable from birth and it is this identity of birth and death which we call facticity."[53]

In Conclusion: The Purpose of the Paper
The primary purpose of this paper, which is a small survey of the western philosophical thought, has been undertaken in order to zero in on the questions and issues surrounding death that have intrigued philosophers over the ages and to identify the principal philosophical questions and issues concerning death that the philosophers – particularly western – have grappled with in the past. This is the reason why as many western philosophers have been surveyed with respect to death as possible so that any significant issues regarding death that were thought of in the western philosophical tradition exclusively is not left unaddressed.

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[52]   Ibid., p. 235.
[53]   Ibid., pp. 240-254.

This exercise is significant also because not all questions regarding death are philosophical in nature, and a clear distinction has to be drawn between strictly religious and strictly philosophical takes on death. There can always be certain aspects and issues concerning death that are common to both religion and philosophy, and all such issues warrant a detailed discussion. However, purely religious beliefs need to be left out except insofar as they relate to a philosophical system dealing with or touching upon the idea of death substantially.

As the discussion above makes quite clear, the fundamental question that has intrigued the philosophers of all times is the very nature of death. Is death a significant event? Is it the end or the beginning or of no real consequence in human life? Since the nature of death cannot really be understood without reference to what happens after death, venturing into the domain of pure belief is unavoidable. However, the goodness and badness of the afterlife or how the events of the afterlife are affected by one's deeds in the lived life are clearly beyond the scope of this paper, for they are more in the nature of religious dogma rather than philosophical positions.

Why do we fear death, and how should this fear be countered, if it can at all be dealt with, has also emerged as one of the most recurrent themes in the philosophical thoughts discussed in this article. In fact, a few of the philosophers have designed their philosophical system in a manner that strongly suggests a deliberate attempt to shut the fear of death out, or destroy it somehow whereas some have tried to embrace death with open arms, which, at times, also appears to be a carefully constructed defense against the fear of death.

VIBRATIONAL AND MORPHOLOGICAL STUDIES ON FEW MEDICINAL PLANTS

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Abstract

Natural products derived from plants for the treatment of diseases have proved that nature stands a golden mark to show the relationship between the interrelationship between man and his environment. The researches and utilization of herbal medicine in the treatment of diseases increases every day. Plants produce chemical compounds as a part of their normal metabolic activities. These activities can be studied using FTIR and SEM-EDX. The present study high lights the functional groups and analysis of essential elements of leaves of four varieties of Ocimum species and two varieties of Moringa Oleifera. The FTIR studies showed the presence of alkanes, alkenes, alkynes, alcohols, amides, amines, carboxylic acid, carbonyl compounds, halogens and the SEM-EDX showed the presence of Magnesium, Sodium, Potassium, Calcium, Copper, Selenium, Zinc, Chlorine, Carbon, and Iron. The obtained data will be helpful for making medicinal formulation and deciding dosage of the medicine made from these plants.

Key words: FTIR; SEM-EDX; functional group; essential elements; Ocimum species; Moringa Oleifera.

Introduction

Plant is an important source of medicine and plays a key role in world health [1]. The use of medicinal plants has attained a commanding role in health system all over the world. The reasons for this is because of their better cultural acceptability, better compatibility and adaptability with the human body and pose lesser side effects. The different phytoconstituents present in medicinal plants such as flavonoid, alkaloid, phenol and tannins, carboxylic acids, terpenes, amino

acids and inorganic acids. These phytoconstituents present specific distinctiveness and properties to plants [2,3]. Therefore, the analysis of these chemical constituents would help in determining various biological activities of plants [4]. A variety of techniques can be used to determine and estimate the presences of such phytoconstituents in medicinal plants. Spectroscopic technique is one of the most useful and popular tool used in the present study.

The Fourier Transform Infrared (FTIR) spectroscopy allows the analysis of a relevant amount of compositional and structural information in plants. Moreover, FTIR spectroscopy is an established time-saving method to characterize and identify functional groups [5]. Mineral elements though usually form a small portion of total combination of most plant materials and of total body weight; it was nevertheless treated as physiologically important particularly in body metabolism [6]. Trace elements play both curative and preventive role in combating diseases. There is a vast scope to exploit the preventive medicinal aspects of various trace elements such as Ca, K, Mg etc.

Basil, belonging to the Lamiaceae family, is one of the most popular plants grown extensively in many continents around the world, especially in Asia, Europe and North America. Ocimum is widely cultivated and extensively used for food, perfumery, cosmetics, pesticides, medicine, and traditional rituals because of their natural aroma and flavour and other properties.

Moringa oleifera, or the horseradish tree, is a pan-tropical species that is known by such regional names as benzolive, drumstick tree, kelor, marango, saijhan, and sajna. Nearly thirteen species of Drumstick are included in the family Moringaceae. The chief medicinal properties of the plant include antispasmodic, diuretic, antihypertensive, cholesterol lowering, hepatoprotective, antioxidant, antidiabetic, antibacterial and antifungal activities. Drumstick parts are being employed for the treatment of different ailments in the indigenous system of medicine, particularly in South Asia. Moringa aoleifera (Drumstick) is one such plant which is reported to possess several medicinal properties.

The main objective of the study is to evaluate the functional groups using FTIR and elemental analysis through SEM- EDX analysis.

Materials and Methods :
Plant Material :
The medicinal plants include Moringa oleifera (normal & hybrid varieties), Ocimum species(four different species : Ocimum sanctum, Ocimum gratissimum, Ocimum tenuiflorum, Ocimum kilimandscharicum) were collected from Botanical garden in Hyderabad, India. The leaves of the plants were washed well with water. They were air dried at 25^0 C for 25 days in the

absence of sunlight and powdered well using a mixer. The powdered samples were stored in the air tight bottles for further analysis.

Energy Dispersive X-ray Spectroscopy (EDX) Analysis :

Scanning electron microscopy is a powerful technique which allows evaluating morphological changes on the surface, for example, changes in the cell wall composition after the metal ions binding. When SEM is combined with EDX technique, it can provide valuable input in determining the distribution of various elements on the surface .

The plants powder samples were subjected to the elemental analysis using Scanning Electron Microscope (SEM) with an energy dispersive x-ray spectrometer (EDX).

FTIR Spectrum Analysis :

 Infrared spectra of powdered samples were recorded using Bruker alpha FTIR Spectrometer, between 4000–400 cm-^{1}.

Result :
SEM-EDX Analysis :

The SEM -EDX spectra of the leaves of the selected medicinal plants were showed in figures 1-6. The results of the elemental composition were showed in table 1and it was represented graphically in figure7.Calcium, Magnesium, Copper, Zinc, Oxygen, Sodium, Silicon, Chlorine, Iron, Selenium, Potassium and Carbon are present in the leaves of the plants. Carbon and oxygen presented as high concentration while K, Mg, Cl and Ca presented as moderate amount. But Zn, Cu, Fe, Si and Se presented only trace quantities.

FTIR Spectral analysis :

The FTIR spectra of leaves of selected medicinal plants were given in figures 8-13. The FTIR findings indicated the presence of alkanes, alkenes, alkynes, alcohols, amides, amines, carboxylic acid, carbonyl compounds and halogens. The absence of absorbance in between the region 2220-2260 cm-^{1} indicates that there was no cyanide group in the leaves of medicinal plants. This results show that the leaves of the selected medicinal do not contain any toxic elements.
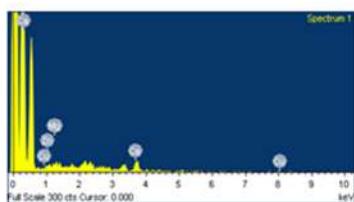
Figure -1 SEM-EDX of *Moringa* (normal) *oleifera* leaf powder
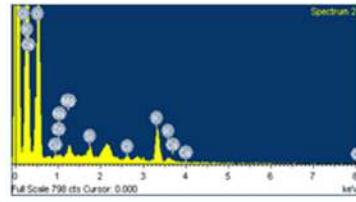
Figure-2 SEM-EDX of *Moringa* (hybrid) *oleifera* leaf powder
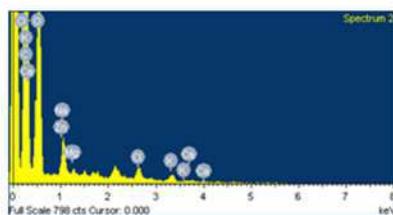
Figure-3 SEM-EDX of *Ocimum Sanctum* leaf powder
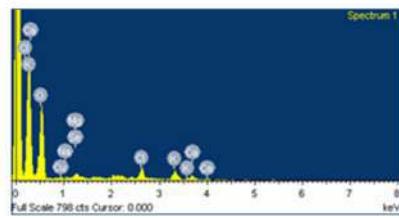
Figure-4 SEM-EDX of *Ocimum gratissimum* leaf powder
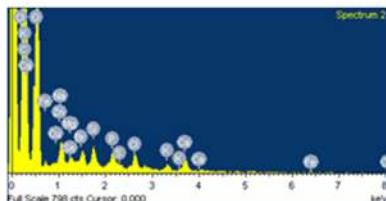
Figure-5 SEM-EDX of *Ocimum Tenuiflorum* leaf powder
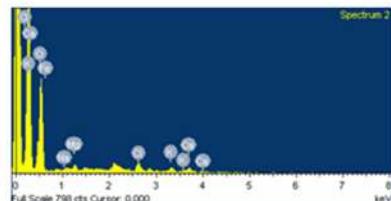
Figure-6 SEM-EDX of *Ocimum Kilimandcharicum* leaf powder

Table 1: Weight percentage of elements present in the traditional medicinal plants

S.No	Botanical name	code	Mg	Ca	Cu	Zn	O	Na	Cl	K	Fe	C	Si	Se
1	Moringa Oleifera (normal)	MN	5.03	76.9	2.43	15.64	---	---	---	---	---	---	---	---
2	Moringa Oleifera (hybrid)	MH	2.11	0.3	1.99	1.52	69.91	0.1	1.89	19.92	---	---	2.25	----
3	Ocimum Sanctum	OS	0.36	0.34	---	0.93	45.94	2.48	1.89	1.39	----	46.68	---	---
4	Ocimum gratissimum	OG	1.79	5.66	1.26	----	68.83	0.51	10.48	10.65	---	----	---	0.88
5	Ocimum tenuiflorum	OT	0.73	0.94	---	---	10.65	1.39	---	0.37	1.17	58.11	---	---
6	Ocimum kilimandcharicum	OK	2.52	5.39	---	---	76.11	0.89	8.42	6.28	0.40	---	---	---
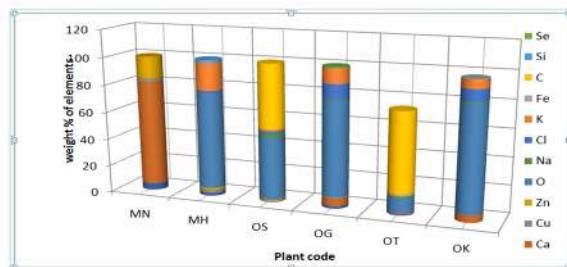
Figure-7 Weight percentage of elements in the traditional medicinal plants
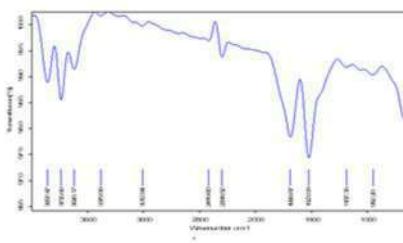
Fig-8 FTIR spectrum of *Moringa Oleifera* (normal) leaf powder
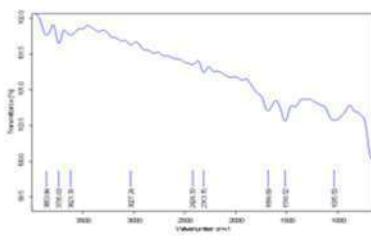
Fig-9 FTIR spectrum of *Moringa Oleifera* (hybrid) leaf powder
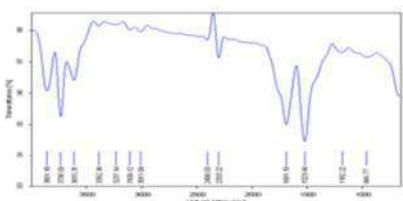
Fig-10 FTIR spectrum of *Ocimum Sanctum* leaf powder
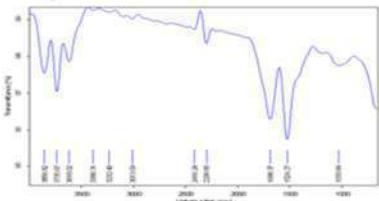
Fig-11 FTIR spectrum of *Ocimum gratissimum* leaf powder
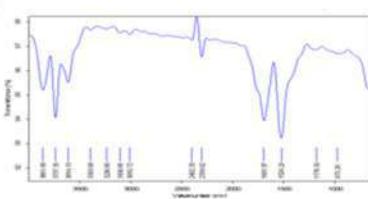
Fig-12 FTIR spectrum of *Ocimum tenuiflorum* leaf powder
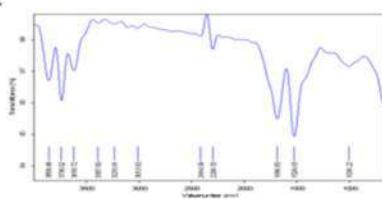
Fig-13 FTIR spectrum of *Ocimum kilimandscharicum* leaf powder

Discussion

Generally, Medicinal plants are being used in oriental medicine for treatment of ailment ranging from common cold to cancer [7]. Each mineral plays a number of different functions in the body. Some metals such as Ca, Mg and Zn have been reported to be essential for human health which does not produce any toxicity to human beings whereas others such as Pb, Cd and Al have been identified as toxic, rests of the elements are not toxic to human [8].The result showed that the calcium, chlorine, magnesium and potassium concentrations are high in our plant material when compared with other elements. Calcium is an essential element in the human body. It is one of the most abundant elements in human body and accounts for 2 to 3 pounds of our total body weight [9]. It is known that potassium is necessary for muscle contraction (especially cardiac fiber), for the synthesis of some proteins and as an enzymic cofactor. Since the minerals are essential part of nucleoproteins metalloproteins, chromoproteins, lipoproteins, etc., the determination of minerals is important in the case of a disease [10]. The bone and teeth development need the calcium and also it regulate heart rhythm, helps in normal blood clotting, maintain proper nerve and muscle functions and lower blood pressure [11]. Magnesium play vital role in a number of physiological and biochemical functions in the human body [12]. Potassium is crucial for heart function and plays a key role in skeletal and smooth muscle contraction a very important phenomenon for normal digestive and muscular function. Potassium is essential for transport of nutrients inside the cell and thus it prevents cell death. Silicon is important element to prevent the hardening of veins and arteries. Chlorine works with sodium and potassium to carry an electrical charge in dissolved body fluids and it also helps to regulate the pH in the body. Chloride is important for digestion of food and to absorb many trace elements that what we need to survive [13].

Conclusion

The presence of elements like Calcium, Magnesium, Silicon, Chlorine, Potassium, Zinc, Copper, Carbon and the functional groups like carboxylic acid are responsible for various medicinal properties of Moringa oleifera and Ocimum species plants. The data obtained in the present work will be useful in synthesis of new herbal drugs, which can be used in the treatment of different diseases at global level generally.

Acknowledgement

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CONTRIBUTIONS OF MISSIONARIES EDUCATION IN THOOTHUKUDI DISTRICT

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Caldwell High School, Tuticorin, 1883

Rev.James Hough opened a school in Tuticorin at the beginning of 1818. He appointed a Protestant Schoolmasters in the school. The Roman Catholics of the town opposed the appointment. Therefore Hough appointed a Hindu school masters. Even then, the school did not survive. The European community of the town felt the need for a school, collected a small amount of money , bought a land near the sea and started a school as early as 1857 with Mr. Cramptan as the Headmaster.[1] In 1858 the school was bounded over to the management of the S.P.G. Mission.[2] The school was an Anglo-Vernacular school which taught both English and Tamil. The students were prepared for Government examination. The Missionary at Puthiamputhur visited the school thrice every month. There were 64 students in the year 1860; of which 25 were learning English and the rare Tamil or Telugu. There were fifteen Christians and two Muslim Scholars also in the school. The European Community continued their support to the school.[3]

The Madras District Committee of the S.P.G.Contributed an amount of Rs 223.80 to the school in 1860. The school was later on enrolled under the grant- in- aid policy of the Government in 1870.[4] During the period the educational policy of S.P.G. Missionaries underwent some changes. The Seminary started at Sawyerpuram by Rev.G.U.Pope in 1844 was raised in 1862 to the grade of a high school and the students of the school were sent for the Matriculation examination from 1864.[5] In 1880 this high school was raised to the status of a college, first in Arts.[6] On the 13th January 1883 the college and High school classes shifted to the promises of the Anglo-Vernacular School at Tuticorin. Bishop Caldwell was mainly responsible for reserving the seminary for training the Catechists and schoolmasters. The middle school continued to be at Sawyerpuram.[7] However the college did not prosper at Tuticorin and it was shifted in 1894 to Trichy. The high school continued to be in the town[8]. The Headmasters of the school were Indians. However the managers later on Correspondents were Missionaries. Between 1883 and 1947 nine Indians served

as Headmasters and ten Missionaries as Managers.[9] Caldwell High School grow steadily and catered to the needs of the children of the S.P.G. Missions in Tuticorin, Puthiamputur, Mudaloor, Edayangudy, Pudukottai and the villages around them.

However, the majority of students were non-Christians. In 1947, the percentage of Christian students was 38 and that of the non- Christianity students were 62.[10]The important features of the school were the students" Co-operative store, Scout with properly trained Scout Masters Annual sports, class and school Magazines; study Tours, class libraries, Museum, Gallery, old Boys" Association and the like. The school ran a separate hostel for the Hindu boys.

The student"s Co-operative store started in 1920 was the first of the kind in the entire district.[11] The Governing Board of the school was constituted for the first time on 27th November 1933 and was approved by the Tirunelveli Diocesan [12] Trust Association. Carpentry and Camera club were introduced in 1935. The Director of Public Instruction visited the school in 1935 and remarked that Caldwell High School had earned good reputation. Annual exhibition of handicrafts became a regular feature of the school from 1937. In June 1941, the school started admitting girls as students. There were 148 girls that year, of who eight were in forms IV and V. Teachers" Association, Guides and Music Association were the new additions in 1945. The school made arrangements to introduce radio classes from June 1947 to enable the students to listen to the educational broadcast of All India Radio. In 1947 there were 200 students in the hostel. The Government introduced in 1947 the scheme of bifurcated courses in the high schools. The school opened Engineering classes and took steps from June 1947 to collect money for the construction of necessary buildings. Engineering tools and 84 equipments to the value of Rs 5000/- were bought and two Engineering instruction, two mechanics and an attender were appointed.[13]

Caldwell's Old Boys' Association (COBA)
The Caldwell Old Boys Association was formed in 1919 by Rev.A.Chanakkan, the Headmaster of the school. It was during his period the Caldwell Teachers" Association (CTA), the students" Cooperative store and the scout using were introduced.[14] The old Boys" Association took keen interest in the welfare of the school and contributed substantially to its improvement. The expenditure for the construction of the C.O.B.A. Silver Jubilee Hostel was met by the Association.[15] The students did well in the public examinations. The average percentage of passes in the S.S.L.C. Examination between 1938 and 1947 was 60.2. Caldwell High School was not started by the Missionaries directly. Yet it came under their care in the next year of its inception. The

academic standards of the schools served the course of all children belonging to different religions. There was no instance of conversion. However, the Gospel was spread among the pupils through manifold Christian activities. It was a mixed school admitting boys and 85 girls but the number of the latter was very limited. Great importance was given to Co-curricular activities. From 1883 to 1930 it was the only Christian high school in that region. Many of the old boys of the school secured key posts in Government and private enterprises.

C.M.S. High School Mengnanapuram, 1888

The C.M.S High School at Mengnanapuram was started in 1844 by Rev.John Thomas as a Boys‟ Boarding school in the Mission Compound.[16] The aim of the school was to give the promising Christian youth selected from the villages, sound education on Christian principles and train them for employment as schoolmasters and catechists in the Mission and assist the Mission in spreading the Gospel.108 The principal subjects taught in the school were Scriptures, Geography, Arithmetic, English, Tamil and History.[17] Regular examinations were conducted in the presence of the Missionaries, their friends and Government officials.[18]There were external examiners for the viva voce examination. Every Saturday, sometimes or in a month, the schoolmasters and mistress from the Mission schools met at Mengnanapuram and submitted school report and statistical returns of each school. They were carefully examined in the process of the Inspecting Schoolmasters and the Missionaries. The discussion and interaction enhanced the efficiency of instruction.

Medium of Instruction

The medium of instruction was English. In 1860 James Thomas son of John Thomas started the Tamil sections with the object of giving useful training to youths from 12 to 16 years of age.

The Missionaries thought that instruction through Tamil at this stage would prepare them to join the normal school.[20] In 1860 eight boys were sent to the normal school, one to the normal school and two were appointed as schoolmasters. John Thomas advocated instruction through English, as it would be easier to import good knowledge of Christian theology to the youth who would later on become ordained priests in the Mission. But his view on English education was opposed by some of the Missionaries.[21] Ashton Dibb reported in 1863 that English education was a problem to many children and therefore he had to abolish English Education. Tamil was sufficient for the training of Mission agents as schoolmasters and catechists. He taught Theology, History and Tamil grammar and composition, reading, writing, arithmetic, Philosophy, Anatomy, Medicine and Astronomy also in Tamil. Tamil books on all these

subjects had already been published.[22] However, John Thomas reintroduced the usual course of study in 1864 when he came to Mengnanapuram after his furlough. He reported in 1864 that the youths desired to study English.[23] He quoted in his report what his friend had said. "If you keep back your people from knowledge of English, they will be found, some years hence, infinitely distanced by their fellow country-men in knowledge, status, and influence..[24]

The boys in the boarding school were provided free food, clothing and instruction with the role aim of utilizing them later in the Mission service.[24] The achievement of the school was great. JohnThomas reported in 1864 that between 1844 and 1863, 190 pupils were admitted and of them 22 were serving as catechists and 43 as schoolmasters in the Mission. There was a demand for the youth of the school from Madras, Nilgiris and Gyloss.[25] Though the object of the school was truly charitable, it was never meant to be a charity school. Thomas was very discriminative in the section and admission of boys in the school and he said that it was not a charitable school and the purpose was to find promising youths with aptitude for Mission work.[26] He wrote, "Their personal appearance must be pleasing, ingenuous and intelligent and generally we prefer those who have a respectable status in native Christian society.[27] In 1870 the Missionaries started collecting a small amount as fee from the children in order to create a sense of responsibility.[28] The school was raised to the status of a high school in 1888 with Rev.Ambrose V.Thomas as Headmaster.[61] The old Boys" Association of the school was formed in 1926. It met during the period between Christmas and New Year and was attended by hundreds of old students.[29]The Association was very enthusiastic and was able to collect an endowment fund of Rs 75000/- in 1946 for the welfare of the school.[30]

The boarding school established by John Thomas was well maintained. There were Hindus, Muslims and Christians. Three kinds of food were served, one for non vegetarians, one for the vegetarians and the third for the Muslims.[31] After 1857 day - scholars were also admitted in the school. In 1890, there were 60 boarders and 30 day scholars.[32] The school which was started for Christians admitted non-Christians also. In 1947 out of 435 students, 210 were non Christians.[33] The S.S.L.C results were always praiseworthy. Between 1939 and 1947 the average percentage of pass was 77.1[34] All the children of the school came from very low Socio economic work background. If the children were able to attain such good results, it was due to the hard work of the students and the commitment of the family of John Thomas. The Mission School served as the agency for the propagation of the Gospel and at the same time it catered to the interests of the society.

They enriched curriculum, regular examinations, appointing external and internal examinations. Written and viva -voce tests and the practice of rewarding merit were some of the good aspects of work done by the Missionaries. The school was put under the charge of Indian teachers after the year 1888. As a result of the manifold educational activities, Mengnanapuram, a small village in the remote eastern part of Tirunelveli District surrounded by Palmyra tree, progressed and got urbanized. The socio – economic condition of the people improved considerably, as many were employed in the civil service and Mission and Government schools. [35] Pope Memorial High School was one of the oldest S.P.G. Mission institutions in Tirunelveli District which was founded by a famous Tamil Scholar Rev.G.H.Pope on 12th October 1844.

He started the school as a seminary and developed it into a reputed centre of learning.[34] Here English, Latin, Hebrew, Tamil, Greek, Mathematics, Philosophy, Geometry, algebra, logic, Bible, music and several other subjects were taught. The fame of the institution spread far and wide. The University of Oxford in recognition of the fame of the institution contributed financial assistance in 1848 for establishing a library. Pope"s principles of education were summed up in a Tamil motto which he hung on the Wall, "Nalla Sappadu, Nalla Padippu, Nalla Adippu" meaning "Good Food, Good Study, Good Thrashing".[35] The Seminary was raised to the rank of a high school in 1862. Students began to appear for Matriculation examination from 1864.[36] Students sent by all other Missions in the district received secondary education. Some were trained as schoolmasters and some others as catechists and were employed in the Mission.[37] Bishop R.Caldwell who was interested very much in higher education of the Tirunelveli Christians raised the high school to the status of a Second Grade College in 1880. It was in due course affiliated to the Madras University.[38] Sharrock, the Principal of the institution made Sawyerpuram the centre for Government Matriculation examination.

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A HISTORICAL STUDY OF THEYYAM

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A single definition of the word "Theyyam" might be impossible because it is rather a ritualistic practice continued in the whole of Malabar region.

Abstract

Theyyam is a traditional ritual dance of Kerala. Colourful, huge headgears are a unique feature of this dance. Theyyam is the special religious art of North Malabar. The roots of this folk art which is a blend of dance, music and fervent devotion can be traced back to the Chalcolithic age. The word Theyyam is derived from Daivam. Theyyam is undoubtedly a verbal, ritualistic dance performed by well built strong bodied, amply trained artistes hailing from lower state of society. The artists include in theyyam have their faces painted lavishly with indigenous ritual pester of different colour. They wear foam buoyant costumes made out of brightly. Coloured clothes decorated in various way and their heads support different types of crowns. Beating of drums and playing of musical instruments give the clarion calls for the commencement of theyyam dance. Theyyam festival is conducted to commemorate the supernatural powers of the deities or legendary figures worshipped by the peoples gathered in the temple known as 'kavu'. Theyyam festival is hold only once in a year in 'kavu' is believed that the artists who perform this theyyams are the personification of deities.

Keywords: Theyyam, folk art, Chalcolithic age, Daivam, Kavu

Introduction

Theyyam, a word derived from daivam, meaning god, is a performance-ritual known to date back at least 1,500 years. It takes place within the precincts of small shrines and compounds of ancestral houses in central and northern Malabar. During the performance the dancer achieves indentification with his god. He gets transformed with the goddesses. In some items theyyam the dancer covers his face with a mask. In all parts of theyyam the dancer wears different crowns of conic or circular or circular

shape and long head-dresses. Such practice reveals the transformation of the dancer's identity with the mysterious divinity.

A variety of colour is also used for painting the body and face. In Tamilakam, there was a famous ritual dance for propitiating god Murugan, known as Velan Veriyyattu. While the indigenous Velan priest performed this primitive form of worship, the Brahmins worshipped god Murugan in advanced forms of worship as described in Tirumurug Arruppadai. The dance performed by Velan as a ritual to propitiate Murugan was later adopted in the cult of Bhagavati. Probably this is the origin of theyyam dance. Theyyam, otherwise known as Kaliyattam is an ancient socio-religious ceremony performed in Kerala from very remote times. As the word Kaliyattam denotes, this is a sacred dance performance for Kali. Kaliyattam is sometimes called Theyyattam because every thera or village was duly bound to perform it. In ancient times every village of Kerala had its own common shrine called kavu and it was imperative to have Kaliyattam performed in front of it. Each manifestation in a Kaliyattam is known as kolam. Kolam actually means shape or form. God, goddess, hero and heroine have their own peculiar and specific forms, and each form has its own particular representative aspect.

Kaliyattams are generally conducted in the places of worship called kottams and Palliyara. In such houses Kaliyattams are performed in the courtyards just in front of the separate compartments. (Normally the season for Kaliyattam is from December to May). Just before the performance a song describing the history of that particular kolam and its great strength and holy aspect is sung by a set of people to the accompaniment of chenda and elathalam. After the songs are sung the kolam appears before the assembly of the people, in front of place of worship. It is believed that the spirit of the god or goddess or hero or heroine of the kolam migrates into the person who was assumed that kolam.

Theyyam

Theyyam is the most dramatic and spectacular form of ritual theatre in Kerala. It is interesting to speculate how and why this form of ritual folklore, an integral part of the temple festival of North Malabar, originated and what function it once performed in society. It would not be incorrect to assume that like other forms of folk art theyyam must have also evolved as a response of the people of tribal and feudal societies to social reality. Traditionally the theyyam performers are members of the backward class, that is Scheduled Castes and Tribes. The main castes involved are: Vannan, Malayan, Velan and Pulaya. The ritual aspects and artistic forms of folk dance fulfill the religious aspiration and the aesthetic imagination of the

common people. About 300 and more theyyams are in North Malabar. People conduct theyyam based on their own faith and belief. Theyyams are performed as expressions of gratitude for the favours or the special favours received. The cult of theyyam is primitive in origin. It had incorporated different forms of worship that prevailed in the early societies. Besides this, other primitive practices like spirit-worship, hero-worship, tree-worship, animal-worship and Gramadevata-worship are also included in this cult. Simultaneously, the Aryan concepts and mythologies had influenced theyyam considerably and a large number of Brahmanical gods and goddesses had infiltrated into this indigenous tradition. Even at present, they exist along with innumerable folk gods and goddesses.[1]

In Theyyam, the ritualistic dance, we find how the primitive man transforms his life experience into metaphysical thoughts through rites and rituals and identifies his abstract visions in a concrete design, attributing multiple forms to them. It is the worship of the spirits by invoking them to the mortal body of the dancer who impersonates them and gives blessings to the believers. Theyyam had grown through centuries to its present form. The landlords and chieftains encouraged these artists and introduced many improvements by initiating new themes into its fold and classified and entrusted them to appropriate communities for their propagation. Titles like 'Peruvannam', 'Perumalayan' were bestowed on the best among them. In the above shrines, these spirits continue to be propitiated through generations. They belong to different categories based on their appearance and character, like Shaivite, Vaishnavite, serpent, human variety, etc. Some of them are wild and terrific, thirsting for animal blood. Alcohol is the offering to be made to some of them. During epidemics the whole community joins hands in making the offering of the ritual to the presiding spirit of such calamities and appease them. There are several goddesses like Kali, Chamundi, Bhagavathi etc. all manifestations of Sakthi or supreme power and gods like Bhiravan, Gulikan, Vishnumurthi, Pottan etc., representing the Shaivite and Vaishnavite concepts. Animal spirits form another class comprising Bali, Hanuman, Puli, etc. Theyyam contains in its repretoire certain notable social characters also, who left lasting and startling impressions in the memory of society by their valiance in battle, as in the case of the Theyyam known as 'Kativanur Viran', or their sufferings at the hands of cruel people, as we find in the Theyyam 'Makkam'.

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[1] T.V.G. Marar, ***"Theyyam Arts in Malabar"***, Samayam Publications, Kannur, p 11-12

Theyyam is essentially a human creation. It has absolute relationship with man in giving vent to his strong feelings against injustice and wickedness and his desire to maintain the well-being of society. The philosophy behind the mythical characters in Theyyam is not based on a temporal consolation of doing an artificial act of ritual. The art and its effects on the social life are also not meant for a specific span of time. Theyyam is unearthed from the past and recreated as an everinspiring myth which enlivens the memory of contemporary society as a genuine and organic source of strength. The head gear or the mask made of materials from nature and painted with natural colours in Theyyam assumes a grotesque and archetypal image, with the blending of highly artistic and emotive display. Theyyam dance is done as an offering for begetting children, winning of law-suits, warding off evils, getting rid of epidemics and for similar successful culmination of individual and social desires. Rituals assume importance from the social point of view when they are performed with the purpose of solving problems. A socially known theme of love, like the one depicted in the famous Theyyam 'Kativanur Viran', gradually unveils through its colourful outfits and rhythmic outbursts, a very concrete picture of an extremely abstract emotional content. The dancer in Theyyam while passing through the metaphysical experience and getting himself possessed, traverses through three stages; the first being one of impersonation which is the negation of his own self and affirmation of something that will help him to affront the supra-sensible vision. The grotesque mask gives him a new personality which is far from the reality. The second stage helps him to evolve a mental state of flight to mystic heights before which the dancer takes a look at the mirror, which is a meaningful ritual, indicating that he gets convinced about the identity of the deity which he impersonates. The last stage of impersonation signifies the possessed state which is energised fully by the rhythmic accompaniment. The whole physique and the psyche of the performer get possessed by the mood of the character which he impersonates. The dancer has to prepare his mind and body to entertain the Theyyam within himself. The dancer who enacts a Theyyam is conscious that he enacts a role. When the Velichappadu makes his dance which is technically called 'Idum Kurum', he is half unconscious; but the other half of his mind that is conscious knows what we aims at[2].

Proceedings begin with complex preliminary rituals, generally with the performer wearing minimal makeup and singing the tottam or song that

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[2] Kavalam Narayana Panikkar, *"Folklore of Kerala"*, National Book Trust, India, New Delhi, 1991,p 26-32

describes how the concerned deity came to be honoured. When the singing is over the essence or spirit of the deity is conceptually transferred to the artist after which he retires to be made up and costumed as the Theyyam; a process that can take atleast 4 hours. After the Theyyam has made a ritual entrance into the shrine and been seated before the shrine, the headdress, the most sacred part of the costume, is put on.[3]

Theyyam starts with slow dance movements which become faster as the tempo builds up. Theyyam dance is accompanied by invocatory chanting and drum beats. After wearing the costume the dancer now called Theyyam.[4] Held to propitiate the deity for bringing good luck and looking after the safety of the family and of the community it can only be performed by members of the untouchable classes, like Malayans, Peruvannans and Velas, who are dressed in elaborate costumes, masks and headgears.[5]

The Theyyam art form has influenced Muslim art also. This is clearly an adaption of the Hindu art form. It is believed that Hindu converts to Islam brought with them concepts of modification of local heroes. Such Muslim Theyyams are Madayi Theyyam, Ali Theyyam etc.[6] Hero-worship was one of the important features of pre- literature culture. In theyyam, many heroes who once lived in society and sweated like many others for existence, had been identified and given places of immortality. The popular hero deities like Thacholi Othenan, Kadivanoor Veeran or Mandappan and Muthappan are propitiated in theyyam. In households and common places in villages, the Theyyattam is generally performed under a pipal tree or a banyan tree. Thus tree worship and tree symbol worship along with Theyyattam. unity.

Normally, the theyyam dancers are from the SC/ST caste. In olden days there has no source of living other than the theyyam art. They were under orders of the forward castes Brahmins, Nairs and all. The theyyams were organized by the forward castes in public places and private places like temple, Kottam, Kalari, Kave, Mundya and so on. All castes of the region were participating and offering prayers by giving "dakshina" or

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[3] C.A Menon, "*Kerala Festival Message-2007*" A Directory of festivals in Kerala with glossary of Kerala festivals, Chembakassery Publications, Thrissur,2006 p 35

[4] Shobana Gupta, *"Dances of India"*, Har-Anand publications, New Delhi, 2002, p 63

[5] Shovana Narayan, *"Folk Dance Traditions of India"*, Shubhi Publication, Gurgaon, 2004, p. 243

[6] J.V. Vilanilam, Antony Palackal, Sunny Luke, *"Introduction to Kerala Studies Vol-1"*, International Institute for Scientific and Academic Collaboration, Inc., New Jersey, USA, 2012, P. 401

money-gift to the theyyam dancer. All the Hindu communities join together and witness the theyyam with utmost faith and belief. There is a belief that any evil committed would be observed by the theyyam, resulting in severe punishment. So to a certain extent, the evil of the society would be restricted by this belief. People believe that theyyam is a manifestation of divinity. Accordingly through theyyam dancers pooja is offered.[7]

Theyyam Performing Castes
Vannan, Malayan, Velan, Pulayan, Panan, Munnuthan, Anjuttan, Mavilan, Chigathan, Coppalan etc. Theyyam rituals are held in such high esteem that each portion is specialized and performed by people choosen and recognized by the community. The shrines of folk-gods and goddesses of each community have their own traditional priests and officials healing exclusively from that particular community.[8]

the preparation of square or kalam are intended for the blessings of the supernature. In Indus valley and other ancient civilizations, mother goddesses had been invoked for fertility and prosperity. Along with kalam or square an earthern decorated vessel with areca flowers containing toddy is placed on a platform. It symbolises the womb of the mother goddesses. It is the significant aspect of the fertility cult. Offerings of cereals, cock-blood, red flowers, etc.are made in front of the kalasam and kalam. These rituals are responsible, as being believed, for the blessings of the supernature for prosperity in men and women, cattle and wealth. The dancer throws rice on the audience and distributes turmeric powder as symbol. The entire village folk attend the Theyyam festival and place offerings, vegetables, oil etc. Some of the grand Theyyam festivals of the Vaniyas, the Thiyyas and the Maniyas are followed by the arrangements for common feast for the entire devotees from the cult-centre itself. Such feasts in favour of the mother goddess take place once in twelve years or twenty five years. Different castes and communities of the village participate in such festivals.[9] It was an effective way of administration of justice in the medieval period. It even continued in the days of British administration. As such the social content of the Theyyam festival is appreciated by scholars.[10]

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[7] T.V.G. Marar, *"Theyyam Arts in Malabar"*, Samayam Publications, Kannur, p 17
[8] T.V.G. Marar, *"Theyyam Arts in Malabar"*, Samayam Publications, Kannur, p 18
[9] Ibid p 27
[10] Ibid p 28

Historical Background

Kerala, the land of charity, is rich in folk culture, visual arts and festivals. Different religions, groups and communities in their historical evolution have subscribed to the growth of a dreamlike panorama of dance and visual art forms in this region.[11] It is a rare combination of dance and music and reflects important features of a tribal culture.[12] Theyyam as a god and they seek blessings from Theyyam. According to the legendary Keralolpathi Parasurama sanctioned the festivals like Kaliyattam, Puravela and Deivattam or Theyyattam to the people of Kerala. He assigned the responsibility or Theyyam dance in the indigenous communities like Panan, Malayar, Velan and Vannan. These traditions explain how the indigenous cults like Theyyam were incorporated and metamorphosed under the religious supremacy of the Brahmanism. It is performed by people of the lower castes such as Sudras, vaishyas etc. The communities like the Peruvannan and the Nambiars etc were patrons of Theyyam and it is not uncommon for every Tharavadu to have its own shrines and kavus for Theyyam deities where non Brahmanical rituals and customs are observed.[13] The earliest Brahmanical settlements like Payyannur and Perimchellur (Thaliparamba) in Kolathunadu, where the Brahmanical religion was propagated through the institution of temples, largely influenced the popular folk religion based on Theyyam and other tribal cults. According to the legendary Keralolpathi, Parasurama sanctioned the festivals like Kaliyattam, Puravela and Deviyattam or Teyyattam to the people of Kerala. He assigned the responsibility of Teyyam dance to the indigenous communities like Panan, Velan and Vannan. These traditions explain how the indigenous cults like Teyyam were incorporated and metamorphosed under the religious supremacy of the Brahmanism. In the long historical process a social system evolved in Kerala in which the 'little' culture like Teyyam belonged to the depressed castes and classes whereas the temple oriented culture belonged to the dominant castes and classes. There were no violent confrontations between these cultures as there was no total destruction of the indigenous culture. "There can be no doubt", say Bridget and Reymond Alchin, that a very large part of this modern folk religion is extremely ancient and contains traits which originated during the earliest periods of Neolithic, Chalcolithic settlements and expression. (The birth of Indian

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[11] Dr. K.K.N. Kurup, "***Theyyam A Ritual Art Dance of Kerala***", Department of Public Relations Government of Kerala, March 2000 p.11

[12] Ibid p.11

[13] M. Sudhakar Rao, V. Raghvendra Reddy, "***Encyclopedia of South India***", Kerala and Lakshadweep, vol III, Mittal Publications, New Delhi, p 257-259

Civilization (1968), p.309). Velan, one of the communities of Theyyam dancers, is referred to in the Tamil Sangam literature. According to Sangam tradition he was employed by the mothers of the lovelorn girls to exercise the malignant spirits from their daughters.[14] He propitiated God Murukan to drive away the evil spirits by sacrificing a goat before a Kalam or square made for this occasion. At the end of the ceremony he conducted a dance known as Velan Veriyatal with a spear in his hand prophesied the further happiness of the girl. It is said in a Kurunthokai song (poem 263) that the Velan used to call the names of different Gods in a prayer like song which was called Thottam. In Akananuru (poem195) the Velan is said to have a high head dress with a cloth hanging down to his back. The words like Thirumurukattuppatai give descriptions of Velan's Kalam, offering of chekki and oleander flowers with sacrificial blood, locations of performance like Manram, Podiyil, estuary (thuruthu), groves, forests, river banks and Kadamba tree. The main characteristics of such performances are traced in the contemporary Theyyam cult. Now all such rituals as described in some of the Sangam works and their commentaries are being observed by Velan and other dancing communities in the cult of Theyyam. Now the Velan community is divided into two groups known as Anjutton and Munnutton in Kolathunadu. According to tradition this division is based on the character of their offerings to the deity. The Munnutton section committed only three 'offences' (such offerings are offence to the Brahmins) namely killing of cock, goat and buffalo, and the Anjutton (five 'offences') namely killing of cock, goat, buffalo, elephant and human being. Some of the Theyyam ritual songs describe that earlier the priest or the dancer had even sacrificed human beings in favour of the deity. The existence of such practice is narrated by eminent Theyyam dancers like Narthakaratnam Kannan Peruvannan and Natyaratnam Ambu Perumalayan.[15] Ezhimalai, described in the Sangam literature and ruled by Udayan Venman Nannan is situated in Kolathunad, near Payyannur. Therefore, the Tamil Sangam culture with variations still continue in this region. The dance of Velan had taken new forms and developed into the present day cult of Theyyam over a period of 1500 years. This uninterrupted continuity of the Sangam tradition makes Theyyam a prominent religious system of north Kerala. As a religious and social institution, it has significant place in the cultural history of the region.[16] Theyyam represents a glorious period of folk life in Kerala and the souls of the dead heroes of the land and the gods and goddesses are

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[14] Op.cit., *"Teyyam A Ritual dance of Kerala"*, p 12
[15] Op.cit., *"Teyyam A Ritual dance of Kerala"*, p 14
[16] Ibid p 15

supposed to come in our midst through the medium of the possessed dancers and converse with us on matters of even contemporary significance. It is sometimes found that Theyyams pronounce judgements on temporal matters. The Malayans or the people of the mala (hill) were the early Theyyam dancers. In North Malabar, they were patronised by the feudal chiefs in Ezhinadu.[17] Under the impact of Aryan religions, the cults of Theyyam had changed substantially incorporating new trends and sub cults along with its tribal character. In a different way, it can be stated that all prominent characteristics of primitive tribal religious worship had widened the stream of Theyyam cult and made it a deep rooted folk religion of the millions. For instance, the cult of mother Goddess had an important place in Theyyam. Besides this, the practice like spirit- worship, hero-worship, masathi- worship, tree-worship, ancestor- worship, animal- worship, serpent- worship, worship of the goddesses of diseases and gramadevata-worship are included in the main stream of Theyyam cult. Under the influence of Aryan myths and legends, a large number of Brahmanical gods and goddesses had infiltrated as separate cults into Theyyam. Along with these gods and goddesses there exist innumerable folk gods and goddesses. Most of these goddesses are known as Bhagavatis as a matter of sanskritisation. Different branches of Brahmanical religion such as Saktism, Vaishnavism and Saivism now dominate the cult of Theyyam. However the forms of propitiation and other rituals are continuation of a historical past. In several cult-centres, blood offering is forbidden under the influence of Buddhism, Jainism and Brahmanism. In such centres separate places outside the outer wall of the shrine are selected for blood offering and preparation of the traditional kalam known as Vatakkanvathil. The Theyyam deities propitiated through cock-sacrifice will not enter inside such shrine walls. This is good example of a long standing cultural synthesis of 'little' and 'great' cultures.[18] On account of the later origin of Vaishnavism in Kerala, it has no wide-spread influence on Theyyam cult. All other categories of Theyyam deities can be incorporated in Saivism and Saktism. Even ancestors, heroes, animals, etc. are deified and included in those categories. In brief the Theyyam provides a good example for the religious evolution and its different stages in Hindusim.[19]

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[17] Kavalam Narayana Panikkar, *"Folklore of Kerala"*, National Book Trust, India, New Delhi, 1991,p 15
[18] Op.cit., *"Teyyam A Ritual dance of Kerala"*, p 17
[19] Ibid p. 18

Local History

The myths and legends of the Theyyam deities often relate to the local heroes and heroines. Some of their songs reflect certain episodes from the local history. Most of them had been attributed divinity by the society. The medieval heroes like Kativannu veeran and Tacholi Othenan were characters from local history. For their heroism, they were deified and worshipped by the masses as the hero stones were installed in the Tamil Sangam age in favour of local heroes worshipped. This continuity of tradition makes the cult of Theyyam a living process more related to local history. The goddesses Puthiya Bhagavati (new) like the goddesses Makkan were heroines of tragic stories. Makkan was considered to be an immoral woman by her beloved brothers. The jealousy of their wives made her a victim of this suspicion. The brothers dropped her and her children in a deep well. Later she was elevated as a goddesses as she was a chaste woman. This episode from local family history provided a theme for a Theyyam goddesses. A local chieftain wanted to molest a woman who had lost her several children and she was so melodiously singing. Her protest made the chieftain to punish her for her supposed immorality by throwing her I a leaky country boat floated on a river. Burning fire-wicks were also placed on her head. Later the memory of this chaste woman was kept alive by the society who elevated her to a goddesses. Now this new Bhagavati is a disease-mother and the goddesses of smallpox. As she was a victim of a licentious and corrupt chieftain the social consciousness of the society wanted to cherish her memory by elevating her to a goddesses.[20] Many other stories like these, could be traced from the myths and legends of several Theyyam gods and goddesses with deep roots in local history. As such the cult of Theyyam is a novel way of recording the local historical developments and events and perpetuating their collective memory through visual forms on particular occasions.[21]

Important Theyyams

Vishnumurthi, Muchilot Bhagavathi, Kundoor Chamundi, Narambil Bhagavathi, Pulur Kali, Pulur Kali, Puliyoru Kannan Vellayyam, Pottan Theyyam, Kalari Bhagavathi, Puthiya Bhagavathi, Kadivanoor Veeran Theyyam, Pulimarinja Thondachan, Veeran Kali Theyyam, Rakthachamundi, Kanakkara Bhagavathi etc.

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[20] Ibid p. 49
[21] Ibid p 50

Conclusion

Theyyam arts is an analysis art, the one-time glory of the northern region of Malabar. It has its unique features in its performance and presentation. It focuses especially on life habits of a down trodden class of the ancient social set up. Theyyam has its uniqueness in its mythical concept and ritualistic ideologies. Almost all the theyyam have godly appearance in their make-up and the attam (dance) is a sufficient example of their influence in the very culture of the area. All these concepts are rooted deep into the social life, especially the "lower class" life of Malabar. It consists of the totality of its presentation the make-up the head dress, chest writing, dresses worn and the like. The make-up and costumes are so remarkable that it makes the theyyam a unique one in its presentation. The person representing different theyyam have a special way of decorating the upper part of their body including head and face. Normally the differences in the head dress and paintings of each "Theyyam" are conspicuous and dissimilar. All make-ups are done only with the materials available in nature. The conventional varieties of various castes and sub castes in representing the theyyam. They are deeply interlinked with the folk and habits. The structural patterns of the theyyam in its make-up vary from one to the other. Each theyyam has a different size of mudi or head-dress. This aspect is the exclusive art form of theyyam. For all theyyam the head dress is a very important part. The general belief of the people is that the soul of a theyyam lies in its head-dress. Mudiyettu and Mudiyirakkal are the two important ceremonies of all the theyyam performance whereby crowning of the head dress and lifting of the crown are done ceremoniously with deveional respect. It is a very important ritual of all theyyams. Theyyam is a vital performing art that influences the life and culture of Malabar area. It is the root and elixir of the culture of North Malabar.

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BHARTṛHARI AND DERRIDA ON THE ORIGIN OF LANGUAGE: AN ANALYSIS

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Abstract

The origin of language has not only been discussed in Contemporary Western philosophy but also been discussed in traditional Indian philosophy. That is why it is very challenging to observe whether there is any relationship between these two different schools from the perspective of language or not. This paper tries to accept the challenge by introducing some dialogue between Bhartṛhari's thought and Postmodernist Derrida's thought. In Indian and Western thought, they both tried to reach language from some non-linguistic sources. There are two extreme views about language: the relation between words and their meaning is either created by human beings or language as a-priori, created by God or supreme power. For example, the Mīmāṁsa philosophy believed that the words and their relation with meaning are a-priori, and eternal. But Buddhist philosophy challenged this view and hold, language always expresses some imaginary constructions and it never gets access the real meaning. They also believe that all the languages even the Vedic languages are constructed by human. Even the language which we used in our daily life does not give exposure to the real meaning. So, this paper tries to delve the above issues.

Keywords: Derrida, Bhartṛhari, writing, arché-writing, speech, Śabdatattva and Word-principle.

According to Indian thinkers language always primarily express through the spoken word (vāk). But this definition of language never identifies it with the written signs which are merely phonetic copies of the spoken sounds. In Indian philosophy the distinction between śabda(word) and dhvani(sound) is very important. If we identify them then we have to take physical sound as the word, which is category mistake. Derrida agrees with this contention and remarked whole Western metaphysics, which identified logos or language with the speech, they made the category mistake. But here Derrida wanted to go in opposite direction and identified the essence of logos with writing. When he described language as writing, he tried to mean written words are prior to the spoken reflection of the inner logos. Derrida here added that Language is not only a sort of writing or external speaking, which is also suggested by Buddhist rather He

wanted to attempt self-analysis or deconstruction of language. According to him, deconstruction exposes the mistake of a reductionism in either outward to conventional sign or inward to the divine logos. To escape all philosophical oppositions, he precisely states that "language is not merely a sort of writing 'but' a possibility founded on the general possibility of writing"[1].For him, writing is characterized as both inner and outer words within dynamic interrelationship. In the traditional Indian philosophy either it is Hindu or Buddhists they had been to correct the written text with the oral words, because oral words are carefully memorized and passed down from succeeding generations. Therefore, Derrida's proposition, writing is not secondary rather it is prior to spoken word is quite incredible. For him, writing is not just a computer program or the inscription of words on a paper but it also includes the neuronal traces in the brain. Here his aim is to counter one of the terms over the other, to escape the system of metaphysical opposition, which has dominated Indian philosophy.

Derrida's critique of metaphysics mainly focused on the privileging of the spoken words over the written words, which also characterized by the Indian thoughts. In Indian philosophy there are some schools which are perfectly fit into the logocentric category. Such as: āstika namely Sāṁkhya-Yoga, Vedanta and Nyāya schools, they structured in terms of dichotomies where the second term of the pair is considered as lower status. However in Western philosophy this theory is more strongly used. Derrida attack this detachment of speech from the real, basically Mādhyamika's negation about speech into silence. For him it is the most extreme logocentric position. But only the Grammarian school which was formulated by Bhartṛhari able to escape from Derrida's deconstructive net. They both Derrida and Bhartṛhari agreed with however philosophy is done in language but literary analysis is more important over the logical analysis. In Vākyapadīya, Bhartṛhari describes Grammar as the purifier of all the sciences, which is possible through the use of correct forms of language. So, they both Derrida and Bhartṛhari crossed the barrier between philosophy and literary criticism. Although they both believe that all knowledge comes through language, but it does not mean that language depends on something like the logos, Brahman and God. There is no source of language, beyond the language. The reason given by Bhartṛhari is that, the absolute truth is Śabdatattva or the Word Principle, which is not apart from language. And through deconstructing the viewpoint which was dominated metaphysics basically a separate presence or being which is reflected immediately in speech, Derrida establishes his answer 'no'. By finding writing as

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[1] See, Coward, 1990, p- 50.

différance he deconstructs some arguments which were presented at the time of Plato, Rousseau and other philosophers.

By a critique of linguistic theory especially Saussure's theory Derrida establishes the need for arché-writing or the inner trace. He find some evidence for his 'deconstruction of Platonic view and said "While presenting writing as a false brother – traitor, infidel, and simulacrum – Socrates is for the first time led to envision the brother of this brother, the legitimate one, as another sort of writing: not merely as knowing, living, animate discourse, but as an inscription of truth in the soul,"[2] This kind of writing which is written on the learner's soul, called arché-writing or trace. But for Derrida it contains the possibility for all written and oral language. Writing and speech are the expression of the same language. But arché-writing does not depend upon writing or sound; rather it is dynamic, expressive différance and it is the condition for such writing and sound. However, it does not exist but it is a previous possibility of all expression (content expression, signified/signifier). In place of the term arché-writingBhartṛhari used the term Word-Principle. For him, the Word Principle is the beginning less or endless and which is divided by its inherent power. Particularly, Word-Principle shows itself in the expressive activity of language by the sequencing power of time. He also used the notion of a beginning less trace like Derrida, which is inherent in consciousness. Although unlike Derrida he discussed about the trace of speech in relation to previous birth which has no beginning called pratibhāgamyā or the residual trace of speech. Another point is like Derrida Bhartṛhari sees, as the conditioning of all psychic experience the inherent trace consciousness of language from deep sleep to dreams and to ordinary awareness to mystical states. But the difference is that only in this stage (dream stage) seeds of language stays in a more subtle manner. According to both, the experience of self is the unhindered experience of arché-writing or Śabdatattva, which is manifested in the temporal dynamic of language. In Vākyapadīya, he used the term āgama, when he referred to writing. Bhartṛhari identified texts as 'apauruseyo' (without author). And āgama is used as a text, which is composed by writers in contrast to Vedic texts or Śruti. Derrida's discussion is about texts, which considered to be without any author and whose authors are known. Though the Vedas may be written but they are eternal consciousness. They are not dependent on any human author but the criterion which is manifested from the Śabdatattva.

However Bhartṛhari agreed with Derrida on a point that the benefit of āgama is, when the authors are dies, their words are serve continue as the basic seed for the formation of next traditions. So, it is undoubtedly clear that, for Bhartṛhari, texts

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[2]Coward, 1990, p- 58.

are composed by authors and authorless speech which both are manifestations of the Śabdatattva. They both find some common cause against those who maintain language has no purchase on reality or who locate the absolute outside of language. It is the pure possibility of difference for both, which manifested as language and the intrinsic difference of arché-trace allows the articulation of speech and writing. This arché-trace manifested into the opposing forms of outer sound image and inner concept. Here through the use of a technical term 'sign' Derrida refers to the whole, where 'signifier' refers to the spoken and heard sound image and 'signified' refers to the abstract concepts. In the case of Bhartṛhari, he indicates the whole through the use of the technical term 'sphota' where 'artha' refers to the meaning or concept and 'dhvani' refers to the spoken or heard sound which is parallel to Derrida.According to both of them, sphota or sign (linguistic whole) has an inherent force which produces the double manifestation of artha or signified (inner meaning) and signifier or dhvani (spoken sound). However sign and sphota cannot be experienced as a pure presence, they are irreducible. To describe Veda, Bhartṛhari used two terms; one is prāptyupāya (the means for the attainment of Brahman) and the second is, anukāra (symbolization of Brahman), it suggests the dynamic activity of the Word-Principle, vritti clearly explains the verse, when the Vedic seers spells the mantras which is the standard case of Word making activity. According to pure Sanskrit language, the mantras are the conjunctions of some certain powerful seed character. So, in a psychosomatic structure vibration or rhythm are creates a corresponding psychic state. But in producing an immense progeny of language these sounds can be differentiated.

Derrida's aim about deconstruction is to get back to the poetic and metaphoric language, where the power for signification has not been used. Bhartṛhari also notes that language separates and divides. In the end this necessary process is the source of confusion. But his solution is not to reverse or deconstruct the process of differentiation; rather this has to be controlled by the imposition of strict grammatical rules. And through this solution the power of mantras convey knowledge. "With other grammarians, Bhartṛhari claimed that to have uncovered the pure forms of the correct unfolding of the patterns of differentiation inherent in the Śabdatattva and symbolized (anukara) in criterion form in the initial speaking of the Vedas"[3]. But for Bhartṛhari Veda is not a direct description of the Śabdatattva, the Brahman. Through the dynamic idioms of language Vedic revelation provide the inherent action of the Śabdatattva. In general he privileged towards the scripture and the Veda in particular. But Derrida did not agree with this thought. He criticized the notion of the Veda as manifesting anukāra or

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[3]Ibid,p- 65.

original linguistic form of arché-writing. So, it is clear that there was an agreement between the thrust of Derrida's deconstructive critique and Bhartrhari's emphasis on language as necessarily engaging both thought and action, as active rather than passive and as mediating the absolute. Another important point is they both locate the real in Śabdatattva or arché-writing and that is not separated from manifested language.

For Derrida, there is no longer any origin. And representation is just a shadow. More clearly it mixed with what it represents to the point where one speaks as one writes. So, reflecting images, pools and the infinite reference from one to the other, have no longer any sources. These all are split in itself. According to him, the sensitive deconstruction of the illusions of presence, permanence is the means for the realization of the whole. But his aim is to understand the whole as a manifestation of the inherent difference of the trace. In short, we are deconstructing the language in our own consciousness, in our own speaking and thinking. We ourselves are the text which we deconstruct. It is the process of self-realization and of becoming self aware. That is why Derrida said that there is nothing outside the text. Bhartṛhari also observed that the analysis of linguistic experience is nothing but an examination of the nature of our own consciousness. But the difference between them is Bhartṛhari never gave privilege in one scripture or book. He clearly described that the Veda is not a book; rather it is the true manifestation of the Sabdatattva but Derrida deconstruct all scriptures, all texts.

Thus in conclusion we can say that, this comparative study between Bhartṛhari's philosophy and Derrida's deconstructive Grammatology has identified lots of important points which are faithful and has some substantive contact with Derrida's thought and some traditional Indian thought. The analysis of these contact provided both Western and Eastern comparison. And this highlights the error of the previous interpretation and demonstrated some new insights on both sides. Through this comparison we learn some important points of common emphasis on both sides. First is, language is beginning less and it is coextensive with consciousness. Second point is, through time, language is grounded in its dynamic sequence, which takes the form of the dynamic interrelatedness of the cosmos. And this interrelatedness conveys an imperative call or action, which is suppressed by our egocentric creation of concepts. And through this stage we can identify ourselves as true presence. Thus, both Derrida and Bhartṛhari deserve a higher place for the practice of philosophy. Here they both tried to purify or deconstruct language by linguistic criticism or Vyakāraṇa, and both Indian and Western philosophy needed their deconstructive and purifying task.

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CONFIDENTIALITY IN THE AGE OF HIV/AIDS - DISCLOSURE IN PUBLIC INTEREST?

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"Whatever, in connection with professional practice or not in connection with it, I see or hear in the life of men which ought not to be spoken abroad, I will not divulge, as reckoning that all such should be kept secret"

Hippocratic Oath

Abstract

'In the Anglophone legal tradition , the right to confidentiality is most persuasively described in deriving from right to privacy , which in turn stems from the right to dignity and autonomy [1]. As a separate juridical concept, the right to privacy received its foundational academic analysis more than a century ago. In England and wales, while judicial enforcement of informational confidentiality is highly elaborated the notion of privacy as a separately enforceable the legal right is still question. The concept of privacy is under pinned by two powerful ideas. The first is the every human being Is intrinsically entitled to some personal autonomy. Autonomy means the right to make decisions about and or oneself, this encompasses "A protected field of decision making within which the individual is free from the meddling of others". The second is the belief that respecting individuals' autonomy and thus their privacy is a" necessary condition for human flourishing".

Keywords: Privacy, Human being, Century ,Confidentiality

Introduction
Confidentiality
Privacy is a" fundamental value for everyone in a society which prizes freedom and individuals, not just for those with something shameful or immoral to hide ".on the other hand the force of speaking of a right to privacy is not to say that is absolute , but only to say there is a strong moral presumption in favour of privacy". The concept of privacy necessarily constraints the power of the state. But it can also be argued that it is essential to the effective operation of the democratic state.

The diverse values privacy protects has let o the distinction being formulated between the freedom "to make certain important decisions about what happens to one's own body ("autonomy privacy")and the" right to keep personal information private" ('information's privacy")The right to privacy finds recognition in international law article 17 of the international law covenant on civil and political rights (1966) provides that "No one shall be subjected to arbitrary or unlawful interference with the privacy.". In India, privacy has long received explicit recognition as a fundamental right .The supreme court of India has recently affirmed that the right to privacy is an" essential component" of the right to life envisaged by an Article 21 of the Indian constitution. The court held that the right is not absolute.[2]

Confidentiality in Medical Context.

In the medical context, confidentiality is often said to find its most ancient reflection in the oath formulated by Hippocrates in ancient Greece some 2400 years .This requires doctors to treat information acquired from a patient in a professional capacity as" sacred secrets", about which they must" keep silence' But there is in fact evidence that the concept was first formally enshrined in the Indian subcontinent , nearly 500 years before Hippocrates and that Hippocratic oath antecedents in other ancient civilizations ." In a work written in Sanskrit presumed to be from about 800 BC Brahmin priests were advised to carry out their medical practices by concentrating only on the treatment of a patient when they entered a house and not divulging information about the sick person to anyone else. In ancient Egypt also the priests medical men were under strict oaths to retain the secrets given to him in confidence. The worshipped in the temples of Isis and serap is, a healer of the sick and also of their son , home who was usually called harpocrates by the Greeks and pictured held with this thumb held to his mouth. The name for medicine, as mutra (dumb art)is used in roman poetry by vigil is Aeneid XII

The Pythagorean School in Greece so which medical men especially belonged, considered silence as one of the most important virtues.

The Supreme Court in India has recently endorsed the principle of medical confidentiality as deriving from the classical conceptions of the right to privacy. "Doctors are morally and ethically bound to maintain confidentiality. In such a situation , public disclosure of even true private facts may amount to an invasion of the Right to privacy which may sometimes lead to the clash of one person's "right to be let alone" with another person's right to be informed . Disclosure of true private facts has the tendency to disturb a person's tranquility. It may generate many complexes in him and he may, thereafter have a disturbed life all through.[3]

Confidentiality in the Age of HIV/AIDS

A physician patient relationship is fiduciary and requires confidentiality. The physician is not expected to divulge information about his patient. This right to withhold information is not absolute since a physician may be required to inform health authorities about certain diseases is the larger interests of society. Also a physician may be required to give information in the interests of justice by a court of law. Police authorities cannot force information from a physician about his patient except when ordered in a court of judge or magistrate to assist the cause of justice.

The HIV/AIDS epidemic has brought with it profound re-examination of the practical implications of the principle of confidentiality and of the tenets of medical ethics generally. This has triggered intense public and academic debate. This is because infection with HIV engages, in an acute form, the conflict between the individual's rights to limit knowledge of his or her health status, and pressure to divulge that knowledge to others. Infection with the virus is life long, incurable and, for those without access to the newest anti- viral combination therapies, probably fatal. It is therefore of great importance to anyone to attempt to avoid risk of exposure to infection, and to know if such a risk has nevertheless occurred.

The importance of confidentiality for the protection of public health was emphasized in the extremely far- sighted judgment of Rose J, who stated in the long run, preservation of confidentiality is the only way of securing public health, otherwise doctors will be discredited as a source of education, for future patients 'will not come forward if doctors are going to squeal on them'. Consequently confidentiality is vital to secure public as well as private health, .for unless those infected come forward they cannot be counselled and self-treatment does not provide the best care. Opportunities infections such as shortness of breath and signs of disease in the nervous system (including dementia for HIV encephalopathy) are better detected and responded to by observation, investigation and management in hospital.[4]

However in UK one of the exceptions provided under N.B. AIDS CONTROL ACT 1987 is disclosure in public interest. in THE case of AAG v. Guardian New papers Ltd (no,2)[5] it was stated by Lord gruff," There is a public interest that confidences should be preserved and protected by the law, nevertheless that public interest may be outweighed by some Their countervailing public interest which favours disclosure."[5]

Confidentiality in India –Grey in India

In India the premier authority on the issue of confidentiality is the decision of justice Saghir Ahmed in the case of Dr x v. Hospital Z, unfortunately , however ,the decision fails to lay down a comprehensive code in which a doctor is to conduct his/herself in such a state.

The debate about the limits of confidentiality has received added impetus from the recent decision of the supreme court of India Dr X v. Hospital Z. The nature of the action appears to have been a claim for illegal disclosure of HIV status by a hospital .The illegality asserted derived, according to the judgment, from the duty of confidentiality "as applicable to persons in the medical profession "the right to marry "which forms the pivot of the decision was, it is averred, never properly before the court at all.[6]

Confidentiality vis a vis blood donors

The issue of donor rights is a hornet's nest. What about the rights of an hiv positive donor vis-s-vist the health of an HIV negative patient? what of the rights of the donor who may test positive for HIV but may remain ignorant of her/his HIV status? .this is indeed a tricky area.[7]

A single positive ELISA screening test for HIV is sufficient determines unsustainability of blood for transfusion .However to determine conclusive HIV positive status. This test has to be followed by a confirmatory test. A donor who tests positive at the ELISA I stage may test negative at the confirmatory test stage. If the tests positive that the confirmatory test, then HIV positive status is confirmed, ethically speaking, it would be the bounden duty of the blood bank to contact the donor, who has performed the public service of donating blood, if he/she sets positive of HIV at the ELISA test stage. Thereter the donor would require guidance and counselling, both before and after the confirmatory test. However existing facilities and resources in India are so meagre that the logistics of following up with donors who had positive for diseases are just too complex to grapple with.[8]

Hence ethical considerations do not get govern the status of blood banks which continues to remain ambiguous as the NACO policy merely directs blood banks to discard the blood without informing the donor. Resources are considered in too short a supply to conduct the confirmatory test. This clearly has adverse effects with respect to controlling the spread of the virus and treatment of the donor who is ignorant about his/her status It seems that the policy makers themselves the consider identification of HIV positive people low priority to control the spread of the virus.

The Supreme Court held that the general rule is to maintain confidentiality but the rule is not absolute. The confidentiality of the patient /donor can be breached in favour of a public interest or duty. Therefore confidentiality can be breached to inform the prospective partner of the HIV positive status of the donor/patient. this overrides the international code of medical ethics" where a physician shall preserve absolute confidentiality on all he knows about his patient even after the patient has died".

However with the outbreak of AIDS so endemic proportion the wisdom of his rule can be questioned. After all, the people who may have been injected by the patient also have a right to know. Also they make take decisions to prevent the spread of the disease. By refraining from sexual intercourse in a manner that they may transmit the disease, bearing children and breast feeding.[9]

However the issue cannot be looked at in isolation .there is a flip side to informing the donor of his/her status. The decision in Mr X can lead to serious consequences if the onus is placed on blood banks to inform the donor of his/her status, this leads into a tangible of ethico- legal issues. Should the donor be informed that the blood that he she donates will be tested for HIV/? Should the test results be disclosed o he donor or to any other persons who would risk acquiring the disease through such donor? Would it become mandatory for the blood bank to inform, say the spouse of the HIV positive donor? should confidentiality be breached in a donor blood bank relationship? These issues are of vital importance and quite distinct from related concerns about allocation of personnel the chances of false positive and false negative tests and infrastructure to address counselling of donors/spouses etc.

Conclusion

In India, where a severe paucity of blood supply exists, where counselling facilities are barely available, for blood banks to trace the door and inform him /her of his/her possible positive status would mean heavy investment and expenditure in installing facilities and services. In most places in rural India, wherever 70percent of the population lives, blood testing and storage facilities are virtually non-existent. There is an also a high incidence of material mortality with 20 to 25 present of deaths related to pregnancy and Childbirth .The health care system in rural India is either totally absent or terribly rudimentary., Blood banks are not available blood is simply cross-matched and directly transfer to the patient. Even though rapid test kits for HIV testing are available today, they are unreliable and not commonly use. This results in high transmission levels through untested blood. In urban areas too, due to high incidence of professional blood donors and donors from high risk groups, there is a high residence of transfusion -related diseases through blood and blood products[10]

End Notes

1. See Malone v Mteropolital Police Cmmissioner (2)1979 ch 334 ALL ER 620 (ch) ,kaye v Roberson (199)FSR 62 cited from lawyers collective ,HIV/AIDS unit judges workshop on HIV/AIDS mumbai7-9 january1999" confidentiality" outline of presentation By Mr justice Edwin Cameron High court of south Africa cited from <http:ww.hri.ca/partners/le /unit/confidentialiy camreraon htm>

2. Lawyers collective HIV/AIDS unit judges workshop on HIV/AIDS mumbai7-9 january1999" confidentiality" outline of presentation By Mr justice Edwin Cameron High court of south Africa cited from <http:ww.hri.ca/partners/le /unit/confidentialiy camreraon htm>

3. Supra 1

4. x v y[1988] 2 ALL ER 648

5. [1988]3 ALL ER

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7. 551 P 2 S CND 334(CALS CT 1976)

8. SUPRAN.1

9. CITED FROM<HTTP:/WWW.hri.ca.partners/ic/judge/mx judge.html>

10. Lwyers collective, lifesaving killer transfusionmedicine in india cited from<http:/www. .hri.ca.partners/ic/judge/mx judge.html>

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IMPLEMENTATION OF CONTINUOUS AND COMPREHENSIVE EVALUATION IN THE DISTRICT OF HYDERABAD AT ELEMENTARY LEVEL-A STUDY

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Introduction

Continuous and Comprehensive Evaluation was formulated to decrease the accumulated stress of board exams on the students and to introduce a more uniform and comprehensive pattern in education for the children all over the nation. CCE helps in improving student's performance.It identifies his/her learning difficulties at regular time intervals. It is implemented right from the beginning of the academics and employing suitable remedial classes for enhancing their learning performance. As a part of the new system, student's marks will be replaced by grades which will be evaluated through a series of curricular and extra-curricular activities along with academics. The aim is to reduce the workload on students and to improve the overall skill and ability of the student by means of evaluation of other activities. Grades are awarded to students based on their work experience, skills, dexterity, innovation, steadiness, team-work,pupil speaking,behavior,This helps the students who are not good in academics to show their talent in other fields such as arts, humanities, sports, music, athletics, etc. This is a new term to assess all round development of a child, irrespective of individual differences. The "Comprehensive" component of CCE takes care of assessment of all round development of the child's personality. It includes assessment in Scholastic as well as Co- scholastic aspects of the child's growth. Assessment in Scholastic areas is done informally and formally using multiple techniques of evaluation continually and periodically. There are 2 types of Assessment, in an academic year, to test the Scholastic areas. Formative Assessment and Summative Assessment, Formative Assessment is carried out as a part of the instruction methodology and provides continuous feedback to both the teachers and the learners. It comprises of Class work, homework, Oral questions, Quizes, Projects, and Assignments/ Tests etc. Summative Assessment is carried out at the end of a term. It measures how much a student has learnt from the course and is usually a graded test.i.e. Examination.

Keywords: CCE, Scholastic, Non-Scholastic, Formative Assessment & Summative Assessment

Objectives of the Study

To know the level of Implementation of Scholastic Assessment under CCE in Secondary schools Non-Scholastic, Formative Assessment & Summative

Assessment To find out the level ofNon-Scholastic Assessment Implemented under CCE in Secondary schools To know the status of implementation Formative Assessment Implemented under CCE in Secondary schools To assess the level of Summative Assessment Implemented under CCE in Secondary schools

Research Question

How CCE implemented in elementary level?

Sample and Sampling Procedure: The sample of the present Study was comprised of 10 government schools located in Hyderabad. A sample of 60 Teachers teaching Eight Standard Simple random sampling technique was used for the selection of government schools.

Tools: The researcher could not find any appropriate standardized tool for the present study thus in the absence of the standardized tool the questionnaire used for the collecting data was constructed by the researcher himself.

Methodology of the Study:

Descriptive Survey Method is employed to collect the data in this present study.

Statistical Analysis of the Data:

The total scores obtained by the teachers on all the indicators were computed. The data was carefully analyzed by employing the percentage to find out the responses of teachers on the research indicators.

These 12 items are based on four dimensions. Scholastic Assessment, Co-Scholastic Assessment, Formative Assessment, Summative Assessment etc.

Table

S.No	Statements	Always	Sometimes	Never
1	Curricular-activities are held in the classroom.	78.3	20.08	0.8
2	The blackboard is effectively used during the teaching learning process.	99.02	0.8	00
3	Students are asked to write down their views about the Lessons taught and that Teacher's performance.	53.3	44.2	2.5
4	Subject based Elocution competitions are held for the students.	70.08	26.7	2.7
5	Students are made to recite songs as a new technique of teaching.	63.3	33.3	3.4
6	Science Exhibition are organized for the students	61.7	33.3	5.0
7	The formative assessment is performed at the end of the lesson	83.3	14.2	2.5
8	Projects are given under formative assessment during the teaching learning process	85.8	12.5	1.7
9	Numerous activities are conducted under formative assessment	93.3	5.0	1.7
10	Summative assessment is made task based for the students.	85.8	12.5	1.7
11	Blue print is used for framing out the Summative assessment.	83.3	15.8	0.8
12	Varieties of question are used in the Summative assessment.	75.0	17.5	7.5

Interpretation of the Table:

Scholastic Assessment: The first statement that belongs to the dimension of scholastic assessment was based on the curricular-activities that are being conducted by the teachers in the classroom .these activities are like Drama, Puppetry, Folk Arts forms, Group discussion etc. All these activities are of great help for the teacher as with the help of such activities. The teacher can make her lesson delivery easy and interesting, such activities encourage students to participate and get motivated regarding. Thus for this statement 78.3% teachers reported that they always conduct such activities in their classrooms, 20.8% teachers informed that they only sometimes use such activities to generate interest & motivation among their students and the delivery of the lesson also becomes easy through these activities. Whereas only 08% teachers said that they had never used anyof such activity.

In the same dimension another statement dealt with the usage of Black-Board during teaching learning process as it is a well-known fact that Black Board is an important tool for the teacher and they can use it in many ways, like for the explanation of difficult concepts for diagrams for sketching out a flow chart or word meanings highlighting important points with colored chalks and many more. When the teachers were asked that do they use black board during their teaching then 99.2% responded positively as they told that they always make use of black board in their classrooms for effective lesson delivery and for developing innovation and interest among the students 8% teachers said they do use black board but only sometimes & not a single teacher said manage suitable co scholastic activities along with the curricular ones .Only 3.4% teachers showed negative signs in this regard as for them songs may distracts the students and they may lose their concentration and their interest in the studies. That the black board is never being used .thus it indicates that the use of black board has a great importance of its own.

Next statement in this section was about the writing of views by the students here the teacher were asked whether they asked their students to give their feedback in writing about the lessons taught and also about the teacher's performance here only 53.3% teachers admitted that they do ask their pupils to write their feedback and 44.2% teachers responded that they follow this practice not on regular basis the first sometimes only as the students have lot of others work to do .and this will add an extra load on the minds of the students .whereas in the some context 2.5% teachers of the entire sample said they had never applied this practice in the classroom and they take as a wasteful job and according to them students' performance in the exams itself is a feedback .thus one can say that feedback has its own importance as on the basis of it teacher can

improve his methods & techniques of teaching for the reason that they may teach in a better way.

Co-Scholastic Assessment: The first statement in this dimension & Co-scholastic assessment dealt with organization of Elocutions where the students have to speak out on the given topic here the students get confidence and get good command on the content the topics of elocution are very much related to their subject material and they learn about the topic from different sources and present their thoughts & opinion on the same this helps the teachers to have discussions on the given topic after the competition and can clear the doubts in an easy effective way for this statement 70.08% teachers showed positive signs by saying that they use to conduct such program regularity in their classrooms and 26.07% & they do it sometimes whereas only 2.7% teachers we of the view that these activities are time conduct and instead they can utilize this time in explanation of difficult matter so they have not used any such techniques in their classroom.

Within the some context another statement asked above the recitation of songs by the students in the classroom for this 63.03% teachers answered positively as they seems to possess more of aesthetic values and they take singing of songs as integral part curriculum and that it gives a feeling of being relaxed to the students. Who remain engaged in their curricular activities for a larger part of the day for them songs becomes a mood fresher and them they concentrate on their studies in a better way instead then when they remain engaged in studies for the entire day 33.3% teachers get it practice sometimes only for they too take songs as mood boosters and they Science Exhibition is one such co-scholastic activity .which enhances students scientific temper and unfolds their creativity and highlights their hidden potentials, thereby bring out a scientist in young souls clarified .Exhibitions give students a good exposure to discuss and get of their doubts and it also given a platforms for the students to showcase their talents so for this reason this has been added to the next statement related to the co-scholastic assessment. In relation to this teachers were asked whether the students are motivated for the science .Exhibitions in the school for which 61.07% teachers responses were affirmative as they considered exhibitions as a good source of teaching learning at the same time 5% teachers were found to be negative in this regard and the remaining 33.3% were of the opinion that they sometimes organize such events and these events bring in high motivation among their students.

Formative Assessment : Another dimension in the table was regarding the formative assessment here the first statement was about conducting the formative

assessment after each unit here as the teachers were well aware of the importance of formative assessment as how well they provide the feedback to both teachers and students about their progress so for this reason teachers were asked that whether the formative assessment is conducted after each unit then in response to it 83.03% teachers response was always. they used to assess the performances of their students regularly after every unit this give them feedback for improvement and enable students to get aware of their progress in learning 14.02% teachers used this technique only sometimes as they considered that frequent assessment may hamper students studies as they would be focusing on tests all the times whereas 2.5% teachers never used any such technique.

Second statement of the same dimension was about the use of subjects based projects given to the students during formative assessment. Projects are the means of engaging the students in a productive work and it is one of the way of assessing the students through their performance during the projects .Teachers when asked that whether they give projects to the students for formative assessment then most of them 85.08% were affirmative and agreed that they assess pupils by giving them projects on science and social science topics and marks of these projects are added up in their formative assessment marks 12.5% teachers informed that they sometimes give projects to the students and that they also use to guide the students in this regard but 1.7% teachers were against this practice as they take it as a time consuming activity and it distracts students in formative assessment.

Formative assessment is both for learning and as learning thus the next statement dealt with the various activities that are being conducted to promote learning. for this teachers were asked whether they conduct numerous activities under formative assessment like peer games ,poster making to exhibit the understanding of the content ,walk and talk to let the students come forward and give a talk on their favorite topic of the subject in this regard 93.3% teachers agreed that they regularly included such activities in their formative assessment 5% teachers informed that they use them sometimes only and 1.7% teachers were not in favor of using such activities and they never used them also thus it can be said that engaging students in such creative activities enhances their knowledge and boost their confidence and it is done time to time and most of the students get chance to overcome their shyness nervousness.

Summative Assessment: Summative assessment is a way for a teacher to evaluate his/her students level of knowledge or skill it includes tests, quizzes, written reports in the current education system standard based an instruction plays a significant role and here summative assessment provides an essential

bench to check the progress of the students in the middle of the session and at the end. Keeping in view this importance of summative assessment in mind the researchers next dimension dealt with summative assessment here the first statement was that whether the summative assessment is made task based ,where the students are given certain tasks to be completed within the stipulated time period for this 85.08% teachers informed that they mostly give students various tasks during their summative assessment ,1.7% were negative as they just conduct tests for summative assessment and the rest 12.05% were found to the using tasks based assessment only sometimes.

Another statement from the same dimension was about the use of Blue print for framing out the summative assessment as we know that blue print aligns assessment with the instructional objectives and help the examiner in framing out the questionnaire on correct lines .Thus when the teachers were asked that whether their summative assessment is based on a blue print then most of them 83.03% informed that they always make use of blue print for preparing the test paper of their summative assessment ,15.08% teachers said they use it sometimes only whereas only 0.08% teachers accepted that they had never used the blue print during their summative assessment as they prepare tests as per the syllabus and they don't link their instructional objectives with their Summative Evaluation through a blue print.

Another important aspect of summative evaluation is regarding the construction of tests paper for summative evaluation. So the next statement enquires about the types of questions that are being included in the tests paper of summative assessment. Here the teachers are asked about the variety of questions they used to frame summative assessment and 75% teachers told that they include all types of questions (essay type, short answer, and very short answer type) in their question paper and they take it as a challenge for them. It is more helpful as with this they are able to cover the entire syllabus and it is helpful for the students to perform well in such tests. Which have a variety of questions 17.05% teachers admitted that they use variety of questions only sometimes and most of the time they include only one or two types of questions the remaining 7.5% teacher's response was negative.

Conclusion: Thus it can be concluded on the basis of findings that CCE. Which has been an integral part of our education system has a wide role to play in an all-round development of a child. The present study aimed to find out the level of implementation of CCE at elementary level in the Hyderabad. It was found that most of the teachers imply curricular activities in order to develop Scholastic abilities among their students. They also use the Black Board more effectively for making their lessons easily understand able. Apart from this students were

also asked to write down their views about the teacher's effectiveness. Regarding the second dimension one can conclude that almost 60-70 & teachers concept various techniques (Elocutions, Songs and Exhibition) in their classrooms to make them more lively and motivating for their students.

Third dimension dealt with the projects, Units test and numerous activities that are being the part of formative assessment here too most of the teachers (80-90) agreed that they include all such items in the formative assessment. Last but not the least summative assessment is made talk based and a blue print is prepared using a variety of questions into it hereby giving a good exposure of all type of questions to the students. Thus all these dimensions are being effectively implemented during CCE and most of the teachers agreed that they have always imply all the above dimensions in order to make their teaching process more effective.

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RELEVANCE OF BHAGAVAT GITA IN MODERN SOCIETY

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Introduction

The Bhagavad Gita is an epitome of all scriptures. It has emanated from the divine lips of Sri Bhagavan himself. The Bhagavad Gita consist of seven hundred slokas in eighteen chapters, each chapter is called an Upanishad, Brahma Vidhya and a Yoga Sastra. The Bhagavad Gita stands supreme in the world's spiritual lore. This is the only treatise in which, God imparted spiritual knowledge personally, to a human disciple. The tenets expounded in the Gita are relevant even today, the entire mankind, irrespective of caste, creed, cult and country.

According to Gandhiji, "the Gita is a Universal mother. She turns away nobody. Her door is wide open to anyone who knocks it. True votary of the Gita does not know what disappointment is. I find solace in the Bhagavad Gita that I miss even in the Sermon on the Mount……. If over whelming tragedies have left no visible, no indelible scar on me I owe it all to the teaching on Bhagavad Gita." (M. K. Gandhi, 1997, P. 67) Today, the entire world is passing through a tense and chaotic stage, even worse than what was experienced during the Kurukshetra battle field. The present one is also a war, war between good and evil, sacrifice and greed, virtues and vices, tolerance and rigidity, religious co- existence and fundamentalism, traditional time tested values and quick gains and ego, and so on.

The world is witnessing mind boggling scientific and industrial developments – like artificial intelligence, internet, social medias, journey to the outer space, and what not one hand on the other, there is a total chaos, confusion, terrorism, bloodshed, and massacre in the name of caste creed or religion, child abuse, rape, inequality, and boundaries of nation etc. The industrialized society should have helped in preserving the human values apart from providing the materialistic gains and achieve development. Even though the present scientific innovations and technological advancements have converted this world of ours into a global village on the face of it, but the hearts and minds have drifted far apart with deep valleys and barriers being created between man and man, one nation and the other , and between different sexes, races and castes. It is again because of the erosion of time tested value system. We have forgotten our ethos, culture and

tradition. The human spirit and approach is missing. The unfortunate part of it is that this is taking place with a highly developed education system carefully devised by the great thinkers, philosophers, academicians and scientists. The values of bygone era, which helped this planet earth to sustain over the ages, are missing once the value system is missing, and then there is no difference between the human beings or the animals. It is true that we are living in a world that Dickens called 'Hard Times'. These all about our modern world and now look at on the nature of modern man. The predominant feature of modern man is tension. Tension permeates the entire fabric of social life leading to violence, disorder and disintegration of personality. Everybody is under tension. But it manifests in a more violent and turbulent manner among the youth. Desire, attachment and the carving for pleasure and enjoyment are among factors- responsible for creating tension. There is an innate urge among human beings for pleasure, enjoyment and happiness. But we do not know what real happiness is and how to get it. We run here and there for getting enjoyment and happiness. We try to find pleasure and happiness in external objects. This leads to a lot of blind grouping. And the blind grouping often ends up in frustration.

We seek pleasure through our sense organs. When the sense organs come into contact with the objects we experience a feeling of enjoyment. But the feeling is temporary and extremely short lived. We are chasing the enjoyment when we feel despair of one particular object of enjoyment. We are chasing another object for enjoyment chasing pleasure is like chasing mirage. It is a never ending chase. Desire cannot be satisfied by supplying the objects. An ignorant man throughout his life period chasing these pleasures without any meaning in his life. The enjoyment born out of contact end up in grief only. They have beginning and an end. Wise men do not indulge in them. According to Bhagavad Gita one who is above to detach his mind from the external objects and turn it inwards and fix it on the ultimate reality will experience undisturbed and imperishable happiness.

Role of Gita's in Modern World

Before explaining the teachings of Bhagavat Gita we try to understand that what the reason behind every problem is in our modern man and modern world. The answer is 'selfishness'. (An attitude of 'I' ness ahamkara or an attitude of 'my' ness mamakara). Selfishness is an innate biological factor and every individual is bound to his own self and again he cannot even think of world external to him. Majority of human beings use their life time for selfish gains. From all these modern issues we can know that our society will lost our cultural heritage, scriptural knowledge, moral values etc. How we can get it all back. How we can study our scriptures and our Upanishads in our drastically changing modern world. It is not easy to study all scriptures and 108 Upanishads in our

limited span of human life. Here is the importance of Bhagavat Gita, which contains the essence of all our Upanishads teaching Gita is easier to understand. Gita taught us that how to be live in this world with a mind of purity, selflessness, charity, mercy, love, happiness, peace, harmony etc.

The Gita says that the source of all mental agitation is your own mind. The mind is full of innumerable desires vying for attention and you become a victim of your own desires. Practical application of Gita teaching is essential for our modern world. Each and every concept in Gita has its own value. This article is an attempt to explain the Bhagavat Gita's ideals about Nishkama karma, as means for attaining happiness and lokasamgraha (well being of all).

The Role of karma in Indian Philosophy

Before understanding the teachings of nishkama karma yoga firstly we can understand what is the importance of doing karma in our life. The doctrine of karma is considered to be one of the most important and fundamental doctrines of Indian Philosophy. All classical Indian school of thought except Charvaka believe in the doctrine of karma in unquestionably. The meaning of karma carried by Indian philosophy is changed by system to system. The word karma signifies normally action. Here, action points out both religious and non religious aspects of human affairs. Every action has its own consequences papa or punya. Law of Karma abides by an authority who maintains the result of every action in proportion to the action or, in other words, what we sow that we reap. Karmas are divided in to three Sanchita, Prarabdha and Agami karmas.

Every living being has to do some work (action/karma) even for its own sustenance. Every action yields some result (fruit of action). The doer of the action is bound to accept the karma phala and enjoy or endure it. The karma will get cancelled only when karma phala is experienced. Karmas which are yet to be experienced will remain waiting in the sanchita karma. Only such of the past karmas which are lying in sanchita and which are congenial for being experienced for being enjoyed or endured. These are called prarabdha karmas (activated karma). While experiencing the prarabdha karmas, man does fresh karma in present life, some of which, if unspent, will get added to the sanchita for being experienced in the future births(lives) karma in sanchita is the cause of rebirth. Birth necessitates karma. Thus the vicious circle of birth following karma continues perpetually. This is called cycle of samsara. The past samskaras (karma vasanas) are preserved subtle body which envelopes the jivatma and entices it into a compactable new body. The law of Karma postulates the attainment of spirituality through the medium of ethical and moral ways of establishing deeds. We have the right to choose any good or bad path. Good action leads to peace and happiness and bad action leads to pain and sufferings.

"The cards in the game of life are given to us. We do not select them. They are traced to our past karma, but we can call us we please lead what suite we will, and as we play, we gain or loss. And there is freedom" (Dr. S Radhakrishnan, 1927, P. 75).

The Law of Karma remains the truth that, it is a must for beings to face the result of their own actions. No one can escape from the result of his actions. Nevertheless, karma doctrine induces people in doing desireless activities for free from the result of pain and momentary pleasures and reaching absolute freedom. Here is the role of Bhagavad Gita's most important teaching the ideal of Nishkama Karma Yoga. The practice of nishkama karma yoga will helps an individual to free from all karmic bondages.

Nishkamakarma

The ultimate aim of every being in this world is the realiazation of the ultimate reality, Brahman. For the attainment of this Brahman Bhagavat Gita gives us three different ways, jnana, karma and bhakti (the way of knowledge, the way action and the way of devotion).Among the three the peculiarity of karma is:

"na hi kascit ksanam api jatu tisthaty akarma krt karyate   hy   avasah karma sarvah prakrtijair gunaih" (BG, II.5).

Everyone is forced to act helplessly according to the qualities he had acquired from the modes of material nature; therefore no one can refrain from doing something, not even for a moment. By virtue of modalities (gunas) born from nature, all are made to engage in action helplessly. So no man is free from action. According to Bhagavat Gita everything is action such as eating, sleeping, breathing, body maintenance etc. All these actions make vasanas or impressions upon the mind as a result of every action. These accumulated results are known as sanchita, Due to this sanchita man is born again and again for fructify the fruits of his past actions. Man is free from this only through the practice of nishkama karma or selfless action. Nishkama karma means,

"karmany evadhikaras te ma phalesu kadacana\ma karma phala hetur bhur ma te sango stu akarmani." (BG, II.47).

This sloka means that your concern should be with action alone, not for any benefits ever. Do not become benefit motivated and be not attached to inaction. The Gita succeeded in asserting the fact that when a person acts without desire, and renounces the attachment he has for the fruits of action, he becomes totally free from the bonds of karma. But desire and anger are two enemies for man to prevent selfless action. These two are the basis of each and every crime in our modern society. For a smooth practice of selfless action a being firstly control

his senses (five external sense organs and one internal sense organ) because
senses are the seating place of this desires and anger.

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"dhyayato visayan pumssah sangas tesupajayate

sangat sanjayate kamah kamat krodho bhijayate." (BG, II.62).

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This sloka teaches that meditating on objects of sense interest there is born in
man an attachment for them, from attachment rises passion, in the face of passion
arises anger. So controlling senses is essential for the practicing of selfless
action. Lord Krishna gives Karma yoga through the practice of dhyana yoga we
can control our senses. This selfless action we can apply practically in the field
of svadharma. 'Svadharma' means one's own duty in accordance with his station
in life. Doing our actions with an attitude of 'yanjartha' which means an attitude
of sacrifice. Here we are sacrificing the result of our actions, the ego or doership
etc. The majority of people doing their actions with an attitude of ego or the
doership (I am the doer of this action). But in yanjartha karma or selfless action
one can do his action with an attitude of 'I am an instrument in the hands of God,
I have only right to do in my actions and I surrender all the results of my actions
in the lotus feet of the almighty God.' These types of action free the doer from
the bonds of his actions.

Through the practice of selfless action on can attain the stage of sthitaprajna.
Sthitapranja means 'man with steady wisdom' he is always in an attitude of
equanimity and keep equality even in pairs of opposites such as heat and cold,
success and failure, likes and dislikes, pain and pleasure etc. This sthitaprajna
always do his duties for the sake of his society and his fellow beings this known
as lokasamgraha or well being of all. When we are doing desirous action we are
reducing the value of our actions to getting temporary pleasures. But in
lokasamgraha we are uplifting our ideals for the well-being of our society. Here
we replace our ideal from selfish desires to selfless progress of all beings in the
society. This is a great ideal.

Through yanjartha karma the Bhagavat Gita gives importance to the idea of co-
operation it is only through this mutual co- operation social progress can be
achieved. The concept of yanja, means mutual nourishment between man and
god, man and his environment, contains the secret of what is called in modern
parlance 'sustainable development'.

Through the practice of selfless action in our field of action we have a great
noble goal, that goal is known as lokasamgraha. This aspect has been well
developed by great commentators like Lokmanya Tilak, Mahatma Gandhi, Sri
Aurobindo etc. According to Dr. S. Radhakrishnan, lokasamgraha is one of the
two ideals of actions recommended by the Gita, the other being atmasudhi or self

purification and believes that those who perform actions for the maintenance of the world, (lokasamgraha) are the wise and those who perform action for self purification are ignorant.

Vivekananda swami says that, "He works best who works without any motive, neither for money, not for fame, nor for anything use: and when a man can do that, he will be a Buddha, and out of him will come the power to work in such a manner as will transform the world. The man represents the very highest ideal of karma- yoga. (Vivekananda, 1930, p.142) Swamiji again says that the aim of practicing selfless action is for attaining two goals in life they are for the highest freedom of individual and the good of the world.

According to Gandhiji selfless service to humanity is a duty that promotes self-realization of truth which is the very purpose of human existence. Gandhiji believes that nishkama karma is a way to sarvodaya. Sarvodaya means the universal uplift of all or progress all in our society.

Balagangadhara Tilak and Sri Aurobindo also give importance to the practice of nishkamakarma as a social ideal for attaining the well being of all. So be a nishkama karma yogi in his life through out. In Bhagavat Gita karma became karms yoga through the practice of nishkamakarma. The teachings of these thinkers prove the significance of selfless action in the progress of our entire society.

Conclusion

Through the practice of selfless action we can reduce our tension, stress, frustration, crimes, corruption, suicide etc. Live for the welfare of our world, contribute our maximum effort for the welfare of our society and our fellow beings. This never means that Bhagavat Gita is against enjoyment and any type of development. But Gita advices us to follow a life of moderation. Keep moderation in every field of our life, such as in sleeping, eating, enjoying etc. With the practice of selfless action a seeker attain three important goals in his life. They are Atmasuddi (self- purification), Lokasamgraha (well being of all), Atmasakshathkara (Realization of the ultimate reality).

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ANALYTICAL STUDY OF INDIAN BANKING SECTOR

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Abstract

Indian banking sector is one of the oldest and most popular sector. The Indian banking system consists of 27 public sector banks, 26 private sector banks, 46 foreign banks, 56 regional rural banks, 1574 urban cooperative banks and 93,913 rural cooperative banks. The banking sector is reflection of the macro-economic variables. The macro situation in India has deteriorated on account of a spurt in the oil prices, a higher inflation and fiscal slippages on account of lower GST revenues. Post demonetization and transition to Goods and Service Tax, the Indian economy has slowed down. The Gross domestic product grew by 7.15 in FY 2-17. Credit, market and liquidity risk studies suggests that Indian banks are generally resilient and have withstood the global downturn well. According to Reserve Bank of India, India's banking sector is sufficiently capitalized and well-regulated. The Indian economy is moving towards normalcy after demonetization and GST. The central bank will continue to monitor liquidity data and inflation to decide course of action in monetary policy. In this article, author analyses the current issues of Indian banking sector like Non-performing assets, frauds and massive loss of credibility.

Keywords: Banking sector, liquidity, non-performing assets.

Objectives of the study

Aim of this article is to study the status of Nonperforming-assets of Indian public sector banks and to understand the impact of NPAs on Indian economy. Author also makes suggestions to avoid future NPAs.

Methodology of study- This paper is based on the study of various articles of newspapers, Reserve Bank of India publications, journals

Limitations: The study of Nonperforming-assets is limited to Indian public sector banks till December 2017.

Introduction

India is world's fastest-growing economy but is struggling with challenges that test its strength and resilience. According to BMI research, Fitch group company,

India is expected to register a growth of 6.9% in this financial year. The two areas of Indian government's concerns are to encourage digital identification and cashless transaction. The government is pushing the financial system to use Unique Identification Authority of India (UIDAI). This system can be used to verify customers for loans, direct transfers of subsidies and host of other financial transactions. Government's new policies favor financial inclusion and promote competition by allowing new domestic players to set up payment banks which can only accept deposits and cannot issue loans or credit cards and setting up of small finance banks which provide basic banking services to underserved sections of the economy. There is emergence of digital, inclusive and interoperable financial-services market in India.

Status of public sector banks in India
India's banking sector is dominated by public sector banks. Between early 2000's and 2008 India was in the boom phase. During this period banks lent extensively to corporate sector. The profits of most of the corporate sector dwindled due to slowdown in the global economy, ban in mining projects and delay in environmental related permits affecting power,   and steel sector, volatile prices of raw material and its scarcity. All these factors affected their ability to pay back loans. PSBs provide nearly 80% of loans to industries mainly textile, aviation, mining, infrastructure sector. It is this part of the credit distribution that forms a major share of NPA.

India's public sector banks are plagued with high nonperforming assets. India's banking crisis is due to the disproportionate concentration of bad loans in the government owned banking system. According to RBI data, the values of banks Gross Non Performing Assets (GNPA) and restructured assets increased by 25% in April 2016 from 2013. The Indian government's decision to demonetize the currency on 8 November, 2016 led to surge in the current and saving account deposits of the banks. Slow loan growth, combined with higher deposits has pushed down the banks credit-deposit ratios. If credit off take fails to pick up, these factors could affect bank's net interest income.

Public sector banks recorded close to 1.7 trillion in losses between December 2015 and June 2018, more than 80% of 2.11 trillion capital infusion that the government has announced. In case of public sector banks, impairment in asset quality necessitates sizeable provisioning and deleveraging, thereby limiting banks capacity to lend. Consequently, it reduced profits of banks. India's banks hold about Rs 110 lakh crore of public money. Of this Rs 80 lakh crore is in 21 government banks. In 2017-18, of 21 PSBs 19 reported losses of Rs 87,357 crore- a sum the central government will spend a year on Prime Minister's

schemes for micro irrigation, rural roads and national missions for drinking water, Swacch Bharat, education and skill development.

The actual bad loan scenario in the public sector banks' could be even worse if one accounts for the amount of loans that are being restructured under various schemes and are retained as standards on the books of banks. If the economy doesn't pick up as expected, a major chunk of such loans too may turn bad. Banking analysts say that factors such as business failures, inadequate risk assessment while sanctioning credit and loan frauds by companies are few reasons for the high level of NPAs.

Non-performing assets

A banks asset portfolio is basically classified into performing and non performing asset. A performing asset is one which generates periodical income and repayments as and when due. A non performing asset is one where interest or repayment of installment has not been paid. On the basis of classification o f an asset, the bank is required to set aside prescribed provision by debt to profit and loss account as per RBI guidelines.

- In case of a term loan, in interest or installment of principal remain overdue for more than 90 days
- In case of overdraft/cash credit running accounts, if account remains out of order for more than 90 days. The balance outstanding should not exceed the limit of drawing power, whichever is lower.
- In case of bill discounted, if it remains overdue for more than90 days.
- In case of short duration crop loan, if it remains overdue for two crop seasons or more.
- In case of long duration crop loan, if it remains overdue for one crop season or more
- In case of securitization transactions, if the amount of liquidity facility remains overdue for more than 90 days.
- In case of derivative transaction, if the receivables remain overdue for more than 90 days.

Classification of assets

1. Substandard assets-these are assets which have remained NPA for period less than or equal to 12 months

2. Doubtful assets-these are assets have remained NPA for more than 12 months

3. Loss assets-these are assets which are considered uncollectible although there maybe some recovery value.

Asset classification is to be done borrower-wise and not facility-wise.in case of advance granted by a consortium of banks, asset classification maybe done on the basis of record of recovery of the individual member banks. Where guarantee of government of India is available, a credit facility is to be classified as NPA only if the government repudiates its guarantee when invoked. This exemption is only for classification as NPA and not for income recognition. This exemption is available for accounts backed by government of India; guarantee is not available for credit guaranteed by state government.

According to latest report by CARE Ratings, India has been ranked 5th on list of countries with highest NPA levels and is on top spot among the BRICS nations. The list is topped by Greece 36.4% followed by Italy 16.4%, Portugal 15.5% and Ireland 11.9%. All these countries along with Spain are commonly referred to as PIIGS and have been victims of sovereign debt crisis in recent years. Spain is ranked at 7th spot below India and Russia.

Indian banks started recognizing stressed loans as NPAs only after former RBI governor Raghuram Rajan introduced Asset Quality Recognition (AQR) in 2015 forcing banks to classify stressed borrowers as defaulters.

Table 1- Gross NPA% as on December, 2017

IDBI bank	24
UCO bank	23.29
Indian Overseas bank	22.74
United Bank of India	20.1
Dena bank	19.56
Bank of Maharastra	19.05
Central bank of India	18.08
Oriental bank of commerce	16.95
Corporation bank	15.92
Bank of India	15.49
Allahabad bank	15.46

Source- RBI data

The gross non-performing assets of all the banks amounted to Rs 8,40,958 crore in December,2017 led by industry loans followed by services and agriculture

sectors. The gross bad loans of scheduled commercial banks as on 31 December,2017 due to loans to industry were at Rs6,09,222 crore accounting for 20.41 percent of gross advances. It was followed by 1.1 trillion (5.77%) dues from service sector, Rs 696 billion (6.53%) from agriculture and allied activities; Rs 149 billion from other non-food credit and Rs 366 billion (2.01%) from retail loans.

Recapitalization

Recapitalization is not new for India's public sector banks. Generally, banks receive this capital according to size instead of efficiency and growth prospects. Now the truant banks will have to earn this infusion of funds. The government announced a 2.1 trillion rupee (2.11 lakh crore) recapitalization over a two year period of state owned banks with high non performing assets. It accounts to 1.3% of India's GDP. This plan is expected to push credit growth in the country to 15% and push GDP grow by 7% in 2019.

Recently IMF had conducted stress tests on India's fifteen largest banks (12 public sector banks and 3 private sector banks). In its report it observed that the overall system seems quite resilient and 64% of assets of the top 15 banks are with the resilient one. The remaining 36% will find themselves in a precarious position. State run banks posted a combined loss of 853.7 billion rupees in March 2018.

Gross Non-Performing Assets of Indian Banks

Public sector banks initiated cleaning-up by recognizing NPAs and provided for expected losses. Due to transparent recognition of stressed assets as NPAs, the aggregate gross NPAS has increased from Rs 2,79,016 crore as on 31 march, 2015 to Rs 8,95,601 crore as on 31 march, 2018

Table 1- bank wise details of gross NPAs as on March, 2018; operating profit, provision done and net profit/loss in FY 2017-18

Amount in Rs crore

Sl. No.	bank	Gross NPA (31.03.18)	Operating profit (2017-18)	Provisioning done (2017-18)	Net profits 2017-18
1.	Allahabad bank	16.0	3,438	8,113	-4,674
2	Andhra bank	17.1	5,361	8,774	-3,413
3	Bank of Baroda	12.3	12,006	14,437	-2,432
4	Bank of India	16.6	7,139	13,183	-6,044
5	Bank of Maharashtra	19.5	2,191	3,337	-1,146
6	Canara bank	11.8	9,548	13,770	-4,222

7	Central bank of India	21.5	2,733	7,838	-5,105
8	Corporation bank	17.4	3,950	8,004	-4,054
9	Dena bank	22.0	1,171	3,094	-1,923
10	IDBI bank Ltd	28.0	7,905	16,142	-8,238
11	Indian bank	7.4	5,001	3,742	1,259
12	Indian overseas bank	25.3	3,629	9,929	-6,299
13	Oriental bank of Commerce	17.6	3,703	9,575	5,872
14	Punjab & Sind bank	11.2	1,145	1,889	-744
15	PNB	18.4	10,294	22,577	- 12,283
16	SBI	10.9	59,511	66,058	-6,547
17	Syndicate bank	11.5	3,864	7,087	-3,223
18	UCO bank	24.6	1,334	5,771	-4,436
19	Union bank of India	15.7	7,540	12,787	-5,247
20	United bank of India	24.1	1,025	2,479	-1,454
21	Vijaya bank	6.3	3,098	2,371	727

Bad loans or gross non-performing assets of Indian banks stood at 10.25 lakh crore as on 31 March 2018. Macro-stress tests indicate that under the current macroeconomic outlook, PSBs GNPA ratio may rise from 11.6%, march 2018 to 12.2%by march,2019(Financial Stability report of RBI).

Resolving the bad loan and fixing the banking sector involves banking sector moves on following three tracks-

- **Recovery**- authorities are using new and more stringent bankruptcy law to put defaulters under the hammer. In the first phase 12 companies from the top 100 borrowers have been referred to the National company Law tribunal under the Insolvency and Bankruptcy code.
- **Raising capital**- banks will have to raise capital to absorb the shock of their bad loans and partly to step up lending. Banks have raised a record 33,248 crore via qualified institutional placements and 40,000 crore is planned in addition to governments recapitalization.
- **Credit growth**- the rise in bad loans curtailed the ability of banks to lend. Credit growth fell for past three years.

Impact of bad loans on economy
- Bank shareholders are adversely affected.
- Bad loans imply redirecting of funds from good projects to bad ones-loss of good projects and failure of bad investments.
- Depositor's don't get rightful returns and may lose an uninsured deposit
- Rising NPAs reduces customer's confidence in the bank.
- Banks are pressurized to increase their capital base further.
- Banks face liquidity problem as they don't get loan repayment or interest payment.

- Unemployment in economy.
- High cost of capital will lead to higher inflation and low growth of economy.

Government steps to control growing NPAs

India needs a safe and efficient banking system to serve the needs of growing economy. Over the years, government has introduced various reforms to strengthen the banking system and make it stronger.

- Government notified the Fugitive Economic Offenders Bill, aimed at punishing those who are accused of committing financial crimes in India and then flee the country, as in the cases of Nirav Modi and Vijay Mallya. It also empowers independent regulator National financial reporting Authority (NFRA) to act against erring auditors and auditing firms.
- The RBI Circular on Resolution of Stressed Assets dated 12 February, 2019 call upon banks to report default as low as 50 million. It also calls upon the banks to put in place board approved policies for resolution of stressed assets.
- The enactment of the Insolvency and Bankruptcy code (IBC), 2016 and promulgation of the Banking Regulation (Amendment) Act, 2017 provided authorization to RBI to issue directions to banks to initiate the insolvency resolution process under IBC.
- As on 4 January, 2018 the Lok Sabha has approved recapitalization bonds worth 80,000 crore for public sector banks, which will be accompanied by a series of reforms.
- Cases have been filed under IBC in the National company Law Tribunal (NCLT) against 39 large defaulters, amounting to about Rs 2.69 lakh crore funded exposure (as of December, 2017.. Of 701 cases were admitted by NCLT, 525 still undergoing resolution. Of 176 cases closed by NCLT, 67 were closed on appeal or review, 22 were resolved and 87 yielded to liquidations.
- Revised prompt Corrective action (PCA)- capital, asset quality and profitability would be the basis on which the banks would be monitored. Banks would be placed under PCA framework depending on the audited annual financial results and RBI's supervisory assessment. RBI may also impose PCA on any bank including migration form one threshold to another if circumstances so warrants. RBI has defined three kinds of risks thresholds and PCA will depend on the type of risk threshold that was breached.

- Government has launched 'Mission Indradhanush" to make the working of public sector bank more transparent and professional to curb the menace of NPA in future.

Suggestions

Largely in response to the credit crisis, banks are required to maintain proper leverage ratios and meet certain minimum capital requirements. The prescribed Indian Accounting Standards for commercial banks should be made mandatory for All-India Financial Institution and Non-banking Financial Companies. Strengthening banks balance sheets and asset quality concerns should be given highest priority. Instead of waiting for regulatory directions, banks can file for insolvency proceedings on their own to realize promptly the best value of their asset. Banks should conduct necessary sensitivity analysis and contingency planning while appraising the projects. There is an urgent need to develop specialized skills in the area of appraisal, monitoring and recovery to ensure the quality of credit portfolio.

Conclusion

Though the banks are under pressure from stressed assets and stagnant loan growth, the sector represents one of the world's biggest opportunities to create value in banking. The country is in the midst of digital revolution. Promoting digitization, managing technology-enabled financial innovations and dealing with cyber security will entail strategic policy responses.

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TRENDS IN THE GROWTH OF HIGHER EDUCATION IN MODERN INDIA

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Abstract

Education offers various economic benefits and contributions to the society. Education brings economic stability to any society. Higher education is the key factor in shaping the skilled human resource. Higher Education provides an opportunity to critically reflect upon the social, economic, cultural, moral and spiritual issues facing humanity. It underwrites to national development through spreading of specialized knowledge and skills. Development and progress of the citizens of the country is defined by the knowledge society and skilled manpower. The importance of higher education has been pointed out by the International Commission on Education for 21st Century. Consistent growth has been recorded in higher education in India from the last two decades which has been able to generate skilled manpower for the rapid industrialization and knowledge based economy.

Number of Institutions, students' enrolment growth, index values and number of students per institute in higher education in this millennium would be in normal stage. In case of number of institutions, by the year 2024-2025, the total number of institutions in higher education may be recorded 85 thousand and the total number of enrolments may be recorded 51 lakh. In case of number of institutes, highest growth rate was recorded in the year 2010-2011 i.e., 58.14% and negative growth rate was recorded in the year 2009-2010 i.e., -0.12%. In case of total enrollment, highest growth rate was recorded in the year 2010-2011 i.e., 32.59% and lowest growth rate was recorded in the year 2013-2014 i.e., 1.44%.

Keywords: Enrollment of Students, Forecasting, Growth Rate, Higher Education, Index Value, Student – Institute Ratio.

1. Introduction:

Higher Education plays a key role in an enlightened society. To lead a rapid socio-economic development of a nation, both education and modernization are playing the crucial role.

Department of Higher Education, Ministry of Human Resource Development (MHRD), Government of India, shapes the policies related to higher education. To establish professional education in different areas, UGC has established statutory council. That are, All India Council of Technical Education (AICTE),Bar Council of India (BCI),Council of Architecture (COA),Central Council of Homeopathy (CCH),Central Council for Indian Medicine (CCIM), Dental Council of India (DCI), Distance Education Council (DEC),Indian Council for Agricultural Research (ICAR),Indian Nursing Council (INC),Medical Council of India (MCI),National Council for Teacher Education (NCTE),Pharmacy Council of India (PCI),Rehabilitation Council, and State Councils of Higher Education.

Higher education is the essential factor in determining the skilled human resource. Consistent growth has been recorded in higher education in India from the last two decades which has been able to generate skilled manpower for the rapid industrialization and knowledge based economy

International Commission on Education for 21st Century says "Higher education is at one and the same time one of the driving forces of economic development and the focal point of learning in a society. It is both repository and creator of knowledge. Furthermore, it is the main instrument for passing on the gathered experience, cultural and scientific, of humanity."

In developing societies, higher education is considered to be a speedy vehicle for upward social mobility, especially for the socially and economically deprived sectors.

2. Historical Background:

Around 6 BC (Before Christ) at Nalanda and Takshila, the modern concept of University style education centers were established. In the middle ages up to 1200 AD (Anno Domini) the religion based higher learning centres were established throughout the India. Starting from 1600 AD, the major change in the traditional style of higher education in India by the European rulers. In 1781, the Calcutta Madrasa was the first institution of higher learning set up by the British East India Company. Higher education in modern India began with the establishment of Hindu College at Calcutta in 1817 by Raja Ram Mohan

Roy with his friend David Hare. By 1947, the British model of University system continued expand across India.

3. Objectives:

1. To examine the growth of enrollment of students in higher education by gender and the corresponding growth in the numbers of institutes.
2. To forecast the growth of enrollment of students in higher education by gender and the corresponding growth in the numbers of institutes.

4. The Data:

The study is completely based on secondary data sources. Secondary data is related to enrollment of total number of students in higher education in India is selected from Ministry of Human Resource Development Bureau of Planning, Monitoring & Statistics New Delhi, All India Survey on Higher Education, Education Statistics at a Glance, Year book 2017-2018.

5. Structure of Education in India:

India, being a union of states, has accepted a uniform structure of school and college education popularly known as $10+2+3$ pattern of school and college education. This pattern visualized 10 years of general education including 8 years of el elementary and 2 years of lower secondary then 2 years of higher secondary and then 3 years of institution education leading to the award of the first degree. Thus, after 12 years of school education, higher education will begin

6. Progress of Higher Education in Modern India:

In Table - 1, the growth of the number of higher education institutes and the enrollment in higher education, and the number of students per institute during the period of our study is provided. In the year 2000-2001, the total number of higher education institutes is 10406 and it has increased up to 51534 in the year 2014-2015 with the index value from 100 to 495. Highest and lowest annual growth rates were recorded 58.14 and -0.12 per cent in the year 2010-2011 and 2009-2010 respectively. Comparison of male and female student enrollment ratio at the beginning of the study, they shared with 63.11 and 36.89 per cent. Where as in the end of the study, both shared with 54.18 and 45.82 per cent. In the case of male enrollment, highest and lowest annual growth rates were recorded 24.28 and 0.59 per cent in the year 2010-2011 and 2013-2014 respectively. In the case of female enrollment, highest and lowest annual growth rates were recorded 45.05 and 2.23 per cent in the year 2010-2011 and 2012-2013 respectively. An interesting trend which can easily be observed is the enrollment of females has grown at a higher rate than that of males during the

entire period of study with index value increased from 100 to 334 and 484 for both male and female respectively. The cumulative annual growth rate (CAGR) was recorded for males is 0.09 and 0.12 for females. CAGR for the number of higher education institutes is 0.12. Number of students per institute gradually decreasing. It shows a positive note.

Table - 1: Student Enrollment and Number of Higher Education Institutes in India from 2000

Year	Higher Education Institutes	Index	% Growth Rate Over Previous Period	No. of Males Enrolled	Index	% Growth Rate Over Previous Period	No. of Females Enrolled	Index	% Growth Rate Over Previous Period	Total Student Enrollment	Index	% Growth Rate Over Previous Period	No. of Students per Institute
2000-2001	10406	100	--	5443829	100	--	3182503	100	--	8626332	100	--	829
2001-2002	11418	110	9.73	5795417	106	6.46	3746409	118	17.72	9541826	111	10.61	836
2002-2003	12080	116	5.80	6681558	123	15.29	4035000	127	7.70	10716558	124	12.31	887
2003-2004	12482	120	3.33	7044205	129	5.43	4156379	131	3.01	11200584	130	4.52	897
2004-2005	13921	134	11.53	8191957	150	16.29	4840229	152	16.45	13032186	151	16.35	936
2005-2006	17332	167	24.5	8831748	162	7.81	5491818	173	13.46	14323566	166	9.91	826
2006-2007	20183	194	16.45	9593315	176	8.62	5959204	187	8.51	15552519	180	8.58	771
2007-2008	23505	226	16.46	10573890	194	10.22	6637326	209	11.38	17211216	200	10.67	732
2008-2009	28322	272	20.49	11227810	206	6.18	7272515	229	9.57	18500325	214	7.49	653
2009-2010	28288	272	-0.12	12444600	229	10.84	8296140	261	14.08	20740740	240	12.11	733
2010-2011	44734	430	58.14	15466559	284	24.28	12033190	378	45.05	27499749	319	32.59	615
2011-2012	46651	448	4.29	16173473	297	4.57	13010858	409	8.12	29184331	338	6.13	626
2012-2013	47937	461	2.76	16328303	300	0.96	13300719	418	2.23	29629022	343	1.52	618
2013-2014	49021	471	2.26	16424811	302	0.59	13630909	428	2.48	30055720	348	1.44	613
2014-2015*	51534	495	5.13	18205067	334	10.84	15393620	484	12.93	33598687	389	11.79	652

Source: Department of Higher Education, Ministry of Human Resource Development & DISE, NUEPA (School Education since 2012-2013)

No. of Colleges (2000-2001 to 2009-2010) includes standalone Institutions like Polytechnics.
Standalone institutions includes: Polytechnics, PGDM, Nursing, Teacher Training and Institutes under Ministries.

*Date for 2014-2015 for various types of schools not add up to the total as the total includes no response cases also as on 30.09.2014.

7. Forecasting of Higher Education in Modern India:

In Table - 2, the growth of the number of higher education institutes and the enrollment in higher education, and the number of students per institute overthe period of our study is provided. In the year 2015-2016, the total number of higher education institutes are 55053and it has increased up to 85652 in the year 2024-2025 with the index value from 529 to 823 with 100 as basic index value in 2000-2001. During the forecasted period, highest and lowest annual growth rates may be recorded 6.83 and 4.13 per cent in the year 2015-2016 and 2024-2025 respectively. Comparison of male and female student enrollment ratio atthe beginning of the forecasted study, they may be shared with 55.18 and 44.82 per cent. Where as in the end of the forecasted study period, both may be shared with 53.90 and 46.10 per cent. In the case of male forecasted enrollment, highest and lowest annual growth rates may be recorded 5.07 and 3.61 per cent in the year 2016-2017 and 2024-2025 respectively. In the case of female forecasted enrollment, highest and lowest with negative annual growth rates may be recorded 5.93 and 0.27 per cent in the year 2016-2017 and 2015-2016 respectively. An interesting trend which can easily be observed is the enrollment of females has grown at a higher rate than that of males during the entire period of study with the index value increased from 347 to 506 and 482 to 740 for both male and female respectively with 100 as basic index value in 2000-2001. After 25 years of the study period, the cumulative annual growth rate (CAGR) may be recorded for males is 0.07 and 0.09 for females. CAGR may be recorded for the number of higher education institutions is 0.09 and the total enrollment will be 0.08. Number of students per institute gradually decreasing. It shows a positive note.

Table - 2:Forecasting of Student Enrollment and Number of Higher Education Institutes in India from 2015

Year	Higher Education Institutes	Index	% Growth Rate Over Previous Period	No. of Males Enrolled	Index	% Growth Rate Over Previous Period	No. of Females Enrolled	Index	% Growth Rate Over Previous Period	Total Student Enrollment	Index	% Growth Rate Over Previous Period	No. of Students per Institute
2015-2016	55053	529	6.83	18901003	347	3.82	15352421	482	-0.27	34253424	397	1.95	622
2016-2017	58453	562	6.18	19860074	365	5.07	16263250	511	5.93	36123324	419	5.46	618
2017-2018	61853	594	5.82	20819144	382	4.83	17174079	540	5.60	37993224	440	5.18	614
2018-2019	65253	627	5.50	21778215	400	4.61	18084909	568	5.30	39863124	462	4.92	611
2019-2020	68653	660	5.21	22737286	418	4.40	18995738	597	5.04	41733024	484	4.69	608
2020-2021	72053	692	4.95	23696357	435	4.22	19906567	626	4.79	43602924	505	4.48	605
2021-2022	75453	725	4.72	24655428	453	4.05	20817396	654	4.58	45472824	527	4.29	603
2022-2023	78852	758	4.50	25614499	471	3.89	21728225	683	4.38	47342724	549	4.11	600
2023-2024	82252	790	4.31	26573569	488	3.74	22639054	711	4.19	49212624	570	3.95	598
2024-2025	85652	823	4.13	27532640	506	3.61	23549884	740	4.02	51082525	592	3.80	596

8. Major Findings of the Study:

The trends of total number of higher education institutes in India gradually increasing from around 10 thousand in 2000-2001 to around 51 thousand in 2014-2015. It mayincrease up to around 85 thousand by 2024-2025. Fluctuations recorded in total number of institutes in higher educational growth. Growth was recorded 9.73% in 2000-2001 and it increased up to 24.50% in 2005-2006 and it decreased gradually and recorded negative growth in 2009-2010 and again increased up to around 58 per cent in 2010-2011 and again decreased and stood up at around 4 per cent in 2024-2025.

The trends of total enrollment in higher education in India increases from around 86lakhs to around 336 lakhs in 2000-2001 and 2014-2015 respectively, and then it may be increased up to around 510lakhs in 2024-2025. Whereas male enrollment increases from around 54 lakh to 182 lakh and female enrollment increases from around 32 lakh to 154 lakh respectively. And in the case of males, it may increase up to around 275 lakh enrollment, whereas in the case of female, it may increase up to around 235 lakh enrollment in 2024-2025. Fluctuations recorded in the growth rate oftotal enrollment in higher education. 10.61% was recorded in 2000-2001 and it was slightly increased and then decreased and again increased and stood at 32.59% in 2010-2011 and then it may be decreased up to 3.80% in 2024-2025.

9. Recommendations for the Study:

Enrollment of males is observed to be more than the females. Hence, efforts should be initiated to improve female enrollment through necessary counselling to parents.Establish required higher education institutions to achieve hundred per cent enrollment of students.

10. Conclusion for the Study:

Basing on the foregoing analysis, this study suggests implementation of special policies and programmes combined with genuine efforts to achieve hundred per cent enrollment in higher education in India. And thereby the government of India has to take a special literacy drive to encourage people.Consistent growth has been recorded in higher education in India for the last two decades,which has been able to generate skilled manpower for the rapid industrialization and knowledge based economy.

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SURVEY STUDY ON: ACADEMIC ACHIEVEMENT AND SPORT PARTICIPATION OF CHILDREN; IN WOLLEGA UNIVERSITY UNDER 17 FOOTBALL PROJECT, ETHIOPIA

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Abstract

Purpose of this research was to examine academic achievement and sport participation of children in Ethiopia. To conduct this study descriptive survey research design were employed. Totally, forty (40) subjects were purposively selected for the study from Wollega University under 17 football projects. In order to get adequate information the researchers used academic documents (transcripts) of the athletes from their school before and after sport participation. The document analysis was delimited to (2013-2014) academic calendar before sport participation and (2015- 2016) academic calendar after sport participation. The SPSS version 20 computer program had been employed to calculate and analyze the data**.** Further for the quantitative analysis paired t-test was employed. The finding of present study revealed that participation in sporting events does increase the academic achievement of the children. The mean and standard deviation score of children's academic transcript before sport participation was 70.0063+ 9.051 whereas the mean and standard deviation score of children's academic transcript after sport participation was 71.45+ 8.99 respectively. This implies that children academic transcript/rank was significantly enhanced by mean difference (M=1.441) after participation of sporting events at o.o5 level of significance.

Contribution/Originality: This study contributes in the existing literature to differentiate relationship between academic achievement and sport participation. The study used to justify less understanding of Ethiopian community towards academic achievement and sport participation. Finally, it is important to introduce benefits of sport participation to academic achievement.

1.Introduction

Physical activity effects on the brain have been extensively researched (**Etnier, et al., 1997; Ploughman, 2008; Trudeau & Sheppard, 2010; Sibley &Etnier, 2003**). Physical activity benefits for the brain have included: increase in cerebral blood flow (moderate to high intensities of exercise have shown large increases), changes in neurotransmitters (acute bouts of exercise cause

changes), increases in nor epinephrine and serotonin (after an acute bout of exercise and chronic exercise influences more long-term increases in neurotransmitters), and permanent structural changes in the brain.

A cross-sectional study completed by the California Department of Education (CDE) (2002), included a sample of 954,000 students who were in grades five (353,000), seven (322,000), and nine (279,000). The study individually matched Stanford Achievement Test Ninth Edition (SAT-9) standardized test scores with results of the state-mandated, teacher administered, and physical fitness test, known as the Fitness gram. The six fitness standards included in the Fitness gram are cardiovascular endurance, body composition, abdominal strength and endurance, trunk strength and flexibility, upper body strength and endurance, and overall flexibility.

Dwyer et al. (2001) completed a study on 7,961Australian schoolchildren (7-15 year olds) using a questionnaire/fitness test for measurement of physical activity/physical fitness and a 5-point scale to depict academic performance. The questionnaire was administered by trained data collectors to four students at a time to ensure the questions were understood and the obtained responses were as accurate as possible. Questions requested information on the students' involvement in sport including frequency, time, and intensity in the past week. Additionally, information in reference to the subjects 'mode of transportation to and from school as well as activities during morning recess and lunch breaks was sought. The fitness test was administered by a trained testing team and consisted of indoor and outdoor tests. Each student's academic performance was measured via 5-point scale (which indicated excellent, above average, average, below average, or poor ratings) administered by a school representative, most often the Research has found "moderate" physical activity, corresponding to exercise intensity below the lactate threshold (LT), which is 70% of the maximal oxygen uptake (VO2max) to be most effective when seeking optimal results **(Brisswalteret al., 2002).** Maximum levels of physical activity, on the other hand, have been linked to producing reduced levels of cognitive performance, therefore resulting in lower levels of achievement **(Brisswalteret al., 2002).**

Trudeau and Sheppard (2008) presented a recent review of studies linking school time physical activity and academic performance. Nine cross-sectional studies and seven quasi-experimental studies assessing academic performance by grade point averages (GPAs) and determinants of GPA(concentration, classroom behavior etc), published between 1966 and 2007, were included. The review reported non-significant trends in studies and concluded that academic

achievement is not affected by limiting the time allocated to PE instruction, school physical activity and sports programmes.

Therefore, the results of this study were very important to avoid misunderstanding of Ethiopian community towards relationship of physical activities and academic achievement.

2. Objectives of the Study

To investigate effect of sport participation on academic achievement of the children; in Wollega University under 17 football project, Ethiopia.

3. Materials and methods

The purpose of this study was to explore effect of sport participation on academic achievement of the children; in Wollega University under 17 football projects, Ethiopia. Study was descriptive study in terms of the nature and the method it employs. The research was conducted on Wollega university under seventeen (17) football project. Totally, forty (40) subjects were purposively selected for the study from Wollega University under 17 football projects. In order to get adequate information the researchers used academic documents (transcripts) of the athletes from their school before sport participation and after sport participation. The document analysis was delimited to (2013 and 2014) academic calendar before sport participation and (2015 and 2016) academic calendar after sport participation. After the data were collected, the raw data were entered into computer and were analyzed by SPSS Software (Version 20). Further for the quantitative analysis paired t-test was employed.

4. Results

Table: 4.5.Descriptive statistics on academic achievement of children before and after sport participation.

	N	Mean	Std. Deviation	Std. Error
Transcripts of the students before participation in sports	40	70.0063	9.051	1.43119
Transcripts of the students after participation in sports	40	71.45	8.99	1.42144

As indicated in the table 4.5, the mean and standard deviation score of children's academic transcript before sport participation was 70.0063+ 9.051 whereas the mean and standard deviation score of athlete's transcript after sport participation was 71.45+ 8.99 respectively. This indicates that the mean of children's academic transcript before participation in sport (M=70.0063) is lower than the mean of athletes transcript after sport participation (M=71.45). To check the observed mean difference of athlete transcript before and after sport participation, paired t-test was conducted .

Table: 4.6.Results for Paired t-test Between Transcript Scores of the Athletes Before and After Sporting Participation

	Mean	S	Std. Error Mean	95% Confidence Interval of the Difference		t	Sig. (2-tailed)
				Lower	Upper		
Academic transcripts of the children before participation in sports	**-1.441**	**1.471**	.23271	1.91194	.97056	6.193	.000

The first sets of results that are presented the overall difference in transcript scores were combined. These results are presented in Table 4.6 where it was found that there was a significant mean difference (1.441) between the transcript scores of the children before and after participation of physical activities (t(39) = 6.193, p < .05). This indicates that, overall, participating in sporting events does increase the transcript scores children. In fact, the student's academic performance may be affected by various factors like life style, economic level and others.

Figure: 4.1. Graphical representation of mean value difference on academic transcript of children's before and after participation of football sports
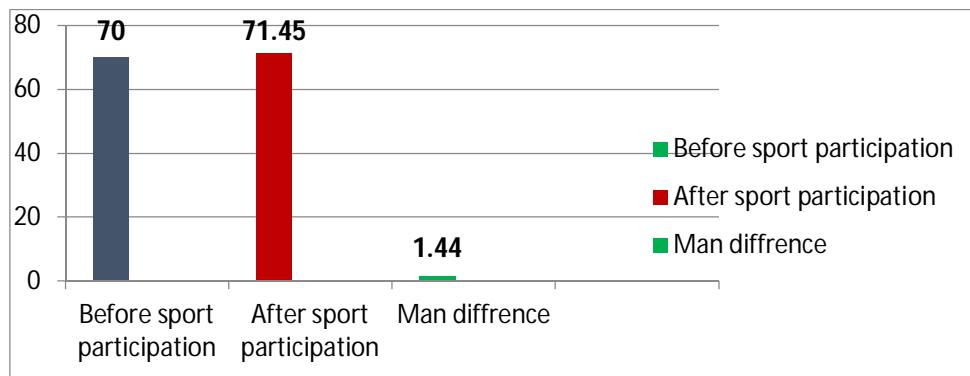
5. Discussion

Purpose of this research was to examine academic achievement and sport participation of children in Ethiopia. Finding of the study mentioned that there would be significant differences on academic achievement before and after sport. The result of the present study also reveals that participation in sporting events does significantly increase the academic achievement of the children.

6. Conclusion

Purpose of this research was to examine academic achievement and sport participation of children in Ethiopia. Forty (40) subjects were purposively selected for the study from Wollega University under 17 football projects. In order to get adequate information the researchers used academic documents (transcripts) of the athletes from their school before sport participation and after sport participation. The document analysis was delimited to (2013 and 2014) academic calendar before sport participation and (2015 and 2016) academic calendar after sport participation. The study employed descriptive statistics. The finding of present study revealed that participation in sporting events does increase the academic achievement of the children.

7. Implications

Purpose of this research was to examine academic achievement and sport participation of children in Ethiopia. In the light of the findings of the study, the following recommendations were forwarded: - Families does not prevent children from participating in physical activities. In addition to other many benefits, sport participation also positive effect on academic achievement. Therefore, it is better, while families can motivate their children to participate in physical activities.

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TEACHING LONG JUMP FOR HIGHER LEVEL

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Introduction

The long jump is one of the oldest track and field events, having its roots as one of the events within the ancient Greek pentathlon contest. The athletes would take a short run up and jump into an area of dug up earth, with the winner being the one who jumped farthest. Small weights (Halteres) were held in each hand during the jump then swung back and dropped near the end to gain extra momentum and distance. The modern long jump, standardized in England and the United States around 1860, bears resemblance to the ancient event although no weights are used. Athletes sprint along a length of track that leads to a jumping board and a sandpit. The athletes must jump before a marked line and their achieved distance is measured from the nearest point of sand disturbed by the athlete's body.

The athletics competition at the first Olympics featured a men's long jump competition and a women's competition was introduced at the 1948 Summer Olympics. Professional long jumpers typically have strong acceleration and sprinting abilities. However, athletes must also have a consistent stride to allow them to take off near the board while still maintaining their maximum speed. In addition to the traditional long jump, a standing long jump contest exists which requires that athletes leap from a static position without a run-up. A men's version of this event featured on the Olympic programmed from 1900 to 1912.

The objective of long jumping is to try and jump as far as possible by stepping on a take-off board and landing in a sand put.
To avoid injury, the landing area is filled silicone sand that remain lose and give way easily during landing. The athlete is allowed a limited run-up before the jump.

The Competition Area
THE RUNWAY: This should be at least 1.22m wide and 40m long.

THE TAKE-OFF BOARD: 1.22m in length, 20cms in width and 10cm in depth. On the side nearer the landing area there should be placed a board of plasticine for recording the athlete's foot print when he has foot-faulted. The board should be painted white and be at the same level as the ground and should be positioned at least one metre in from the edge of the landing area.

The Landing Area: This should be at least 2.75m wide and the distance from the take-off line to the end of the landing area should be at least 10m. The surface of the sand in the landing area should be level with the top of the take-off board.
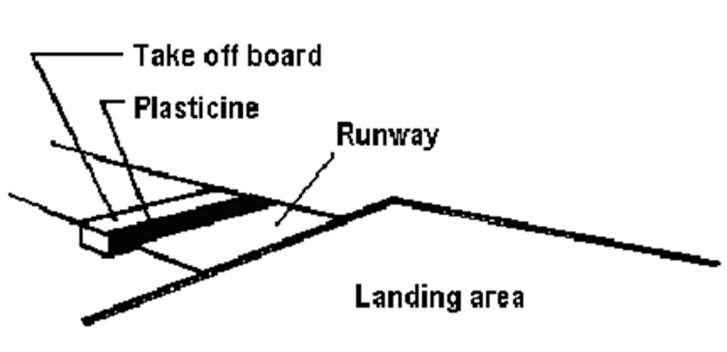
 As athletes jump, the following fundamental points should be familiarized:
1. Run fast
2. A natural head position
3. Look ahead at all times
4. A flat back
5. A good extension of the take-off leg
6. A good position of the 'free' thigh
7. Vigorous use of the arms.
8. A good extended position of the take-off foot

Phase description
Long jump is divided in to the following phases: Approach, Take-off, Flight and landing.
In the approach phase the jumper accelerate to maximum controllable speed.

In the take-off phase the jumper generates vertical velocity and minimizes the loss of horizontal velocity.

In the flight phase the jumper prepares for the landing. Three different techniques can used :sail, hang and hitch-kick

In the landing phase the jumper maximizes the potential distance of the flight path and minimizes the loss of distance at the touchdown.
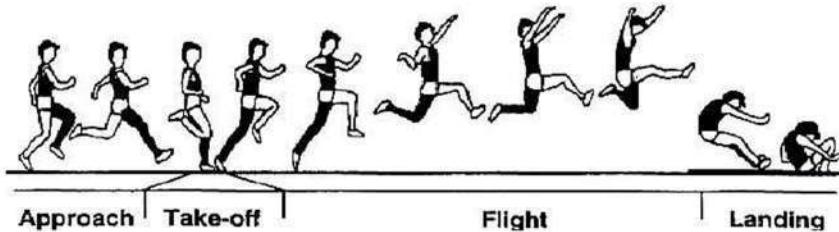
Objectives Approach Phase
The main objective of take-off in long jump isto achieve maximumcontrollable speed.
Technical characteristics
Approach length varies b/n 10 strides (for beginners) and more than 20 strides (for experienced, elite jumpers)
Running technique is similar to sprinting.
Speed increases continuously until the take-off board.

Objectives Take-off Phase
The main objective of take-off in long jump is also to maximize vertical velocity and to minimize loss in horizontal velocity.

Technical characteristics
Foot plant is active and quick a down and back motion.
Take-off time is minimized, minimum bending of the take-off leg.
Ankle, knee and hip joints are fully extended.

Objectives Flight Phase
Prepare for an efficient landing.
Technical characteristics
Free leg is lowered by rotating ay the hip joint.
Hips are pushed forwards
Take-off leg is parallel to the free leg.
Arms are in an upward-backward position.

Objectives landing phase
Its target is to minimize the loss of distance.

Technical characteristics
Legs are almost fully extended.
Trunk is bent forward.
Arms are drawn backwards
Hips are pushed forwards

The Long Jumper Should Avoid
Shortening or lengthening the last stride before take-off.
Take-off from the heel and with insufficient speed.
Inclined the trunk too far forward or back.
Imbalancethe flight phase.
A premature leg shoot.
Insufficient lift the legs in the landing.
One foot dropping below to other on landing.

The Long Jumper Should Aim To
Maintain speed right- up to the take-off.
Achieve a rapid and a dynamic drive up from the board.
Modify the running position slightly, aiming at a more upright position.
Use a good compensatory action of the arms.
Achieve a good range of movement.
Become stronger and so apply more force in the final action.
Practice landing drills.
Master the correct action of the arms and extension and flexion of the legs
The most commonly used long jump variations are:

The Hang
The main differences are:
1. No separate leg action.
2. The thigh of the free leg is quickly raised to the horizontal position and then lowered during flight.
3. The take-off leg trail behind during most of the flight.
4. The arms are lifted at the same time upwards.
5. The whole body is extended and slightly arched.

The Hitch-Kick

The main differences are:

1. Separate leg action.

2. The free leg is straightened and drawn and to the rear after take-off.

3. At the same time, the take-off leg is drawn forward and upwards.

4. The athlete appears to be running in mid-air.

Triple Jump

Similar to the long jump, the triple jump takes place on a track heading towards a sandpit. Originally, athletes would hop on the same leg twice before jumping into the pit, but this was changed to the current "hop, step and jump" pattern from 1900 onwards. There is some dispute over whether the triple jump was contested in ancient Greece: while some historians claim that a contest of three jumps occurred at Ancient Games,] others such as Stephen G. Miller believe this is incorrect, suggesting that the belief stems from a mythologized account of Phayllus of Croton having jumped 55 ancient feet (around 16.3 m). The Book of Leinster, a 12th-century Irish manuscript, records the existence of geal-ruith (triple jump) contests at the Tailteann Games.

The men's triple jump competition has been ever-present at the modern Olympics, but it was not until 1993 that a women's version gained World Championship status and went on to have its first Olympic appearance three years later.The men's standing triple jump event featured at the Olympics in 1900

and 1904, but such competitions have since become very uncommon, although it is still used as a non-competitive exercise drill.

The objective of triple jumping is to try and jump as far as possible by stepping on a take-off board, take 2 more
steps and land in a sand put. To avoid injury, the landing area is filled silicone sand that remain lose and give
way easily during landing. The athlete is allowed a limited run-up before the jump.

1   The Competition Area

THE RUN-WAY: The run up may be of unlimited length but the minimum recommended is 40 metres.
TAKE-OFF BOARD: The measurements for this are the same as for the Long Jump. According to international rules the take-off board should be placed at least 13 metres from the landing area, but this distance may be modified according to the standard of the competition.

Landing Area: is the same as in the Long Jump.
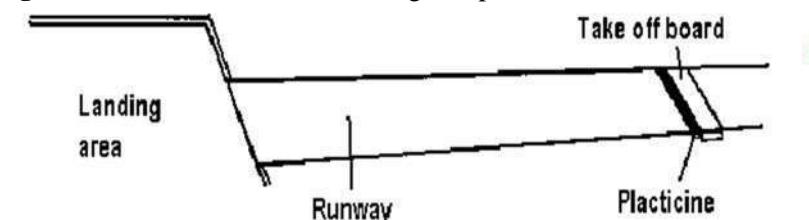
As in long jump the teaching of the triple jump technique must be kept simple. To begin with, athletes should be taught to think of speed during all the stages. The one fundamental aspect of triple jumping is the manner in which the foot is presented to and struck against the ground during landings and take-offs through each phase. It is a "reaching and pawing" action.

Although there is some similarity between the approach run of the long jump and triple jump, there is a dramatic difference between take-offs of the two events. They are:

1. Provision must be made for a further two jumps.
2. Adjustments in the last 3-4 strides of the approach require a different flight curve of the body's centre of gravity as in long jump.
3. The flight angle is smaller to lose as little as possible of the forward momentum.

Phase description
Triple jump phass are divided in to four major components.these are Approach,Hop,Step and jump and land.
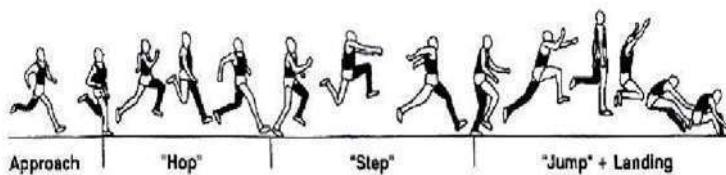
Triple jump is divided in to the following phases: Approach, Hop, Step and Jump. The hop, step and jump phases can each be divided in to the typical phases for the jumpers: Take-off, Flight and Landing.
In the approach phase the jumper accelerates to a maximum controllable speed.
In the hop phase the jumpers executes the moment quickly and flatly, covering about 35%of the overall distance.
In the step phase the jumpers covers about 30% of the overall distance. The step is the most critical parts of the triple jump.
In the jump phase the athlete takes off with opposite leg and covers about 35% of the overall distance.

3.2 The Approach
Depending on the level of performance and there age, the running approach varies between:

1. Primary school jumpers: 11-15 strides
2. High school jumpers: 15-19 strides
3. Senior athletes: 19-23 strides (35-45 m)

The approach run for woman is generally 3-4 m shorter than the men's due to a lack of muscular strength .
In order to attain maximum horizontal velocity, it is wise to develop a rhythm on the approach run which contains a speed pattern designed to achieve maximum

horizontal velocity at the right time and place in the approach run, as shown below.

The run-up is smoothly and progressively accelerated and, during the last few strides, there is a slight lowering of the hips in preparation for the take-off as seen below. The long jumper prepares for take-off by sinking the hips and then raising the hips into the take-off phase.

The hips should not sink artificially. In fact, the athlete should concentrate on high hips through this phase.

The sinking usually results in the next to last stride being longer than normal and the final stride being up to 25 cm shorter than a normal running stride.

The hips sink and stride adjustment all happens in response to the athlete's posturaladjustments in preparation for the take-off.

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EFFECT OF PLYOMETRIC TRAINING AND RESISTANCE TRAINING ON SELECTED PSYCHOLOGICAL VARIABLES AMONG FEMALE KABADDI PLAYERS

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Introduction

Kabaddi is basically an Indian game, which requires both skill and power, and combines the characteristics of wrestling and rugby. Kabaddi is aptly known as the "GAME OF THE MASSES" due to its popularity, simple, easy to comprehend rules, and public appeal. The game calls for no sophisticated equipment what so ever, which makes it a very popular sport in the developing countries. Though it is basically an outdoor sport played on clay court, of late the game is being played on synthetic surface indoors with great success. The duration of the game is 45 minutes for men & junior boys with a 5-minute break in between for the teams to change sides. In the case of women & sub junior boys, the duration is 35 minutes with a 5-minute break in between.

Kabaddi is a combative team game, played with absolutely no equipment, in a rectangular court, either out doors of indoors with seven players on the ground in each side. Each side takes alternate chances at offense and defense. The basic idea of the game is to score points by raiding into the opponents' court and touching as many defense players as possible without getting caught on a single breath. During play, the players on the defensive side are called 'Antis' while the player of the offense is called the 'Raider'. Kabaddi is perhaps the only combative sport in which attack is an individual attempt while defense is a group effort. The attack in Kabaddi is known as a 'Raid'. The antis touched by the raider during the attack are declared out if they do not succeed in when their side scores points against the opposite side during their raiding turn or if the remaining players succeed in catching the opponent's raider.

Statement of the problem:

The purpose of the study was to The Effect of Plyometric Training, and Resistance Training on Selected Psychological Variables among Female Kabaddi Players.

Hypotheses:

➢ It was hypothesized that there would be significant effect of plyometric training and of resistance training on selected psychological variables. (Sports Competition Anxiety, Sports Achievement Motivation)

Delimitation

This research will be delimited to the following areas:

➢ Only Ninety female Kabaddi players who had represented their university level in and around
   Tirupati were selected for this study.
➢ The subjects for the study were aged between 20 to 25 years and all the subjects were good in health.
➢ Experimental period will be 12 weeks.

Review of Related Literature

A study of relevant literature is an inevitable and essential step to get full picture of what has been done with regard to the problem under study. Such a review brings about a deep and clear perspective of the overall field.

Dr. R Rajaram(2016) the purpose of the study is to find out the effect of psychological training on anxiety and To achieve the purpose of the this study, 30 male Kabaddi players are randomly selected as subjects from the Department of Physical Education and Sports Sciences, The selected participants were divided into two groups such as Group A underwent psychological training (n=15) and Group B acted as control group (n=15).

Methodology

To find out the "The Effect of Plyometric Training and Resistance Training on selected Psychological Variables among Female Kabaddi Players", the investigator randomly selected 90 women Kabaddi players, who had participated atInter University level tournament representing different universities in and around Tirupati.

They were again divided into three groups at randomly, consisting thirty subjects in each group and they were randomly assigned as experimental group I (Plyometric Training Group) and Experimental group II (Resistance Training Group) and Group III as control group.

Dependent Variables
Physical Variable

1. Sports Competition Anxiety
2. Sports Achievement Motivation

Independent Variables
3. Plyometric Training (PT)
4. Resistance Training (RT).

Experimental Design

The study was formulated as a true random group design, consisting of a pre-test and post-test. The subjects (n=90) were randomly assigned to three equal groups of thirty women kabaddi players in each group. The groups were assigned as Experimental Group- I, Experimental Group- II and Group III as control group respectively. Experimental group I was assigned as Plyometric Training (PT) and Experimental group II was assigned as varied Resistance Training (RT) and control group. The control group was not given any special treatment except of their routine warm up. Pre tests were conducted for all the subjects on selected psychological variables(Sports Competition Anxiety, Sports Achievement Motivation). The experimental groups participated in their respective training protocols for a period of twelve weeks.

The post tests were conducted on the above said dependent variables after completion of the experimental period of twelve weeks for all the three groups. The differences between the initial and final means on selected variables were considered. The obtained data were subjected to statistical treatment using ANCOVA. In all cases 0.05 level was fixed to test the hypothesis set for this study.

Results on Sports Compitation Anxiety

The Statistical analysis comparing the initial and final means of Sports Competition Anxiety due to Plyometric training and Resistance Training among female kabaddi players is presented in Table I

Table I, Analysis of Covariance of the Data on The Sports Competition Anxietyof Pre-Test And Post-Test Scores of Plyometric Training , Resistance Training And Control Groups

	Plyometric training	Resistance training	Control group	Source of variance	Sum of squares	df	Mean squares	Obtained f
Pre Test Mean	20.10	20.33	20.77	Between	6.87	2	3.43	0.45
				Within	662.73	87	7.62	
Post Test Mean	17.00	16.93	20.37	Between	231.27	2	115.633	13.80*
				Within	728.83	87	8.38	
Adjusted Post Test Mean	17.17	16.97	20.16	Between	189.43	2	94.71	15.88*
				Within	512.97	86	5.96	

Table F-ratio at 0.05 level of confidence for 2 and 87 (df) =3.10, 2 and 87 (df) =3.10.*Significant

The table shows that the pre-test mean values of Anxiety ofplyometric training, resistance training and control groups are 20.10,20.33 and 20.77 score respectively. The obtained "F" ratio of **0.45** for pre test is less than the table value of 3.10 for df 2 and 87 required for significance at 0.05 level of confidence. The post- test mean values of Anxiety of, plyometric training, resistance training and control groups are 17.00, 16.93 and 20.37 seconds respectively. The obtained ''F'' ratio of **13.80*** for post test scores is greater than the table value of 3.10 for df 2 and 87 required for significance at 0.05 level of confidence. The adjusted post-test mean on Anxiety of plyometric training, resistance training and control groups are 17.17, 16.97 and 20.16 respectively. The obtained "F" ratio of **15.88*** for adjusted post test score is greater than the table value of 3.10fordf 2 and 86 required for significance at 0.05 level of confidence on Anxiety. The results of the study indicates that there was a significant difference among the adjusted post-test means of plyometric training, resistance training and control groups on Anxiety The determine the significance difference among the three paired means, the scheff's test was applied as post-hoc test and results are presented in table- II.

Table II, The Scheffe's Test for the Diffrence Between Paired Means of Speed Sports Compitation Anxiety

MEANS				
Plyometric Training Group	Resistance Training Group	Control Group	Mean Difference	Required . C I
17.17	**16.97**		**0.20**	**1.57**
17.17		**20.16**	**2.99***	**1.57**
	16.97	**20.16**	**3.19***	**1.57**

* Significant

The post hoc analysis of obtained ordered adjusted means proved that there was no significant difference between treatment groups, namely, Plyometric Training group and Resistance Training group. (MD: **0.20)**and there was significant differences existed between Plyometric Training group and control group (MD: 2.99*). There was significant difference between resistance training and control group (MD: 3.19*).

The ordered adjusted means were presented through bar diagram for better understanding of the results of this study in Figure I.

**Figure I, The Adjusted Post Mean Values of Plyometric Training ,
Resistance Training and Control Groups on Sports Compitation Anxiety**
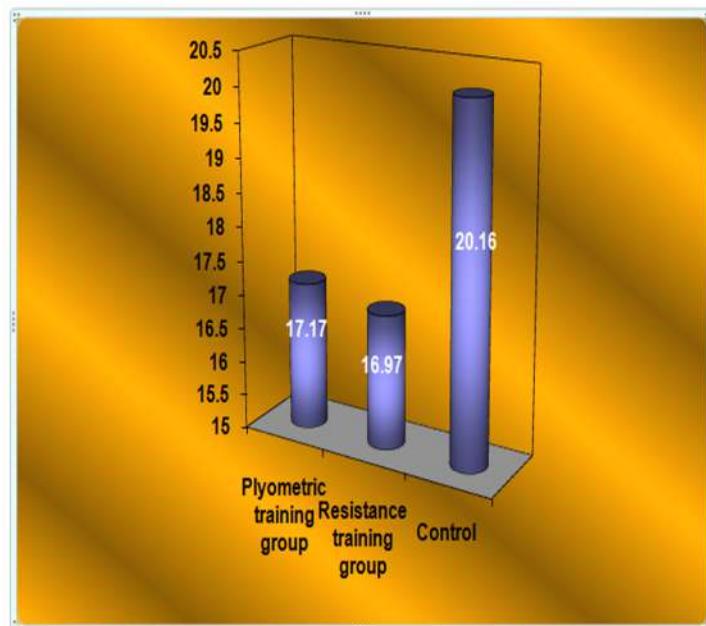
Discussions on Findings on Sports Compitation Anxiety

The effect of plyometric Training and resistance training on Sports Compitation Anxiety is presented in Table. The analysis of covariance proved that there was significant difference between the experimental group and control group as the obtained F value **15.88** was greater than the required table F value to be significant at 0.05 level. Since significant F value was obtained, the results were further subjected to post hoc analysis and the results presented in Table II proved that there was no significant difference between plyometric Training group and Resistance Training (MD: 0.20) and there was significant difference between plyometric Training group and control group (MD: **2.99*)** and resistance training group and control group (**MD: 3.19*).** Thus, it was found that Plyometric Training was significantly better than Resistance Training and control group in improving Sports Competition Anxiety of the Kabaddi Players.

on Sports Achivement Motivation

The Statistical analysis comparing the initial and final means of Sports Achievement Motivation due to Plyometric training and Resistance Training among female kabaddi players is presented in Table III

Table III
Analysis of Covariance of the Data on Theachivement Motivationof Pre-Test and Post-Test Scores of Plyometric Training , Resistance Training and Control Groups

	Plyometric training	Resistance training	Control group	Source of variance	Sum of squares	df	Mean squares	obtained f
Pre Test Mean	26.67	26.47	26.27	Between	2.40	2	1.20	0.08
				Within	1312.00	87	15.08	
Post Test Mean	30.07	31.03	26.73	Between	305.36	2	152.678	9.17
				Within	1448.70	87	16.65	
Adjusted Post Test Mean	29.95	31.03	26.85	Between	283.45	2	141.73	11.75*
				Within	1037.69	86	12.07	

*Significant

Table F-ratio at 0.05 level of confidence for 2 and 87 (df) =3.10, 2 and 87 (df) =3.10.

The table shows that the pre-test mean values of Achivement Motivation of plyometric training, resistance training and control groups are 26.67, 26.47 and 26.27 score respectively. The obtained "F" ratio of **0.08** for pre test is less than the table value of 3.10 for df 2 and 87 required for significance at 0.05 level of confidence. The post- test mean values of Achivement Motivation of , plyometric training, resistance training and control groups are 30.07, 31.03 and 26.73 seconds respectively. The obtained ''F'' ratio of **9.17*** for post test scores is greater than the table value of 3.10 for df 2 and 87 required for significance at 0.05 level of confidence. The adjusted post-test mean on Achivement Motivation of plyometric training, resistance training and control groups are 29.95, 31.03 and 26.85 respectively. The obtained "F" ratio of **11.75*** for adjusted post test score is greater than the table value of 3.10fordf 2 and 86 required for significance at 0.05 level of confidence on Achivement Motivation. The results of the study indicates that there was a significant difference among the adjusted post-test means of plyometric training, resistance training and control groups on Achivement Motivation The determine the significance difference among the

three paired means, the scheff's test was applied as post-hoc test and results are presented in table- IV

Table IV
Scheffe's Confidence Interval Test Scores on Sports Achivement Motivation

MEANS				
Plyometric Training Group	Resistance Training Group	Control Group	Mean Difference	Required . C I
29.95	31.03		1.08	2.23
29.95		26.85	3.11*	2.23
	31.03	26.85	4.19*	2.23

* Significant

The post hoc analysis of obtained ordered adjusted means proved that there was no significant difference between treatment groups, namely, Plyometric Training group and Resistance Training group. (MD: **1.08**) and there was significant differences existed between Plyometric Training group and control group (MD: 3.11*). There was significant difference between resistance training and control group (MD: 4.19*).

The ordered adjusted means were presented through bar diagram for better understanding of the results of this study in Figure II.

Figure II
The Adjusted Post Mean Values of Plyometric Training , Resistance Training and Control Groups on Sports Achievement Motivation
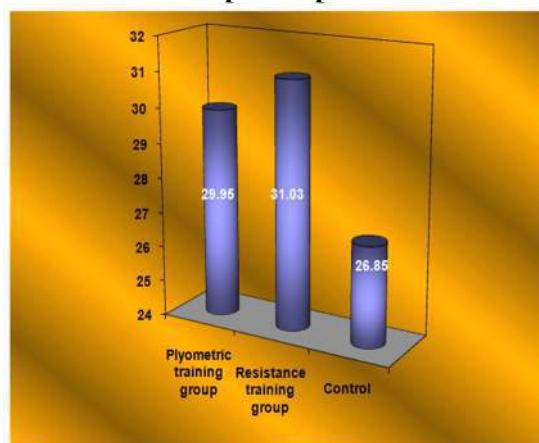
Discussions on Findings on Sports Achivement Motivation

The effect of Plyometric Training and Resistance Training on Sports Achivement Motivation is presented in Table. The analysis of covariance proved that there was significant difference between the experimental group and control group as the obtained F value **11.75** was greater than the required table F value to be significant at 0.05 level. Since significant F value was obtained, the results were further subjected to post hoc analysis and the results presented in Table II proved that There was no significant difference between plyometric Training group and Resistance Training (MD: 1.08) and there was significant difference between plyometric Training group and control group (MD: **3.11*)** and resistance training group and control group (**MD: 4.19*).**Thus, it was found that Plyometric Training was significantly better than Resistance Training and control group in improving Sports Achievement Motivation of the Kabaddi Players.

Conclusions

Within the limitations and delimitations of the study, the following conclusions were drawn.

1. It was concluded that Plyometric training and Resistance Training exercises significantly improved psychological variable such as, Sports competition Anxiety of the university level Kabaddi players. Comparing between the treatment groups, it was found that plyometric training was better than resistance training.

2. It was concluded that Plyometric training and Resistance Training exercises significantly improved psychological variable such as, Sports Achievement Motivation of the university level Kabaddi players. Comparing between the treatment groups, it was found that plyometric training was better than resistance training.

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भारत के सुप्रसिद्ध हिन्दी - लेखक श्रीलाल शुक्ल : व्यक्तिव एंव भाषा शैली में व्यंग्य रूप ।

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1. जीवन परिचय :

श्रीलाल शुक्ल जी हिन्दी साहित्य के प्रमुख साहित्यका है । श्रीलाल शुक्ल जी का जन्म लखनऊ की मोहनलाल गंज बस्ती के पास अतरैली ग्राम में 31-12-1921 में हुआ था। इनके पिता का नाम ब्रजकिशोर शुक्ल है, उनके परिवार गरीबों का था, पर उनके संस्कार गरीबी के न थे। उनके पिता को संस्कृत, हिन्दी, उर्दू का कामचलाऊ ज्ञान था । उनके जीवन कुछ समय तक खती पर, बाद में श्रीलाल शुक्ल के बडे भाई पर निर्भर रहे। श्रीलाल शुक्लजी की माँ उदारमन और उत्साही थी। प्रसाद और प्रेमचंद की कई पुस्तकें श्रीलाल शुक्ल(8वीं) आठवीं कक्षआ में ही पढी थी । वे इतिहास साहित्य और शास्त्रीय संगीत के प्रेमी है। उनकी मिडिल स्कूल की शिक्षा मोहनलाल गंज मे, हाईस्कूल की शिक्षा लखनऊ, और इन्टरमीडियट की शिक्षा कान्याकुब्ज कॉलेज, कानुपूर में हुई। और इस के बाद सन् 1945 में इलाहबाद के विश्वविद्यालय में बी.ए में प्रवेश लिय और उस के बाद लखनऊ विश्वविद्यालय में एम.ए. और कानून की शिक्षाओं में प्रवेश लिया था । सन् 1948 में उनकी शादी हुई थी, उनके पत्नी का नाम गिरिजा था। गिरिजा जी बहुत अच्छी श्रोता थी, साहित्य और संगीत की अच्छी जानीकारी थी। उनके तीन पुत्रियाँ और एक पुत्र है। सन् 1949 में उत्तरप्रदेश सिविल में नियुक्ति पाया, बाद में आई.ए.एस में प्रोन्नत, सन् 1983 में.भारतीय सेवानिवृत्ता सरकारी नौकरी में आ जाने के बाद लेखन से वास्ता रहा ।

2. व्यक्तित्व :

श्रीलाल शुक्ल का व्यक्तिव अपनी मिसाल आप था । अनुशासनप्रिय लेकिन अराजक, सहज लेकिन सतर्क, विनोदी लेकिन विदवान, और वे बहुत परिश्रमी, ईमानदार शीघ्र निर्णय लेने वाले आदमी है । वे अंग्रजी, उर्दू, संस्कृत और हिन्दी भाषा के विद्वान थे, औरकाम में उनका प्रैक्टिकल एप्रोच है। वे सबके प्रती समान आदरभाव रखते है। शुक्लजी संगीत के शास्त्रीय और सुगम दोनों पक्षों के रसिक - मर्मज थे । वे कई साहित्य सम्मेलन और कई 'कथाक्रम' समारोह समिति के वह अध्यक्ष रहे।

श्रीलाल शुक्ल जी ने गरीबी झेली, संघर्ष किया,पर उसके विलाप से लेखन को नहीं भरा। उन्हें नई पीढ़ी को भी सबसे अधिक समझने और पढ़नेवाले विरिष्ट रचनाकारों में से एक रहे। न पढ़ने और लिखने के लिए लोग सैद्धांतिकी बनाते हैं। उनके रचनाओं के आधार पर समझते हैं कि शुक्लजी व्यावहारिक, साथ ही सहानुभूति भी है। श्रीलाल शुक्ल जी का व्यक्तिव बड़ा ही सहज था, वह हमेशा मुस्कुराकर सबका स्वागत करते थे। लेकिन अपनी बात बिन लाग - लपेट कहते थे। इन के बारे में लीलाधर जगूडी समझाते है कि ''श्रीलाल शुक्ल के लिए अपना समय, अपना समाज और अपने लोग ही महत्वपूर्ण है। एक उपन्यासार के रूप में वे आजादी के बाद के समाजशास्त्री और इतिहासकार है। वे तरह-तरह से आजाती के बाद के समाज की मूल्यहीनता और आधुनिकता के संकट के साथ - साथ राजनीति के हाथों पराजित होते समाज के इतिहास में प्रवेश दिलाते हैं''। व्यक्तिव की इसी खूबी के चलते उन्होंने सरकारी सेवा में रहते हुए भी व्यवस्थ पर करारी चोट करने वाली ''राग दरबारी'' (1968) जैसी रचना हिन्दी साहित्य को दी ।

3. कार्यक्षेत्र :

श्रीलाल शुक्ल जी उपन्यासकार व ब्यंग्यकार के रूप में प्रतिष्ठित, 130 से अधिक पुस्तकों का लेखन किया था। उनका विधिवत लेखन 1954 से शुरू होता है और इसी के साथ गद्य का एक गौरवशाली अध्याय आकार लेने लगता है। उनका पहला प्रकाशित उपन्यास ।। ''सूनी घाटी का सूरज'' 1957 तथा पहला प्राकशित ब्यंग ''अंगद का पाँव 1958 है। स्वतंत्रता के बाद के भारत के ग्रामीण जीवन की मूल्यहीनता को परत दर परत उघाड़ने वाले उपन्यास

''राग दरबारी'' 1968 के लिये उन्हें साहित्य अकादमी पुरस्कार से सम्मानित किया गया था। उनके इस उपन्यास पर एक दूरदर्शन - धारावाहिक का निर्माण भी हुआ । श्री लाल शुक्ल का भारत सरकार ने 2008 में. पद्मभूषण पुरस्कार से सम्मानत किया है। ऐसे महान साहित्याक भारत के सुप्रसिद्ध हिन्दी लेखक श्रीलाल शुक्ल और उनके उपन्यास, रचनाएँ, निबंध, व्यंग्य निबंध, जीवनी आलोचना आदि के बारे में शोध प्रबंध प्रस्तुतकर और पी.एच.डी उपाधि पाकर एक शोधार्थी के रूप में मेरा जन्म भी सार्थक हुई।

4. भाषा शैलीः

साहित्य के प्रति श्रीलाल शुक्ल जी की रूचि अनेक रचनाएँ लिखने में सफल हुऐ । हास्य, व्यंग्य उपन्यास, अपराध कथाएँ, उनके कहानियाँ, व्यंग्य निबंध, टिप्पणियाँ, जीवनी, आलोचना, अनुवाद में सफलता पाई। इसके साथ ''हिन्दी हास्य-व्यंग्य संकलन'' का सम्पादन भी किये । उनके प्रसिद्ध व्यंग्य उपन्यास ''राग दरबारी'' का सभी प्रमुख भारतीय भाषाओं में अनुवाद किया था।

श्रीलाल शुक्ल जी आधुनिक काल के कई भाषाएँ जैसे अवधी, उर्दू, अंग्रेजी, हिन्दी, संस्कृत भाषा के विदवान थे। उनका भाषा शैली साहित्य अपनी मिसाल आप था। उन्होंने शिवपालगंज के रूप में अपनी अद्भुत भाषा शैली, मिथकीय शिल्प और देशज मुहावरों से गढ़ा था। त्रासदियों और विडंबनाओं के इसी साम्य ने 'राग दरबारी' को महान कृति बनाया, तो इस कृति ने श्रीलाल शुक्ल को महान लेखक । राग दरबारी व्यंग्य है या उपन्यास, यह एक श्रेष्ठ रचना है, जिसकी तसदीक करोड़ो पाठकों ने की है और कर रहे हैं। 'विश्रामपुर का संत', 'सूनी घाटी का सूरज' और 'यह मेरा घर नहीं जैसी कृतियाँ साहित्यिक कसौटियों में खरी साबित हुई हैं। बल्कि 'विश्रामपुर का संत' को स्वतंत्र भारत में सत्ता के खेल की सशक्त अभिव्यक्ति तक कहा गया था। राग दरबारी को इतने बर्षों बाद भी पढ़ते हुए उसके पात्र हमारे आसपास नजर आते हैं। शुक्लजी ने जब इसे लिखा था, तब एक तरह की हताशा चारों तरफ़ नजर आ रही थी। यह मोहभंग का दौर था। ऐसे निराशा भरे महौल में उन्होंने समाज की विसंगतियों को चुटीली शैली में सामने लाया था। वह श्रेष्ठ रचनाकार के साथ ही एक संवेदनशील और विनम्र इंसान भी थे।

अ) सामाजिक व्यंग्य :

श्रीलाल शुक्ल की सूक्ष्म और पैनी दृष्टि व्यवस्था की छोटी-से-छोटी विकृति को भी सहज ही देख लेती है, परख लेती है। उन्होंने अपने लेखन को सिर्फ राजनीति पर ही केंद्रित नहीं होने दिया । शिक्षा के क्षेत्र की दुर्दशा पर भी उन्होंने व्यंग्य कसा। 1963 में प्रकाशित उनकी पहली रचना 'धर्मयुग' शिक्षा के श्रेत्र में व्याप्त विसंगतियों पर आधारित है। व्यंगय संग्रह 'अंगद का पाँव' और उपन्यास 'राग दरबारी' में श्रीलाल शुक्ल ने इसे विस्तार दिया है।

आ) ग्रामीण परिवेश :

श्रीलाल शुक्ल की रचनाओं का एक बड़ा हिस्सा गाँव के जीवन से संबंध रखता है । ग्रामीण जीवन के व्यापक अनुभव और निरंतर परिवर्तित होते परिदृश्य को उन्होंने बहुत गहराई से विश्लेषित किया है। यह भी कहा जा सकता है कि श्रीलाल शुक्ल ने जड़ों तक जाकर व्यापक रूप से समाज की छान बीन कर, उसकी नब्ज को पकड़ा है। इसीलिए यह ग्रामीण संसार उनके साहित्य में देखने को मिला है। उनके साहित्य की मूल पृष्ठभूमि ग्राम समाज है परंतु नगरीय जीवन की भी सभी छबियाँ उसमें देखने को मिलती हैं। श्रीलाल शुक्ल ने साहित्य और जीवन के प्रति अपनी एक सहज धारणा का उल्लेख करते हुए कहा है कि - कथालेखन में मैं जीवन के कुछ मूलभूत नैतिक मूल्यों से प्रतिबद्ध होते हुए भी यथार्थ के प्रति बहुत आकृष्ट हूँ। पर यथार्थ की यह धारणा इकहरी नहीं है, वह बहुस्तरीय है और उसके सभी स्तर - आध्यात्मिक, आभ्यंतरिक, भौतिक आदि जटिल रूप से अंतर्गुम्फित हैं। उनकी समग्र रूप में पहचान और अनुभूति कहीं-कहीं रचना को जटिल भले ही बनाए, पर उस समग्रता की पकड़ ही रचना को श्रेष्ठता देती है। जैसे मनुष्य एक साथ कई स्तरों पर जीता है, वैसे ही इस समग्रता की पहचान रचना को भी बहुस्तरीयता देती है।

इ) समसामयिक स्थितियों पर ब्यंग्य :

श्रीलाल शुक्ल ने अपने साहित्य के माध्यम से समसामयिक स्थितियों पर करारी चोट की है। वे कहते हैं कि - 'आज मानव समाज अपने पतन के लिए खुद जिम्मेदार है। आज वह खुलकर हँस नहीं सकता ।हँसने केलिए भी 'लाफिंग क्लब' का सहारा लेना पड़ता है। शुद्ध हवा के लिए ऑक्सीजन पार्लर जाना पड़ता है। बंद बोतल का पानी पीना पड़ता है। इंस्टेंट फूड़ खाना पड़ता है। खेलने के लिए, एक-दूसने से बात करने केलिए भी वक्त की कमी है।'

कुल मिलाकर यह कह सकते हैं कि श्रीलाल शुक्ल के साहित्य में जीवन संघर्ष है और उनका साहित्य सामाजिक सरोकारों से जुड़ा है।

ई) शिक्षा व्यवस्था पर ब्यंग्य :

देश के अनेक साकरी स्कूलों की स्थिति दयनीय है। उनके पास अच्छा बवन तक नहीं है । कहीं तो तंबुओं में कक्षाओं में कक्षाएँ चलाती हैं, अर्थात न्युतम सुविधाओं का भी अभाव है। श्रीलाल शुक्ल इस पर टिप्पणी करते हुए कहते हैं कि -

''यही हाल 'राग तरबारी' के छंगामल विद्यालय इंटरमीडियेट कॉलेज का भी है, जहाँ से इंटरमीडियेट पास करने वाले लड़के सिर्फ इमारत के आधार पर कह सकते है, सैनिटरी फिटिंग किस चिड़िया का नाम है। हमने विलायती तालीम तक देशी परंपरा में पाई में पाई है और इसीलिए हमें देखो, हम आज भी उतने ही प्राकृत हैं, हमारा इतना पढ़ लेने पर भी हमारा पेशाब पेड़ के तने पर ही उतरता है।''

विडंबना यह है कि आज कल अध्यापक भी अध्यपन के अलावा सब कुछ करते हैं।'राग दरबारी' के मास्टर मोतीराम की तरह वे कक्षा में पढ़ाते कम हैं और ज्यादा समय अपनी आटे की चक्की को समर्पित करते हैं। ज्यादातर शिक्षक मोतीराम ही हैं, नाम भले ही कुछ भी हो। ट्यूशन लेते हैं, दुकान चलाते हैं और तरह तरह के निजी धंधे करते हैं। छात्रों को देने केलिए उनके पास समय कहाँ बचता है?

5.उपसंहार :

भारतीय लोकतांत्रिक व्यवस्था में हज़ारों किस्म की विसंगतियों और विडम्बनाओं को क़रीब से देखते रची गई अनेक दुर्लभ कृतिया इन के समकालीन जीवन में सर्वोत्तम उपन्यास, रचनाऐं, ब्यंग्य - निबंध और आलोचना, निबंध आदि के हिन्दी सुप्रसिद्ध लेखक श्रीलाल शुक्ल जी के बारे में शोध प्रबंध प्रस्तुतकर एम.फिल - पि.एचडि उपाधि पाकर एक शोधायी के रूप में मेरा जन्म भी सार्थक हुई । ज्ञानपीठ पुरस्कार और पद्माभूषण से सम्मानित तथा ''राग दरबारी'' जैसे कालजयी ब्यंग्य उपन्यास और बिसुामपुर का संत'' समकालीन जीवन की ऐसी महागाथा लिखने वाले मशहूर व्यंग्यकार श्रीलाल शुक्ल को 16, अक्टूबर को पार्किसन बीमारी के कारण उन्हें अस्पताल में भर्ती कराया गया था। 28 अक्टूबर 2011 को शुक्रवार सुबह 11.30 बजे सहारा अस्पताल में श्रीलाल शुक्ल का निधन हो गया। वह 86 वर्ष के थे। उनके निधन पर लखनऊ के साहित्य जगत में शोक की लहर दौड़ गई ।

पुस्तक का नाम और लेखक के नाम :

1. उत्तरप्रदेश साहित्य और संस्कृति का मासिक - सम्पादक-लीलाधार जगूडी

2. कुछ साहित्य चर्चा भी - श्रीलाल शुक्ल

3.ब्यंग्य समय - श्रीलाल शुक्ल

समाप्त

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CASE STUDY OF OBESITY IN LIFE CONCERNING METTU TOWN

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Abstract

The purpose of this study was to assess factors that hindering quality of life because of obesity in Mettu town which is the capital city of Ilu Aba bor zone found in Ethiopia Oromia regional state. To address the problem, four basic questions were raised to be answered based on the data collected from sample respondents. A cross sectional survey design was used so as to get the general picture of the current state of student achievement in the study area. The study used cross-sectional survey design. To collect relevant data on the topic, the study was carried out in Mettu town Ilu Aba Bor Zone, which was selected through cluster and lottery sampling techniques. The data were collected from preparatory school teachers (n=40), school principals (n=8), secondary school supervisors (n=8) and students (n=81). The data were gathered through questionnaires and interview. Both qualitative and quantitative data was gathered from students, teachers, principals and supervisors. Data was presented, analyzed and interpretation was made and major findings were identified. From the findings conclusion and recommendations was made. The result of the study showed that obesity is becoming more serious and it have more advantages on life styles ability in particular and as world in general. It is concluded that unless all stakeholders take appropriate measure and give necessary contribution towards minimizing obesity towards human life, the expected objective of living on the world outcome will not be achieved. It was recommended that since educational activity is being seriously be affected by causes of obesity as it is becoming habit in the face of students, teachers, parents and even the larger community, the educational leaders at all levels ought to formulate principles, rules and regulations as to how to prepare, administer and correct assessments for regular exercises. Moreover, schools should establish classroom code of conduct and honor that places appropriate responsibilities and obligations on teachers and students. Moreover, a lot has to be done in building students' confidence in cooperation with parents and the school community at large.

Key Words: obesity, health care, Challenge, physical activity & regular exercise

1. Introduction

1.1. Background of the Study

Obesity has reached epidemic proportions globally, with more than 1 billion adults overweight - at least 300 million of them clinically obese - and is a major contributor to the global burden of chronic disease and disability. Often coexisting in developing countries with under-nutrition, obesity is a complex condition, with

serious social and psychological dimensions, affecting virtually all ages and socioeconomic groups.

Increased consumption of more energy-dense, nutrient poor foods with high levels of sugar and saturated fats, combined with reduced physical activity, have led to obesity rates that have risen three-fold or more since 1980 in some areas of North America, the United Kingdom, Eastern Europe, the Middle East, the Pacific Islands, Australasia and China. The obesity epidemic is not restricted to industrialized societies; this increase is often faster in developing countries than in the developed world.

The prevalence of overweight and obesity is commonly assessed by using body mass index (BMI), defined as the weight in kilograms divided by the square of the height in meters (kg/m2). A BMI over 25 kg/m2 is defined as overweight, and a BMI of over 30 kg/m2 as obese. These markers provide common benchmarks for assessment, but the risks of disease in all populations can increase progressively from lower BMI levels.

Adult mean BMI levels of 22-23 kg/m2 are found in Africa and Asia, while levels of 25-27 kg/m2 are prevalent across North America, Europe, and in some Latin American, North African and Pacific Island countries. BMI increases amongst middle-aged elderly people, who are at the greatest risk of health complications. In countries undergoing nutrition transition, over nutrition often co-exists with under nutrition. People with a BMI below 18.5 kg/m2 tend to be underweight.

A useful starting point is Farquhar's (1994) classifications of quality of life definitions. She distinguishes initially between expert lay definitions. Three major types of expert definitions are identified: global, component and focused definitions. Global definitions are rather general. For example Abrams (1973) defines the expression of quality of life as the degree of satisfaction or dissatisfaction felt by people with various aspects of their lives. Or, put more simply, quality of life is the provision of the 'necessary conditions for happiness and satisfaction' (McCall 1975). Component definitions emphasize the multidimensional nature of the concept and separate different dimensions of quality of life. George and Bearon (1980) identified four dimensions, two of which are 'objective' (general health and functional status; socio-economic status) and two of which are 'subjective' (life satisfaction, self-esteem). In contrast, Hughes (1990) highlights eight dimensions, or what she describes as 'constituent elements', as part of a conceptual model of quality of life (personal autonomy, expressed satisfaction, physical and mental well-being, socio-economic status, quality of the environment, purposeful activity, social integration and cultural factors). A modified version of this approach has been presented in relation to the quality of life of people with dementia (Bond 1999) and has been further adapted and is presented in Table 1.1 (p.6). The third types of expert definitions, focused definitions, centre on just one or two of these dimensions and tend to reflect the political or professional agendas of different disciplines. For example, within health services research, quality of life often focuses on health and functional status measures (Bowling 1996) and within health economics, on utility assessment (Torrance 1986).

Each year, the State of Obesity: Better Policies for a Healthier America report highlights the latest obesity trends as well as strategies, policies, programs, and practices that can reverse the epidemic. State of Obesity also demonstrates the level of commitment necessary to effectively fight obesity on a large scale and includes key recommendations for specific action.

What is Obesity?

"Obesity" means that an individual's body fat and body fat distribution exceed the level considered healthy.65, 66 there are many methods of measuring body fat. Body mass index (BMI) is an inexpensive method that is often used as an approximate measure, although it has its limitations and is not accurate for all individuals.67 BMI is calculated by dividing a person's weight (in kilograms) by his or her height (in square meters). The BMI formula for measurements in pounds and inches is:

For adults, BMI is associated with the following weight classifications:

Childhood obesity is measured differently. That's because body fat levels change over the course of childhood and are different for boys and girls. Childhood weight classifications are determined by comparing a child's height and weight with BMI-for-age growth charts developed by the CDC using data collected from 1963 to 1965 and from 1988 to 1994.68

$$BMI = \left[\frac{\text{Weight in pounds}}{\text{Height in inches x Height in inches}} \quad x\ 703 \right]$$

For decades, the national adult obesity rate, as measured by the National Health and Nutrition Examination Survey (NHANES), has been rising.69 The most recent data, from 2015–2016, show adult obesity rates now approaching 40 percent, after holding at around 34-35 percent between 2005 and 2012.70,71 While recent year-to-year changes have not been statistically significant, additional data will provide greater clarity on recent national trends.

Causes and Consequences of Obesity

Obesity is a harmful, costly, and complex health problem.

The underlying causes of obesity are complex and interconnected, ranging from economic and policy dynamics to environmental influences, social norms, and individual and family factors.27 Individuals are key to ensuring that they and their families are living a healthy lifestyle, but the places people live, learn, work and play have major impacts on the choices available to them. For example, high-calorie foods are less expensive and more available in some neighborhoods; many communities lack safe, accessible places to walk, bike, and play; and children and adults are inundated by advertising for unhealthy foods and beverages. As a consequence, many Americans eat too few fruits and vegetables and consume too

many calories in the form of highly processed foods, and fewer than half meet national guidelines for physical activity.28, 29, 30 and 31

Low-income communities, rural areas and communities of color are disproportionately affected by obesity.32, 33, 34 and 35 For example, according to NHANES 2015-2016, obesity rates among Latino and Black Americans are 20 percent higher than among Whites. Not coincidentally, Black communities have more fast-food.

1.2. Statement of the Problem

Health life is an integral part of the total life of every child in Kindergarten through higher education. Not only this but also for all of human beings all over the world. Quality physical education programs are needed to increase the physical competence, health-related fitness, self-responsibility and enjoyment of physical activity for all students so that they can be physically active for a lifetime. Physical education programs can only provide these benefits if they are well planned and well-implemented. Improved Physical Fitness improves children's muscular strength, flexibility, muscular endurance, body composition and cardiovascular endurance. Skill development develops motor skills, which allow for safe, successful and satisfying participation in physical activities.

However, an achievement of students in physical education is very poor and by this performance they cannot achieve the goal of education and they cannot be effective in their result. Therefore, this paper is to correlate some factors hindering students' achievement in physical education at I/A/B. zone Mettu town. Continuous assessment is very crucial for students' achievement. But in most of high schools that are found in this zone not apply that. The success of implementing continuous assessment programmed could lead to improved standard of teaching learning in our schools. For the plan to be successful the problems standing on the way to its effective implementation must first be identified and then eliminate.

The challenge of implementing continues assessment to be the most effective and an operational linkage between curricular goals, instructional methods and the assessment process. But there are some problems that may be obstacles to effectively applying this challenge of implementing continuous assessment method in schools.

Children who are overweight or have obesity are more likely to have obesity as adults.88 As such, targeting interventions that will help families and young children have access to healthy, affordable foods and safe places for physical activity is a promising strategy for addressing America's obesity epidemic. Like adults, most children in the United States are not eating enough nutritious foods or getting sufficient physical activity.89, 90 and 91. This section includes the latest data available on childhood obesity. As with adults, this report relies on multiple surveys to better understand the full picture of childhood obesity.

1.3. Objectives of the Study

1.3.1. General Objective

The overall purpose of the study is to investigate and indicate the solution about the prevalence of **Assessing Factors that Hindering quality of life because of obesity in life concerning Mettu town.**

1.3.2. Specific Objectives

The study seeks to:

- To evaluate personal factors that affect life performance in human beings.
- To determine the quality of life factors achievement concerning mettu town.
- To define obesity inside the school that affecting achievement of health in adult hood.
- Investigate the attitude of human beings towards obesity in physical activity.

2. Research Design and Methodology

2.1. Research Design

This study was designed generally as a descriptive survey study. A descriptive survey is concerned with establishing "what is?". There are many variations of descriptive studies. The particular one selected for this study was the ex-post facto (cross-sectional) design. According to Ker linger, (2004), ex-post facto design involves a systematic empirical enquiry in which the researcher does not have direct control of events (independent variables) because their manifestations have already occurred, or because they are inherently not manipulated. This method was chosen because it is not the intention of the researcher to manipulate variables of this study such as sex, academic qualification, administrative experience, state and nature of sports equipment and facilities already in use in the schools under study. It was originally the intentions of the researcher to conduct a census, but this changed when it become clear that time would not allow. It was the hope of the researcher that the data collected will be adequate for fair inferences to be made. An ex-post facto or causal comparative study is aimed at the discovery of possible causes for the phenomena studied by comparing respondents in whom a characteristic is present with similar respondents in whom it is absent or present to a lesser degree Inferences about relations among variables have been made without direct intervention from concomitant variation of independent and dependent variables (Ker linger, 2004).

2.2. Research Method

The research questions raised for undertaking this study requires both numerical and non-numerical data. To this effect, the researchers applied both qualitative and quantitative data gathering methods with the assumption that the quantitative data collected through questionnaire supplemented by the qualitative data gathered through interview.

2.3. Sources of Data

The study used primary data sources to obtain reliable information on the practices of academic performance in assuring education quality in the mettu town Ilu Aba Bor zone in western Oromia regional state. The primary sources of data were obtained from students, teachers, school principals and populations in the city through questionnaires and interview.

2.4. The Study Population

A study population is the entire group of people to which the researchers intended the results of a study to apply (Aron & Coups, 2008). Therefore, the populations of the study were 40 secondary school teachers, 8 secondary school supervisors, 8 principals and 81 students' of mettu town. Generally, the total study population was 137 populations.

2.5. Sample and Sampling Technique

To obtain the necessary sample units, the researcher used both probability and non-probability sampling techniques. Accordingly, the data collected from IAB Zone secondary schools the academic year of 2018, the zone has12 woredas and my attention is only on Mettu town. To take the sample population from the selected zone the researcher used cluster-sampling technique. Totally, from the above selected two secondary schools one (1) or (25%) secondary schools became the sample of the study through simple random sampling method. From the two (2) selected secondary schools, 40 teachers and 81 students were the sample of the study through quota sampling; whereas eight (8) supervisors and eight (8) principals/vice principals were selected purposely. Generally, 36 sample population or respondents became the sample of the study from the total of 137 populations by using Cohen, Manion and Morrison (2007) sample size determination table having the confidence interval of 95%. The overall summary of the sample and sampling techniques applied in the study is presented in table 2 as follows.

No.	Respondents	Sampled respondent	Method of sampling
1	Zone	1	Purposive sampling
2	Town	1	Simple random/lottery method
3	Schools	2	Lottery method
4	Teachers	40	Quota sampling
5	Students	81	Lottery method
6	Principals/deputy principals	8	Purposive sampling
7	Supervisors	8	Purposive sampling
	Total Respondents	**137**	

2.6. Instruments of Data Collection

The researchers applied close and open-ended questionnaire and structured interview in order to gather the necessary data for the study. Therefore, these tools are suitable to address **case study of obesity concerning Mettu town** Ilu Aba Bor **Zone**.

2.7. Method of Data Analysis

The study applied both quantitative and qualitative methods of data analysis. In the quantitative analysis, the researcher used both descriptive and inferential statistics so that the scores of each item organized, compiled and entered in to SPSS version 24 to obtain the mean value, p-value, percentages and standard deviation of each item. The data collected from teachers and students using close-ended questionnaires (the quantitative one), processed and analyzed using statistical tools. The qualitative data was tallied, organized and tabulated to make the data analysis manageable.

The data gathered through open-ended questions and interviews were analyzed qualitatively through thematic analysis in the form of texts and quotes. These data was processed through three concurrent flows of activity of the qualitative analysis system, which include data reduction, data display and conclusion drawing or verification (Huberman & Miles, 1992). Moreover, Reliability and Validity of the Instruments were checked by preparing the questions in sequential, clear, properly worded and unambiguous manner to have the same meaning for all respondents and measures what it supposed to measure using careful and appropriate questionnaire administration and scoring system by avoiding researchers' bias. In addition, the researchers conducted a pilot test before administering the formal questionnaire and measured the reliability of the instruments using Cranach alpha test to check the consistency and accuracy of the measurement scales to use in our context and found that satisfactory having the alpha level of 0.83, 0.84 and 0.76 respectively.

3. Presentation Analysis and Interpretation of Data

Case study of obesity concerning Mettu town **Ilu Aba Bor** Zone **Background of respondents**
 Statistics of respondents

Sex	Students	Principals	supervisors	Teachers	Total
Male	12	8	8	6	34
Female	8	-	-	2	10
Total	20	8	8	8	44

As it can be seen from this table from grade 9th section 'A-E' students the researcher selected 26 males and 10 female students. Both school principals are male and also both sport teachers are male. Hence totally 36 respondents were selected for population of the study.

My findings demonstrate considerable increases of the regression coefficients of specific risk factors for overweight by BMI z-score percentile rank in children, both in children up to ten years and in teenagers. These results may therefore provide an explanation for the consistently observed trend towards more extreme BMI values in children and adolescents from high-income countries over recent years. Quintile regression estimates do not depend on the proportion of children exposed in the upper and lower percentiles. Therefore, findings do not reflect the fact that children who are overweight or obese are more likely to be exposed to certain risk factors, but rather show that these risk factors do not seem to affect the outcome distribution uniformly. As always in a cross-sectional study, we cannot finally preclude common confounding effects by other factors, but we cannot imagine a potential mechanism of residual confounding causing the specific patterns of our main results. The driving forces of the obesity epidemic in children appear to be high caloric / fat intake and sedentary lifestyle. Media use and TV viewing time as a proxy for sedentary lifestyle have consistently been found to be associated with obesity [18,19,20] and seem to have increased over time [21,22]. Maternal overweight is also on the rise [23,24]. The higher maternal BMI in the group of older children observed in our study can be explained by a higher age of mothers of 11–17 year-old children compared to mothers of 3–10 year-old children at the time of data collection (41.3 vs. 35.9 years). Maternal age and BMI are known to be slightly positively associated [25], which could be confirmed in our data (r=0.06, p,0.01). In general, similar patterns were observed with respect to risk factor regression coefficients by percentile rank in younger and older children. However, subtle differences in the patterns of the two age groups occurred for specific variables: For maternal BMI and smoking in pregnancy, we observed more distinctive patterns with respect to quintile regression estimates at different BMI z score percentiles in the group of younger children. This appears plausible, since both factors are proxies for the lifestyle of the mother and probably more meaningful at younger age of the offspring. In contrast, low parental SES showed more distinctive patterns across BMI z-score percentiles in adolescents. It is well known that parental education determines offspring's education to. Type 2 diabetes is one of the major links between obesity and other non-communicable diseases The World Health Organization estimated that around 143 million adults were diabetic worldwide in 1997. This figure is expected to rise to 154 million by the year 2000 and to 300 million by 2025. The likelihood of developing type 2 diabetes rises steeply with increasing body fatness. Approximately 85% of people with diabetes can be classified as type 2, and of these 90% are obese or overweight. People with type 2 diabetes are at high risk of a range of disabling conditions (eg heart disease, hypertension, amputation, stroke, renal failure and blindness) and premature death. Duration of obesity, accumulation of abdominal body fat, and inactivity further increase the risk of diabetes. Diabetes is now most frequent in developing countries. In countries such as the US, UK and Australia, ethnic minority populations are most at risk, eg American Indians, Micronesians, Polynesians, Asian Indians, Australian Aborigines, Mexican Americans, African Americans and Hispanics. India, China and the US are the three countries with the

highest number of adults with diabetes (Table 2). In 1995, the Established Market Economies had the highest number of persons with diabetes. If current trends continue, India and the Middle Eastern Crescent will have taken over by 2025.

Obesity is the new global epidemic threatening millions of people to have its serious complications and its morbid associated diseases. It's found world-wide. In developed countries is mainly due to the western food style and the junk food meals high in carbohydrates & fat together with high-caloric sweets and other luxurious foods. While in developing countries, it's spread due to the main dependence on cheap foods which are characterized with low-protein and high calorie content. Obesity is generally caused by either Primary or Secondary causes.

Its primary causes include factors increasing energy intake [food availability, social, psychological] and factors decreasing energy expenditure. Secondary causes include (1) Genetic causes [eg Prader-Willi syndrome, Bardet-Biedel syndrome, MOMO syndrome, Ahlstrom syndrome, Cohen syndrome, Frohlich syndrome] and (2) Endocrinal Causes [eg Hypothyroidism, Polycystic ovarian syndrome, Cushing syndrome, Growth hormone deficiency, Insulinoma, PseudoHypothyroidism and Medications]. Obesity has been found to be associated with many chronic diseases including Cardiovascular diseases [eg Ischemic heart disease, Congestive heart failure], GastroIntestinal disease [eg GERD], Endocrine and Metabolic [eg Diabetes Mellitus, Polycystic Ovary disease, Dyslipidemia], Respiratory [eg Obstructive Sleep.

Recommendations
1- Prevention and early treatment of overweight and obesity using lifestyle modifications, diet control and other means of therapy.
2- Early detection and treatment of any cancers in obese patients and in those with metabolic syndrome and diabetes mellitus, being more susceptible to certain cancers.

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THE PHILOSOPHY OF KAIVALYA UPANIṢAD

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Abstract
Upaniṣad is the last portion of Veda. So it is called as vedānta. Upaniṣad means knowledge by which ignorance is destroyed. There are one hundred and eight upaniṣads but among of them eleven number of upaniṣads are authentic. Kaivalya upaniṣad belongs to Atharva veda. This is a minor upaniṣad and the great commenter Nārāyaṇa calls this upaniṣad as Brhmaśatarudrīya which describes the unconditioned Brahman and opposes to a personal God. By reading the mantra of this upaniṣad one can gain the knowledge which destroys the sea of the world (rebirth). Hence man gets the fruits of salvation(kaivalya) after getting this knowledge.

Keywords. Kaivalya upanisad,Bhagavad gita, vivekacudamani, sankaracarya, Narayana.

Introduction
Upaniṣads are the last portion of the Vedic literature. It is called as vedānta and the wisdom portion of the Vedas. Upaniṣads are ripest fruits or the solutions to the spiritual enquire which are also found in the Āraṇyakas is yet another name for the knowledge of the upaniṣad. Which is well known in modern time. The discussions about Ātman,Brahman, mokṣa, pertain to the upa or Vedānta. The Vedas are had auxiliary books which are called as vedangas. Which are six in number like śikṣā,kalpa,nīrukta,jyotiṣa, vyākaraṇa,chanda. Upaniṣad means knowledge by which ignorance is eradicated. Upaniṣads are 'placing side by side' a 'near approach ' secret wisdom or even sitting near the enlightened.

According to the Indian tradition, there are one hundred and eight (108) upaniṣads but their number actually exceeds over two hundred (200). Except this, the other upaniṣads are called as minor upaniṣads. One hundred and eight upaniṣads are considered as authentic and out of them the eleven(11) number of upaniṣads like īśa,kena,kaṭha,praśna,mūṇḍaka,māṇḍukya,Taittīrīya , Āitareya,chāndogya, Bṛhādāraṇyaka and śvetāśvetra on which śaṅkar has commented. The other upaniṣads are minor upaniṣad. They are not alike.

Kaivalya upaniṣad belongs to Atharva Veda. This is a minor upaniṣad and it defines the philosophical ideas which are very clear and concise and his poetic style is highly appreciated. The great commentator Nārāyaṇa calls this upaniṣad as Brahmaśatarudrīya or śatarudrīya. The Brahmaśatarudrīya or śatarudrīya which describes the unconditioned Brahman and opposes to any personal god.

In this kaivalya upaniṣad, Aśvalāyana who is the great teacher of Ṛg Veda is a disciple and Lord Brahmā, the creator of this universe himself is a teacher. This upaniṣad is a most valuable scripture in minor upaniṣads. kaivalya upaniṣad is called as upaniṣad of yoga school and it will be known as the nature of god (dheya), the soul and the method of contemplation and the fruit of contemplation.

Jivātmā enjoys everything in dreaming condition.
Jivātmā can able to see everything in the dreaming condition like pleasure and pain and he enjoys that in the same stage which is created by his own illusion.

<div align="center">

svapne sa jīvaḥ sukhadukhabhoktā
svamāyayā kalpitajīvaloke/
suṣuptikāle sakale vilīne
tamo.bhibhūtaḥ sukharūpameti//1

</div>

He is the jīvātmā, not a supreme soul who is covered by māyā (illusion) and he resides in all beings and performs every action like feelings and thinkings etc. jīvātmā who enjoys different types of worldly objects like women,food and wine etc. in the consciousness stage.

<div align="center">

sa eva māyā parimohītātmā
śarīramāsthāya karoti sarvam/
stryanna pānādivicitrabhogaiḥ
sa eva jāgratparitṛptimeti//2

</div>

Śaṅkarācāya says in his book vivekacuḍāmaṇi that dream is a stage of the soul clear from the alert stage. Where the soul looks by itself. In the dream condition, budhi takes the role of an agent according to various dormant activities of the waking conditions.

<div align="center">

svapno bhavatyasya vibhaktyavasthā
svamātraśeṣeṇa vibhāti yatra/
svapne tu budhiḥ svayameva jagrata-
kālīnanānāvidhavāsanābhiḥ//3

</div>

The pure-minded can able to get the Brahmaloka

The yogis who are pure-minded and tried through the path of repudiation, they gained the perfect knowledge of vedānta. As a result, they can able to get the world of Brahmā (Brahmaloka) and became free from every obtained object in the end and also they attain the highest immortality

<div align="center">

vedantavijñānasuniścitārthāḥ
saṁnyāsayogādyatayaḥ śudhasattvāḥ/
te brahmalokeṣu parāntakāle
parāmṛtātparimucyanti sarve//4

</div>

The supreme soul is formless and all-pervading.

Supreme soul (he) has no legs and hands and he possessed unthinkable power. He can see without eye and hear without ears. He is formless and omniscient because there is none which is unknown to him. He has obtained the power of pure knowledge forever.

<div align="center">

apāṇipādo.hamacintyaśaktiḥ
paśyāmya cakṣhuḥ sa śṛṇomyakarṇaḥ/
ahaṁ vijānāmi viviktarūpo
na cāsti vettā mama citsadā.ham//5

</div>

Supreme soul says, he is not the earth (bhumi) nor water (apo) nor Agni (fire), nor air(Anila), nor the sky (ambara). Like this, the feeling of the paramātmā (supreme soul). He is in the chamber of the heart. He (who) has no parts and he is the witness of all. He is the beyond of existence and nonexistence. Man can gain the pure nature of the paramātmā (supreme soul).

<div align="center">

na bhumirāpo na ca vanhirasti
na cānilo me.sti na cāmbaraṁ ca/
evaṁ viditvā paramātmarūpaṁ
guhāsyaṁ niṣkalamadvitīyam//
sasamasta sākṣhiṁ sadasadvihīnam/
prayāti śudhaṁ paramātmarūpam//6

</div>

In śrīmad Bhagavad gītā Arjuna says that, O Lord of the universe, O lord of all forms, I see your many body, many hands, many bellies and mouths and eyes which are enlarged everywhere, without limit. You are beginningless, no middle and endless.

anekabāhūdaravaktranetraṁ paśyāmi tvāṁ sarvato.nantarūpam/
hāntaṁ na madhyaṁ na punastavādiṁ paśyāmi viśveśvara viśvarūpa//7

Further, it is said in Bhagavad gītā that, the supreme soul has expanded his hands, legs, eyes, heads and faces in everywhere and his ears are enlarged in everywhere. He pervades in every thing and also he exists in every where.

sarvataḥ pāṇipādaṁ tatsarvato.kṣhiśiromukham/
sarvataḥ śrutimalloke sarvamāvṛtya tiṣṭhati//8

Lord śiva is the all powerful and origin of the world and god of god.
The yogis can able to attain the place of lord parmeśvara (śiva) who is the highest god and he is always associated with umā and, who is very powerful and he possessed three eyes so called as nīlakaṇṭha. He is prasānta means ever peaceful and manifester of the world, all witnessed and beyond of darkness.

umāsahāyaṁ parmeśvaraṁ prabhuṁ
trilocanaṁ nīlakaṇṭhaṁ praśāntaṁ/
dhyātvā munirgacchati bhūtayoniṁ
samastasākṣhiṁ tamasaḥ parastāt//9

He is Brahmā (creator of the universe), he is śiva, he is indra, he is akṣhara(immutable) and supreme and svarāt(self-luminous), he is viṣṇu, he is prāṇa(life), He is kāla (time), he is Agni (fire) and he is candramā (moon).

Sa brahmā sa śivaḥ sendraḥ
so.kṣharaḥ paramaḥ svarāt/
sa eva viṣṇuḥ sa prāṇaḥ
sa kālo.gniḥ sa candramā//10

The life (prāṇa) is born from that supreme soul and the mind, all the senses of man, the sky, the wind, the fire, the water, and this earth all are originated from him.

etasmājjāyate prāṇo manaḥ sarva indriyāṇi ca/
khaṁ vāyurjyotirāpaḥ prithivī viśvasya dhāriṇī//11

All the forms like the enjoyable, enjoyed and the enjoyment in this three world and all are different from that supreme soul. He is sadāśiva who is the observer of all the performances. He is pure consciousness and ever auspicious.

> **trişu dhāmasu yadbhogyaṁ**
> **bhoktā bhogaśca yadbhavet/**
> **tebhyo vilakşhyaṇaḥ sākşhī**
> **cinmātro.haṁ sadāśivaḥ//12**

Everything is born from him, exist in him alone and everything will dissolve in him alone. He is the brahman who possessed non-duality.It is described in this kaivalya upaniṣad like this.

> **mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratişṭhitam/**
> **mayi sarvaṁ layaṁ yāti tadbrahmādvyam asmyaham//13**

Supreme soul (he) is the smaller than smallest but vast and he is the creator of this amazing world and he is ancient (purātana) and puruṣa who is ruling this world as supreme ruler. He is ever auspicious and also hiraṇyamaya (shining brightly).

> **aṇoraṇīyānahameva tadvan**
> **mahānahaṁ viśvamahaṁ vicitram/**
> **purātano.haṁ puruṣa.hamiśo**
> **hiraṇyamayahaṁ śivarūpamasti//14**

Śrīmad Bhagavad gītā describes supreme soul is the original objective. He is the last resting place of this creation. He is the senior and inexhaustible and he is the sustainer of the eternal religion and god head.

> **tvamkşharaṁ paramaṁ veditavyaṁ viśvasya paraṁ nidhānam/**
> **tvamavyaḥ śāśvatadharmagoptā sanātanastvaṁ puruşo mato me//15**

Supreme soul is mukti giver.

The stage of waking, dream and deep sleep all the conditions are realised by the person and who thinks that ' Brahman am I' remembering thus, the person can get salvation from all the bondages.

> **jāgratsvapnapsuşptyādiprapañcaṁ yat prakaśate/**
> **tadbrahmāhamiti jñātvā sarvabandhaiḥ pramucyate//16**

He is all, past and future and sanātana one can gain mukti and one can win the worldly death after knowing his secret truth, there is no other way to get mukti (salvation) in this world.

> Sa eve sarvaṁ yad bhūtaṁ
> yacca bhavyaṁ sanātanam/
> jñātvā taṁ mṛtyumatyeti
> nānyaḥ panthā vimuktaye//17

The person who is wise makes his ego lower araṇi and the syllable oṁ as upper araṇi, through such type of repeated practice, he can able to ruin the worldly bondage.

> ātmānamaraṇiṁ kṛtvā praṇavaṁ cottarāraṇiṁ/
> jñānairmathanābhyāsāt pāśaṁ dahati panditaḥ//18

God says in Bhagavad gītā that one who knows my origin and my devotional actions, he gets my place and after getting my place, he cannot take rebirth in this mortal world after the death.

> janmakarma ca me divyamevaṁ yo vetti tattvataḥ/
> tyaktvā dehaṁ punarjanma naiti māmeti so.rjuna//19

The supreme soul is the subject matter of all vedas and upaniṣads.

Supreme soul is the subject matter in the different type of Vedas and he is the discoverer of the upaniṣads (vedānta). He is the actual knower of the vedas. He has not possessed any type of merits or demerits. He has no destruction and birth or body. Supreme soul (he) does not maintain any sense organs nor mind , which keeps the knowledge.

> vadairanekairahameva vedyo
> vedāntkṛdvedavideva cāham/
> na puṇyapape mama nāsti nāśo
> na janma dehendriya budhirasti//20

Bhagavān says in Bhagavad gītā that, I am the mother, the resting place and the grandfather of this universe. I am the knower of objects, the purifier and the syllable oṁ and i am the Ṛg Veda,sāmaveda and also Yajurveda

pitāmahasya jagato mātā dhātā pitāmahaḥ/
vedyaṁ pavitraṁ oṁkāra ṛk sāma yajureva ca//21

In another place of Bhagavad gītā god says O son of Kunti, I am the taste of the water, the light of the Surya and candra, the syllable oṁ among Vedic mantras, the sound of the sky and the strength of the man.

raso.hampsu kounteya prabhāsmi śaśisūryayoḥ/
praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣaṁ nṛṣu//22

Merits of chanting the mantras of kaivalya upaniṣad.
One who chants this śatarudrīya, he becomes sanctified by fire, he is purified from the sin of drinking the wine, he is purified from the sin of the killing of Brahmanas, he is purified from the all doing activities. So he acquires his shelter in the person who has not abandoned the truth attitudes, śiva, the supreme soul. Man who wants to gain the ultimate ambition of his life, he should chant this mantra frequently or once in a day.

yaḥ śatarudrīyamadhīte so.gnipūto bhavati
surāpānātpūto bhavati,
brahmahatyātpūto bhavati,
kṛtyākṛtyātpūto bhavati,
tasmādavimuktamāśrito bhavati/
atyāśramī sarvadā sakṛdvā japet//23

By reading this mantra one can gain the knowledge which destroys the sea of the world (rebirth). Hence man gets the fruits of salvation (kaivalya) after acquiring this knowledge.

anena jñānamāpnoti saṁsārārnavanāśanam/
tasmādevaṁ viditvainaṁ kaivalyaṁ phalamaśnute iti//24

Conclusion
From the above discussion, it is found that lord parmeśvara and he is the supreme soul who enlarges his power in everywhere. He is the supreme soul who is formless,pure consciousness and unconditioned Brahma. He is the protector, sustainer and destroyer of this world. Man can get him by regularly chanting his mantras and practising meditation and the person who can achieve his goal of life which is the ultimate truth and that is mokṣa.

Footnotes

1.kaivalya upaniṣad.mantra.13.
2.kaivalya upaniṣad. Mantra.12.
3.vivekacūḍāmaṇi.sloka.18.
4.kaivalya upaniṣad.mantra.4
5.kaivalya upaniṣad.mantra.21.
6.kaivalya upaniṣad.mantra.23,24.
7.śrīmad Bhagavadgītā.chapter.11,sloka.16.
8.śrīmad Bhagavad gītā.chapter.13,sloka.14.
9.kaivalya upaniṣad.mantra.7.
10.kaivalya upaniṣad.mantra.8.
11.kaivalya upaniṣad.mantra.15.
12.kaivalya upaniṣad.mantra.18.
13.kaivalya upaniṣad.mantra.19.
14.kaivalya upaniṣad.mantra.20.
15.śrīmad Bhagavad gītā.chapter.11,sloka.18.
16.kaivalya upaniṣad.mantra.17.
17.kaivalya upaniṣad.mantra.9.
18.kaivalya upaniṣad.mantra.11.
19.śrīmad Bhagavad gītā.chapter.4,sloka.9.
20.kaivalya upaniṣad.mantra.22.
21.śrīmad Bhagavad gītā.chapter.9,sloka.17.
22.śrīmad Bhagavad gītā.chapter.7,sloka.8.
23.kaivalya upaniṣad.phalaprāpti.1.
24.kaivalya upaniṣad.phalaprāpti.2.

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AWARENESS TOWARDS ICT OF PROSPECTIVE TEACHERS: A STUDY OF SRIKAKULAM DISTRICT, ANDHRA PRADESH, INDIA

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Introduction

Information and Communication technologies (ICT) have become common place entities in all aspects of life. Across the past twenty years the use of ICT has fundamentally changed the practices and procedures of nearly all forms of endeavor within business and governance. Within education, ICT has begun to have a presence, but the impact has not been as extensive as in other fields. Education is a very socially oriented activity and quality education has traditionally been associated with strong teachers having high degrees of personal contact with settings and often this creates some tensions for some teachers and students. But with the world moving rapidly into digital media and information, the role of ICT in education is becoming more and more important and this importance will continue to grow and develop in the 21st century.

ICT in 21st century'sTeacher Education

ICT stands for Information and Communication Technology. It is a collection of technological tools and resources used to create, communicate, store, and manage information systematically. ICT includes technologies like computers, the internet, radio, television and telephony. ICT is a key input for economic development and growth (Cox, M. J. 1997). It offers opportunities for global integration while retaining the identity of traditional societies. ICT can increase social well-being of poor people, and empower individuals as well as communities. Finally, ICT can enhance the effectiveness, efficiency, and transparency of the public sector, including the delivery of social services. ICTs have great potential for knowledge dissemination, effective learning and the development of more efficient education services.

Haddad and Draxler (2002) had identified five levels of technology use in education: Presentation, Demonstration, Drill and Practice, Interaction, and Collaboration. They also added that networked computers and the Internet are the ICTs that enable interactive and collaborative learning best; their full potential as educational tools will remain unrealized if they are used merely for presentation or demonstration. There are positive effects of ICT on pupils' motivation (Thornburg, David, 2000). Pupils are spending longer on tasks, increasing their commitment to learning, achieving more through the use of computers and of being enthusiastic about using computers in their lessons (Sam, H. Kant et al. 2005). From the empirical researches, it is clear that there is a positive effect of specific uses of ICT on pupils' attainment in almost all the National Curriculum subjects, the most substantial positive effects being in Mathematics, Science and English at all vital stages. There is a strong relationship between the ways in which

ICT has been used and the resulting attainment outcomes (Peng, C., Tsai, and Wu, y (2006). This indicates that the crucial component in the use of ICT within education is the teacher and their pedagogical approaches. It is confirmed that specific uses of ICT have had a positive impact on pupils' learning. ICT-multimedia were useful for some students in the middle ranges of ability.

UNO reveals that ICT can be used to achieve the Millennium Development Goals, which include the eradication of poverty and hunger, universal achievement of primary education, women empowerment, promoting maternal health, reducing child mortality, combating diseases like HIV/AIDS and Malaria diseases, promoting a global partnership (UNO, 2006). UNESCO admitted that ICT takes a vital role in achieving EFA principles and can enhance the quality of education across the board at primary, secondary and tertiary level and also to support teacher training (UNESCO, 2006). Finally, ICTs contribute to a more conducive environment through the application of ICT in management and administration of Teacher Education (World Bank (1998).

Need and Significance of ICT Integration in Teachers' Education
Theoretical knowledge of technologies in education is not sufficient unless and until the practical aspect of teacher training is not adopting ICT. Education technology is an essential part of our B. Ed courses. It encompasses e-learning, multimedia learning (MML), information and communication technology (ICT), technology enhanced learning (TEL), computer based instruction (CBI), computer assisted training (CAT), computer aided instruction (CAI), internet based training (IBT), web based training (WBT), computer mediated communication (CMC), virtual learning environment (VLE), m-learning and digital education etc. Many of these technologies are being used successfully in distance learning programs, but to develop the effective classroom teaching the use of ICT should be well woven in our teacher training program to make prospective teachers more competent with enhanced capacity in this era of globalization. A successful teachers training program is one which develop teaching skills and capacity to face the challenges in present scenario. Use of ICT for teacher training program has been recognized by the government of various South Asian Countries. In India Intel has initiated "Intel Teach across India Program". Several other programs are also running in the same direction. Training a teacher to use ICT in his teaching is more crucial than acquiring theoretical knowledge of ICT tools. ICT use is not to make content attractive, but it is used to organize, share and collaborate the information and communicate in an effective manner making teaching learning more productive. Only blackboard may not be helpful in elaborating various instructions. Imparting the knowledge through ICT tools may reduce efforts and energy and make more impressive effective learning. Thus the use of ICT has changed the role of teachers from disseminator of information to learning facilitator, helping students to construct their own understanding (P. S. Kawatra, 2006).

Role of ICT in 21st Century's Teacher Education:-
The concept of moving the traditional classroom of desks, notebooks, pencils, and blackboard to an online forum of computers, software, and the Internet intimidates many teachers who are accustomed to the face-to-face interaction of the traditional classroom.

In the past 10 years, online instruction has become extremely popular. Technology encourages teachers to take on new and expanded roles, both inside and outside the classroom. Within the classroom, technology supports student-centered instruction. The teacher assumes the role of coach or facilitator while students work collaboratively. Outside the classroom, technology supports teacher collaboration. Instead of working in isolation, teachers can work together on school-wide programs that they can help find solutions to problems, act as peer advisors to provide information and feedback, and collect data to test hypotheses. Their new roles may involve distance collaboration with cross-school peer groups and study groups through telecommunications. Professional development for technology use provides opportunities for teachers to become comfortable and effective in these new roles.

Research studies indicate that educational use of ICT is challenging for teachers (Hammond, et al. 2009). ICT is expected to change teachers' pedagogical practices; meanwhile integration is seen to be based on teachers' attitudes and knowledge (Cullen et al. 2011). Attitudes and pedagogical beliefs are traditionally examined as teachers' individual perceptions and individual choices (Sang, et al. 2010). Recently, teachers' attitudes and pedagogical beliefs are discussed from the perspective of generation. Integration of technology is expected to be easier for younger generations than for older generations. Nowadays student teachers are assumed to belong to this younger generation who are born in a digital age and who are familiar with ICT (Bennett 2010, Valtonen, et al. 2011). However, generation is seen to be too wide perspective to evaluate the educational use of ICT and research has indicated that there are differences how student teachers use ICT in everyday life and how student teachers integrate ICT into teaching and learning.

➢ ICT helps teachers in both pre-service and in-service teacher training.
➢ ICT helps teachers to interact with students.
➢ It helps them in preparing their teaching, provide feedback.
➢ ICT also helps teachers to access with institutions and Universities, NCERT, NAAC NCTE and UGC etc.
➢ It also helps in effective use of ICT software and hardware for teaching –learning process.
➢ It helps in improving Teaching skill, helps in innovative Teaching.
➢ It helps in effectiveness of classroom.
➢ It also helps in improving professional Development and Educational management as well as enhances Active Learning of teacher Trainees.
➢ It is now replacing the ancient technology. As we know now-days ''students are always having a competitive mind. So the teacher must have the knowledge of the subject. This can be done through ICT.
➢ ICT helps teachers in preparation for teaching. In order to introduce ICT in pre-service teacher education different methods and strategies are applied. Different tools are used such as word processing, Database, Spreadsheet etc. Various technology based plans are used to help the teachers for their practice teaching.

- ➢ ICT prepares teacher for the use of their skills in the real classroom situation and also make students for their future occupation and social life.
- ➢ ICT used as an „assisting tool" for example, while making assignments, communicating, collecting data & documentation, and conducting research. Typically, ICT is used independently of the subject matter.
- ➢ ICT as a medium for teaching and learning. It is a tool for teaching and learning itself, the medium through which teachers can teach and learners can learn. It appears in many different forms, such as drill and practice exercises, in simulations and educational networks.
- ➢ ICT as a popular tool for organization and management in Institutions.
- ➢ Teachers must provide technological support to learn to use motion picture, animation, simulation training which helped student teachers to give a model presentation. If the teacher is highly equipped with technology, the student will also be equipped with technology.
- ➢ It removes the traditional method of teaching and prepare the teacher to apply modern methods of teaching.
- ➢ ICT plays an important role in student evaluation.
- ➢ ICT is store house of educational institution because all educational information can safely store through ICT.
- ➢ ICT helps Teacher to communicate properly with their students. So ICT bridges the gap between teacher and students.
- ➢ ICT helps Teacher to pass information to students within a very little time.
- ➢ ICT helps Teacher to design educational environment.
- ➢ ICT helps Teacher to identify a creative child in an educational institute.
- ➢ ICT helps Teacher to motivate students and growing interest in learning.
- ➢ ICT helps Teacher for organizational preconditions (vision, policy and culture).
- ➢ It is also helps Teacher for their personnel support (knowledge, attitude, skills).
- ➢ ICT helpful for technical preconditions (infrastructure).
- ➢ ICT helpful for designing learning situations which are needed for both vocational education and the training of future teachers (in the teacher training institutes).
- ➢ Teacher training institutes can develop their curriculum using ICT.
- ➢ With the help of ICT Teacher training institutes can develop communication network.
- ➢ Teachers learn most of their own networks (learning from others) with the help of ICT.

ICT for prospective teachers

In this 21st century's new perspective on teaching and learning, it is now necessary to open a new window for thinking about how 21st century skills and standards impact these traditional teaching roles. The goal is to make these roles relevant for today's evolving learning needs. Thus, we visualize the aim of 21st century teaching as the development of knowledge, higher-order skills (such as the 4Cs of creativity, critical thinking, communication, collaboration), and character, as well as the establishment of lifelong learning habits and an ability to learn how-to-learn with technology as the central roles in the new picture of teacher effectiveness.

To prepare students for a multiple career life-path, we will need teachers capable of developing learning plans for students who are ready to fulfill their capacity as a whole person adaptable for whatever career paradigm that will emerge. Given these multidisciplinary demands, effective teachers will plan lessons and learning units that give priority to the skills students will have to carry across the disciplines and into new and different jobs. Thinking, problem solving, collaborating and communicating must emerge onto center stage and provide the means for all students, not just a select handful, to traverse this multi-disciplinary landscape.

Instead of using uniform strategies for all students, this century's effective teacher must design instruction that motivates each student by providing experiential, authentic, and challenging experiences. These teachers communicate content in such a way that students are able to comprehend based on their individual prior learning and ability.

Because these students are learning in various ways and at different rates, effective teachers deliver their lessons with appropriate differentiation. It is important to note that effective teachers to not implement high-yield strategies in isolation. They must be implemented simultaneously and in a differentiated manner to create meaningful learning opportunities for all students. Implementing a variety of classroom strategies, also enhances student motivation and decreases discipline problems.

Awareness, Supporting and barriers Features of ICT

Beena and MadhuMathur (2012) in their study revealed that Information and communication technologies (ICT) have become common place entities in all aspects of life. Across the past twenty years the use of ICT has fundamentally changed the practices and procedures of nearly all forms of endeavor within business and governance. Within education, ICT has begun to have a presence, but the impact has not been as extensive as in other fields. Education is a very socially oriented activity and quality education has traditionally been associated with strong teachers having high degrees of personal contact with learners. The use of ICT in education lends itself to a more student centered learning settings and often this creates some tensions for some teachers and students. But with the world moving rapidly into digital media and information, the role of ICT in education is becoming more and more important and this importance will continue to grow and develop in the 21st century. This paper highlights the various impacts of ICT on contemporary teacher training institutions of education and explores potential future developments. The paper argues the role of ICT in transforming teaching and learning and seeks to explore the awareness of teacher educators about the use of information and communication technology for effective teaching learning process and how this will impact on the way programs will be offered and delivered in the teacher training institutions.

Maimun Aqshalubis, Abdullah, Melor, Noriah and Tajularifin (2011) examined to know the Use of ICT in Teaching Islamic Subjects in Brunei Darussalam. Results

revealed that Bruneian teachers' use of ICT in teaching is influenced by personal, social and control factors. Firstly, the personal factors that validly and reliability indicate teachers' attitudes towards the use of ICT in teaching are their liking, enjoying and feeling comfortable during teaching when using ICT. Secondly, the social factors or subjective norms that influence teachers' use of ICT is principal and head of department (HOD). Finally, the control factors that influence teachers to use ICT are their capability and having the resources, the knowledge and skills to use ICT effectively and successfully.

Hennessy, Harrison, and Womakote (2010) focused on "Teacher factors influencing classroom use of ICT in Sub-Saharan Africa". Results revealed that a need for teachers and teacher educators to integrate ICT into subject teaching and learning is using contemporary pedagogical approaches. They conclude that by drawing out a number of pedagogical implications for initial teacher education and professional development to bring schooling within developing contexts into the 21st century.

Awareness: Awareness is a relative concept. Awareness may be focused on an internal state, such as a visceral feeling, or on external events by way of sensory perception. Insects do not have consciousness in the usual sense because they lack the brain capacity for thought and understanding.

Awareness of prospective teachers towards ICT

Information and Communication Technology (ICT) has influenced all aspects of life. As teacher education is primarily directed towards preparing teachers, the quality of education relies on the teacher trainee's capability, creativity and skills. The teacher educators have to accept the demand of the modern world and modify their old concepts and methods according to the needs of the trainees and to provide students with the skill to function effectively in this knowledge explosion era. The role of technology in teaching and learning is rapidly becoming one of the most important and widely discussed issues in contemporary education policy. Most experts in the field of education agreed that when rightly practiced, information and communication technology hold great promise to improve teaching and learning. Many studies have found positive effects associated with technology aided instruction. In this regard, an attempt is made in this section to find out the awareness of prospective teachers on ICT in the study area.

Classification of the prospective teachers who known the father of Computer is presented in table 1. 1 and figure 1.1.

Table 1.1: Classification of the prospective teachers who known the father of Computer

	Number	Percent
Vint Cerf	27	4.15
Tim Berner Lee	34	5.22
Charles Babbage	525	80.65
Steve Jobs	65	9.98
Total	651	100.0

Source: Field survey

Figure 1.1:   Prospective teachers whom known the father of Computer

Series1	Vint Cerf	Tim Berner Lee	Charles Babbage	Steve Jobs
	-92	-34	525	-65
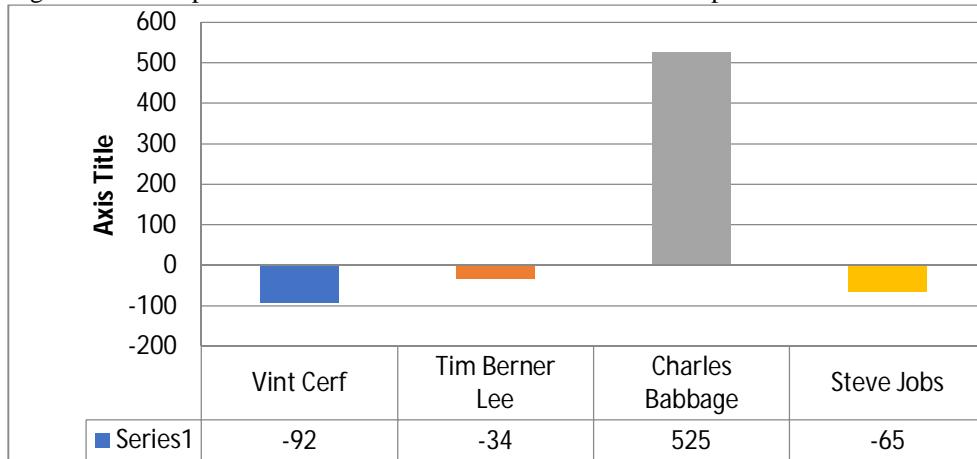
While asking the prospective teachers, about 80.65 % expressed that the Charles Babbage is the father of the computer. The remaining 19.35% of the respondents didn't know the father of Computer. It is clearly drawn in figure 1. 1 as minus scaling.

The researcher was asked the respondents regarding generations of computer devices like (a) magnetic Tape and Transistors, (b) Integrated circuits, (c) vacuum tubes and magnetic drum and (d) very Large Scale Integrated Circuits and they asked to arrange them in ascending order. The results were presented in table 1. 2 and figure 1. 2.

Table 1.2: Classification of the prospective teachers by their knowledge of generations of computer devices in ascending order

A. Magnetic Tape and Transistors; B. Integrated Circuits C. Vacuum Tubes and Magnetic Drum; D. Very Large Scale Integrated Circuits		
Group	Number Of respondents	Percent
CBAD	-134	20.58
CABD	-280	43.01
BADC	94	14.44
BAC	-143	21.97
Total	651	100.0

Source: Field survey

Figure 1.2: Prospective teachers' knowledge of generations of computer devices in ascending order
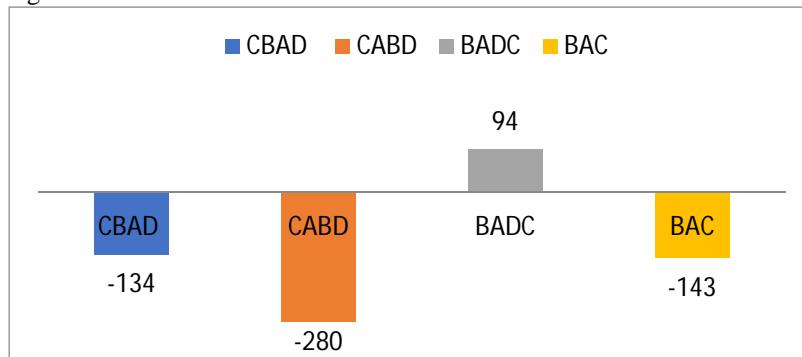
It is clearly shown in table and only 94 respondents equaling to 14.44% are given correct answer that (BADC) Integrated Circuits (b), Magnetic Tape and Transistors (a), Very Large Scale Integrated Circuits (d) and Vacuum Tubes and Magnetic Drum (c) is the correct computer devices in ascending order. It is shown with minus level in figure 1. 2. Thus, it is said that only few respondents are have knowledge on generations of computer devices in ascending order.

It is further asked the prospective teachers' awareness on full form of ALU, about Kilo Byte and nibble. The results are presented in tables 1. 3 and 1. 4 and figures 1. 3 and 1. 4. The full of ALU is given in four dimensions like Arithmetic logic unit, allowed logic unit, ASCII logic unit and arithmetic least unit. The correct answer is an arithmetic logic unit as expressed by 567 members equaling to 87.10 percent.

Table 1.3: Prospective teachers' awareness on full form of ALU

Item	Number Of respondents	Percent
Arithmetic logic unit	*567*	*87.10*
Allowed logic unit	16	2.46
ASCII logic unit	51	7.83
Arithmetic least unit	17	2.61
Total	651	100.0

Source: Field survey

The remaining respondents are not given the correct answer of the full form of the ALU. It is clearly mentioned in figure 1. 3.

Figure 1.3: No. of Prospective teachers have awareness on full form of the ALU
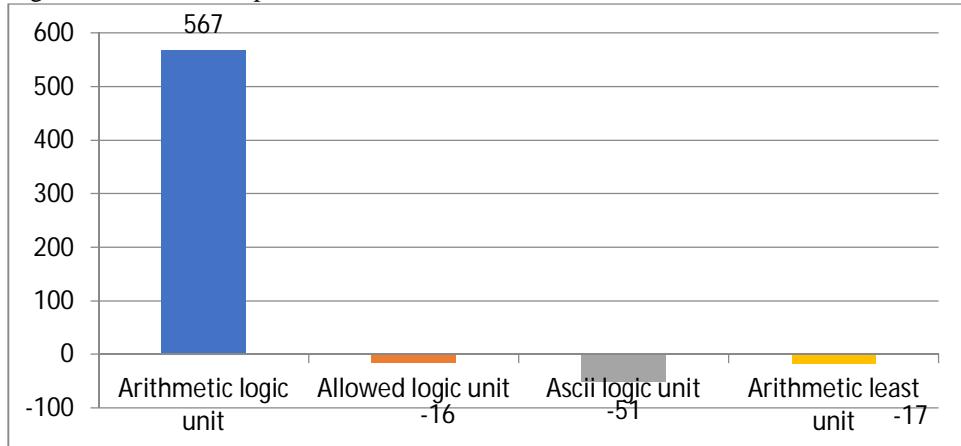
It is observed from the table 1. 4 that 58.37% of the respondents known the one Kilo Byte is equal to1024 Bytes. But 41.63 % of the respondents did not know the value of one Kilo Byte in actual terms of value. At the same time, only 27.50% of the prospective teachers known the one nibble is equal to 4 bits. But 72.50% of the respondents aren't having awareness in this regard.

Table 1.4: Prospective teachers' awareness on Kilo Byte and nibble

One Kilo Byte is equal to		
	Number Of respondents	Percent
1024 Bytes	**380**	**58.37**
1000 Bytes	-42	6.45
1024 Bits	-196	30.11
1000 Bits	-33	5.07
Total	651	100.0
One nibble is equal to how many bits?		
4 bits	**179**	**27.50**
8 bits	-181	27.80
12 bits	-123	18.89
16 bits	-168	25.81
Total	651	100.00

Source: Field survey

Figure 1.4: Prospective teachers' awareness on Kilo Byte and nibble
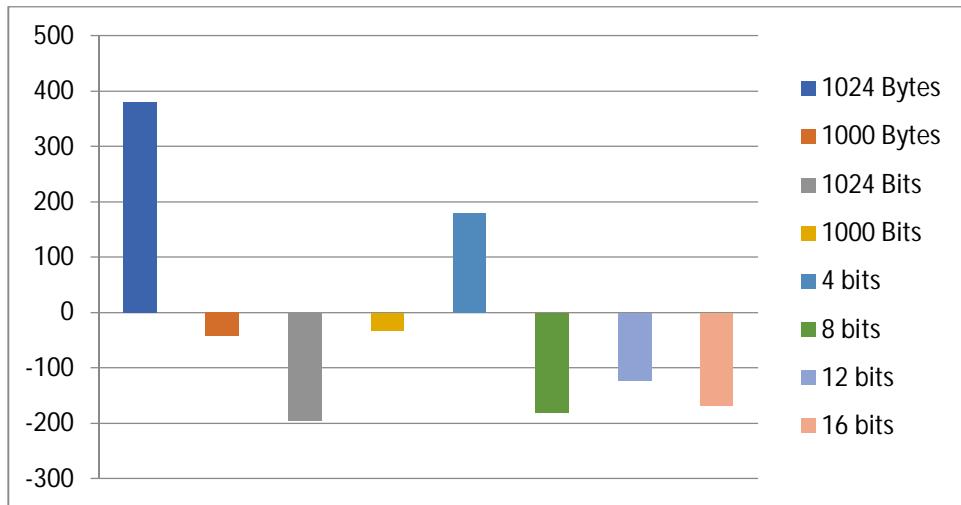
Prospective teachers' awareness on full form of RAM is presented in table 1. 5 and figure 1. 5. The full form of RAM is given in four dimensions like Read Access Memory, Read Alternative Memory, *Random Access Memory* and Random Alternative Memory. The correct answer is *Random Access Memory* as expressed by 365 members equaling to 56.07%. But the remaining respondents were not aware about the RAM.

Table 1.5: Prospective teachers' knowledge on full form of RAM

| Item	Number Of respondents	Percent
Read Access Memory	137	21.04
Read Alternative Memory	60	9.22
Random Access Memory	*365*	*56.07*
Random Alternative Memory	89	13.67
Total	651	100.0

Source: Field survey

Figure 1.5: Prospective teachers' knowledge on full form of RAM
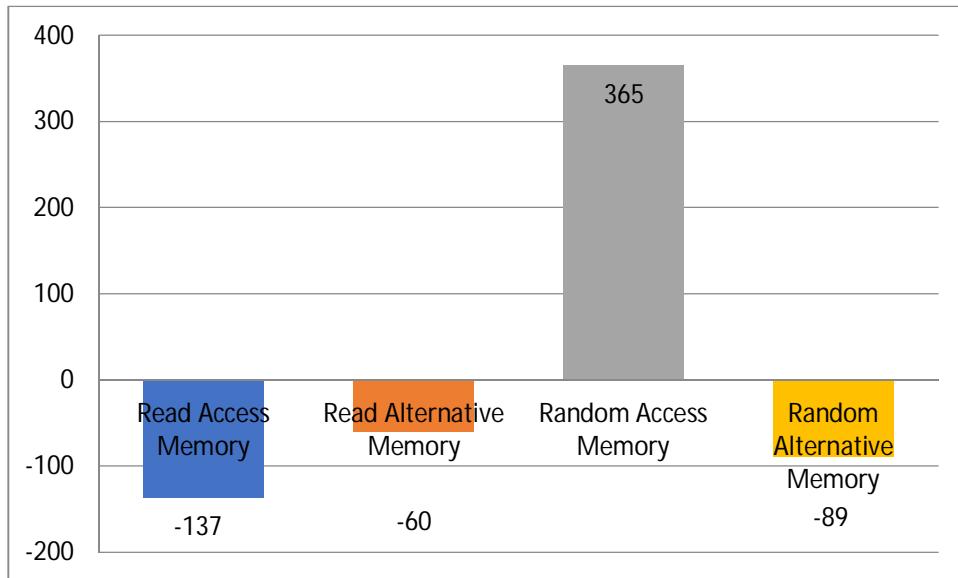
Prospective teachers' awareness on 'which is responsible for communication between Memory and ALU is presented in table 1. 6 and figure 1. 6. To choose the correct answer, the researcher asked four objective type answers like Keyboard, RAM, control Unit and USB. The correct answer is Control Unit. *About 64.52% of the respondents were given suitable answer* and the remaining respondents (35.48%) were not known about which is responsible for communication between Memory and ALU.

Table 1.6: Prospective teachers' awareness on 'which is responsible for communication between Memory and ALU

Item	Number Of respondents	Percent
Keyboard	52	7.99
RAM	115	17.67
Control Unit	*420*	*64.52*
USB	64	9.83
Total	651	100.0

Source: Field survey

Figure 1.6: Which is responsible for communication between Memory and ALU
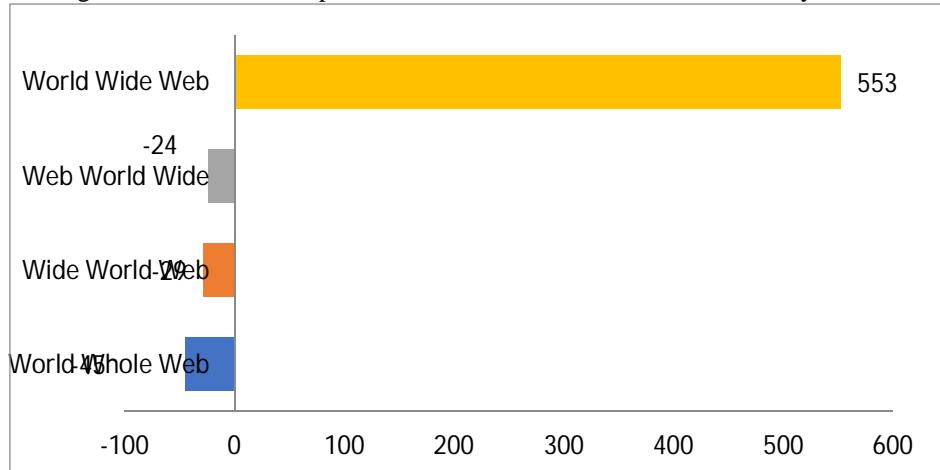
Prospective teachers' awareness on internet

The modern teacher should know about the browsing or surfing the website and cyber rules of the internet and the threats from the internet as well as electronic media which supports its peripheral parts during teaching-learning. The teacher should be well versed in sending emails, taking notes for the students from internet as well as he/she must have the awareness to teach and learn in the online / virtual classroom and also know about the use of blogs, wikis and digital libraries in his/her classroom. The ultra-modern teacher should know about designing or authoring a website for his / her students and the rules of the internet and its threats also the digital copyrights of the website that he/she designs for teaching-learning process. The teacher should be well versed in making his/her social networks of web applications such as blog, web, wikis and digital library with proper information to surfing as well as notes or reference to learn from the web. Finally, teacher should give assignments with a due date to submit it and after evaluation its feedback would be in the Internet.

Prospective teachers' awareness on the father of the internet is presented in table 1.7 and figure 1.7. To find out the correct answer, the researcher asked four objective type answers like Chares Babbage, *Vint Cerf*, Denis Riche and Martin Cooper. The correct answer is *Vint Cerf. About 32.57% of the respondents were given correct answer, but* the majority of the respondents (67.43%) were not known about the father of the Internet.

Table 1. 7: Prospective teachers' awareness on father of the Internet

Who was the father of the Internet?		
Item	Number Of respondents	Percent
Chares Babbage	173	26.57
Vint Cerf	*212*	*32.57*
Denis Riche	147	22.58
Martin Cooper	119	18.28
Total	651	100.0

Source: Field survey

Figure 1. 7: Prospective teachers' awareness on father of the Internet
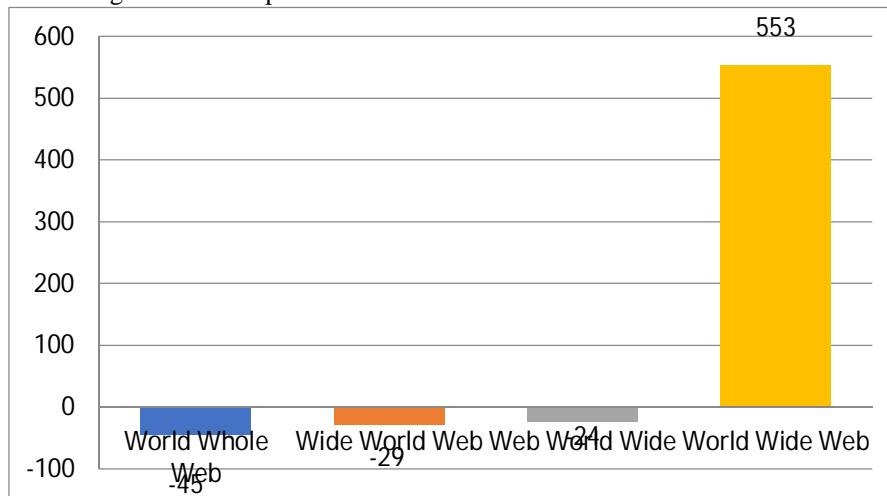
Conclusion

In this section, various fundamental issues of ICT are asked the respondents and the perception is measured with the help of the Likert's five point scale method. The researcher asked the prospective teachers' awareness on full form of the ALU, about Kilo Byte and nibble. It is found that 87.10% have the full form of the ALU (Arithmetic logic unit), 58.37 % knew the Kilobyte (1024 Bytes) and only 27.50% have awareness on one nibble is equal to 4 bits.

Meanwhile, 56.07% know the full form of RAM (Random Access Memory). While asking 'which is responsible for communication between Memory and ALU' 64.52% of the respondents were given suitable answer (Control Unit). But only 32.57% of the respondents are answered Vint Cerf is the father of the internet.

Significance of awareness of respondents' on fundamental concepts of ICT is tested with the help of X^2 test. These awareness concepts are: Who is also known as Father of Computer? (A1), Arrange the following according to the generations in ascending order (A2), what is the full form of ALU? (A3), Which is responsible for communication between Memory and ALU? (A4), One Kilo Byte is equal to (A5), One nibble is equal to how many bits? (A6), What is the full form of RAM? (A7); who was the father of the Internet?

The results in this regard show that the calculated value of statements- A7 (calculated value 1.586) is less than the table value of 2.366% recorded significant at the 5 % level. Therefore, regarding the statements of null hypothesis, "There is no significance difference between the respondents by gender towards awareness on ICT". The remaining statements are not significantly recorded and rejected the null hypothesis. Regarding the perception of prospective teachers by education, it is found from the table that the calculated X^2 value of statements- A1 to A7 is greater than the table value of 2.366% recorded significant at the 5 % level. Therefore, regarding the statements of the null hypothesis is rejected. In case of area wise respondents and their perception on awareness on ICT issues like A1, A2, A3, A5, A6 the null hypothesis that "There is no significance difference between the respondents by education towards awareness on ICT" is accepted at the 5 % level of significance. The null hypothesis is rejected in case of remaining statements.

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TEACHING-LEARNING STRATEGIES FOR QUALITY EDUCATION

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Abstract

Contemporary teaching is concerned not only with imparting knowledge but with developing skills and strategies for further learning. Teaching and learning is a process that includes many variables. These variables interact as learners work toward their goals and incorporate new knowledge, behaviours, and skills that add to their range of learning experiences. Individual students may be better suited to learning in a particular way, using distinctive modes for thinking, relating and creating. The notion of students having particular learning styles has implications for teaching strategies. Because preferred modes of input and output vary from one individual to other, it is critical that teachers use a range of teaching strategies to effectively meet the needs of individual learners. Sound health instruction should incorporate a variety of teaching methods intended to complement the learning styles of children. This research article described issues related to Teaching, Learning Strategies for quality education.

Key words: Quality Education, Teaching Strategies, Visual Presentation, Academic Strategies, Creativity Learning.

Introduction

> *"The most valuable resource that all teachers have is each other without collaboration our growth is limited to our own perceptions.*

- Robert John Machew

Institutions of higher learning across are responding to political, economic, social and technological pressures to be more responsive to students' needs and more concerned about how well students are prepared to assume future social roles. Faculty are already feeling the pressure to lecture less, to make learning environments more interactive, to integrate technology into the learning experience, and to use collaborative learning strategies when appropriate. Some of the more prominent strategies are outlined below. For more information about the use of these and other pedagogical approaches, contact the program in support of Teaching and Learning. Teaching and learning is a process that includes many variables. These variables interact as learners work toward their goals and incorporate new knowledge, behaviours, and skills that add to their range of learning experiences. Individual students may be better suited to learning in a particular way, using distinctive modes for thinking, relating and creating. The notion of

students having particular learning styles has implications for teaching strategies. Because preferred modes of input and output vary from one individual to other, it is critical that teachers use a range of teaching strategies to effectively meet the needs of individual learners. Sound health instruction should incorporate a variety of teaching methods intended to complement the learning styles of children. This should lead to young learners who are both intrinsically and extrinsically motivated to inquire, infer, and interpret; to think reflectively, critically and creatively; and in the finally analysis to make use of the knowledge and skills they have gained by becoming effective decision makers.

The success of any education system depends on the quality of teachers, which, in turn, depends on the effective teaching-learning process. Teacher's role is of vital significance for the development of society and appropriate changes in the society. Thus, the quality of higher education depends upon quality of those who impart it. The role of the teacher assumes greater significance in this deteriorating scenario of higher education. It is a daunting task for the teachers to improve the quantity, quality in higher education. It is said that a good teacher can bring the entire world to the class room. The teacher being a sculptor has to play multidimensional role to inspire the students.

Quality education is the solution to all the problems and teachers are the main ingredients in giving quality education. It is said that quality is not destination, it is a continuous journey. Quality means doing the right things right. Doing this right is efficiency and doing right things is effectiveness. Quality education is the education that best fits the present and future needs of the learners. It is the education that provides students with the tools to deal with and find solutions to challenges confronting mankind. In a changing world of rapid technological advances, this means that what was considered quality education yesterday might not meet the standard of what will be understood as quality tomorrow.

The term teaching strategy, in its simple meaning, stands for the type of strategy used by the teacher in carrying out his teaching. Strategy, as a term is quite in vogue in military science and warfare. Here, it stands well for the effective plans, means and ways derived and employed for winning a war. A chess player may also be said to employ effective strategies for winning his game. In the same thing, a teacher may also need the use of strategies for carrying out his task of teaching as effectively as possible. E. Stones and S. Moris (1972) in their book, *Teaching Practice: Problems and Perspectives* they write, *"Teaching is a generalized plan for a lesson which includes structure, desired learner behavior in terms of goals of instruction and an outline of planned tactics necessary to implement the strategy"*

Special features of teaching strategy

(1) It stands for a generalized plan, ways and means for carrying out the task of teaching
(2) The plan is directed towards teaching-learning objectives
(3) Teaching strategy is devised and employed to help the learners

Teachers may be different types of teaching in different teaching-learning situations for the effective realization of their objectives. These strategies may be broadly classified as autocratic teaching strategies (content centred and teacher dominated) and democratic teaching strategies (student centred and democratically organized)

Autocratic Strategies	Democratic Strategies
Lecture strategy	* Group discussion strategy
Demonstration strategy	* Question-answer strategy
Tutorial strategy	* Problem solving strategy
Supervised study strategy	* Dramatic strategy
Narrated strategy	* Project strategy
Description strategy	* Dramatic strategy
Explanation strategy	* Role-play strategy
Illustration strategy	* Assignment strategy
Review strategy	* Excursion strategy
Recapitulation strategy	* Brainstorming strategy

Let us try to know in detail about some of the autocratic and democratic teaching strategies. Every strategy has merits, demerits and limitations.

While making use of the lecture as a teaching strategy, a teacher tries to present a segment or unit of the desired content material of a subject to a group of learners through lecturing (verbal communication of ideas). It aims to attain the specific teaching-learning objectives related particularly to the cognitive and effective domains of the learner's behavior. The lecture strategy, as an oldest traditional mode of teaching, may prove quite advantageous in so many ways for the present-day classroom teaching-learning. The main criticism labeled against the use of it lies in its focusing to organize the teaching-learning act merely on the memory level rather than the understanding and reflective levels. The group discussion strategy involves some sort of discussion, i.e. exchange of ideas between students and teacher or among a group of students resulting in some learning for the realization of the predetermined teaching-learning objectives. It may prove quite helpful in a number of teaching-learning situations if handled properly in an able leadership. The demonstration strategy refers to the visual presentation of the action and activities, practical work, or the experiments related to the facts and principles of a delivered lesson by the teacher in the classroom to facilitate the teaching-learning task. The discovery strategy aims for the development of an attitude of problem solving or discovery among the learners. In adopting this strategy, the teacher's task is to persuade the students to solve any confronted problem independently by providing the essential facilities, guidance, instructions, etc. The Project Strategy requires on the part of the students to select an appropriate project and then make it a centre of their teaching-learning activities under the proper supervision and guidance of their teacher, who should provide them the needed information and knowledge irrespective of the subject area it belongs as and when needed.

The Problem solving strategy refers to a teaching strategy that provides opportunity to the students for analyzing and solving a problem on the basis of their previous stock of the knowledge enriched with the present means. The narration strategy calls for the capacity and ability of a teacher to produce before the students a well-ordered and sequenced verbal account of the objects and events related to the teaching-learning of a particular topic or subject in a most interesting way. The illustration strategy involves the use of verbal examples and concrete illustrations for making the

abstract ideas of the presented learning material quite clear, interesting and comprehensible on the part of the students.

The question-answering strategy refers to the art and skill of managing the task of teaching and learning by putting questions and responding to them by both the teacher and the students in a quite appropriate and interactive way. The exposition strategy pays a lot of considerations to the manner of putting the subject matter before the students in a simple, interesting and clear style to make them understand it easily and properly. The description strategy refers to an act of representing an object, event or person through words (oral or written) on the part of a teacher as thoroughly as possible for providing its total mental picture to the students. It differs from narration in the sense that it calls for a relatively large details of a thing or event and is not limited to the oral communication. In making use of the explanation strategy, a teacher goes a step further to the exposition strategy for making the things more plain and explicit. In exposition he places facts clearly and vividly before the students, whereas in explanation he aims at showing facts in their proper relation to others in a system. In making use of the dramatization and role-playing strategies, a teacher tries to make his students understand the concept end vents related to his subject by converting them into an act of play. In role-playing, it is essential on the part of students to enact the roles of the persons involved in the learning episode, but in dramatization a teacher may himself take this responsibility for the purpose of making an audio and a video presentation of the things and events. By the utilization of the independent study or self-study strategy a teacher aims for the development of a habit of independent knowledge regarding a topic in hand. In the adoption of the supervised study strategy, he goes a little ahead in its overall management by allowing the students to get engaged In their self-study or group study under his properly planned and organized vigilance and supervision. In addition to using a number of teaching strategies helpful in the presentation of the subject matter, a teacher has to make room for the adoption of some suitable strategies for heir fixation in the minds of the students. The review strategy, drill work, and assignment strategies may prove quite beneficial in this direction. The tutorial strategy, on the other hand, may help in supplementing or enriching the traditional classroom instruction by calling up on a tutor to provide his personalized and individualized services to a student or a small group of students (tutees for their required betterment). The brainstorming strategy, is utilized by a teacher with a group of students to explore a number of ideas related to a situation or solution of a problem without passing any judgement or censure.

It is, therefore, especially useful in the development of higher cognitive abilities like reflective thinking, creative imagination, and problem solving among the students. A teacher should also make use of the sensitivity-training strategy for providing adequate training to the youngsters for the proper development and nourishment of their sensitivity(ability to make proper use of their sense organs and remain sensitive to their environment).

Summing up

From the above discussion it may be concluded that a teacher in the classroom needs to adopt a particular strategy or a number of strategies in combination depending upon the available teaching-learning situations and the realization of the set teaching-

learning objectives. The success of a particular teaching-strategy, however, rests on the selection and use of proper teaching tactics that play a central part in its implementation. By definition, teaching tactics may be said those behaviours or activities of a teacher, verbal or non-verbal, which he works out and makes use for the development and application of a particular teaching strategy. A teaching strategy can always be implemented by employing suitable teaching tactics, i.e. the components or basic units of teaching behavior through which the teacher, the students and the subject matter interact.

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THERMAL ANALYSIS OF AN EXHAUST MANIFOLD WITH THREE DIFFERENT MATERIALS

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Abstract— Exhaust manifold is one of the most critical components of an IC Engine. The designing of exhaust manifold is a complex procedure and is dependent on many parameters viz. back pressure, exhaust velocity, mechanical efficiency etc. Preference for any of this parameter varies as per designers needs. Usually fuel economy, emissions and power requirement are three different streams or thought regarding exhaust manifold design.

In this project, an existing model of an engine Exhaust Manifold is modeled in 3D modeling software. The design of the exhaust manifold is changed. In existing model the bend radius is 48 mm and exhaust is on one side, Modified model has bend radius of 48 mm and exhaust is at the centre of header, the models are modeled in Catia.CFD analysis is done on both models at mass flow rate of 0.07.Thermal analysis is done for both models using different materials Zinc, copper and manganese.Analysis is done in Ansys.

Keywords—CFD analsysis and Thermal analysis

1. INTRODUCTION

An internal combustion engine (**ICE**) is a heat engine where the combustion of a fuel occurs with an oxidizer (usually air) in a combustion chamber that is an integral part of the working fluid flow circuit. In an internal combustion engine the expansion of the high-temperature and high-pressure gases produced by combustion apply direct force to some component of the engine. The force is applied typically to pistons, turbine blades, or a nozzle. This force moves the component over a distance, transforming chemical energy into useful mechanical. The first commercially successful Lenoir around 1859 and The term internal combustion engine usually refers to an engine in which combustion is intermittent, such as the more familiar stroke and two-stroke piston engines, along with variants, such as the six-stroke piston engine and the Wankel rotary engine. A second class of internal combustion engines use continuous combustion: gas turbines, jet engines and most rocket engines, each of which are internal combustion engines on the same principle as previously described. Firearms are also a form of internal combustion engine.

Internal combustion engines are quite different from external combustion engines, such as steam or Sterling engines, in which the energy is delivered to a working fluid not consisting of, mixed with, or contaminated by combustion products. Working fluids can be air, hot water, pressurized or even liquid sodium, heated in a boiler. ICEs are usually powered by energy-dense fuels such as gasoline or diesel, liquids derived from fossil fuels. While there are many stationary applications, most ICEs are used in mobile applications and are the dominant power supply for vehicles such as cars, aircraft, and boats.

2. CONSTRUCTION OF EXHAUST MANIFOLDS".

Exhaust manifolds ar created either from forged iron or one among a number of styles of steel. the bulk of exhaust manifolds ar made of forged iron, because it is comparatively cheap and lasts an extended time. The drawbacksto forgediron manifolds ar that they're quite significant and have a tendency to induce brittle with age Associate in Nursing exposure to the warmth cycles of an engine.

FUNCTION
Exhaust manifolds ar a necessary element of the system. Their style is optimized to make sure exhaust gases flow with efficiency from the engine combustion chamber while not making any back pressure. A properly functioning manifold is very important to forestall uneven power and engine vibrations.

THE IMPORTANCE OF REPAIRING A BROKEN EXHAUST MANIFOLD

Excess engine noise isn't the sole concern with a broken manifold. There are many different reasons to form necessary repairs as before long as they're diagnosed. A cracked or run-down manifold may end up in harmful fumes unseaworthy into the seating room of a vehicle. Fuel economy additionally negatively compact by problems with the manifold. Moreover, a vehicle with a cracked or unseaworthy manifold won't pass state vehicle emissions inspections.

DYNAMIC EXHAUST GEOMETRY

Today's understanding of exhaust systems and fluid dynamics has given rise to variety of mechanical enhancements. One such improvement are often seen within the exhaust final power valve("EXUP") fitted to some Yamaha motorcycles. It perpetually adjusts the rear pressure among the collector of the system to reinforce pressure wave formation as a operate of engine speed..

EFFECTS OF INCREASED BACK PRESSURE:

At exaggerated back pressure levels, the engine should compress the exhaust gases to the next pressure thatinvolves further mechanical work and/or less energy extracted by the exhaust rotary engine which might have an effect on manifold boost pressure. this may cause a rise in fuel consumption, PM and CO emissions and exhaust temperature. The exaggerated exhaust temperature may result in warming of exhaust valves and therefore therotary engine. a rise in NO emissions is additionally doable because of the rise in engine load.

• Increased backpressure might have an effect on the performance of the turbocharger, inflicting changes within the air-to-fuel ratio-usually enrichment.
• It is usually accepted by automotive engineers that for each in. of Hg of backpressure (that's Mercury – inches of Hg may be a unit for activity pressure) some 1-2 H.P. is lost reckoning on the displacement and potency of the engine, To create multileveled equations, it may be necessary to treat the equation as a graphic and insert it into the text after your paper is styled.

Table I: VERT Maximum Recommended Exhaust Back Pressure

Engine Size	Back Pressure Limit
Less than 50 kW	40 kPa
50–500 kW	20 kPa
500 kW and above	10 kPa

II. LITERATURE REVIEW

1) The flow distribution within the manifold channels would be extremely hooked in to the header form and therefore the rate of flow. Jaffar Umar Thalib M Hassan had analyzed the performance of the manifolds with a tapered longitudinal section. The length of the manifold for this study was 127 cm whereas the manifold diameter was ten.16 cm. Authors had used the numerical simulations (CFD) for this analysis work. The flow conditions such as Re = 10x104, 15x104 and 20x104 were thought of. The results were analyzed in terms of uniformity constant. supported their CFD simulation results, they'd ended that the tapered header configuration provides higher flow distribution as compared to the header with circular cross-sectional.

2) M.Usan had applied a multi-disciplinary optimization approach for the exhaust, manifold and converter,in extremely integrated simultaneous engineering code framework. they'd thought of four-cylinder one.4 metric capacity unit engine as a baseline model. The optimization contained four major modules – pure mathematics, Structural, price and Fluid Dynamics – and therefore the relevant code for every module was applied. 1-dimensional transient CFD simulations were allotted victimization AVL BOOST with the engine force and converter water temperature over the engine revolutions per minute was being calculable.

3) HessamedinNaemi had utilized numerical simulations (CFD methods) for estimating the flow loss constant in manifolds. The flow water and exit was sculptured victimisation 'mass-flow-inlet' and 'pressure-outlet' boundary conditions, with the thought that the flow was compressible. The results from totally different turbulence models – customary k-ε, customary k-ω, SpalartAllmaras model and RNG k-ε model – were compared in terms of flow loss constant against the experimental information.

4) The planning of manifold for a 4-stroke high power medium –speed diesel motor was allotted by Kyung-Sang Cho. the everyday operational vary of the medium-speed diesel motor was within the vary of 700 – 1500 revolutions per minute and has power outputs up to 6000 kW. The manifold can endure thermal enlargement thanks to extreme temperature of exhaust gas and conjointly exposed to the vibration caused by the inner combustion.

 DESIGING

2. CATIA

CATIA also known as Computer Aided Three-dimensional Interactive Application and it is software suit that developed by the French company call Dassult Systems.

CATIA is a process-centric computer-aided design/computer-assisted manufacturing/computer-aided engineering (CAD/CAM/CAE) system that fully uses next generation object technologies and leading edge industry standards. CATIA is integrated with Dassult Systems Product Lifecycle Management solutions

CATIA

Fig.1: Exhaust Manifold Design

2.1 ANSYS

ANSYS is general-purpose finite element analysis (FEA) software package. Finite Element Analysis is a numerical method of deconstructing a complex system into very small pieces (of user-designated size) called elements. The software implements equations that govern the behaviour of these elements and solves them all; creating a comprehensive explanation of how the system acts as a whole. These results then can be presented in tabulated, or graphical forms. This type of analysis is typically used for the design and optimization of a system far too complex to analyse by hand. Systems that may fit into this category are too complex due to their geometry, scale, or governing equations.

THERMAL ANALYSIS
IMPORT PART EXHAUST MANIFOLD

Fig.2: Ansys Import Exhaust Manifold Iges file

Meshing

Fig.3: Meshing Part

Load Apply
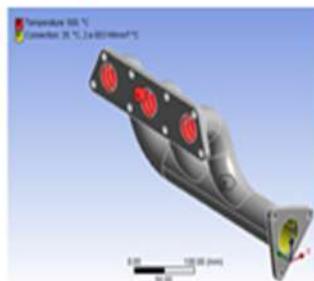
Fig.4: Ansys Exhaust Manifold Boundary Conditions

RESULTS
TEMPERATURE
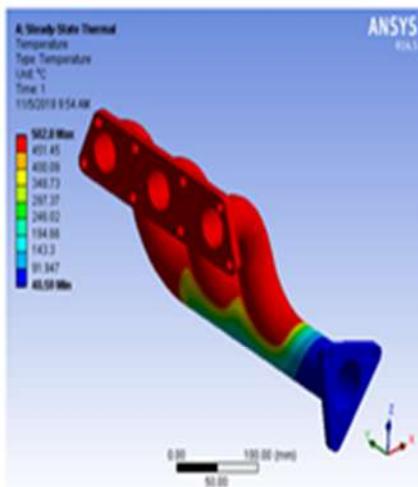
Fig 5: Temperature Results maximum Temperature 502.8°C

DIRECTIONAL HEAT FLUX

Fig 7: Directional Heat flux result maximum value 6.2314W/mm²

HEAT FLUX

Fig 6: Heat Flux Maximum Value 10.199W/mm²

CFD ANALYSIS RESULTS

CFD analysis using to find out pressure, temperature, Turbulence, mass flow rate values.

INLET &OUTLET
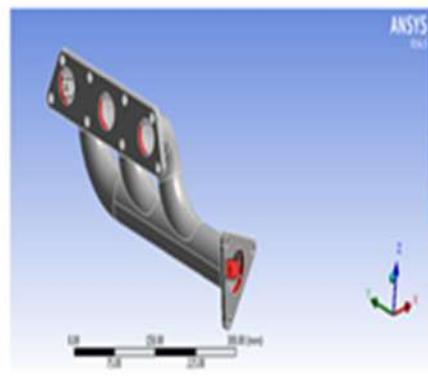
Fig 8: CFD analysis Boundary Conditions

PRESSURE
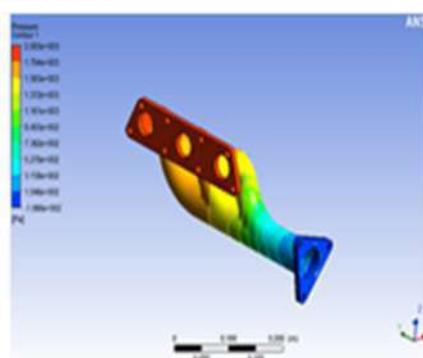
Fig 9:   CFD   analysis   pressure   results

TURBULENCE
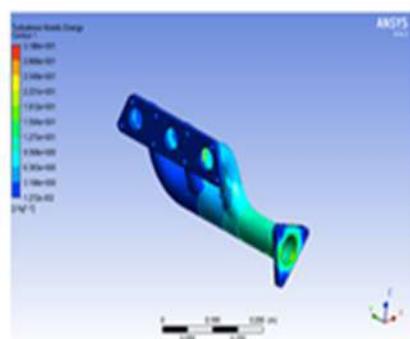
Fig 10: CFD analysis turbulence results

THERMAL RESULTS TABLE

Fig 11: Thermal analysis Results Table

GRAPH
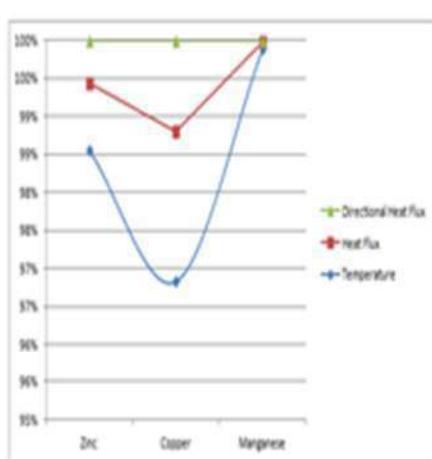
Fig 12: Thermal Analysis Temperature Graph

CONCLUSION

In this study we design an exhaust manifold with different high temperature resistant materials and we test it with Finite Element Methodology, both temperature distribution and thermal stress concentrations are calculated using Finite Element Methodology.

Here after design we have imported it into the Ansys and first Thermal analysis is done on it using the materials – Zinc, Copper and Manganese. By using these materials the results are obtained and when they are compared with each other we can conclude that cast iron has the best ability to dissipate heat but it will get effected by the heat very soon, even though zinc and copper are poor conductors, we should consider there insulation property's as when manifold gets heated up it will act as a heat source to the cylinder head on which it is mounted. Manganese are best material.

Now even CFD analysis is done to the best output material here and the results obtained are plotted in a tubular form. As per the results obtained totally we can conclude that the exhaust manifold with and Manganese are the best suited materials with better life.

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EASE OF DOING BUSINESS IN INDIA AND SOUTH ASIA: UNLOCKING BUSINESS OPPORTUNITIES THROUGH ECONOMIC REFORMS

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Abstract:

The last four years have seen India make tremendous strides on the ease of doing business. India has climbed to a global rank of 77, out of 190, in the latest report and was also recognised as a top improver for a second consecutive year, a distinction achieved by only nine other countries in the past eight or so years. Since 2014, when India initiated its business reform programme and was ranked 5th amongst its South Asian neighbours and last among the BRICS, India is now in 1st place in South Asia and 3rd among the BRICS.

Economies in South Asia region made further gains to improve the ease of doing business for domestic small and medium enterprises. These results from the Doing Business 2019 report are great news for South Asia and underscore the need to persist with challenging reforms that can provide more opportunities for people to lift themselves out of poverty and spread prosperity more widely In a first for South Asia, two of the region's economies have earned coveted spots in this year's global top improvers, India and Afghanistan. India, which is a top improver for a second consecutive year, implemented six reforms in the past year. India is now the region's top-ranked economy. Afghanistan, a top improver for the first time, carried out a record five reforms, moving up to 167th rank.

The present paper highlights the India's performance in ease of doing business index. It also makes a comparison of India with South Asian countries in ease of doing business standings. The study exhibits the Indicator wise highlights of India's performance. The paper, in the end also studies the probable outcomes of India's rise in EODB ranking.

Key Words: Distance to Frontier, Ease of Doing Business, World Bank

I. INTRODUCTION:

Over the last four years, the world has been gazing interestedly at the matter bubbling in the Indian policy laboratory. In September 2014, four months into office, Prime Minister Narendra Modi unveiled a campaign to turn India into a manufacturing powerhouse, pledging to remove official red tape and turn the country into an investors' darling. The

"Make in India" campaign was as much an invitation to domestic and foreign companies as a promise to rectify everything that has kept the country at the bottom rungs of the World Bank's 'ease of doing business' index. The initiative was aimed at making India an investors' preferred destination by removing irritants, bottlenecks and regressive policies often blamed for scaring away companies.

Four years later, there is some result to show. India leapfrogged to the 77th rank in the World Bank's latest Ease of Doing Business rankings (2019), jumping 23 notches from 2018. The report also recognizes India as one of the top 10 improvers in this year's assessment, for the second successive time. India is the only large country this year to have achieved such a significant shift. The jump is significant, as it comes after last year's 30 rung jump when India moved into to the top 100 rankings among 190 countries. India has improved its rank by 53 positions in the last two years, and 65 positions in the last four years (2014-18). This means last year India improved its business regulations in absolute terms – indicating that the country is continuing its steady shift towards global standards.

Methodology:

A nation's ranking on the index is based on the average of 10 sub indices:

- **Starting a business –** Procedures, time, cost and minimum capital to open a new business
- **Dealing with construction permits –** Procedures, time and cost to build a warehouse
- **Getting electricity –** procedures, time and cost required for a business to obtain a permanent electricity connection for a newly constructed warehouse
- **Registering property –** Procedures, time and cost to register commercial real estate
- **Getting credit –** Strength of legal rights index, depth of credit information index
- **Protecting investors –** Indices on the extent of disclosure, extent of director liability and ease of shareholder suits
- **Paying taxes –** Number of taxes paid, hours per year spent preparing tax returns and total tax payable as share of gross profit
- **Trading across borders –** Number of documents, cost and time necessary to export and import
- **Enforcing contracts –** Procedures, time and cost to enforce a debt contract
- **Resolving insolvency –** The time, cost and recovery rate (%) under bankruptcy proceeding

II. OBJECTIVES AND METHODOLOGY:
The objectives and the research methodology are as follows:

OBJECTIVES OF STUDY:

The present study has been geared to achieve the following objectives;

1. To analyse the current status and progress of ease of doing business in India

2. To make a comparison of India with other South Asian countries in ease of doing business standings

3. To study the indicator wise highlights of India's performance in Ease of Doing Business Ranking

RESEARCH METHODOLOGY:

Data Collection Method: This study has been carried out with the help of secondary data only, all the data has been collected from the various sources such as websites & reports and compiled as said by the need of the study.

Sources of Data Collection: The study is based on the published data. For the purpose of present study, the data was extracted from the various newspapers, journals, articles and websites particularly from World Bank, the Department of Industrial Policy and Promotion (DIPP) now renamed as Department for Promotion of Industry and Internal Trade and Ministry of Commerce. Worlds Bank's Ease of Doing Business Reports has also been analysed.

III. INDIA IN DOING BUSINESS RANKING:

India was ranked 142nd among 190 nations when Prime Minister Narendra Modi took office in 2014. At that time, the country was battling perceptions of excess red-tape and policy paralysis.

Four years of reform pushed up India's rank to 100th in World Bank's 'Doing Business' 2018 report. It was 130th in 2017 when it was ranked lower than Iran and Uganda.

In its annual 'Doing Business' 2019 report, the World Bank said India improved its rank on six out of the 10 parameters relating to starting and doing business in a country. Grant of a construction permit, trading across the borders, starting a business, getting credit, getting electricity and enforcing contracts showed improvement.

In the 2019 ranking, New Zealand tops the list, followed by Singapore, Denmark and Hong Kong. The United States is placed 8th and China ranked at 46th. Neighbouring Pakistan is placed at 136.

Main Findings of Doing Business 2019:

Reforming to Create Jobs finds that entrepreneurs in 128 economies saw improvements in their local regulatory framework last year. The report documented 314 business reforms between June 2017 and June 2018.

IV. BIG THUMBS-UP TO MODINOMICS: INDIA TAKES HUGE LEAPS IN EASE OF DOING BUSINESS REPORT:

India has jumped 23 places to number 77 in the latest Ease of Doing Business report for 2019 released by the World Bank. India has stood out this year by being one of the 10 economies which recorded improvement in most of the areas measured by Doing Business.

The report, which counts New Zealand, Singapore and Denmark among the easiest countries in the world to do business in, ranked China at 46, which is 31 places ahead of India. However, there was no improvement in China's rank, albeit the Distance to Frontier (DTF) scores of the country increased by 0.40 points. India's DTF score increased by 4.71 points this year reaching at 60.76 points. India was ranked at 130th position last year. India's 30 place elevation is the highest elevation made by any country this year. It was a clear and big acknowledgement of the structural reforms that Modi government has been undertaking.
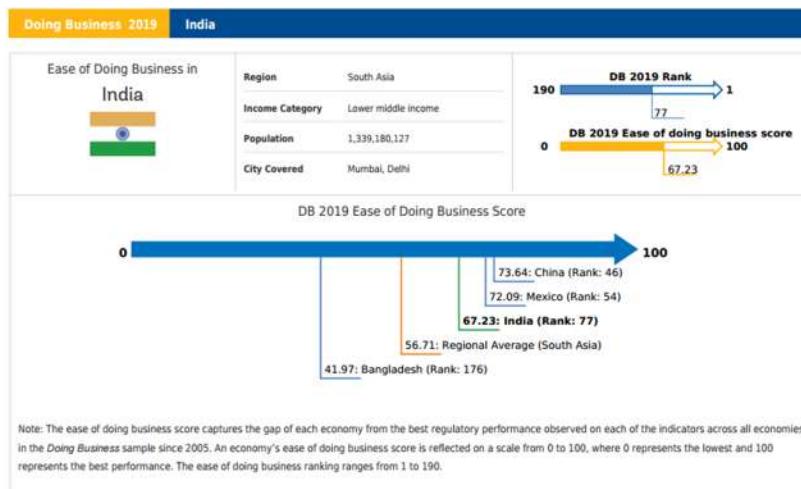
Figure 1: Highlights of Ease of Doing Business Ranking 2019

V. INDIA'S PERFORMANCE IN EASE OF DOING BUSINESS RANKING:

Highlights of India's performance are depicted through following tables and figures

Ease of Doing Business: Where India stands now			
	Doing Business 2018 Report (2017)*	**Doing Business 2019 Report (2018)***	**Movement in Rank**
India's Country Rank (Out of 190)	**100**	**77**	**23**
Dealing with construction permits	181	52	**129**
Trading Across Borders	146	80	66
Starting a business	156	137	19
Getting Credit	29	22	7
Getting Electricity	29	24	5
Enforcing Contracts	164	163	1
Paying Taxes	119	121	-2
Protecting Minority Investors	4	7	-3
Resolving Insolvency	103	108	-5
Registering Property	154	166	**-12**
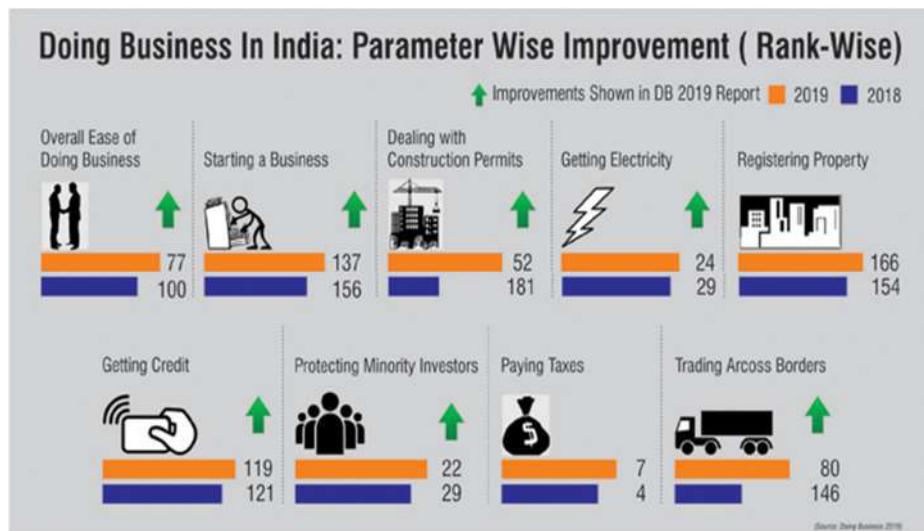
Figure 2: Parameter wise improvement in Ease of Doing Business Ranking 2019

PARAMETERS	EODB SCORES	
	2018	2019
Starting a business	75.4	80.96
Dealing with construction permits	38.8	73.81
Getting electricity	85.2	89.15
Registering property	47.1	43.55
Getting credit	75	80
Protecting minority investors	80	80
Paying taxes	66.1	65.36
Trading across borders	58.6	77.46
Enforcing contracts	40.8	41.19
Resolving insolvency	40.8	40.8

Ease of Doing Business Score on Doing Business topics – India
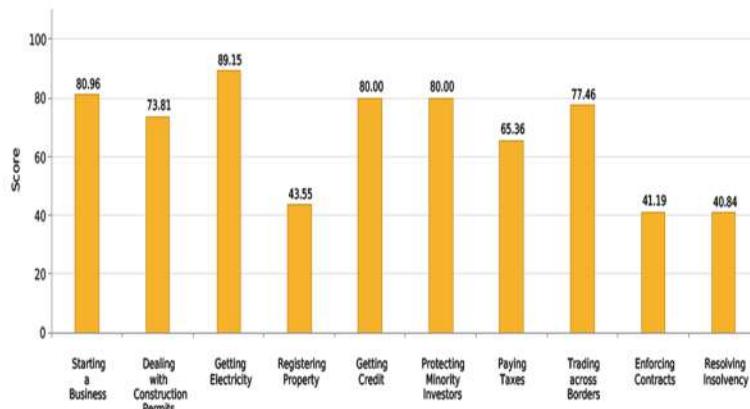
Figure 3: India's score in Ease of Doing Business Parameters

VI. INDIA FINALLY HAS BECOME A BETTER PLACE TO DO BUSINESS:

The World Bank rolled out the Doing Business report in 2003, and it currently ranks 190 countries to identify the most business-friendly nations on the basis of 10 parameters. This year, India managed to improve its ranking in six out of these 10 criteria.

"India continued its reform agenda, implementing six reforms in the past year. India is now the region's top-ranked economy," the World Bank said, ahead of Bhutan (81) and Sri Lanka (100), Nepal (110), the Maldives (139), Pakistan (136) and Afghanistan (167) and Bangladesh (176). As said, India has improved its rank in six out of the 10 indicators and has moved closer to international best practices on seven out of 10 indicators.

The report also recognises India as one of the top 10 improvers in this year's assessment, for the second successive time. India is the only large country this year to have achieved such a significant shift. India is also now ranked 1st among South Asian countries compared to 6th rank in 2014. India is also recognised as the largest country to achieve such a significant change in the DB 2019. If we compare the overall ranking of India in 2014 to current report, the country has climbed 65 positions from 142 in DB 2014.
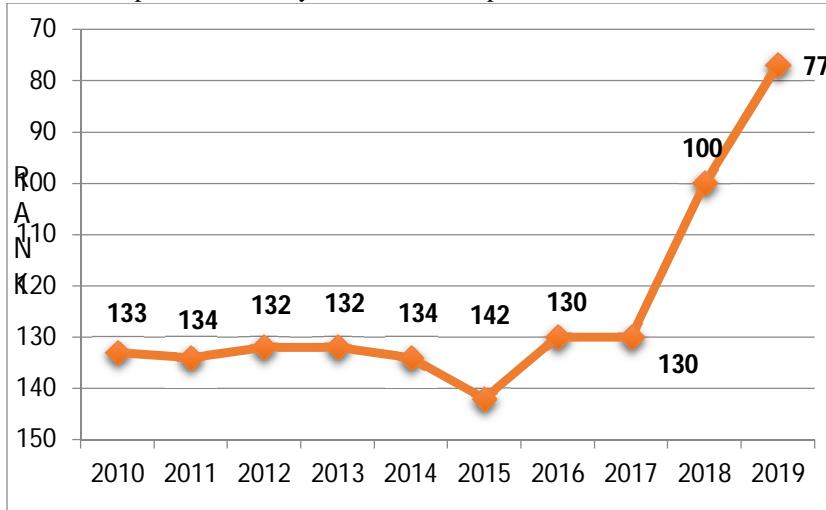
Figure 4: India's Rank in World Bank Ease of doing Business Reports

Making Strides in Many Parameters				
Parameters/Year	**2016**	**2017**	**2018**	**2019**
Overall	**130**	**130**	**100**	**77**
Starting a Business	151	155	156	**137**

Dealing with Construction Permits	184	185	181	**52**
Getting Electricity	51	26	29	**25**
Getting Credit	42	44	29	**22**
Trading Across Borders	144	143	146	**80**
Enforcing Contracts	178	172	164	163
Slipping on Few (RANK)				
Registering Property	140	138	154	166
Protecting Minority Investors	10	13	4	7
Paying Taxes	172	172	119	121
Resolving Insolvency	135	136	103	108

VII. EASE OF DOING BUSINESS IN SOUTH ASIAN COUNTRIES:

South Asia or **Southern Asia**, is a term used to represent the southern region of the Asian continent, which comprises the sub-Himalayan SAARC countries and, for some authorities, adjoining countries to the west and east.
The present territories of Afghanistan, Bangladesh, Bhutan, Maldives, Nepal, India, Pakistan, and Sri Lanka form South Asia. The South Asian Association for Regional Cooperation (SAARC) is an economic cooperation organisation in the region which was established in 1985 and includes all eight nations comprising South Asia.

India secures highest rank in South Asia		
Doing Business 2019 Report (2018)*	**Doing Business 2019 Report (2018)***	**Note**
Bhutan	81	**India hits the top spot in South Asia for ease of doing business** **Note:** Green represents best performing economy; Red represents worst performing economy; Source: Doing Business 2019 Report
India	**77**	
Nepal	110	
Sri Lanka	100	
Pakistan	136	
Maldives	139	
Bangladesh	**176**	
Afghanistan	167	

Clas sific atio n	Jurisdi ction	2 0 1 9	2 0 1 8	2 0 1 7	2 0 1 6	2 0 1 5	2 0 1 4	2 0 1 3	2 0 1 2	2 0 1 1	2 0 1 0
Easy	India	77	100	130	130	142	134	132	132	134	133
Easy	Bhutan	81	75	73	71	125	141	148	142	142	126
Medium	Sri Lanka	100	111	110	107	99	85	81	89	102	105
Medium	Nepal	110	105	107	99	108	105	108	107	116	123
Below Average	Pakistan	136	147	144	138	128	110	107	105	83	85
Medium	Maldives	139	136	135	128	116	95	95	79	85	87
Below Average	Bangladesh	176	177	176	174	173	130	129	122	107	119
Below Average	Afghanistan	167	183	183	177	183	164	168	160	167	160

This is a new record in South Asia as 2 Economies is Top Improvers as per doing business report 2019. These results from the Doing Business 2019 report are great news for South Asia. A total of 19 business reforms were carried out in the region during the past year, the second highest ever, compared with previous year's revised record of 21 reforms. Economies in South Asia region made further gains to improve the ease of doing business for domestic small and medium enterprises with Afghanistan and India ranked as top improvers.

What are the ranking trends?

• India, in 77th place in the Doing Business rankings, is the highest ranked economy in South Asia, followed by Bhutan (81) and Sri Lanka (100).

• The region's lowest ranked economies are Afghanistan (167) and Bangladesh (176). • Other economies in the region and their rankings are Nepal (110), the Maldives (139), and Pakistan (136).

• The region's economies perform best in the Doing Business areas of Protecting Minority Investors (with an average rank of 64) and Starting Business (101). Starting a business in South Asia takes 14 days on average, compared to 20 days globally.

• India is in the top 10 of Protecting Minority Investors (rank 7).

• The areas where the region's economies underperform are Registering Property (with an average rank of 144), Enforcing Contracts (145) and Paying Taxes (132). For

example, registering a property in South Asia takes 114 days on average, compared to the global average of 47 days.

Economy	Rank (1–190)	Ease of doing business score (0–100)		# of Reforms	
	DB2019	DB2018	DB2019	DB2018	DB2019
Afghanistan	167	37.13	47.77	0	5
Bangladesh	176	41.06	41.97	0	0
Bhutan	81	65.88	66.08	4	1
India	77	60.60	67.23	8	6
Maldives	139	54.33	54.43	2	0
Nepal	110	59.95	59.63	2	0
Pakistan	136	52.78	55.31	4	3
Sri Lanka	100	59.42	61.22	1	4

What are the reform trends?
• With a total of 19 reforms, the region actively reformed its business environment for the second year in a row, making Doing Business 2019 the second-best year in the last 16 years. (Doing Business 2018 recorded 21 reforms) with an average of more than 2 reforms per economy, the region has the highest average number of reforms per reforming economy: a total of 19 reforms were implemented by 5 of 8 economies in the region.
• India, with six reforms, is among the top-ten improvers for the second consecutive year. Afghanistan, with five reforms, is the economy that improved the most this year worldwide. This is also the record number of reform in a year for Afghanistan
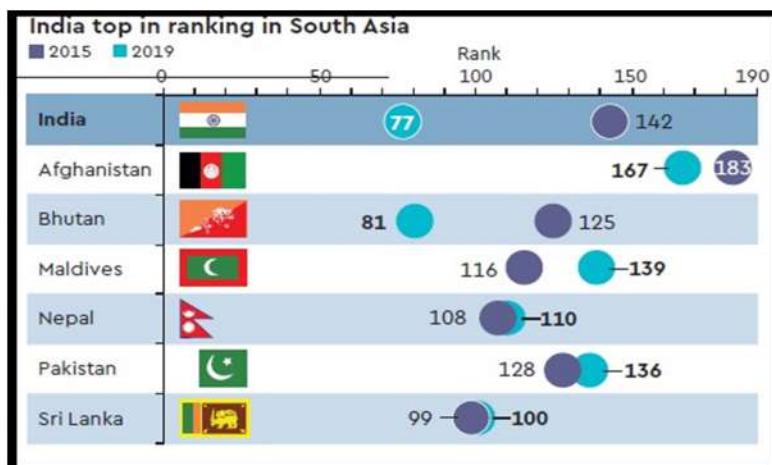

Figure 4: India's Rank in World Bank EoDB in South Asia Countries

In a first for South Asia, two of the region's economies have earned coveted spots in this year's global top improvers, India and Afghanistan. India, which is a top improver for a second consecutive year, implemented six reforms in the past year and advanced to 77th place in the global ranking. India is now the region's top-ranked economy. Afghanistan, a top improver for the first time, carried out a record five reforms, moving up to 167th rank.

For Southeast Asian countries herewith are the overall rankings:

WORLD RANK	COUNTRY
2	Singapore
15	Malaysia
27	Thailand
55	Brunei
69	Vietnam
73	Indonesia
124	Philippines
138	Cambodia
154	Laos
171	Myanmar
178	Timor-Leste

Figure 5: World Bank EoDB Ranking for Southeast Asian Countries

VIII. INDICATOR WISE HIGHLIGHTS OF INDIA'S PERFORMANCE:

India has been ranked in the following manner in each of the given parameters out of 190 countries:

Starting a business- 137th rank

a) India has made setting up of business easier and smoother by putting together multiple application forms in a common application form. Number of days taken to **Start a Business** dropped from 30 to 16.

b) Further the registration process under Goods and Services Tax (GST) has been made faster.

c) Also, the city of Mumbai has abolished the practice of site inspections for registering companies under the laws governing shops and establishments.

Dealing with construction permits- 52nd rank

i) The process of obtaining a construction permit has been made faster and cheaper.

ii) Introduction of decennial liability and insurance on construction contractors and design professionals to penalize them for any latent defect or collapse of building that they have constructed or designed, as the case may be. This is to improve the building quality control.

The cities of Delhi and Mumbai have introduced such reforms.

Getting electricity- 24th rank

In Delhi, the time involved in getting electricity connection and the charges for low voltage connections has been reduced.

Registering property- 166th rank

Getting credit- 22nd rank

India has strengthened the insolvency law and provided security creditors priority over claims of other stakeholders during insolvency proceedings.

Protecting minority investors- 7th rank

Paying taxes- 121st rank

(i) With the introduction of GST, various indirect taxes have been subsumed under a uniform system of taxation in the country.

(ii) Further, the corporate tax rate and the employees' provident funds scheme rate have been reduced.

Trading across borders- 80th rank

The time and cost involved in imports and exports has been substantially made faster and less costly with electronic sealing of containers, better port infrastructure and electronic submission of supporting documents with digital signatures.

Enforcing contracts- 163rd rank

Resolving insolvency- 108th rank

The business reforms and initiatives of the Indian Government in bringing ease of doing business in India have seen a drastic improvement.
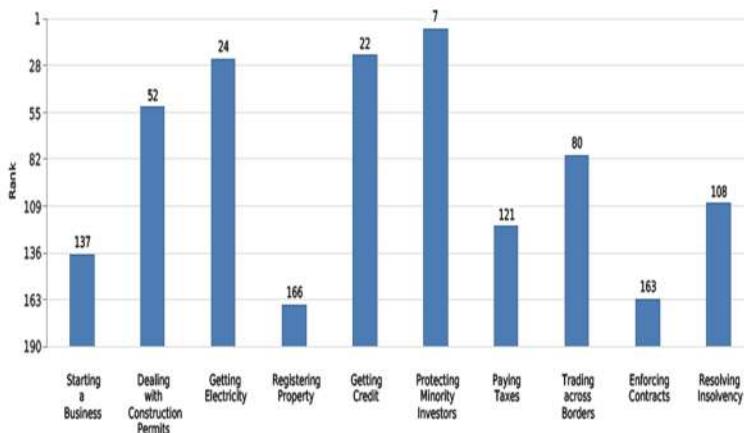
Figure 5: India's ranking in 10 Parameters of Ease of Doing Business

The adoption of an insolvency and bankruptcy code, making compliance with corporate income tax laws easier, and extended paid maternity leave have together helped improve India's ranking. In all, the country has adopted 37 reforms since 2003 and nearly half of these came in the last four years. India has improved its rank in 6 out of 10 indicators and has moved closer to international best practices (Ease of Doing Business Score) on 7 out of the 10 indicators.

The most dramatic improvements have been registered in the indicators related to **'Construction Permits'** and **'Trading across Borders'**. In grant of construction permits, India's rank improved from 181 in 2017 to 52 in 2018, an improvement of 129 ranks in a single year. In 'Trading across Borders', India's rank improved by 66 positions moving from 146 in 2017 to 80 in 2018.

S. No.	Indicator	2014	2018	Change
1	Construction Permits	184	52	+132
2	Getting Electricity	137	24	+113
3	Trading across Borders	126	80	+46
4	Paying Taxes	156	121	+35
5	Resolving Insolvency	137	108	+29
6	Enforcing Contracts	186	163	+23
7	Starting a Business	158	137	+21
8	Getting Credit	36	22	+14

The important features of India's performance this year are:

- The World Bank has recognized India as one of the top improvers for the year.

- This is the second consecutive year for which India has been recognized as one of the top improvers.

- India is the first BRICS and South Asian country to be recognized as top improvers in consecutive years.

- India has recorded the highest improvement in two years by any large country since 2011 in the Doing business assessment by improving its rank by 53 positions.

- As a result of continued performance, India is now placed at first position among South Asian countries as against 6th in 2014.

The sharp rise in the ranking will burnish the reformist credentials of the present government.

- Number of days taken to Start a Business dropped from 30 to 16.
- Number of days taken to obtain Construction Permits dropped from 144 to 95.
- Border compliance for exports dropped from 106 to 66 hours.
- Border compliance for imports dropped from 264 hours to 96 hours.
- In the electricity sector, the time taken for obtaining a new connection has reduced from 105 to 55 days.

Further, India now ranks in the top 25 in the world on three indicators–

- Getting electricity,
- Getting credit and protecting minority investors,
- Department of industrial policy and promotion.

In dealing with construction permits, India has implemented an online single window system, introduced deemed approvals and reduced the cost for obtaining these permits.

For resolving insolvency, India has put in place a new Insolvency and Bankruptcy Code and time bound reorganization procedure for corporate debtors.

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X. OUTCOMES OF THIS EASE OF DOING BUSINESS INDEX REPORT

What will be the outcome of this Ease of Doing Business Index report?

- It is significant for countries like India, where foreign investors and Governments look at the investor friendly measures and this index is considered to be the one which reflects the ground reality.

- In today's capitalistic society (market economy with safeguards for vulnerable sections), this assumes significance as FDI flows are considered necessary for growth of emerging economies.

- Multilateral lending institutions like World Bank, IMF look at these parameters and suggest measures for improvement before giving financial help to the emerging economies/under developed countries.

- Simplifying FDI process by abolishing FIPB (Foreign Investment Promotion Board) as a result, more than 90% of FDI inflows are now through automatic route.

CONCLUSION:

India has climb to a global rank of 77, out of 190, in the latest *Doing Business 2019* report and was also recognised as a top improver for a second successive year, a distinction achieved by only nine other countries of the world in the past eight or so years. The country's success in the global ranking benchmark is underpinned by its absolute progress towards international best practice, as measured by the Doing Business Score. India's overall score has significantly improved to 67.23, from 54.58 four years ago.

South Asia continues on a strong reform agenda, thanks to political commitment and hard work that is involved in improving the domestic investment climate. This is particularly commendable in the case of Afghanistan, where conflict and insecurity make the work so much more challenging. Pakistan continued its strong reform agenda, with three reforms carried out in the past year. Registering Property was made easier in both Lahore and Karachi, the two cities covered in the Doing Business report. Sri Lanka carried out four reforms which included making Dealing with Construction Permits easier, while the introduction of online systems made it easier to pay taxes in Sri Lanka and Bhutan. Sri Lanka advances to a global rank of 100 this year.

South Asian economies perform best in the areas of Protecting Minority Investors and Starting a Business. The region underperforms in the areas of Enforcing Contracts and Registering Property. Resolving a commercial dispute in the region takes 1102 days on average, almost twice the global average of 647 days. Starting a Business and Getting Credit has seen the most reforms in South Asia. Getting Credit became easier in South Asia partly due collateral and bankruptcy law reforms that improved legal protection of lenders' and borrowers' rights.

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Eco System, And Participatory Forest Management in Andhra Pradesh

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Abstract

Plants have always provided food, fuel, food additives, drugs, pesticides, pigments, resins, perfumes and other important industrial, medicinal and agricultural raw materials. The techniques of plant, organ, tissue and cell culture have evolved since the beginning of this century and combined with recent advances in genetics and using conventional plant breeding, the plant biotechnology is having a significant impact on agriculture, horticulture and forestry. Some examples of the current applications in agriculture are micropropagation, somatic embryogenesis, virus and pathogen elimination, embryo rescue, germplasm storage and plant modification by somaclonal variation and genetic engineering. Another significant potential of plant biotechnology is *in vitro* production of fine chemicals using plant cell/organ cultures. This research article to be discussed about the "Ecosystem and Participatory Forest Management in Andhra Pradesh".

Keywords: Bioproductivity, Genetic Conventional Plant Breeding, Social Forestry, Agricultural Technology, Potential Plants, Tissue Culture

Statement of the Problem

"Healthy ecosystems promote healthy life."

― **Lailah Gifty Akita,**

With the increasing recognition of world population feeding and health, global climate change and biodiversity loss, and limited energy resources with fossil fuels calling for alternatives such as biomass crops, the relevance of agriculture and forestry for human well-being in the future is more than evident. In this context, ecosystem and plant biotechnology in agriculture and Forestry applications of methods including genetic engineering, marker-assisted breeding,

clonal propagation of elite trees, etc., are becoming very important, but are frequently debated in the public. Genetically modified organisms were first introduced into commercial agriculture more than two decades ago, and have often led to higher yields but also more flexible and efficient management strategies. Trait manipulation of target organisms and production system components also creates opportunities for improved products obtained with more effective resource utilization and reduced negative environmental impact. Nevertheless, manipulated traits may introduce unforeseen effects on ecological processes. Due to the complexity of agricultural and tree production systems and the different scales involved in the biological studies with genetically modified organisms on one hand and ecological studies targeting ecosystem processes on the other hand, trans- or inter-disciplinary approaches are often needed. The intention of this Research Topic was to highlight the need for integrated approaches in research activities and to bridge research progress within the areas of plant biology, ecology, and ecosystem science. Contributions deal with various aspects of crop/tree biotechnology and diversity for biomass, food and feed production and their ecological consequences.

Important issues in using biotechnology in agriculture and forestry are for example to enhance productivity and stress resistance of crops and trees, mainly due to restricted land area and increasing environmental pressures, and to develop carbon dioxide-neutral production systems for sustainable production of fiber/biomass and biofuel with biotechnological methods. Along with the production issues, we need to conserve and protect natural diversity and species richness as a foundation of life on earth. With the recognition that increased plant diversity may also increase productivity, especially at low resource input novel production systems combining aspects of diversity and biotechnology are emerging.

Ecosystem and Forest Management

Over the past few years, national and state -level policies that support the rights and needs of rural communities to forest resources have been formulated, beginning a reversal of century -old trends. Communities, on their own and through voluntary organisations, have brought pressure on policymakers to recognise that they are also interested in conservation and that they ought to be involved in forest management. These pressures have contributed to changes in policy, which have accommodated community participation in forest management. They have argued that prior to JFM the problem of Forest Department was essentially a problem of failure in implementing a centralised regulation policy. The ethical codes evolved by the communities over a long

period for the use of collect ively owned common property resources were far more binding on the members in regulating their use.

Even before the introduction of JFM in India, community -based forest management was practised in different parts of Andhra Pradesh (and indeed in several other states), on a small scale. For example, in Karimnagar district this system has existed since 1982 -83. The Government of Andhra Pradesh had introduced people's participation in forest management in 1983; the Forest Department leasing out the degraded forestlands on 'tree patta' to the weaker sections of the society, for raising fuel wood plantation with a view to improve the performance under social forestry programme. This was modified as reforestation of degraded forests under the 'Family Assistance Method'. This scheme granted tree pattas for raising block plantations to the weaker sections of the society. However, this programme has not produced the expected results. Leasing out forest lands to weaker sections for raising fuel wood plantation was taken up with CIDA assistance. Many people could not access these entitlements, as the Forest Conservation Act 1980 did not permit leasing out of forestland to private individuals, authorities or agencies without the approval of the Central government. As a way out, the scheme was modified into the 'Reforestation of Degraded Forests with family Assistance Scheme but when this scheme was referred to the central government for approval it was rejected. The central government said that the scheme could not be allowed on forestlands. The efforts of the poor to seek livelihoods received a setback and they could not saviour the fruits of their efforts.

Strategy of Forest Management

As in other parts of India, forests in Andhra Pradesh by the early 1990s were recognised to be under serious threat. Although the number of staff in the Forest Department ha d increased during the post - independence period, the area under forest cover had declined, due to an assortment of causes: failed reforestation, timber smuggling, overexploitation by industry, fires, agricultural encroachment, and unregulated use for firewood and other basic needs.

JFM was implemented in AP from 1992, consequent to the is suance of the first Government Order (GO). Later, this Order was changed several times to incorporate pro-people measures, resulting in the GO No . 173 of December 1996 . In consonance with the National Policy, the Government of Andhra Pradesh framed a revised State Forest Policy in 1993.Under this, Vana Samarakshana Samithis (VSS) was established to protect the forest resources, mainly in the hill areas. SD Mukherji , previously the Principle

Chief Conservator in AP, and an enthusiast for JFM, describes the initial scenario:

'The most difficult part of JFM was to change the mindset of the Foresters and restore trust between them and the people. Most foresters genuinely believed that JFM would bring an end to whatever little forest was left due to thei r protection. They were also of the strong view that people's need of forest produce, if any, should be met from social forestry plantations of fuelwood and fodder outside the RF area. They were also afraid of loosing their power and authority over the people. On the other hand the people refused to come to the Foresters even for a discussion.

They would not believe the foresters because of their past experience when the latter used to visit the villages mostly to book cases against the people for 'forest offences' such as collection of fuelwood, bamboo and timber, grazing of cattle … The people, living either by podu or by selling fuelwood and timber, were afraid of loosing their livelihood. It was difficult for them to believe that the FD could think of doing any good to them. Similarly, the FD had no idea of the role of NGOs either and did not trust them. The NGOs also believed that the Foresters were anti -people and corrupt.'

Clearly the poor relationships would be difficult to change. The basis for envisaged working relationship between the FD and local people was through Vana Samarakshana Samithis (VSS) or village forest protection committees. T he basic purpose of the VSS is to protect the forest from encroac hment, grazing, theft, and fire, The VSS would have the right to enjoy the usufruct from the adjacent forest, and share of revenue flows from it. Later, as funds became available forest management plans, known as a 'micro plans' were prepared for longer term management planning. The guidelines for drawing up local micro-plains specify the following the current stages: Through a method of 'participatory appraisal with regard to initiation to undertake the work is discussed, where all the members get a c hance to air their views. After this the Department of Forest surveys the forest adjoining the village and demarcates boundaries, using the conclusions of the initial discussions as a framework. The committee and the forester then prepare a detailed micro plan for forest development. Thereafter, annual programmes are worked out and submitted to the Forestry Department for approval. The micro plans are premeditated to ensure the protection and restoration of the forest's productive capacity in a shortest possible time . Finally, the VSS members undertake the planting, silvicultural operations, and soil conservation works for which they are paid out of project funds . A legal memorandum of understanding between the VSS and the Forestry Department

formally minutiae the duties, functions, and entitlements of everyone involved (Venkatraman and Falconer, 1998).

The micro plans are ostensibly developed to ensure the protection and restoration of the forest's productive capacity in the shortest possible time. However in practise it is generally the Forest Department staff writing the plan and ensuring their objectives are prioritised. T he extent to which villagers have a genuine say in decision making is widely questioned . Vana Samarakshana Samithis (VSS) were entitled to 50 per cent (no rights granted to date) of the 'net incremental value' of forest produce such as NTFPs, grasses and dry fuel -wood besides a 50 per cent share from the final harvest in lieu of forest protection.   In 1996, the village communities became entitled to 100 per cent of the 'net incremental value' of the usufructs compared to lower percentages in other states. However, the GCC retains monopoly rights over most NTFPs and at least 50% or as much as is required of the VSSs income ust be re-invested in the JFM forest. To generate income from degraded forests takes time.

The Forest Department also seek to motivate the members by addressing social needs; in some cases developing and supporting the village development through women's thrift groups, drinking water is facilities , water storage facilities, community halls, fishponds, household biogas plants are built and low -cost smokeless ovens, and small-scale   irrigation   facilities   are provided   to   the   villagers These "entry point" activities are sometimes provided through project funds, but mainly the foresters must seek the assistance of other government departments or NGOs to facilitate this broader rural development. In many instances, this experience has encouraged the government to assign foresters the task of coordinating rural development assistance within their localities. This trend illustrates the apparent transformation of the Forestry Department, now attempting to present itself as integrating the conservation and development aims of the government in forest areas Although JFM was introduced in early 1990s, the growth in numbers was very slow till 1995 -96. From a mere 133 VSS (Vana Samrakshana Samithi) during 1994 -95, it has gone up to 6 ,726 VSS in 2001-02 in the Stat e managing 16.89 lakh hectares of forest area, of which about 7.85 lakh ha of degraded forests have been treated through these VSS . Around 13 lakh people, including 6 lakh women are involved . Funds from   the World   Bank   aided   Andhra Pradesh Forestry Project, the Employment Assurance Scheme and other centrally sponsored schemes have being utilized for implementation of JFM . The availability and pooling of funds, apart explains the sudden increase in the number of VSS during the above years .

Ecosystem - Biotechnological methods

Biotechnological methods are currently being developed to explore and make better use of the genetic diversity in important crops, as was reported by for cassava cultivars often grown by farmers in east Africa. Pathogens are one of the biggest threats to crop production in many production systems, and modern biotechnology offers excellent possibilities for high-throughput methodologies for the rapid and efficient screening of economically important crop pathogens. The work by provides a nice example for the development of a biotechnology based methodology for the early detection and quantification of a potentially important plant pathogen, although verification of the methodology in crop plants and under field conditions still remains to be done. Crop products such as grains are often used as feed in animal production, but need to be stored for extended periods for this purpose which implies the increased use of fossil resources for instance for drying the grain. Alternatively, the moist storage of the grain has environmental and also nutritional advantages, and can be facilitated by using appropriate microorganisms with the moist stored grain. An example for this technology is reported by who exploited the microbial diversity of yeast with biotechnological methods to ultimately improve an animal production system in terms of less use of fossil fuels and enhanced nutritional quality of the feed grain.

More direct uses of biotechnology are applied to improve crop and tree management and yield by modification of plant architecture to enhance the stress resistance of economically important plants or to enhance the productivity and stress resistance of trees in the development of CO_2-neutral biomass production systems The ecological consequences of biomass production systems need to be evaluated at landscape scale, and biotechnological methods can be used with advantage to investigate the relationships between genetic diversity in tree plantations and an indicator for biodiversity (here arthropod abundance) as an ecosystem service. The latter paper is one of few examples in which serious efforts were made to link genetic diversity of a dominating tree with biodiversity at landscape scale.

The contributions to this Research Topic Ecosystem and Plant Biotechnology in Agriculture and Forestry represent an impressing breath of biotechnology applications in agriculture and forestry. However, keeping in mind that genetically modified organisms have now been used for more than two decades, surprisingly few reports were submitted with a clear focus on the ecological consequences of biotechnology in agriculture and forestry. The poor representation of investigations on ecological consequence assessments is probably indicative of the general paucity of studies linking genetically modified

plant traits to ecosystem processes at longer time scales recently pointed out by and illustrates a difficulty when bridging ecological impact assessment and plant breeding: Major targets for ecological impact assessment are quantities at the ecosystem level, while the targets for plant breeding are individual plant traits. Irrespective of the technology of crop/tree improvement used, our knowledge on the mechanistic links between individual plant traits and ecosystem processes is poor and needs to be investigated more in the future. In this context, noted that biotechnology may provide a unique tool for gaining insights into the links between plant traits and ecosystem processes when integrated into basic ecological research. The contributions to this Research Topic indicate an enormous potential for biotechnology applications to improve agricultural and forestry production systems, but also call for better integration of future research activities bridging the relevant subject areas. A major focus of this research should be on the specific traits of modified organisms and their possible ecological consequences, rather than the technologies used to modify those traits.

Conflict in Biotechnology

The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest. This branch of biotechnology is connected to agrarian procedures. A case would be the determination and training of plants by means of smaller scale proliferation. Another illustration is the outlining of transgenic plants to develop under particular conditions in the nearness (or nonappearance) of chemicals. One expectation is that green biotechnology may create more naturally inviting arrangements than customary modern horticulture. A case of this is the building of a plant to express a pesticide, along these lines finishing the need of outer use of pesticides.

A case of this would be Bt corn. Regardless of whether green biotechnology items, for example, this are at last more earth well-disposed is a point of significant civil argument. Hereditarily adjusted harvests ("GM yields", or "biotech crops") are plants utilized as a part of horticulture, the DNA of which has been changed with hereditary building procedures. As a rule the point is to acquaint another attribute with the plant which does not happen normally in the species. Cases in sustenance crops incorporate imperviousness to specific irritations, infections, unpleasant ecological conditions, imperviousness to substance medications (e.g. imperviousness to a herbicide), decrease of deterioration, or enhancing the supplement profile of the product. Cases in non-nourishment crops incorporate creation of pharmaceutical operators, biofuels, and other modernly helpful products, and additionally for bioremediation.

Although *in vitro* culture techniques were developed quite early for all the millet species transformation of millets has so far lagged behind in comparison to major cereals (wheat, rice, maize and barley). One of the main reasons is that many of the millets are not of economic importance to developed countries and therefore scarcity of research funding has always been a problem. Also major labs have concentrated their research efforts on improvement of major cereals and many of these cereals have a quite developed transformation system Genetically modified maize, wheat and rice are either under field evaluation or are being grown by farmers in large areas. The impact of genetically modified crops on society has been discussed in several publications. Millets are still not very responsive to transformation protocols. There are no model cultivars which can be transformed at an efficient rate for any of the millet species. The *Agrobacterium* transformation system is becoming the main mode of transformation for major cereals. Though initially they were thought to be out of the host range, this system is important because of its usually giving high transformation efficiency, simple integration pattern and simple handling. At present protocols are not available to infect millet explants with the *Agrobacterium*. Also the *Agrobacterium* transformation system is highly cultivar dependent and it is important to look for millet cultivars that can be transformed with the *Agrobacterium*.

Major growing regions of millets are in the under developed and developing world, where the main goal is still to increase production rather than to improve nutritional value. Increase in production is mainly possible by conventional breeding methods of selection and controlled hybrids. Many of the cultivars with natural resistance against biotic and abiotic resistance are already available. This is also one of the reasons why millets have been overlooked so far for improvement for novel traits.

All the major cereals crops including rice, wheat, maize, barley, *Avena* and *Tritordeum* have been genetically transformed using the particle gun, protoplasts or Agrobacterium mediated gene transfers But, production of transgenic plants in millets remain restricted only to pearl millet and bahia grass. Other small millets have been overlooked due to economic or regional considerations. The genetic transformation protocols for millets are important to bring the tertiary gene pool into the improved cultivated varieties.

Ecological Consequences

With the increasing recognition of world population feeding and health, global climate change and biodiversity loss, and limited energy resources with fossil fuels calling for alternatives such as biomass crops, the relevance of agriculture, and forestry for human well-being in the future is more than evident. In this context, applications of biotechnological methods including genetic engineering, marker-assisted breeding, clonal propagation of elite trees, etc., are becoming very important, but are frequently debated in the public. Genetically modified organisms were first introduced into commercial agriculture more than two decades ago, and have often led to higher yields but also more flexible and efficient management strategies. Trait manipulation of target organisms and production system components also creates opportunities for improved products obtained with more effective resource utilization and reduced negative environmental impact. Nevertheless, manipulated traits may introduce unforeseen effects on ecological processes. Due to the complexity of agricultural and tree production systems and the different scales involved in the biological studies with genetically modified organisms on one hand and ecological studies targeting ecosystem processes on the other hand, trans- or inter-disciplinary approaches are often needed. The intention of this Research Topic was to highlight the need for integrated approaches in research activities and to bridge research progress within the areas of plant biology, ecology, and ecosystem science. Contributions deal with various aspects of crop/tree biotechnology and diversity for biomass, food and feed production and their ecological consequences.

Important issues in using biotechnology in agriculture and forestry are for example to enhance productivity and stress resistance of crops and trees, mainly due to restricted land area and increasing environmental pressures, and to develop carbon dioxide-neutral production systems for sustainable production of fiber/biomass and biofuel with biotechnological methods Along with the production issues, we need to conserve and protect natural diversity and species richness as a foundation of life on earth. With the recognition that increased plant diversity may also increase productivity, especially at low resource input (e.g., Weigelt et al., 2009), novel production systems combining aspects of diversity and biotechnology are emerging.

Biotechnological methods are currently being developed to explore and make better use of the genetic diversity in important crops, as was reported by for cassava cultivars often grown by farmers in east Africa. Pathogens are one of the biggest threats to crop production in many production systems, and modern biotechnology offers excellent possibilities for high-throughput methodologies

for the rapid and efficient screening of economically important crop pathogens. The work by provides a nice example for the development of a biotechnology based methodology for the early detection and quantification of a potentially important plant pathogen, although verification of the methodology in crop plants and under field conditions still remains to be done. Crop products such as grains are often used as feed in animal production, but need to be stored for extended periods for this purpose which implies the increased use of fossil resources for instance for drying the grain. Alternatively, the moist storage of the grain has environmental and also nutritional advantages, and can be facilitated by using appropriate microorganisms with the moist stored grain. An example for this technology is reported by who exploited the microbial diversity of yeast with biotechnological methods to ultimately improve an animal production system in terms of less use of fossil fuels and enhanced nutritional quality of the feed grain.

Summing up

More direct uses of biotechnology are applied to improve crop and tree management and yield by modification of plant architecture, to enhance the stress resistance of economically important plants, or to enhance the productivity and stress (drought, pests) resistance of trees in the development of CO_2-neutral biomass production systems. The ecological consequences of biomass production systems need to be evaluated at landscape scale and biotechnological methods can be used with advantage to investigate the relationships between genetic diversity in tree plantations and an indicator for biodiversity (here arthropod abundance) as an ecosystem service. The latter paper is one of few examples in which serious efforts were made to link genetic diversity of a dominating tree with biodiversity at landscape scale.

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SUBSTANTIALITY OF FORESTS IN PRE- BRITISH INDIA – A HISTORICAL STUDY

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Abstract

Sustainability was ingrained in the thought processes of early Indians. In ancient India, several trees and shrubs including neem, peepal, vat, shami and tulsi were considered sacred. All those were valued because of their medicinal properties and therefore they were preserved and worshipped. Also, there was ecological equilibrium in pre-British India. There were some customary restraints on the use of forests by villagers. In Medieval India, the forests covered nearly half the area of northern India. In the Deccan as well as the coastal regions, there were extensive forests. Certain forest products were important for trade and rulers tried to stake a claim to the wealth by asserting their rights. For instance, Tipu asserted rights over sandalwood, a valuable tree. The peasant and pre-colonial rulers did not develop a 'commercial' attitude towards forests; the control of tribal groups over forests was recognised by the rulers as their unquestionable natural right. Before the advent of the Europeans particularly the British, there was no systematic approach towards scientific forestry. After the Industrial Revolution, there was heavy demand for the raw materials world over. When there was resource depletion for oak timbers in London, they realized the need for proper forest management. But in India, the British government thought the woods that available were inexhaustible and so exploitation was continued. Initially, the view on the forest was as potential arable land. After the 1857 Revolt, due to the construction of railroads and development activities, the demands for these resources were high. Initially they did not realize the importance of conservation. After the huge loss of forest wealth only, they were thinking of introducing Scientific forestry and so the appointment of Dietrich Brandis, the well known trained forester from Germany. Slowly they enacted forest laws in British occupied territories all over India.

Key Words: Forests, Trees, Sacred Groves, Forest Guards, Gardens, Conservation, Shikars,Scientific Forestry.

Introduction

In pre-historic days, the forests extended over the whole country. The original inhabitants lived mostly as denizens of the forest. With the practice of agriculture, came shifting cultivation[1] and gradual destruction of forests for farming and pasture. The Palaeo-botanical evidence testifies to the fact that there were dense forests in India.

Archeological evidence reveals that the Rajasthan swamps existed till 4000 B.C.E., when Mohenjo-Daro culture flourished in the outskirts of Lothal in Gujarat. Stout reeds used by the Chalcolithic people to cover dead bodies, grew in these swamps. The adjoining forests contained rhinoceroses and crocodiles of which one can find replicas on the seals.[2]

In the early Stone Age, people were mainly confined to the middle reaches of the rivers and to some distance away from their basins. Altitudes higher than 750meter had also been avoided by them. They lived in comparatively thick forests as around Hoshangabad and other places in Madhya Pradesh, where teak (Tectona grandis), Banyan (ficus bengalensis), Pipal (ficus religiosa), plas (butea monosperma) etc. grew in abundance. During the middle stone age, though people were still a hunter and a savage, their tool-kit contained relatively finer

ones used for fashioning the larger tools and weapons. Excavations at several places indicate that in dense forest covered regions like Burdwan district (West Bengal), people had not taken to agriculture and domestication of animals.[3]

In Indus Valley Civilization , the Supreme God was supposed to live in Pipal (Ficus Spp) trees. Pipal and Babul (Acacia Spp) were plants considered to have descended on earth from heaven.[4]

The people in South India appears to have lived in consonance with its eco-system viz., forests. The people were few, and their requirements did not exceed the growth in forests in a period i.e. the annual cut of wood did not exceed the annual increment in a forest and the other uses of forests were not in excess of their carrying capacity. The relics of this Civilization still exist.[5]

In India, the oldest fossil is considered to be of sea plant algae which are about 1500 million years old. Fossil evidences show that the first land plant in India appeared about 450 million years ago. Genera and species gradually developed and 350 million years to 225 million years ago, there were gigantic forests.[6] Rich coal deposits in various parts of the country and other palaeobotanical evidences testify that there were dense forests in the country. The Palaeolithic and Mesolithic men of India could not carry out felling of trees, but Neolithic men used stone axes to cut trees for constructing houses and other purposes.

The vast alluvial plains of northern India today is due to the result of continuous deforestation for the last four millennia. In the traditional literature,   there is ample evidence for the Gangetic plain being covered with dense monsoonal forests.[7] Pollen records from Hastinapur excavations show the presence of Pinus, Dalbergia sissoo and Holorabera antidysenterica . The presence of the species some of which are now confined only to the Tarai region shows that the Doab was then quite densely forested during the second and first millennium B.C.E.[8]

Between 1000 B.C. E to 2000 B. C.E, people introduced use of iron and they carried out deforestation, especially in Punjab to lay out their village settlements, for cultivation, pasturage and fuel. From forests, they used to get meat for food by hunting and killing wild animals.

Rigveda mentioned the medicinal plants and referred to as "Aushadhi (means medicine)". The famous Rishi Atharwana composed various mantras to extract the medicines from plants and he was considered as Bhisak (Physician). "Madhu Manno Vanaspati" (sweet as honey is our plants) was sung in praise of trees. At this age, forests were cleared for cultivating 'Yava' and 'Dhanya' and carpenters used wood for making chariots, carts agricultural implements etc. In Rig Veda, mention has been made about several species of trees, viz.,[9] Mangifera indica, Artocarpus intergrifolia, Tectona grandis, Dalbergia lalifolia, Terminalia tomentosa, Bombax ceiba, Anogeisus latifolia, Azadirachta indica, Tamarindus indica, Aegle marmelos, Michelia champaca, Calophyllum inophyllum, Syzygium cumini, Bamboo etc.

The Taittiriya Aranyake describes the climatic conditions and says that' with abundance of rain, there is lot of vegetational growth' also contain verses in praise of Indra for abundant rain and consequential growth of life-sustaining vegetation.[10]

In Vishnupuran, there is evidence of at least 13 important forest areas (vanas).e.g., Naimisharanya, Prachya, Panchnada, Vaman, Angeriya, Saurashtra, Karusha, Aparnalaka, Dasranaka, Mahakantara, Kalingaka, Pandakaranya and Kalesa.[11]

Before the Mauryan empire, **Dhanananda**, the last ruler of Nanda Dynasty used to collect large amount of revenue by selling timber, lac, stone and leather.

In those days, the forest was never far away from habitation for instance, excavations of the settlements at Atranjikhera and Hastinapur have yielded a large variety of forest trees. The Buddhist canon states that aside from the village and its outskirts, the rest of the land was jungle.[12]

From the descriptions of Mauryan empire given in 'Arthashastra' of Kautilya, Indika of Magasthenese, 'Mudrarakshasa' of Vishakhadatta and the inscriptions of **Asoka**, there was information found about the effort towards forest management. **Chandra Gupta Maurya** had a regular forest department in his administration, administered by Kupyadhyaksha (Superintendent of Forest Products) who was assisted by a number of Vanapalas or Forest Guards.[13] Some of the duties of Kupyadhyaksha, as given in Arthashastra were: to increase the productivity of the forests or sell trees after fixing prices, classify strong trees such as Saka (Tectona grandis), Arjuna (Terminalia arjuna), Sinsupa (Dulbergia sissoo), Kadiva (Acacia catechu), Aswakarna (Shorea robusta), Dhava (Anogeissus latifolia) etc. classify different types of bamboos, canes, fibre plants, flowering trees, medicinal herbs, poisonous plants, collect poisonous snakes, scorpions found in the forest, collect skins of animals, set up factories for manufacture of forest based goods needed for domestic and defence purposes.[14]

The importance of forest wealth is recognised in the Arthasastra of Kautilya, who states that no one is permitted to cut any part of the forest without the permission of the State. That was to ensure a control over revenue both from the produce of the forest and from the land cleared and brought under cultivation. Also, in Arthashastra legal classification of forests has been given and three main classes of forests have been named as: i. reserved forests, ii. Forests donated to eminent Brahmans, and iii. Forests for public use. Reserved forests were of two types viz.,

❖ reserved forests for the personal use of the king mainly for purpose of hunting and

❖ reserved forests for the state which were open to the general public.

Based on density and luxuriance of tree growth, six types of forests were classified namely-Atabi, Aranya, Bipina, Gahan Kanan, Maharanya and Uprana or planted forests.[15] Forests in which elephants lived were considered the most important forests.

The Mauryan kings maintained some forested areas as hunting preserves. **Asoka** added the provisions of plantations of fruit bearing and shade giving trees for the benefit of common people. After adopting non-violence, he made game laws more strict and created Abhayaranyas (wild life sanctuaries) for the protection of wild animals.

Buddha attained bliss under the tree after renouncing the nation and wandering through the forests. Texts associated with Buddhism and Jainism refer to sacred groves, some maintained by the people of a city, others by a monastery and still others by the wider community who lived on the edge of the forest. Thus the cities of Vaisali, Kushinara and Champa, all maintained sacred groves.[16]

During the Sangam age, Tamil people have classified lands into five categories and named forest land as 'Mullai'.[17]

On the whole, the forests remained almost intact all over India and wherever local clearance took place for settlements, by and large, restoration took place due to discontinued occupation.[18]

Under the Guptas, Forests were one of the main sources of revenue. There are records for the collection of forests revenue,   plantations of fruit trees were carried out in the forests. Forests were supplying timber, elephants, bamboos, canes or rope-making plants, medicinal herbs etc.[19]

A new class of forest officers called Gaulmikas for the collection of revenue was appointed. Plantation of forest trees was carried out in villages.[20]

From the works of the Chinese traveler, **Huien Tsang**, it is noted that after the Gupta period, in the seventh century C.E., there were dense forests in the foothills of the Himalayas.[21]

In Post Gupta period, the Brhat Samhita and other treaties on Silpasastra gave full directions with regard to the time and the manner of felling trees, the seasoning of the wood and the manufacture of various articles from wood. The tree was to be felled only when the sap has dried up which indicates that green living trees were not to be felled.[22] Trees growing on burial places and burning grounds or on consecrated lands were considered unsuitable for the manufacture of images and of domestic and ritual objects. The Bhavisya Purana, after stating the names of various materials to be used for making images goes on to describe in detail the process of carving them out of wood which was most commonly used for this purpose.[23]

Due to gradual population increase and consequent higher demand for cultivation, pressure on forest was gradually felt. But because of stringent land-grant rules, only small bits of forest, essential for township and intensive cultivation came under axe afresh. Even in the cultivated area, trees of different species and age were retained. By 1200 C. E only a very small percentage of the forest had been cleared and vast majority of the sub-continent remained under normal forest cover. The timber used for export and local construction purposes constituted only a portion of the incremental growth. By and large, the forests at this age retained its pristine glory.[24]

About 14th century C. E, there was a trend of disintegration and India was divided into numerous states which were struggling amongst themselves for supremacy and besides this, there were foreign invasions and no effort towards forest protection seems to have been made.[25] Influential people used to organise Shikar (hunting) and large scale fellings for the purpose of defence and other purposes were done. **Firuz Tughluq** is said to have raised 1200 fruit gardens around Delhi. The aristocrats generally maintained orchards.

During the Mughal period, no attempts were made on forest conservation.[26] Emphasis was on agriculture and forest areas were cleared for that purpose. They used forests as game reserves for the purpose of sport and they laid more stress on gardening. They also tried to encourage the clearance of forests for agricultural extension after their conquest of Malwa in the sixteenth century.[27]

Francois Bernier who travelled through the Mughal Empire between 1656 C.E and 1668 C. E had left a graphic description of Mughal hunting during the time of **Aurungzeb**:[28] 'I could never conceive how the Great Mughal could hunt with an army of one hundred thousand men; but there certainly is a sense in which he may be said to hunt with two hundred thousand, or with any number of which his army may consist. In the neighbourhood of Agra and Delhi, along the course of the Gemna (Yamuna), reaching to the mountains and even on both sides of the road leading to Lahore, there is a large quantity of uncultivated land, covered either with copse wood or grasses six feet high. All this land is guarded with the utmost vigilance; and excepting partridges, quails and hares which natives catch with nets, no person, was permitted to disturb the game, which is consequently very abundant.'

A new species were specified as 'royal trees' and a fee was charged on their felling and removal. There was no restriction on cutting of other trees. The Mughals did not tax on forest holdings. The demands for timber by the state were not very heavy, except perhaps where shipbuilding was concerned. Small quantities of amber, ebony and ivory were exported to East African Coast. The large number of ports developed on the East and West Coast had facilitated the export of valuable timber such as teak, rosewood and sandal to various countries in a limited manner.

Some five hundred years ago, Bishnois sect gave absolute protection to Khejadi (Prosopis cineraria), a multipurpose leguminous tree of great utility to the villagers. Followers of this sect, the Bishnois, never uproot or kill, nor suffer to be uprooted or killed , any Khejadi tree in their villages. Some 350 years ago, the Prince of Jodhpur needed wood to fuel his lime kilns, which were being deployed to build a new palace, and for this purpose he attempted to fell a grove of Khejadi trees in a nearby village. Several Bishnois laid down their lives to prevent those trees being cut. Such conservation practices, case in a religious idiom, were continually arising and were not merely a carry-over from the food gathering phase.[29]

To sum up, Sustainability was ingrained in the thought processes of early Indians. In ancient India, several trees and shrubs including neem, peepal, vat, shami and tulsi were considered sacred. All those were valued because of their medicinal properties and therefore they were preserved and worshipped.[30] Also, there was ecological equilibrium in pre-British India. There were some customary restraints on the use of forests by villagers. In Medieval India, the forests covered nearly half the area of northern India. In the Deccan as well as the coastal regions, there were extensive forests.[31] Certain forest products were important for trade and rulers tried to stake a claim to the wealth by asserting their rights. For instance, **Tipu** asserted rights over sandalwood, a valuable tree.[32]

The peasant and pre-colonial rulers did not develop a 'commercial' attitude towards forests; the control of tribal groups over forests was recognised by the rulers

as their unquestionable natural right.[33]

Before the advent of the Europeans particularly the British, there was no systematic approach towards scientific forestry. After the Industrial Revolution, there was heavy demand for the raw materials world over. When there was resource depletion for oak timbers in London, they realized the need for proper forest management. But in India, the British government thought the woods that available were inexhaustible and so exploitation was continued. Initially, the view on the forest was as potential arable land. The forest was viewed till well into the nineteenth century as a basket of marketable resources that could be tapped at will.[34] After the 1857 Revolt, due to the construction of railroads and development activities, the demands for these resources were high. Initially they did not realize the importance of conservation. After the huge loss of forest wealth only, they were thinking of introducing Scientific forestry and so the appointment of **Dietrich Brandis**, the well known trained forester from Germany. Slowly they enacted forest laws in British occupied territories all over India.

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सामाजिक परिवर्तन के साधन के रूप में शिक्षा
एक विश्लेषणात्मक अध्ययन

मो. अरसद अंसारी
सहायक आचार्य
आई ए एस ई, शिक्षा संकाय
जामिआ मिल्लिया इस्लामिआ, नई दिल्ली

सार

परिवर्तन समाज का नियम है। समाज में हमेशा परिवर्तन होते रहते हैं। संभवत: कोई भी समाज ऐसा नहीं है जिसमें परिवर्तन ना हुए हो। हाँ इतना आवश्यक है कि किसी समाज में यह परिवर्तन तेजी के साथ होता है और समाज शीघ्र ही परिवर्तन की लपेट में आकर एकदम से बदल जाता है, किसी समाज में यह परिवर्तन धीरे-धीरे होता है और किसी समाज में सामान्य गति से। अतः समाज परिवर्तनशील है। प्रत्येक समाज की सभ्यता और संस्कृति में परिवर्तन होता रहता है (वालिया, 2012) और इस परिवर्तन में शिक्षा की महत्वपूर्ण भूमिका है। शिक्षा लोगों के दृष्टिकोण में परिवर्तन लाकर सामाजिक परिवर्तन की शुरुआत कर सकती है। शिक्षा समाज के भीतर होने वाले सामाजिक और सांस्कृतिक परिवर्तनों का मूल कारण है। शिक्षा सामाजिक प्रगति एवं सुधार की मूलभूत पद्धति है। वर्तमान समय में शिक्षा को सामाजिक परिवर्तन एवं सामाजिक विकास का सबसे सशक्त एवं प्रभावी साधन माना जाता है। वर्तमान लेख सामाजिक परिवर्तन के साधन के रूप में शिक्षा पर केंद्रित है। इसमें सामाजिक परिवर्तन के परिपेक्ष में शिक्षा, सामाजिक विकास की प्रक्रिया के रूप में शिक्षा, शिक्षा और समाज का संबंध, शिक्षा-सामाजिक परिवर्तन का साधन, सामाजिक परिवर्तन में शिक्षक की भूमिका आदि पर विस्तार से चर्चा किया गया है।

प्रमुख बिंदु: शिक्षा, समाज, सामाजिक परिवर्तन, साधन

परिचय

व्यक्ति स्वभाव से ही एक गतिशील प्राणी है। अतः मानव समाज कभी भी स्थिर नही रहता, उसमें सदैव परिवर्तन हुआ करता है। परिवर्तन संसार का नियम है। परिवर्तन किसी भी वस्तु, विषय, विचार, व्यवहार अथवा आदत में समय के अन्तराल से उत्पन्न हुई भिन्नता को कहते है। परिवर्तन एक बहुत बड़ी अवधारणा है और यह जैविक, भौतिक तथा सामाजिक तीनो जगत में पाई जाती है किन्तु जब परिवर्तन शब्द के पहले सामाजिक शब्द जोड़कर उसे सामाजिक परिवर्तन बना दिया जाता है तो निश्चित ही उसका अर्थ सीमित हो जाता है परिवहन निश्चित है क्योकि यह प्रकृति का नियम है। संसार में कोई भी पदार्थ नही जो स्थिर रहता है उसमें कुछ न कुछ परिवर्तन सदैव होता रहता है। स्थिर समाज की कल्पना करना आज के युग में संभव नहीं है। समाज में सामंजस्य स्थापित करने के लिए परिवर्तन आवश्यक है। मैकाईवर एवं पेज का कहना है कि "समाज परिवर्तनशील तथा गत्यात्मक दोनों है"। वास्तव में समाज से संबंधित विभिन्न पहलुओं में होने वाले परिवर्तन को सामाजिक परिवर्तन कहते है। सामाजिक परिवर्तन एक स्वभाविक प्रक्रिया है यदि हम समाज में सामंजस्य और निरंतरता को बनाये रखना चाहते है तो हमें यथा स्थिति अपने व्यवहार को परिवर्तनशील बनाना ही होगा। यदि ऐसा न होता तो मानव समाज की इतनी प्रगति संभव नहीं होती। निश्चित और निरंतर परिवर्तन मानव समाज की विशेषता है (रंजन, 2011)।

सामाजिक परिवर्तन को प्रभावित करने वाले कारक

सामाजिक परिवर्तन का तात्पर्य किसी समाज की सामाजिक व्यवस्था में परिवर्तन से है। तेजी से औद्योगीकरण, बढ़ते शहरीकरण और मानव बुद्धि में बदलाव के परिणामस्वरूप क्रमिक परिवर्तनों से निपटने के लिए समाज को बदलने की जरूरत है। किसी समाज में सामाजिक परिवर्तन लाने के लिए उत्तरदायी प्रेरक कारक निम्नलिखित हैं:

जनसांख्यिकीय कारक और जैविक कारक: जनसंख्या के आकार और संरचना में परिवर्तन निस्संदेह सामाजिक परिवर्तन के लिए एक बहुत महत्वपूर्ण कारक है। जनसंख्या की तीव्र वृद्धि जीवन स्तर के साथ-साथ समाज की सामाजिक संरचनाओं और संगठन में भी कई बदलाव लाती है।पीढ़ियों के बीच संघर्ष की समस्या के कारण हमेशा नए पैटर्न उभरने की गुंजाइश रहती है। कोई भी नई पीढ़ी कभी भी अपने पूर्ववर्ती के सामाजिक जीवन को बिल्कुल नहीं दोहराती है,जिसके परिणामस्वरूप सामाजिक जीवन के कुछ पहलुओं को अस्वीकार कर दिया जाता है जबकि अन्य को स्वीकार कर लिया जाता है और नवप्रवर्तन किया जाता है।

भौतिक या प्राकृतिक कारक : जैसे-जैसे सभ्यता का विकास होता जा रहा है वैसे-वैसे भौतिक तथा प्राकृतिक कारकों पर मानव नियंत्रण की आशा बढ़ती जा रही है।आज मनुष्य ने नदियों पर पुलों का निर्माण और पहाड़ों के बीच रास्ता बनाया है। पथरीली तथा रेगिस्तानी जगह पर जंगलों को काट कर उसे कृषि योग्य बनाया। फिर भी प्रकृतिक कारकों का बाध्यातामुलक प्रभाव मानव जीवन और उसके अंत: संबंधों पर पड़ता चला रहा है। जैसे जलवायु मौसम परिवर्तन, बाढ़, भूकंप आदि। जिसका मानव संबंधों पर प्रभाव पड़ता है, ऋतुओं के बदलने का प्रभाव हमारे सामाजिक संबंधों पर पड़ता है।

प्रौद्योगिकीय कारक: मशीनों के प्रयोग के कारण आज कृषि के क्षेत्र में क्रांतिकारी परिवर्तन हो गए हैं। बिजली द्वारा सिंचाई ने प्रकृति पर निर्भरता को कम किया है। यातायात के साधनों ने जहां दूरी को कम किया है वहीं पर जाति भेदभाव को भी कम किया है। मोबाइल और इंटरनेट के बिना व्यक्ति का जीवन अधूरा सा रहता है। आज प्राद्यौगिकी के कारण रीति-रिवाजों, सामाजिक मूल्यों,आर्थिक और धार्मिक संस्थाओं में परिवर्तन चारों ओर देखा जा रहा है। तकनीकी विकास सामाजिक परिवर्तनों में महत्वपूर्ण भूमिका निभाते हैं क्योंकि वे पूरे समाज की संरचना को बदल देते हैं। ये तीव्र तकनीकी प्रगति समाज के दृष्टिकोण, विश्वासों और यहां तक कि परंपराओं में कई बदलाव लाती है।

सांस्कृतिक कारक: संस्कृति का संबंध जीवन की संपूर्ण गतिविधि से होता है। संस्कृति के अंतर्गत हम भाषा,साहित्य, धर्म ,सुख सुविधा की वस्तुएं यहां तक कि वे सभी चीजें जो मानव समाज से संबंध रखते हैं उन्हें सम्मिलित करते हैं। यदि इन तत्वों में परिवर्तन हुआ तो सामाजिक संबंधों में परिवर्तन अनिवार्य हो जाता है। सामाजिक मूल्य जो व्यक्तियों के व्यवहारों को निर्देशित करते हैं यदि यह परिवर्तित होते हैं तो उससे भी समाज में परिवर्तन होता है।

मनोवैज्ञानिक कारक: मानव स्वभाव सदैव परिवर्तन चाहता है। वह एक ही परिवेश,एक ही रीति-रिवाज, एक ही परंपरा और एक ही सांस्कृतिक मूल्यों में बंधकर रहना नहीं चाहता। समाज के विकास और बेहतरी के लिए मनुष्य नवाचार का स्वागत करता है। इन परिवर्तनों के परिणामस्वरूप आधुनिकीकरण हुआ।

सामाजिक विकास की प्रक्रिया के रूप में शिक्षा

समाजशास्त्री, दार्शनिक,राजनीतिज्ञ, शिक्षा शास्त्री-सभी ने शिक्षा को विकास की एक प्रक्रिया के रूप में देखा है जिसमें शिक्षा के साधन कई गुना हैं। ये सभी शिक्षा को सामाजिक परिवर्तन का सशक्त साधन मानते हैं। डॉ. राधाकृष्णन के कथनानुसार "शिक्षा सामाजिक परिवर्तन का अभिकरण है। सीधे सरल समाजों में जो कुछ परिवारों तथा धार्मिक, सामाजिक एवं राजनीतिक संस्थाओं द्वारा किया जाता था वह आजकल शिक्षण संस्थाओं को करना होगा'' (वालिया, 2012)। शिक्षा समाज की नींव और उसका निर्माता दोनों है। शिक्षा न केवल वर्तमान समय में प्रसांगिक है बल्कि यह भविष्य की तैयारी का साधन भी है। फ्रांसिस जे. ब्राउन के अनुसार "शिक्षा एक ऐसी प्रक्रिया है जो समाज के व्यवहार में परिवर्तन लाती है"। यह एक ऐसी प्रक्रिया है जो प्रत्येक व्यक्ति को समाज की गतिविधियों में प्रभावी रूप से भाग लेने और समाज की प्रगति में सकारात्मक योगदान देने में सक्षम बनाती है। शिक्षा नीति (1986) में शिक्षा

के कार्य पर इस प्रकार प्रकाश डाला गया है, "शिक्षा वर्तमान तथा भविष्य के निर्माण का अनुपम साधन है"। शिक्षा को ही लोगों को सुसंस्कृत बनाने का माध्यम माना गया हैं।

आज जब हम शिक्षा के संदर्भ में सामाजिक विकास की बात करते हैं तो इसमें बच्चों को भाषा, रहन-सहन, रीति-रिवाज और समाज के आचरण का प्रशिक्षण देने जैसे सभी चीजों को शामिल किया जाता है। शिक्षा मनुष्य को समाज में समायोजित करने में सक्षम बनाती है और उन्हें समाज की अच्छाइयों और बुराइयों के प्रति संवेदनशील भी बनाती है। इसके साथ-साथ उनमें अच्छाइयों का विकास करके सामाजिक बुराइयों को मिटाने के लिए उनमें नेतृत्व के गुणों का विकास भी करती है। सामाजिक परिवर्तन के लिए समाज के भीतर और अंतर-संबंधों को विकसित करने में प्रेम, सहानुभूति और सहयोग का बहुत अधिक महत्व होता है। इसलिए बच्चों में इन गुणों का विकास आवश्यक होता है और इनके विकास से ही सामाजिक विकास होता है। बच्चे स्कूल में समाज की भाषा और आचार-व्यवहार को सीखते हैं और समाज के साथ तालमेल बिठाते हैं। वे प्रेम, सहानुभूति और सहयोग के साथ विभिन्न कार्यों को निष्पादित करते हैं।वे अपने विशिष्ट समूह का नेतृत्व करते हैं और यह सच्चे अर्थों में उनके सामाजिक विकास के बारे में बताता है।

शिक्षा तथा सामाजिक परिवर्तन में संबंध

शिक्षा और समाज का घनिष्ठ संबंध है। दोनों एक दूसरे के लिए आवश्यक हैं, शिक्षा के बिना समाज की कल्पना कठिन है, उसी प्रकार शिक्षा के बिना अच्छे समाज की कल्पना नहीं की जा सकती। अपने कर्तव्यों का पालन करने के लिए प्रत्येक समाज में विभिन्न संस्थाएँ, पारिवारिक संस्थाएँ, धार्मिक संस्थाएँ, शैक्षणिक संस्थाएँ, आर्थिक संस्थाएँ और राजनीतिक संस्थाएँ स्थापित की जाती हैं शिक्षा समाज की एक उपव्यवस्था है। यह अन्य उप-प्रणालियों से संबंधित है। शिक्षा एक ऐसी चीज है जिसके माध्यम से अन्य सभी प्रणालियों को सुधारा और लाभान्वित किया जा सकता है। यह बात बिल्कुल सच है कि एक अच्छे समाज के लिए शिक्षा बहुत जरूरी है। किसी भी समाज का विकास तभी संभव है जब वहां के लोग शिक्षित होंगे। यदि किसी समाज में पढ़े-लिखे लोग हैं तो निश्चित ही वह समाज दूसरे समाज से बिल्कुल अलग है। और आज के समय में शिक्षा और समाज के बीच के रिश्ते को समझना बहुत आसान हो गया है क्योंकि शिक्षित समाज और अशिक्षित समाज बिल्कुल अलग और अनोखा नजर आता है। इस दौर में लोगों का रुझान शिक्षा के प्रति बढ़ रहा है, जिससे यह महसूस होता है कि समाज में कई बदलाव हो रहे हैं। किसी भी समाज के लिए अन्य चीजों की तरह शिक्षा भी बहुत महत्वपूर्ण है और निश्चित रूप से शिक्षा के प्रति लोगों का रुझान बढ़ रहा है।

शिक्षा सामाजिक परिवर्तन का एक शक्तिशाली उपकरण है। शिक्षा के माध्यम से है कि समाज में वांछनीय परिवर्तन लाया जा सकता है और समाज खुद को आधुनिक बना सकता है। शिक्षा समाज में अवसरों और अनुभववों को प्रदान करके समाज को बदल सकती है। इसके माध्यम से व्यक्ति बदलते समाज में बढ़ती जरूरतों के साथ समायोजन के लिए स्वंय को तैयार कर सकता है। एक स्वास्थ्य सामाजिक प्रगति को जीवन के हर पहलू जैसे सामाजिक, सांस्कृतिक, आर्थिक और राजनीतिक में सावधानीपूर्वक नियोजन की आवश्यकता होती है। समाज की और व्यक्तियों की जरूरतों को ध्यान में रखते हुए शिक्षा की योजना बनाई जानी चाहिए। शिक्षा तथा सामाजिक परिवर्तन की परिपेक्षय में यह कहा जाता है कि शिक्षा के अभाव में सामाजिक परिवर्तन नहीं हो सकता है। इसका अभिप्राय यह है कि सामाजिक परिवर्तन लाने से पूर्व शिक्षा की व्यवस्था की जाये। समाज में बहुत से सुधार या परिवर्तन लाने के लिए कार्य किया जाता है परंतु शिक्षा के अभाव के कारण वे सुधार या परिवर्तन व्यवहारतः असफल रहते हैं। अतः शिक्षा द्वारा इस खाई को पाटकर सामाजिक परिवर्तनों को गति प्रदान की जाती है। शिक्षक द्वारा व्यक्तियों के विचार, अभिव्यक्ति तथा मूल्ययों में परिवर्तन लाये जा सकते हैं।

शिक्षा सामाजिक परिवर्तन की रचना और निर्माता दोनों है। शिक्षा एक पीढ़ी की संस्कृति को दूसरी पीढ़ी तक पहुँचाती है। उभरती पीढ़ी को न केवल पिछली पीढ़ी की गतिविधियों और अनुभवों से अवगत कराना

है और उन गतिविधियों को जारी रखने के लिए कहना है,बल्कि उसे आने वाली नई परिस्थितियों का सामना करने के लिए गतिविधियों और अनुभवों में आवश्यक बदलाव करने के लिए भी कहना है।

सामाजिक परिवर्तन की प्रक्रिया में शिक्षा की भूमिका

शिक्षा सामाजिक परिवर्तन का सशक्त साधन है। यह शिक्षा ही है जिसके द्वारा समाज अपने आप को आधुनिकता की ओर अग्रसर कर सकता है। शिक्षा व्यक्ति को बदलते हुए समाज की आवश्यकताओं के अनुसार समायोजित करने की योग्यताएं,अनुभव तथा अवसर प्रदान करती है। सुदृढ़ सामाजिक प्रगति के लिए जीवन के प्रत्येक क्षेत्र-सामाजिक, सांस्कृतिक,आर्थिक और राजनीतिक में सचेत योजनाओं की आवश्यकता होती है और इसमें शिक्षा महत्वपूर्ण भूमिका निभाती है। इसके लिए शिक्षकों लोगों की आवश्यकता एवं आकांक्षाओं के अनुरूप आयोजित करना अत्यंत आवश्यक है (वालिया, 2012)। भारतीय शिक्षा आयोग (1964- 66) ने देश की आकांक्षाओं को पूरा करने के लिए लोगों के ज्ञान, कौशलों, रुचियों तथा मूल्यों में परिवर्तन करना आवश्यक माना है। आयोग के कथनानुसार "यदि हिंसक क्रांति के बिना इस परिवर्तन को व्यापक स्तर पर प्राप्त करना है,तो इसका केवल एक ही साधन है और वह है शिक्षा। परंतु शिक्षा की राष्ट्रीय पद्धति ही ऐसा साधन है जो लोगों तक पहुंच सकता है। यह एक सुनिश्चित एवं आजमाया हुआ साधन है जिसने कई अन्य देशों को उनके विकास-संघर्ष में उपयोगी सहयोग दिया है। यदि इसे इच्छापूर्वक एवं कुशलतापूर्वक प्रयुक्त किया जाए तो यह भारत में भी ऐसा कार्य कर सकता है (वालिया, 2012)।

सामाजिक परिवर्तन के साधन के रूप में शिक्षा की भूमिका

सामाजिक परिवर्तन के साधन के रूप में शिक्षा का अर्थ है कि शिक्षा लोगों को सामाजिक परिवर्तन लाने में कैसे मदद करती है।शिक्षा, सामाजिक और आर्थिक समस्याओं के प्रति दृष्टिकोण और पारंपरिक दृष्टिकोण को बदल देती है। यह बच्चों के कौशल और ज्ञान को तेज करता है। तकनीकी शिक्षा औद्योगीकरण की प्रक्रिया में मदद करती है जिसके परिणामस्वरूप समाज में व्यापक परिवर्तन होते हैं।शिक्षा न केवल समाज की सांस्कृतिक परंपराओं यानी रीति-रिवाजों,परंपराओं और मूल्यों आदि को संरक्षित करती है बल्कि उन्हें अगली पीढ़ी तक पहुंचाती है। यह बच्चों को गतिशील और आगे की ओर देखने के लिए नए पैटर्न को अपनाने के लिए भी प्रेरित करता है।शिक्षा समाज की जरूरतों को पूरा करती है और ऐसे विचारों का प्रचार करती है जो जीवन के सभी क्षेत्रों में सामाजिक परिवर्तन को बढ़ावा देते हैं। विभिन्न सांस्कृतिक समूहों के नियंत्रण में शैक्षणिक संस्थान उन समूहों के मूल्यों को दर्शाते हैं जो शिक्षा का समर्थन और नियंत्रण करते हैं। इस स्थिति में शिक्षक बच्चों को विशिष्ट मूल्य, आकांक्षाएं और दृष्टिकोण प्रदान करते हैं।

सामाजिक परिवर्तन शिक्षा के सभी आयामों- उद्देश्य, पाठ्यक्रम, शिक्षण के तरीके, अनुशासन, शिक्षक की भूमिका आदि पर बहुत प्रभाव डालता है। उदाहरण के लिए,ब्रिटिश शासन के तहत,समाज को औपनिवेशिक शक्तियों की आवश्यकताओं को पूरा करने के लिए तैयार किया गया था और तदनुसार शिक्षा प्रणाली सामाजिक परिवर्तनों के अधीन हो गई। इसी तरह, आज़ादी के बाद एक बिल्कुल नई सामाजिक व्यवस्था का उदय हुआ। इससे शिक्षा प्रणाली में दूरगामी परिवर्तन आये।

सामाजिक परिवर्तन की प्रक्रिया में शिक्षकों की भूमिका

शिक्षक किसी भी औपचारिक शैक्षिक प्रणाली में केंद्रीय व्यक्ति होता है। सामाजिक बदलाव लाने में एक शिक्षक की महत्वपूर्ण भूमिका होती है। शिक्षक को सामाजिक परिवर्तन का एक प्रभावी एजेंट माना जाता है। यह हमारे समाज में देखा गया है कि अलग-अलग समय में शिक्षक खुद को समाज के सुधारक के रूप में साबित करते हैं और वह खुद को समाज में रचनात्मक बदलाव लाने लगाते हैं। शिक्षक के बिना कोई भी सामाजिक परिवर्तन एक कल्पना मात्र है। एक शिक्षक को समाज की आवश्यकता और सामाजिक परिवर्तन की प्रकृति और दिशा के बारे में अच्छी तरह जानकारी रखनी चाहिए। वर्तमान लोकतांत्रिक

समाज उम्मीद करता है कि शिक्षकों को वास्तव में सामाजिक परिवर्तन के एजेंट के रूप में कार्य करना चाहिए। भारतीय समाज में परिवर्तन लाने में शिक्षक की भूमिका को निम्न तरीके से देख सकते हैं:

- शिक्षक को सामाजिक परिवर्तन का एजेंट माना जाता है क्योंकि शिक्षक पूरे राष्ट्र को शिक्षित करता है। शिक्षा को सामाजिक परिवर्तन का एक उपकरण माना जाता है इसलिए अप्रत्यक्ष रूप से शिक्षक सामाजिक परिवर्तन को लाने में स्वयं को संलग्न किए रहता है।
- शिक्षक समाज का एक शक्तिशाली अंग होता है जो सभी सामाजिक बुराइयों, कुरीतियों और रूढ़िवाद के प्रति लोगों को जागरूक करता है। शिक्षक कई सामाजिक बाधाओं में सक्रिय योगदान करता है।
- शिक्षक को एक विशेषज्ञ और अच्छे विचारों का व्यक्ति माना जाता है जिसे विचारों के क्रियान्वयन में भी विशेषज्ञता हासिल होती है। यह स्पष्ट है कि परिवर्तन नए विचारों के माध्यम से आते हैं और यह शिक्षकों द्वारा शिक्षा के ढांचे में परिवर्तन से शुरू होता है।

निष्कर्ष

उपयुक्त चर्चा से ये बात स्पष्ट है कि हम शिक्षा के बिना सामाजिक परिवर्तन की कल्पना नहीं कर सकते हैं, और इसी तरह शिक्षा भी समाज के बिना संभव नहीं है। इस प्रकार पारंपरिक रूप से शिक्षा और सामाजिक परिवर्तन के मध्य बहुत घनिष्ठ संबंध होता है। वे एक ही सिक्के के दो पहलू माने जाते हैं जिन्हें एक दूसरे से अलग नहीं किया जा सकता है। शिक्षा, सामाजिक और आर्थिक समस्याओं के प्रति दृष्टिकोण और पारंपरिक दृष्टिकोण को बदल देती है। यह बच्चों के कौशल और ज्ञान को तेज करता है। तकनीकी शिक्षा औद्योगीकरण की प्रक्रिया में मदद करती है जिसके परिणामस्वरूप समाज में व्यापक परिवर्तन होते हैं।

सन्दर्भ सूची

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