



Impact of COVID-19 on Indian Economy: An Overview

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Abstract

A worldwide pandemic that has a powerful disruptive in the world is the COVID-19 outbreak. It brought significant volatility and chaos, which are affecting investors' confidence in Indian markets and the world. Most of the people lost their lives, resources, jobs, etc. As the whole countries in the world are struggling, the whole economy standstill, and it's very difficult to overcome from the recession. The Indian government took rapid decisions to prevent the disaster novel Corona virus or Covid-19 by launching the complete nation-wide lockdown for 40 days. The impact of the forty days lockdown almost brought the economy into a standstill position. The economic growth goes into the negative figure. Even though some measures made by the government through monetary, fiscal, and economic policy still, the economy's needs are not fulfilled desirably. A great financial loss occurs in all sectors that lead to an increase the government debts and deficit financing in the economy. The experts suggested that the revival from this recession takes another two years. A significant monetary and liquidity measures taken by the Reserve Bank of India and fiscal measures by the government would alleviate the adverse impact on domestic demand and help spur economic activity once normalcy is restored. Therefore an innovative measure needs to revive the economy. The danger of the economy affects a lot than its health risks; therefore, the governments' concern needs to find the funds to fight COVID-19 and to keep the economy alive and augmentation.

Keywords: COVID-19, Lockdown, Economic impacts, Finance, Industry, Growth.

Introduction

A worldwide pandemic that has a powerful disruptive in the world is the COVID-19 outbreak. It brought significant volatility and chaos, which are affecting investors' confidence in Indian markets and the world. India is one of the emerging economies that hold the position of the fifth-largest economy by nominal GDP and third-largest by purchasing power parity (PPP), which has the second-largest population country in which the population size of about 1.3 billion after China in the world. COVID-19 emerged from China and started to

spread all other countries rapidly and create a great impact on world countries. Most of the people lost their lives, resources, jobs, etc. As the whole countries in the world are struggling, the whole economy standstill, and it's very difficult to overcome from the recession. The Indian government took a rapid decision to prevent the disaster novel Corona virus or Covid-19 by launching the complete nation-wide lockdown for 40 days. The result of 40 days lockdown is direct output loss of more than 8 percent over time. There are the indirect impacts on livelihoods of the unorganized



workforce, and a sharp increase in corporate and banking stress, which are likely to further weigh on growth.

COVID-19 & Indian Economic Challenges : Indian economic growth has been highly disruptive, and this has a great impact on various sectors of the economy. International Monetary Fund projection for India for the financial year 2021-22 of 1.9 percent Gross Domestic Product (GDP) growth is the highest among the G-20 nations. According to Acute Ratings, the Indian economy is expected to lose over \$4.5 billion every day due to the lockdown. Almost all business affected and Supply chain has been put under stress due to not movement of goods from one place to another. The unorganized sector workers and daily wage earners are the most at risk. The following figure illustrates the impact of COVID-19 among various sectors viz agriculture, industry, trade and commerce, supply chain, logistics, different markets, finance, and all economic activities. With COVID-19, the Indian economy is facing a major slowdown, which was visible over the recent quarters even before the crisis

struck. In the third quarter of the current economic year, the economy grew at a six-year low rate of 4.7 percent. With all these problems damaged all the efforts of the world of work from multiple directions, companies are faced with a challenging status to sustain in this environment. They are forced to make tough decisions such as reducing salaries, giving pink slips to employees, and opting for various other cost-cutting measures. The outbreak has made troubles for the Indian workforce and especially for the daily wage earners and contractual workers.

The table and figure 1 represent the estimated impact on India by sector GVA between April & June 2020. Gross Value Added (GVA) is a tool for the metric measure of economic productivity, which consists of a corporate subsidiary, company, or village to an economy, producer, sector, or region. And added that the number of goods and services that have been produced in a country, minus the cost of all inputs and raw materials that are straight attributable to that production.

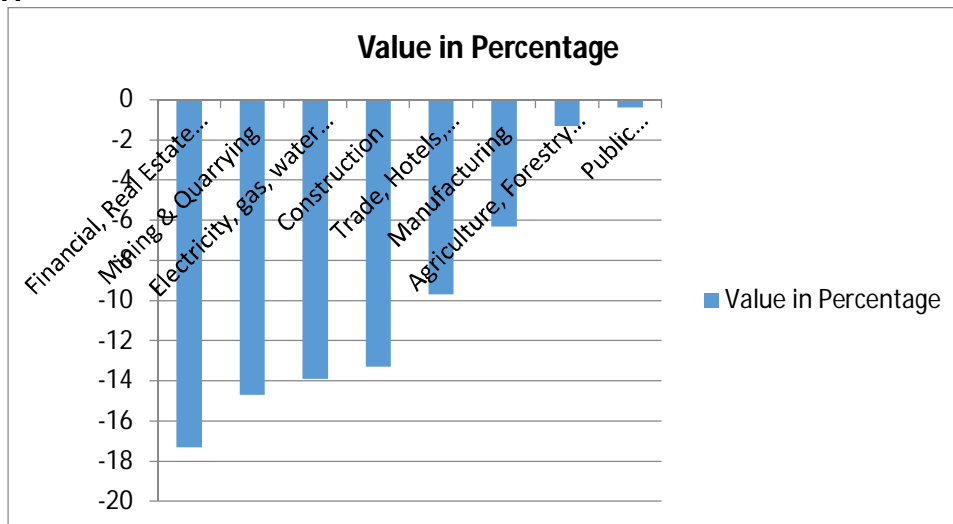
Table 1: COVID-19: Estimated Impact on India between April & June 2020 by sector GVA

Sectors	Percentage
Financial, Real Estate & Professional Services	-17.3
Mining & Quarrying	-14.7
Electricity, gas, water supply & other utility services	-13.9
Construction	-13.3
Trade, Hotels, transport, Communication & broadcasting services	-9.7
Manufacturing	-6.3
Agriculture, Forestry & Fishing	-1.3
Public Administration, Defense & other services	-0.4

Source: Statista 2020



Figure 1: COVID-19: Estimated Impact on India between April & June 2020 by sector GVA



Impacts on Agriculture

India's economy is the rural economy, which covers a majority of nearly 69 percent. Indian agriculture is a remarkable one as it holds the position of the second rank globally in food and agricultural production, while agricultural shipping was \$38.5 billion. There are negative consequences of the COVID-19 pandemic on the farm economy. India's Green Revolution fame MS Swaminathan expressed that the country's rural economy is not inadequately planned for the pandemic. Further, he pointed out that the situation could be dealt with if the institutional infrastructure is mobilized. Vegetables are rotting in wholesale markets and farmers burning harvests for lack of logistics during the lockdown period. The Centre revealed a ₹1.7 lakh crore COVID-19 economic relief package, which includes direct cash transfers for farmers and a hike in MGNREGA wages. Luckily there is no immediate problem; we have sufficient food reserves in providing the food commodities as pledged in the

National Food Security Act. Appreciable things have done by Indian farmers who transformed a 'ship to mouth' circumstance to a 'right to food' commitment.

Impacts on Industries

In India, rapid economic growth is possible with the efficient functioning of the industrial sector. India is the world's sixth-largest manufacturer, representing 3 percent of global manufacturing output and employs over 57 million people. The entire value chains of most major industries in India are disrupting and severely affected. The automotive industry is no different. The automobile industry is the world's fourth-largest by production that contributes 10 percent of India's GDP and has one of the world's fastest-growing e-commerce markets. Already it faces a great challenge for the impacts of Goods and Service Tax (GST) and demonetization. Also, that COVID-19 makes new adverse waves in this sector. The report released by Fitch Solutions



depicts that vehicle product in India is likely to contract by 8.3 percent in 2020 following an estimated 13.2 percent decline in 2019. Many companies in India have deferred or significantly reduced operations. Young start-ups have been impacted by a lack of finance to invest. Even Amazon and Wal-Mart owned Flipkart announced to sell only essential goods in India.

In India, Fast Moving Consumer goods have reduced operations expressively and are concentrating on essentials. The leading industry in India is the textile industry that contributes 7 percent of Industrial output and 2 percent of India's GDP while employs over 45 million people directly, which affects severely due to COVID-19. The toll on the pharmaceutical industry is of significant concern for India, mainly as 70 percent of active pharmaceutical ingredients (API) are imported from China. As COVID-19 is rapidly making its way through India, medication is going to be the number one consumer demand. Because there are not nearly enough APIs to manufacture medicines, the subsequent traders and the market are witnessing 'hit the roof prices.' The prices of vitamins and penicillin alone already realize a 50 percent surge.

India's telecommunication industry is the world's second-largest by several mobile phones, smart phones, and internet users. The IT industry is the emerging one that contributes to export with \$180 billion in revenue and provides employment opportunities to 4 million people. A significant slowdown in the growth of this sector found due to this recession. It is expected an adverse impact on the short term with lower growth of 3-5 percent in the current

financial year. The report says that top software exporters, including TATA Consultancy Services, Infosys, and HCL Technologies, will be wedged most by the tapering technology spending from clients who are from US and Europe subsequent lockdowns across the globe.

Impacts on Informal Sector

As of 2019, the world's second-largest labor force is the Indian labor force, which consists of 520 million workers. Among them, the vast majority of the workers (94 percent) from informal sectors. These informal sector workers face a great challenge, and they lost their jobs in the lockdown period. There are 150 to 175 million workers engaged in the COVID -19 impacted segments like trade, transport, and hotels, construction, and manufacturing as the report of NSSO. Suddenly daily wage earners who are the Migrant workers lost their jobs and struggled for their bread due to the impact of COVID-19. Therefore large numbers of migrant workers started to go back to their hometown by walk because of the non-availability of transports facilities.

Impacts on Trade & Commerce

India has been a member of the World Trade Organization, which influences the world market. India's trade is highly influential as the data says it was the world's tenth-largest importer and the nineteenth largest exporter in 2019. Besides, it ranks 63rd on Ease of doing business index and 68th rank on the Global Competitive Report. COVID-19 ceases all the trading activities internally and externally.

Impacts on Supply Chains and Logistics

Supply Chain broke down completely because of the lockdown. Supply Chain



disruptions in various sectors like pharmaceuticals, electronics, renewable energy, and automobiles where there is direct or indirect import dependence on affected markets. Industries urged the government to ensure the interstate movement of the raw material for the food processing industry was not hindered. Although interstate travel has been banned, it does not apply to essentials, and in places like Maharashtra, the state police are yet to streamline the process, disrupting supply chains. During the lockdown period, the essential goods like the milk and newspaper supply chains are permissible to function.

Impact on Demand & Supply

There is a stoppage or slowdown of the production of goods and services in India due to the effects of pandemic disease. It has disrupted the demand and supply chain across the country and, it can be seen that the tourism, hospitality, and aviation sectors are among the worst affected sectors. On the supply side, the impact of shutting down factories resulted in a delay in the supply of goods, which has affected a huge number of manufacturing sectors that source their intermediate and final product requirements. Some sectors like automobiles, pharmaceuticals, electronics, chemical products, etc. were impacted greatly. India is among the top 15 countries that have been affected most as a result of a manufacturing slowdown in China that is disrupting world trade. A survey by the Federation of Indian Chambers of Commerce & Industry (FICCI) stated that the immediate impact of COVID-19 reveals that the direct impact on demand and supply of goods and services, and businesses also reduce the cash flows due to slowing economic

activity which in turn is having an impact on all payments including to those for employees, interest rate, loan repayments, and taxes.

Impacts on Tourism

Tourism is a great revenue-earning sector in India. It has cultural and historical tourism, which attracts domestic and foreign inhabitants throughout the year. No wonder that a large number of confirmed COVID-19 cases in India include foreign tourists. But with visas being suspended and tourist fascinations being shut indefinitely, the whole tourism value chain, which includes hotels, restaurants, attractions, agents, and operators, is expected to face losses worth thousands of crores. Experts believed that the tourism industry is to take an enormous hit for the foreseeable future.

Impact on Finance & Economics

Enactment of Goods and Service Tax (GST) makes the country running short, and the COVID -19 pandemic could make matters worse. With the impact of this lockdown, the Government of India is not in a rush to make any drastic changes in policy and offer tax relief as an extension in filings of GST for the financial year 2018-19 until June 30, 2020. India has also rearranged the introduction of mandatory e-invoicing until October 1, 2020. The financial market has practiced insecurity about the future course and consequences of COVID-19. The fall of Sensex in the second week of March 2020 reported and estimated Rs. 10 lakh crore of market cap. The investors resort to persistent selling amid rising cases of corona virus. India is given an offer to assurance as much as 3 trillion rupees (\$39 billion) of loans to small businesses as part of a plan to restart Asia's third-



largest economy, which is revolving under the effect of a 40-day lockdown. The central bank offered 500 billion rupees credit line to mutual funds to avoid distress sale of assets and calm investor concerns on a lack of liquidity. A report says 100 million workers in mining, construction, manufacturing, and services sectors have been rendered jobless due to lockdown. Governments across the world are rushing to help small businesses.

Government Actions to Mitigate the Impact of COVID -19

- Assure to provide financial assistance for the poor in the unorganized sector by various state governments in India. The central government released `17,287 crores (US\$2.4 billion) to different states to help combat corona virus.
- Union Cabinet approved the incentives worth ` 40995 crores for electronic manufacturing and announced a `15,000 crore (US\$2.1 billion) fund for the healthcare sector.
- The government announced the world's largest food security scheme for 80 crores (800,000,000 people) across the country.
- The Finance Minister announced several economic relief measures for the poor worth `170,000 crores (US\$24 billion).
- The Reserve Bank of India (RBI) made several announcements, including EMIs being put on hold for three months and reducing rates. Other measures introduced will make available a total `374,000 crore (US\$52 billion) to the country's financial system.
- The Finance Minister made several announcements related to the economy, such as extending last dates for

filing GST returns and income tax returns.

- To provide relief to taxpayers amid the COVID-19 crisis, the government will release `18,000 crores (US\$2.5 billion).
- The World Bank approved \$1 billion emergency financing for India to tackle corona virus labeled 'India COVID-19 Emergency Response and Health Systems Preparedness Project.'
- The Asian Development Bank assured India of `15,800 crores (US\$2.2 billion) assistance in the COVID-19 outbreak fight.

Conclusion

India is one of the emerging economies which gives stiff competition in all spheres to the advanced countries in the world. The wave of COVID-19 smashed the entire economic activities in the country. The forty days lockdown almost brought the economy into a standstill position. The economic growth goes into the negative figure. Even though some measures made by the government through monetary, fiscal, and economic policy still, the economy's needs are not fulfilled desirably. A great financial loss occurs in all sectors that lead to an increase the government debts and deficit financing in the economy. The economists suggested that the revival from this recession takes another two years. A significant monetary and liquidity measures taken by the Reserve Bank and fiscal measures by the government would mitigate the adverse impact on domestic demand and help spur economic activity once normalcy is restored. Risks around the inflation projections appear balanced at this juncture, and the tentative outlook is benevolent relative to recent history. But COVID-19 hangs over the future, like a



specter. Therefore an innovative measure needs to revive the economy. All resources should be used optimally without any wastage made. The appropriate technology needs to adapt to uplift the economic status of the country. The danger of the economy affects a lot than its health risks; therefore, the governments' concern needs to find the funds to fight COVID-19 and to keep the economy alive and augmentation.

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Women's Participation in Electoral Politics in India: A Development

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Abstract

Women participation in national level politics brings viewpoints which are essential for a holistic development of the society. Empowerment of women has been recognized as the prime issue for developing the status of women. The recent political participation levels of women in formal politics in India reveal the upsurge among women voters that started in the 1990s reached the highest female turnout ever, so far, in the 2019 Lok Sabha elections. In this article presents within a brief historical context identifying the beginnings of women's electoral participation in India and a time series analysis of women's voting patterns.

Key words: Women, Electoral Participation, Voting and Turnout

Introduction

Democracy implies equality for all human persons, men and women. As against this basic notion of democracy what is normally seen is that women are excluded from different walks of life, more visibly in Politics. The U.N. observes that women constitute "world's largest excluded category". For the attainment of true democratic spirit shall be ensured better political participation. "In the struggle for gender justice", Usha Narayanan argues, "Political participation constitutes the first and foremost step in that direction" (Usha Narayanan, 1997: 7).

In any political system, right from the developed to the developing countries, presence of women is very low compared to men. In many countries' women had to wage long battles to get right to vote. Today the percentage of women as voters has increased considerably, but their political participation is not equal to men and

therefore women are unable to get an equal share in organization that require decision making. Women have not been regarded as significant part of the political arena. Politics at every level of participation is dominated by men.

Political Participation:

Political participation has been defined in various ways. Political participation means not only exercising the right to vote, but also power sharing, co-decision making, co-policy making at all levels of governance of the state. Political participation is broadly defined as being a process through which individual plays a role in political life of his society, has the opportunity to take part in deciding what the common goals of that society are and the best way of achieving these goals. Political participation refers to actual participation in these voluntary activities by which members of the society share in the selection of rulers and directly or indirectly in the formulation of public policy (Rashmi Srivastava, 2000:206).



Political participation refers to an activity by which citizens are designed to influence the decision-making process of the government. The citizens are active participants in the political input process, the process by which the political decisions are made. As such Almond-Powel denotes participation, "The pressure from groups in the society for having a part in the decision-making of the political system". Subsequently such involvement has to do with rapid increase in the volume and intensity of demands for a share by various groups and strata in the society¹⁰. Such activity is focused on public authorities; those are generally recognized as having the final legitimate decision on the authoritative allocation of values. Participation may be individual or collective, organized or spontaneous, sustained or sporadic, peaceful or violent, legal or illegal and effective or ineffective. In fact, the processes like protests, riots, demonstrations, rallies, processions, fasting and even in an abstract sense, those forms of insurgent violence that are designed and intended to influence the public authorities are the one dimension or other dimensions of participation (Niroj Sinha, 2000: 17).

With this understanding of political participation, the evidence shows that in most of the countries participation of women is not impressive as the number of women participating in active politics is smaller compared to men. Women who are able to acquire decision making power are mostly from urban and elite groups. Large mass of women are kept out of political arena due to various reasons. There was no serious attempt to accommodate women in politics. In many countries' women had to wage long battles to get their rights. Despite that, they were not able to get rightful position in the arena of politics.

Political Participation of Indian Women

"Women's lives in India and the world over are circumscribed by what can be termed as five 'Ps' Patriarchy, Productive resources access inadequacy, Poverty, Promotion advancement insufficiency and powerlessness". It is estimated that women do two-thirds of the world's work. In exchange they receive only 10 percent of all the income and own a mere one percent of the entire world's means of production.

It is a fact that the real social status and the real level of political participation of women cannot be analysed in isolation. On the contrary it is interlinked with the socio-economic conditions, political climate and inequalities inherent in the traditional social structure, its norms and values, customs and rituals. All these factors together determine the actual social status of women. Not only that, women's status differs according to region, caste, class and religion and also on considerations of tribal, rural and urban areas." The status of a person is a great force in participating wholeheartedly in the developmental process. In the case of women, their inferior status relegated to them due to fundamentalism of tradition and religious beliefs blocked them from active participation in developmental process (Immanuel, 1998).

Indian Perspective in India, normatively, women have been given an exalted position in society. During ancient times they were treated at par with men even in political and philosophical spheres. However, down the centuries, the position of women in society deteriorated and politically they were pushed to the background. It was only in the twentieth century, particularly during the freedom movement under the charismatic



leadership of Mahatma Gandhi, that involvement of women was accepted as the natural course in India. In fact, Gandhiji's notions and approach towards the role of women in the freedom struggle stood in sharp contrast to the age-old prejudices against them ingrained in the Indian psyche. The social condition of women was quite appalling in those times and it was primarily due to the conscious efforts of the leadership, at the forefront of the freedom struggle that women

fought against the might of the British Empire in partnership with men.

Gandhiji believed that women have to play a much meaningful role in politics, making it more accountable, transparent and corruption free. Writing in Harijan on 21 April 1946, he emphasized the need to "enrol women as voters, impart or have imparted to them practical education, teach them to think independently, release them from the chains of caste that bind

Table-I
Representation of Women in Lok Sabha Elections

Lok Sabha	Total No. of Seats	Women Members Who Won	% of Total
First (1952)	489	22	4.4
Second(1957)	494	27	5.4
Third (1962)	494	34	6.7
Fourth(1967)	523	31	5.9
Fifth(1971)	521	22	4.2
Sixth (1977)	544	19	3.4
Seventh (1980)	544	28	5.1
Eight (1984)	544	44	8.1
Ninth (1989)	529	28	5.3
Tenth (1991)	509	36	7.0
Eleventh (1996)	541	40*	7.4
Twelfth(1998)	545	44*	8.0
Thirteenth (1999)	543	48*	9.0
Fourteenth (2004)	543	45*	8.2
Fifteenth (2009)	543	59	10.9
Sixteenth (2014)	543	61	11.2
Seventeenth (2019)	543	78	14.3

Source: Election Commission India Note: * Including one Nominated Member

The Table I. shows the percentage of women in the Lok Sabha in relation to the total number of seats. In the year 1952 it was 4.4 per cent. It increased slightly in 1957 to 5.4 per cent in 1962 it was 6.7 per cent, 5.9 per cent in 1967 to fell again to 4.2 per cent in 1971, 3.4 per cent the lowest in 1977 and

increase slightly to 8.9 per cent in 1984. Then it improved slightly to 7.1 per cent in 1991 to 7.9 per cent in 1998 and 9 per cent in 1999. But it decreased to 8.2 per cent in 2004. It increased slightly in 2009 to 10.9 per cent, 11.2 per cent in 2014. Then it improved highly never in before in 2019 with 14.3 percent. This table



shows that the percentage at the top level is women representatives in the Lower House in 2019 elections.

Women Elected from Different States in 2019 Elections:

Out of the total 29 states, women MPs were elected from 22, leaving seven states with no female representation in the Parliament. The seven states are Arunachal Pradesh, Himachal Pradesh, Jammu & Kashmir, Manipur, Mizoram, Nagaland and Sikkim. In terms of political parties, the BJP has the maximum number of winning women MPs — 41 among all political parties. This partly has to do with the fact that the party won with a clear majority on its own by securing 303 seats.

A data analysis of the political parties shows that Mamata Banerjee's All India Trinamool Congress (AITC) includes nine winning women members and they constitute 40 percent of women—the second highest number among all political parties. Among the independent's candidates, only two secured seats in the Parliament

2019 election, women candidates from 22 states and one union territory have been elected. According to the last census, 48 percent of India's population is female, which makes the percentage of women representatives -- 14.36 percent -- in the Parliament abysmally low.

Uttar Pradesh and West Bengal each had 11 women elected—the highest number among all states. In Uttar Pradesh, eight women were from the BJP and one each from the Congress (INC), BSP and Apna Dal. In the Rampur

constituency in UP, BJP's Jaya Prada lost to Azam Khan from SP by a margin of 1,10,388 votes. Khan had landed himself in controversy after making sexist remarks about Jaya Prada during the election campaign. In UP's Amethi, Smriti Irani defeated Rahul Gandhi by a huge margin.

Mamatha Banerjee's TMC had 40 percent women representation and nine of them have been elected to the Parliament. Apart from these, two BJP women candidates were also elected from West Bengal. Maharashtra came in third, with five women candidates from the BJP elected from the state, and one each from the Congress, Shiv Sena and an independent.

Odisha elected seven women candidates, five of whom were from the Biju Janata Dal, a state political party. The other two candidates are members of the BJP. The six women MPs elected from Gujarat are all from the BJP.

The following states that elected four women MPs each are Andhra Pradesh and Madhya Pradesh. In the former, all four women are from the YSR Congress party. The four women parliamentarians from Madhya Pradesh are from the BJP.

Three women candidates each were elected from Bihar, Chhattisgarh, Rajasthan and Tamil Nadu. In Bihar, one each was elected from BJP, JD(U) and LJP. In Chhattisgarh, two candidates are from the BJP and one from the Congress. All three women from Rajasthan are from the BJP, while Tamil Nadu has two from DMK and one from Congress. One of the most prominent figures from Tamil Nadu politics missing in this election was late J Jayalalithaa, a longstanding chief



minister of the state who passed away in 2016.

Jharkhand, Karnataka and Punjab also elected two women MPs each. The candidates from Jharkhand are one each from BJP and Congress. In Karnataka, an independent woman candidate and a Congress candidate won. In Punjab, one from Akali Dal and one from the Congress won. Five states and a UT, namely Uttarakhand, Telangana, Kerala, Haryana, Delhi and Chandigarh elected one-woman MP each. Here, all women candidates are from the BJP with the exception of one from TRS in Telangana. From Alathur Lok Sabha constituency in Kerala, Ramya Haridas is the second Dalit female MP from the state. Kerala follows its 2014 trend of just one-woman MP being elected from the state.

Of the eight states in the northeast constituting a total of 25 seats, three women were elected in 2019, which is one more than the last general elections. Of these, two are members of the BJP and one is from the National People's Party (NPP). From the ruling NPP in Meghalaya, Agatha Sangma won from the Tura parliamentary seat by a margin of 64,030 votes. She comes to power after defeating former chief minister of the state, Mukul Sangma, of the Congress. On a bright note, for the first time since independence, Mizoram and Arunachal Pradesh each had a woman contest in the 2019 Lok Sabha elections. The two states, which have more female voters than male, account for three out of 543 seats in the parliament.

Table:2 Turnout of Women Voters in General Elections in India

General elections	Total Turnout	Men's Turnout	Women's Turnout	Difference in Turnout
First (1952)	61.2	--	--	--
Second (1957)	62.2	--	--	--
Third (1962)	55.4	63.3	46.6	16.7
Fourth (1967)	61.3	66.7	55.5	11.2
Fifth (1971)	55.3	60.9	49.1	11.8
Sixth (1977)	60.5	66.0	54.9	11.1
Seventh (1980)	56.9	62.2	51.2	11.0
Eight (1984)	64.0	68.4	59.2	9.2
Nineth (1989)	62.0	66.1	57.3	8.8
Tenth (1991)	57.0	61.6	51.4	10.2
Eleventh (1996)	58.0	62.1	53.4	8.7
Twelfth (1998)	62.0	66.0	58.0	8.0
Thirteenth (1999)	60.0	64.0	55.7	8.3
Fourteenth (2004)	58.8	61.7	53.3	8.4
Fifteenth (2009)	58.2	60.2	55.8	4.4
Sixteenth (2014)	66.4	67.1	65.7	1.5
Seventeenth (2019)	67.11	68.3	68	0.3

Source: Election Commission of India, New Delhi.



Since electoral statistics began accounting for gender in 1967, there has been a clear gender gap in turnout whereby women's participation has lagged far behind men's (see Table:2). From 1967 to 2004, women's turnout has clocked in between 8 and 12 percentage points lower than men's (with the 1984 election following Indira Gandhi's assassination serving as the lone exception). But something has dramatically changed in recent years, beginning in 2009, as the third-party system waned, that year, the gap between female and male turnout fell by nearly half, from 8.4 percent in 2004 to 4.4 percent in 2009. The decline grew even more intense in 2014, when the gap shrank to 1.8 percent. In 2019, for the first time in Indian electoral history, male and female turnout rates were virtually at parity (the gap was a negligible 0.3)

Conclusion

Women constitute half of the world population, but they are the largest excluded category in almost all respects. Political participation of women is of enormous use for planners and Policy makers which help them to evolve better schemes and programmes. Women participation in national level politics brings viewpoints which are essential for a holistic development of the society. Empowerment of women has been recognized as the prime issue for developing the status of women. The democratic upsurge that started in India is likely to continue and despite some

limitations of the electoral process, 'people have succeeded in instituting their own democratic meaning in this process. The increased participation of women in formal politics reveals a process of political development of Indian politics with positive thinking.

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The Evolution of Patent Law in India

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Abstract: The Indian Patent Act specified two different terms for the patent as in the cases of inventions relating to food, chemicals and drugs the term of the patent was 7 years from the date of application or 5 years from the date of sealing of patent which ever period was lower however in all other categories of patents the term was fourteen years from the date of patents. That the patents are granted to encourage invention and to secure that the inventions are worked in India on commercial scale and to the fillets extent that is reasonably practicable without undue delay; and That they are not granted merely to enable patentee to enjoy a monopoly for the importation of the patented article

Keywords: Indian Patent Act, industrial revolution, legislations on patents

Introduction

The industrial revolution in Britain brought significant changes in the law relating to patents. The need to provide every inventor with an incentive to continue expanding is creative energies in producing inventions suddenly gained centre stage and every invention, however insignificant was given due recognition. The legal protection in the form of patents in India is more than one and half century old as Patent protection in India was first introduced in 18th century. The history of patent rights can be traced way back in 1856 when certain exclusive privileges were granted to inventors of new manufacturers for a period of 14 years under The Act VI of 1856 based on the British Patent Law of 1852. The British Government extended their strong patent regime to India through this legislation in haste and the Act was subsequently repealed by Act EX of 1857 since it had been

enacted without the approval of the Sovereign. This Act was modified in 1859. Fresh legislation for granting exclusive privileges was introduced in 1859 as Act XV of 1859.

In 1872 the patent and Designs Protection Act 1872 was passed followed by the invention and Designs Act 1900. While these enactments were ostensibly to honor the inventor's creativity in effect they saw to protect the industrial manufacturer and importer arrangement or rearrangement of the already known device does not amount to an innovation. This was the era when legal protection for the inventors was applied and paved a way for the transition towards *full-fledged* patent regime in the territory of India by extending application beyond the presidency towns.

Formal patent protection in India was introduced by Patents Act



1911. The Indian Patents and Designs Act, 1911, (Act II of 1911) was brought in replacing all the previous legislations on patents and designs. This Act brought patent administration under the management of Controller of Patents for the first time. This Act was amended in 1920 to provide for entering into reciprocal arrangements with UK and other countries for securing priority. In 1930, further amendments were made to incorporate, inter-alia, provisions relating to grant of secret patents, patent of addition, use of invention by Government, powers of the Controller to rectify register of patent and increase of term of the patent from 14 to 16 years.

History of the Patents Act of 1970

The first independent patent legislation in British India was in the form of Indian Patents and Designs Act 1911. The British made law prevailed over India even after independence till 1970 when Independent India passed its own patent legislation called Indian Patent Act of 1970. Immediate after the independence the Indian government didn't find these laws according to its suitability at the earliest stages of its own political and economic conditions and moreover in the area of industrial development it was not possible to work directly under product patent regime and that too in situation when majority of the patents were already with the foreign nationals. Most of the patents were secured by foreign

nationals and which were never worked in this country but which continued to be held either to block the industry or to secure the monopoly of importation. The prices of drugs and antibiotics were among the highest in the world. The Government of India did a lot of homework before enacting its own patent legislation.

Two different committees were appointed to do the post mortem of the earlier patent legislations in detail under experts.

1. Justice Bakshi Tek Chand Committee
2. Justice Rajagopala Ayyangar Committee.

Salient features of The Act of 1970

Since Patents Act of 1970 was enacted after going through a long history of previous enactments made under colonial era of British government, and wide scrutiny was done by two independent committees under Justices it was natural that independent India's own enactment was bound to be a liberal enactment. The basic philosophy or the main objective of the Indian Patent Act of 1970 as the Act itself describes in Section 83, is

- a. That the patents are granted to encourage invention and to secure that the inventions are worked in India on commercial scale and to the fullest extent that is reasonably practicable without undue delay; and
- b. That they are not granted



merely to enable patentee to enjoy a monopoly for the importation of the patented article.

Patentable subject matters-

Since India had witnessed the bad experience of the product patent regime as was in force prior to the enactment of this Act, the elaborate definition of invention was given. The patent is granted to the inventions and it was necessary to give comprehensive definition of the term invention.

Sec 2(1) (j) of the Act of 1970 state 'invention' means any new and useful-

- i. Art, process, method or manner of manufacture.
- ii. Machine, apparatus or other article,
- iii. Substance produced by manufacture,

It lays down that the following are not inventions within the meaning of this Act

- a. An invention which is frivolous or which claims anything obvious contrary to well established natural laws;
- b. An invention the primary use of which would be contrary to law or morality or injurious to public health;
- c. The mere discovery of a scientific principle or the formulation of an abstract theory;
- d. The mere discovery of any new property or new use for a

known substance or of the mere use of a known process, machine or apparatus unless such known process results in a new product or employs at least one new reactant;

- e. A substance obtained by a mere admixture resulting only in the aggregation of the properties of the components thereof or a process for producing such substance;

Oppositions to grant of patents

To keep the basic objective of the patent system as itself described by the Act in sec 83 it was necessary to make provisions so that the patent holder really work the patent within the countries for the benefit of the people and this short term monopoly was given after a minute scrutiny. The person asking for patents should be a competent person to acquire patent and it should not go in the hands of any other person. For this reason both pre grant and post grant opposition provisions were incorporated in the Act.

The Act of 1970 provides the following grounds:

- a. Wrongful obtainment of the invention by the inventor.
- b. Prior publication of the invention
- c. Prior use of the invention in the form of sale or import of the invention before the priority date.
- d. Public use or display of the



- invention.
- e. The invention doesn't satisfy the patentability requirements or is obvious.

Patent right

The Indian Patent Act specified two different terms for the patent as in the cases of inventions relating to food, chemicals and drugs the term of the patent was 7 years from the date of application or 5 years from the date of sealing of patent which ever period was lower however in all other categories of patents the term was fourteen years from the date of patents.

License of right

Right from the date of patent it is the property of the patentee like as any other property and he is at liberty to use the property as he likes. He can also give license to other interested manufacturers for making or using patent and for that may charge royalties which is the part of his commercial exploitation. But if the public is the sufferer due to nonworking either himself or by licensee the Act of 1970 had made provisions for the safeguards by providing and license of rights provisions.

Rights of Patentee

Right to sue for infringement

The right without remedies is nullity and the act provides for remedies for the right holder in

case of the violation of his right by any other person. The unauthorized use by any other person amounts to infringement of patents. The patent holder has right to sue for infringement.

Right to surrender: The Patent Act of 1970 also provides that if patent holder may also surrender his patent by giving notice in the prescribed manner to the Controller and who shall advertise the offer.

Right to grant licenses

Since the patent is the property of the patentee, he is at liberty to exploit it at commercial scale and for that purpose he can grant licenses to other interested persons at the payment of royalties and earn profit.

Right to assign and mortgage

The patent is like all other property rights assignable and patentee is also free to assign his patent right to any other person. Similarly the patent may be mortgaged by the patentee but assignment or mortgage must be in writing and in agreement form with detailed terms and conditions governing their rights and liabilities.

Limitations on Patentee's rights

There are certain limitations on the rights of the patentee so as not to make the patentee absolute monopolist. In addition to the



certain rights enjoyable by the right holder the Act curtails the monopolistic right by putting limitations on the rights of patentee which can be summarized as follows:

Government use

Section 99 of the Patent Act lays down that any patented product or process or a product made using patented process may be produced, used or exercised by or on behalf of the Central, State Governments or a Government undertaking.

Research or experiment

A patented article or article made by use of patented process may be used by any person for experiment, research or for imparting instructions to pupils and reproduction shall not be deemed to be infringement of the patents.

Revocation of Patents

A patent may be revoked by various modes namely revocation in the public interest by the Government or relating to atomic energy by Controller. A patent may also be revoked for non-working. The High Court may revoke a patent on noncompliance with the requirements for use of an invention or on petition by a person interested on various specified grounds.

Working of the Patents Act of 1970 after WTO regime

The philosophy of India's Patent Act of 1970 varies enormously from the framework being established under TRIPs. India has a large community of scientists and researchers among whom publication rather than gaining patents has been a concern. G. V. Ramakrishna, Chairman of the Disinvestment Commission points out that in India, "We (Indians) are accustomed to the notion that knowledge is free. Our whole orientation has to change from one that stresses intellectual attainment to one that protects intellectual property. Three faces of the patent regime in India correspond to the advent of a patent regime which erodes the basic philosophy of the 1970's Act. Indian Patent Act was not only appreciated, many developing countries had drafted their patent laws making Indian law as base model.

Being signatories to the WTO Indian government was bound to make patent regime compatible to the TRIPs by adopting the provisions of this Agreement. India had been a founder member of the GATT and however going for a strong resistance during Eighth Round of GATT Negotiation along with many developing and finally bowing to the interactional pressure signing the Negotiation became the member of the WTO. TRIPs Agreement is the most important



part of the umbrella treaty and the provisions regarding patents enshrined in this Agreement had to be incorporated in the domestic patent laws whether do take India to a progressive path or to pre 1970 era where patent system had worked for the benefit of monopolies only instead of the betterment of technology followers.

Conclusion

With the initiation of economic liberalization in 1991, there was tendency to open sectors of economy and shift in the patent policy started only after becoming a signatory to WTO/ TRIPS. Indian government however could not implement the required changes to the patent laws till 1999 when first amendment was passed to give way for exclusive marketing rights. The successive amendments were made in the year 2002 and 2005 respectively. India finally implemented the product patents to food, chemical and drugs sector after passing third amendment in 2005 much to the satisfaction of the protagonists of strong patent regime. One thing that is sure is that the things happening in the era of the national patent regime are surely going to change now.

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Relevance of Gandhian Values to Modern Education in the 21st Century

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Abstract:

Mahatma Gandhi's life itself is an education to learn for all ages. His concept of education is highly relevant to this day. He had clearly voiced the concerns of the education system, about the necessity of craft-centred training, building up of character, issues of unemployment, student unrest and relevant message to the community at large.. These issues are remained unaddressed, inspite of several educational reforms. Akin to the issue of politics, Gandhi did not annul the relation between religion and education. Rather, it was a constructive means to inculcate cultural and moral values as prescribed in various texts and the best way to practice the virtues. With the moral and spiritual values taking a backseat, the educational standards as envisioned by Gandhi have been taking a downward slide. The only acceptable answer seems to be a national regeneration of the Gandhian values that would highly unburden the system from its inherent contradictions.

Key words: Satyam, Non - Violence, Satya Graham

Introduction

Education is one of the most defining features in the life of an individual. It enables one to acquire literacy, to analyse the situations with logic and wisdom and also use it greatly for individual as well as social development. Education, in this context, is more a way of life, a crucial instrument in character-building, which enables us to determine the course of our thoughts and actions and also achieve goals and ideals of life. It is this logic to which Gandhi attached greater importance. He was undeniably one of the greatest proponents of modern education in India and his scheme of education sought to further the moral, individual, social, political and economic progress of man. His scheme of education aimed at the truthful and non-violent way of life and the ultimate goal of self-realisation. His methods were simple and practical and

this was evident in his scheme of education.

Aims and Objectives

- Gandhian philosophy and aim of education
- Gandhiji's efforts towards imparting basic and higher education
- The relevance attached to moral and spiritual development
- The significance of education as imparted to different sections of society

Gandhiji's philosophy and aim of education

Gandhi was a firm believer in the essential unity of man and all lives. His faith in God, truth and non-violence enabled him to lead a much disciplined life and attain a spirit of moral superiority in all his actions. He envisioned a society free of exploitation and injustice and a social

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Gandhiji's Philosophy and aim of Education

Gandhi was a firm believer in the essential unity of man and all lives. His faith in God, truth and non-violence enabled him to lead a much disciplined life and attain a spirit of moral superiority in all his actions. He envisioned a society free of exploitation and injustice and a social structure based on moral and equitable principles. His steadfast reliance on his principles all through his life, even under adverse circumstances made it possible for him to translate his ideals into practice. In his work on the Educational Philosophy of Mahatma Gandhi, M.S.Patel aptly summarises Gandhi's philosophy of education in these words: 'with the object of realizing his ideal of a spiritual society as a stepping-stone to the realisation on God or truth, Gandhiji evolved an educational system as a dynamic side of his philosophy. There is a unity running through his concrete schemes and plans, making them a complete system of philosophy' (p.16).

Before we begin to understand Gandhi's views on education, it is necessary to know the background of the educational system which was introduced during the British rule. By the end of 19th century, the modern education system totally replaced the old and indigenous system of India. The system in the villages that ran public institutions like temples, monasteries, hospitals and schools were

replaced with the advent of British and gave way to the adoption of English language, destroying the indigenous culture and found an immediate acceptance from the younger generation. 'The system divorced the child from his social surroundings, created new castes, laid emphasis on literary education, and there was a neglect of mass education' (M.S.Patel, p.79). Gandhi's theory of education evolved against these glaring discrepancies.

What did Gandhi mean by true education if we were to understand his philosophy of education? Writing in Harijan, 1937, Gandhi explained as to what he understood by education: 'by education, I mean an all-round drawing out of the best in child and man-body, mind and spirit. Literacy is not the end of education nor even the beginning. It is one of the means whereby man and woman can be educated'. Gandhi was more concerned with what the education has to offer to the individual in terms of development and not its tools and subjects. To him, education is also an 'awakening of the soul', and 'strengthening the inner voice'. True education, as he opined, brings about a harmonious functioning of the body, heart, mind and soul and stimulates the spiritual, intellectual and physical faculties. He felt that an undue emphasis on any one of these factors not only negates the basic principles of education but also retards the development of the self.

Gandhi highly disapproved of the education system in India as being harmful, wasteful, unethical and artificial. 'Most of the boys', he said, 'are lost to the parents and to the occupation to which they are born. They pick up evil habits, affect urban ways and get a smattering of something which may be



anything but education'. He prescribed vocational and manual training for such individuals for they constituted the best method of educating a child or individuals. Since it involved productive work and proficiency in the method of learning, it would in turn help them in concentrating on their curriculum. He thus sought to make manual training the means of literary and intellectual training and also a self-supporting system, having an economic value. To quote Patel again, Gandhi proposes to 'accord dignity to labour, ensure modest and honest livelihood and alter the characters and language through which education is imparted'. True education needs to be imparted through non-violence, without which exploitation and acquisition may take the lead.

The above views of Gandhi coincide with 'bread and butter' scheme and aim of education, wherein education is put to use to acquire basic necessities of life. The fulfillment of basic needs obviously translates into aiming for higher ideals in life devoid of materialism. This scheme would act as an insurance against unemployment, wherein the individuals lead a self-supporting life, or turn to hereditary occupations. Learning while earning or vice versa is one of the basic components of the self-supporting system.

Gandhi attached much importance to the cultural aspect of education, wherein the inner culture must be reflected in one's speech and conduct towards others. Thus it is not an intellectual work but the quality of the soul. There is no room for pride, prejudice, vanity or falsehood in this culture. Gandhi successfully experimented with this scheme during his stay at Phoenix and Tolstoy Farms in South Africa. He himself directly supervised the education of children in

the farms, and their all-round development. He laid greater emphasis on hand, heart and head than on reading, writing and arithmetic. Further, 'modulation of voice is as necessary as the training of the hand. Physical drill, handicrafts, drawing and music should go hand in hand in order to draw the best out of boys and girls and create in them a real interest in their tuition'. He played a great role in imparting such education and training to the young inmates of the Farms and shouldered the responsibility of training them via compulsory physical training through musical drill.

True education, as Gandhi envisioned, also focuses on social welfare. He never diverted the goal of education from rural reconstruction. He was in favour of the youth serving the villages and attaining 'sarvodaya' (upliftment of all). Social service is an inherent component of education, which has to be taken up especially during the vacation period. Gandhi was also in favour of the young people teaching the villagers the importance of hygiene and health; this in itself is a key ingredient of social service that includes his holistic perspective of the well-being. Gandhi viewed social service as an inherent part of education. Some of his words deserve to be quoted in this context: 'The end of all education should surely be service, and if a student gets an opportunity of rendering service even whilst he is studying, he should consider it as a rare opportunity and treat it not really as a suspension of his education but rather its complement' (Young India, 13-10-1927).

Jospeh Mukalel propounds that the entire spectrum of Gandhi's social, spiritual and educational outlook was primarily founded on the basic principles of Hinduism as practised in Ancient India and other virtues that were imbibed in



the cultural spectrum of India from time to time. In sum, some of the key features of this include self-realisation, God-realisation, truth, non-violence, conduct of human life, righteousness, discipline, physical training, craft learning and most importantly, to treat all living beings with respect, compassion, humility and love. To Gandhi, these features were the most essential in attaining Swaraj whereby he integrated the individual virtues with that of the welfare of society and nation.

Education and personality development

The ultimate aim of education is character development, which is a sure stepping stone to nation-building. Gandhi propounded that one of the most essential qualities towards this end is the purity of personal life, which is 'an indispensable condition for building a sound education'. He rendered the recitation of Vedas, Sanskrit, Latin or Greek as irrelevant 'if they do not enable us to cultivate absolute purity of heart'. The end of all knowledge, according to him, must be building up of character. This formation of personal and spiritual character constitutes the part of his concept of holistic education. Gandhi himself serves as a fine example of this concept, constantly attempting to emerge as a better human being. As Mukalel observes, 'Not only had Gandhi a concrete conception of such a personality but also he possessed a personality of the kind he wanted others to develop (p.198). To quote him again, the Gandhian conception of personality is a holistic personality in which every aspect, attitude and aptitude is given a balanced development and his concept of education puts the highest importance on the formation of the individual's personality which will be capable of subsuming the

highest and ultimate ideals of human life (p.198).

Character-building: first step for education

The Gandhian vision of education, as mentioned earlier, has character-building as one of its aims. It is the education that guides and enables an individual to develop into a better human being and provides direction in the diverse aspects of human development. Gandhi made several references to religion as the sole guide from which he drew various examples to mould his attitude and views. Similarly, education, he felt, is the right medium in directing the formation of character. Altruism and other centredness constitute some of the pillars of human character. This is ingrained in the concept of service to others, including community service and service to the needy and deprived sections. Thus, he deemed that the development of inner nature was a necessary element in character.

Education also enables an individual to develop tolerance, love and humaneness which are necessary preconditions to imbibing the virtues of non-violence. Love, according to Gandhi, is akin to non-violence and truth. They are not only essential for cultivating purity of heart but also essential in rendering service to the society. Gandhi often reminded the students the positive effect of these qualities through right education. To say it in his words, 'your education should be built on the foundation of truth and love. Unless this is done, your education will be rendered useless' (To the Students, p.113). His teachings to the students stand testimony to his abiding interest in directing the new generation towards nation-building. In the Gandhian scheme of character-building, righteousness, passion for self-help and attitude of peace



are some of the astounding qualities that can be developed through right education.

Moral and spiritual development

Education makes it possible to develop a balanced personality and Gandhi rightly insisted on morality and spirituality as necessary ingredients for such development. No other leader has so passionately advocated the importance of moral and spiritual development as Gandhi did. Gandhi drew heavily from his life experiences and adhered to the notion of moral superiority throughout his life. He advocated faith in God as the first step towards the right education and often lamented the waning belief of the youth in God.

Gandhi firmly believed that apart from imparting physical and mental training to a child, training in the moral and spiritual aspects are also crucial to personality development. While teaching the students at the Farms in South Africa, he made constant endeavours towards this training. He relied primarily on religious books and acquainted the students with a general knowledge of the scriptures; he strongly believed in the futility of imparting any training without the training of spirit and without any knowledge towards God and self-realisation. He trained the young minds through the recitation of hymns and verses from various scriptures and imparted moral training based on such readings. He realised the significance of a good teacher in imparting such education. He abhorred misconduct on the part of students and corporal punishment by teachers. His sole aim was to build moral and spiritual character through love, tolerance and non-violence. To set himself as an example, he often resorted to fasting to bring about a

positive change in the attitude of the pupils.

Gandhi aimed at creating a set of youth who would 'uphold these ideals in their daily lives, and at the same time, devote themselves to the service of the people and the liberation of the country' (Avinashilingam, p.12). He advocated celibacy to channel their energies towards right direction. His advice to teachers was also based on similar principles, without which they would be rendered incapable of providing right guidance to their students. He highly disapproved the reading of erotic literature by students that robbed them of their wisdom and reason and indulged them in sensuous pleasure. Gandhi did not attach undue importance to any one particular religion but treated them equally. For it is the tolerance, truth and non-violence that constitute first steps towards spiritual development. Prayer was an essential part of Gandhian scheme of education. Gandhi also advocated leading an ethically upright life and making it a firm basis of all actions. The stress on inner-voice and value-oriented views, as laid by Gandhi, was a method towards inculcating the religious and spiritual principles in students and making them realise their existential significance. Education that enables the students to elevate themselves to the highest spiritual order was considered as the right education by Gandhi.

Fundamentals of Education

Wardha Conference on Basic Education, 1937 Gandhi envisaged a social order devoid of exploitation and the one based on non-violence, truth and a morally upright one. This was scheme of Swaraj, wherein education has a primary role in determining the future of the younger generation. Gandhi's ideas on education,



called the Basic National Education scheme, which he had been voicing in Harijan for many years, have been put forward in the All India National Education Conference in Wardha on 22nd - 23rd of October, 1937. His ideas were a departure from the orthodox thinking and were revolutionary in those prevalent times. His questions revealed the concern he had regarding the education system: (1) English was the medium of instruction, creating huge gap between the highly educated and the many uneducated. Emphasis should be laid on mother-tongue as medium of instruction (2) absence of vocational training and manual training (3) wasteful expenditure on primary education with little or no result. Gandhi proposed the extension of primary education for atleast seven years, introducing of profit-yielding vocation, introduction of spinning, carding, dyeing, tailoring, toy-making, book-binding and paper making, making the State Universities look after the arena of education and making them examining and self-supporting bodies. Gandhi dealt with both primary and higher education in his proposals and insisted on rooting out exploitation and following non-violence. The Conference thereafter constituted a committee of leading educationists to look into the concerns and address the solutions. The committee submitted its report and some of the features of the Report are enumerated as follows. It considered and recommended (1) free compulsory education for all boys and girls upto fourteen years (2) education through craft and productive work, with systematic and scientific method (3) self-supporting scheme with the State Universities providing for infrastructure like school buildings, books, furniture etc., (4) educating through mother-

tongue as the medium of instruction, introducing the child to its rich heritage and culture and instilling in him the right ethical and moral values (5) exposition of the cult of non-violence in education (6) making the students understand the ideals of citizenship, to understand their rights, duties and obligations as members of civilised communities and (7) introducing the idea of cooperative community with social service as the dominating motive. The scheme gave birth to the system of Nai Talim, as envisaged by Gandhi.

Nai Talim/ New Education

Gandhi displayed a keen sense for change in the education pattern and discussed at length as to the genesis and implementation schemes. He referred to it as the synthesis between vocation and education as he had viewed it. In this context, he reiterated the necessity of both vocational and literary training; he realised the importance of literary training through vocational training for it would then cease to be drudgery and also literary training would have a new content and new usefulness. Gandhi did not assign primary importance to the English language but insisted on learning one's own language first, thus stressing the need to impart education in one's mother-tongue. He had enormous reservations regarding English education and opined that 'to give millions a knowledge of English is to enslave them'. He was also of the opinion that the English-knowing Indians have not hesitated to cheat and strike terror into people (Hind Swaraj, 1908, ch. 18).

Gandhi's scheme of basic education consisted of taking up takli to produce yarn, proceeding to spinning. Lessons were to be imparted in agriculture, pottery, and correlating the counting of yarn to basic arithmetic and history. He



explained the purpose as imparting 'education of the body and the mind and the soul through handicraft that is taught to the children' (Harijan, 11-6-1938). To sum it up in his own words, it is 'an intelligent use of the bodily organs in a child that provides the best and quickest way of developing his intellect'.

The concept of basic education as enunciated by Gandhi is rooted in the Indian culture and therefore, has its direct source from the prevalent conditions in India. Severely battered for centuries because of various invasions and colonial rule, India was left poor and disfigured to a great extent. Gandhi was pained by the ignorance and poverty of masses and was genuinely concerned with uplifting them from their miserable living conditions. Since the educated class was manipulated by the colonial rulers to exploit its masses, India's culture and ideals were relegated to the background. He also advocated decentralisation of production and distribution for it distributed the wealth equally and resuscitated the village and craft industries.

Through health and hygiene initiatives taken by the students, curative measures to healthy living were ensured. Since he envisioned this role for the students and put the onus on them for developing the living standards in villages, Gandhi highlighted the overall social development as the aim of basic education.

Gandhi's Experiments In Education:

Gandhi's experiments with education began during his stay in South Africa. John Ruskin's 'Unto This Last' made a profound impact on Gandhi. He was deeply impressed by the concepts of the good of all and that the life of a labour is the life worth living. He radically translated his impressions towards living

a simple life and thus started the Phoenix Settlement and Tolstoy Farm with community living as one its basic principles. The Farms soon converted into little villages with many of the inmates following an ethically right and self-supporting community living, with the reduction of material requirements. Gandhi himself took up the training and educating of the boys and girls, who belonged to different communities. He carried out his experiments with true character formation as the sole aim. The curriculum knowledge included teaching of history, arithmetic, geography and Sanskrit; 'it was a training in the temperament to accept the simplicity of the physical and social climate, in a spirit of self-denial and sacrifice, keeping in mind the needy and poor whom they wished to imitate in actual life' that became the focus of Gandhi's concept of education years later (Mukalel, p.92). His Ashrams are also exemplary models of self-discipline and high moral values.

Champaran Schools

Champaran, the land of indigo plantations, presented the dismal state of living and abject poverty and ignorance. While the workers led a pathetic life, their children too were engaged in work for a pittance. The villages were afflicted by unhealthy and unhygienic conditions. Gandhi undertook the onerous task of transforming them through a group of committed workers. He opened primary schools in six villages and instructed the teachers to impart lessons in hygiene and health, moral habits and good manners, apart from teaching of language and numerals. The volunteers imparted self-help programmes, launched medical drive to treat ailments, improved health and surroundings, and constantly endeavoured to sensitise the villagers about good living conditions. Gandhi's



efforts towards transforming the rural areas serve as an example of the true purpose of education.

National Schools

Gandhi's vision for national schools as the tools for the attainment of Swaraj consisted of communal unity, propagating the significance of charkha and abolishing the curse of untouchability. Spinning was a symbol of labouring for the country, patriotism and useful toil. Gandhi aimed at the revival of cottage industry by introducing spinning and craft-making as methods of education. Gandhi also insisted on imparting such education through one's mother-tongue, making it a vehicle of one's thoughts and ideas. He emphasised the manual and industrial training, thus making it 'an intelligent approach, a more valuable aid to the intellect than an indifferent reading of literature' (Young India, 21-6-1928). Gandhi's proposals in the Wardha conference were a blueprint for the national basic education system.

Gujarat Vidyapith

The 'National University of Gujarat' or Gujarat Vidyapith, as is popularly known, was established in 1920 and serves as a perfect example of a National University as visualised by Gandhi. It was a protest against British injustice, and a vindication of national honour. As Gandhi said, 'it draws its inspiration from the national ideals of a united India'. It aimed at the 'unique ideal of achieving a united India shedding all the caste and communal differences' (Mukalel, p.101). With a highly value-oriented education as its base, the university became the centre of Indian vedic culture and education, and fostered the students as Satyagrahis in the process of attaining Swaraj and future nation-building. Gandhi himself taught

the students and explained the significance of all religions. Gandhi envisioned the university as a symbol of nationalist ideas and wanted other universities to emulate the Vidyapith.

CONCLUSION:

Gandhi's concept of education is highly relevant to this day. He had clearly voiced the concerns of the deteriorating education system, about the necessity of craft-centred training, building up of character, issues of unemployment, student unrest and relevant message to the students. To this day, many of these issues have remained unaddressed, inspite of several educational reforms. Akin to the issue of politics, Gandhi did not annul the relation between religion and education. Rather, it was a constructive means to inculcate cultural and moral values as prescribed in various texts and the best way to practice the virtues. With the moral and spiritual values taking a backseat, the educational standards as envisioned by Gandhi have been taking a downward slide. The only plausible answer seems to be a national regeneration of the Gandhian values that would highly unburden the system from its inherent contradictions.

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Social Adjustment of Secondary School Students in Relation to their Gender and Location Wise

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Abstract

In the present study social adjustment of secondary school students was investigated. A social adjustment has been considered as one of the major contributing psychological factors in characterizing the individuals. The learners need to develop the adjustment ability that successively can build the people to grow as responsible citizens of the society. The secondary school students should have adjustment behavior as they are aloof from the family. If the secondary school students lacking in their behavior the schools must take necessary measures to develop and acquire the skills of adjustment behavior. Roma Pal (1985) Social adjustment inventory has been administered to a random sample of 100 secondary school students. It is found that there is a significant difference between boys and girls on their social adjustment. There is no significant difference between rural and urban students on their social adjustment.

Keywords: Random Sample, Student, Family, Birth, Social Adjustment.

I. INTRODUCTION:

One's adjustment can be ascertained by one's social development and adaptability to the social environment. The success in future social adjustment depends on parents and other members of the family, who lay the foundation of social development. In adolescence, the child enters a quite new field of social responsibilities. The society and parents place upon him new demands which bewilder him, so he fails to adjust successfully in the new role. Self-consciousness, personal pride, and group loyalty are increased. School is the most appropriate place where a variety of activities are organized to foster social development. Social functions, excursions, informal conversions, close

contact with each other games, debates, seminars, etc., train to participate in social activities. The teacher makes an appraisal of each student's social interests, his socio-economic conditions and organizes activities to foster socialization.

A social adjustment has been thought about in the concert of the most important causative psychological consider characterizing the people. The learners got to develop the adjustment ability that successively can build the individuals to grow as accountable citizens of society. The secondary school students ought to have adjustment behavior as they're far from the family. If the students lacking in their behavior the establishment has gone to take necessary measures to



develop and acquire the talents of adjustment behavior.

II. Need and Significance of the study

Secondary school students being adolescent's area unit prone seek for recognition and privacy from others. They attach more importance to their friends rather than their parents and spend most of their time with friends. During adolescence, there's a want to be grown-up but also a dislike of getting to go away the protection of childhood. As they search for their identities, they find themselves subject to peer pressures. There may be times when they could be inquisitive, eager to learn, but may feign boredom if such behavior is more acceptable to peers. Intellectually they grapple with abstract ideas however should still hold on to concrete thinking. Adolescents often begin to question authority and are unwilling to accept societal norms but still want to try to please their parents. Often they encounter conflicts in understanding themselves and meeting demands at each home and school. The indifferent behaviors in adolescents tend to create a bad impression in the minds of the parents and they, in turn, have a reactive attitude to them. Adolescent learns many habits and behavior at school. They see their teachers as models but are more influenced by peer pressure. Peer group induces the adolescent to engage in risky behaviors such as smoking, alcoholism, teasing and sexual experimentation. These behaviors are reflected in the form of excitement, nervousness, and happiness. All these tend to create social adjustment problems and have a negative effect on the mental health of secondary school students.

III. Operational Definition Social adjustment

Social adjustment in humans results from interactions between persons and their environment that area unit perceived as straining or exceptional their adaptive capacities and threatening they're well-being. Anxiety is an unpleasant state of inner turmoil, typically amid nervous behavior.

In this present investigation, the social adjustment is assessed by the scores obtained from the secondary school students using Social adjustment scale created by Roma Pal (1985).

IV. TITLE OF THE STUDY:

"Social Adjustment of Secondary School Students in relation to their gender and location wise."

V. Objectives of the study

1. To find out the influence of the following demographic variables on the secondary school students social adjustment.

- a) Gender (Boy / Girl),
- b) Location of school (rural/urban)

VI. HYPOTHESES OF THE STUDY:-

- There would be no significant difference between boys and girls of secondary school students in their social adjustment.
- There would be no significant difference between secondary school students belonging to rural and urban schools in their social adjustment.

VII. SCOPE OF THE STUDY

The scope of the present study pertains to the social adjustment of various secondary students in Guntur District.



VIII. LIMITATIONS OF THE STUDY:

- The study is limited to a sample of secondary school students.
- The sample size was limited to 100 students only.
- The study is limited to Guntur district only.
- The study is limited to the following demographic variables i.e. Gender, and location of residency only.

IX. DESCRIPTION OF THE TOOL:

The tool is the Social Adjustment Inventory for Secondary School pupils. It is a Standardized tool was developed by Dr. Roma Pal (1985) is a useful device to assess Social Adjustment of Secondary school pupils. This inventory can also be used for other age groups. Items were selected, after careful examinations from available standard inventories.

X. Methodology and Area of Investigation

Survey technique is used to gather the information by adopting a random sampling technique. The sample of the study is 100. The area of study is around Guntur districts of Andhra Pradesh. It was thought of that this approach to the gathering of information would render the results of the study a lot of realistic and in tune with ground realities.

XI. STATISTICAL TECHNIQUES USED

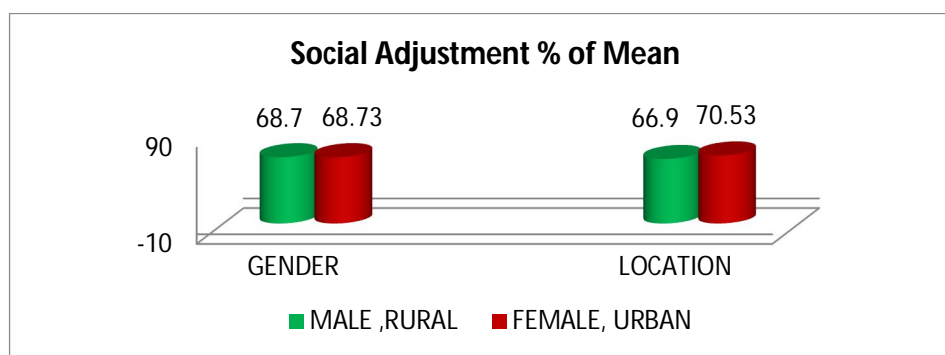
The statistical techniques used in the study are the following:

1. Descriptive statistics like Mean, Standard deviation % of mean and 't' test were worked out for the total sample.

XII. DATA ANALYSIS

Table 1. Summary of the test of significance of the difference in means of Social Adjustment between the variables of Secondary school Students.

Variable	Sub-Variable	N	Mean	% of Mean	S.D.	't' Value
Gender	Male	50	41.22	68.70	6.05	0.01 ^{NS}
	Female	50	41.24	68.73	4.64	
Location	Rural	50	40.14	66.90	4.32	2.06*
	Urban	50	42.32	70.53	6.08	





➤ **Hypothesis I:** As shown in the table a boy of secondary school students of the mean score is 41.22 with standard deviation is 6.05 and % of the mean is 68.70%. Girls students have a mean score is 41.24 with a standard deviation of 4.64 and % of the mean is 68.73%. The 't' value obtained for the difference between means in scores of boys and girls of secondary school students is 0.018. The 't' value is less than the table for the critical ratio to be not significant even at 0.05 levels. This reveals that the mean difference in the social adjustment of boys and girls of secondary school students is not significant.

➤ **Hypothesis II:** As shown in the table a rural of secondary school students of the mean score is 40.14 with standard deviation is 4.32 and % of mean is 66.90%. Urban students have a mean score is 42.32 with a standard deviation of 6.08 and % of the mean is 70.53%. The 't' value obtained for the difference between means in scores of rural and urban secondary school students is 2.065. The 't' value is higher than the table for the critical ratio to be significant even at 0.05 levels. This reveals that the mean difference in the social adjustment of rural and urban secondary school students is significant.

XIII. FINDINGS OF THE STUDY

➤ The 't' value obtained for the difference between means in scores of boys and girls of secondary school students is not significant even at 0.05 level. The variable gender is not significantly influenced the social adjustment of secondary school students. The boys and girls of secondary school students were possessing an awareness of social adjustment.

➤ The 't' value obtained for the difference between means in scores of Rural and Urban secondary school students is significant even at 0.05 level. The variable locality is significantly differing the social adjustment of secondary schools students. The rural and urban secondary school students were possessing awareness on social adjustment but the urban students are high-level awareness than rural students. The urban students are a significant difference in social adjustment than rural students.

XIV. CONCLUSION:

In brief, it is concluded that the boys and girls students do not differ in their social adjustment problems are found to be non- significant whereas the urban and rural students differ in their social adjustment problems are found to be significant.

XV. Educational Implications

To promote social justice and equity, it is suggested that boys and girls should be treated equally at home as well as a school by providing them equal opportunity in all the matters pertaining to their physical, social, educational and emotional development, etc. This will create equal participation of boys and girls in discussing the major issues related to home as well as the society that they could become the acceptable and dignified members of the society. To utilize the capacities, capabilities, and potentialities of the girl child, it is necessary to change the attitude of parents as well as teachers by training and educating them about each psychological aspect of a girl child.



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Expressionism: A study of Tennessee William's *The Glass Menagerie*

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Abstract

Expressionism was an exceptionally key tenet of the 20th-century literary movement known as Modernism at least as far as drama was considered. Modernism as an art movement was first observed primarily in Vienna; however, it did not stay contained in Austria. It later spread to countries such as France, Germany, England and eventually crossed the Atlantic and found its way to The United States of America in fields as diverse and wide ranging as architecture, painting, music and literature. This modern movement manifested itself in new forms such as cubism in painting, rejection of rhyme in music, using new materials such as plate glass in architecture and using expressionistic and impressionistic techniques in literature. Expressionism in any form whatsoever is considered by most critics as an attempt to relinquish both realism and naturalism and this is inherently seen in the works of American dramatists such as Eugene O' Neill, Elmer Rice and Tennessee Williams to name just a few. Expressionistic technique was used by dramatists as a tool that could aid them in looking inwards rather than outwards and it is this reason more than anything that made this technique quite appealing.

Keywords : Expressionism, modernism, theatre, literary movement,

Introduction

Robert Bray in his introduction to Tennessee Williams Play, *The Glass Menagerie* (1944) deliberates on the genius that is Williams.

Today one can easily understand the why American audiences of the 1940s, weary of realism and prosaic dialogue, eagerly embraced Williams's protean gifts in this rather static and predictable theatre climate. The timing was propitious for his novel voice. Yet why does this play continue to hold our fascination; to engage the talent of such actresses as Helen Hayes, Jessica Tandy, Katherine Hepburn, and Joyce Woodward; . . . More than fifty years after the Wingfields first took to the stage, this dysfunctional family is as popular as ever. (ix)

It is questions like these that the present study aims to answer and in doing so,

this study endeavours to see Williams's work from an expressionistic perspective. In order to understand *The Glass Menagerie* one needs to travel back the first half of the twentieth century and survey the milieu that lead to the literary movement known quite popularly as modernism.

As a literary movement, modernism grew out as a rejection of realism and naturalism that was hugely popular in Europe during the twentieth century. Modernism's evolution can be traced back to Vienna; however, for the purpose of this study this researcher has solely worked with unconventional techniques such as expressionism and on how it became an integral part of modern American theatre. Furthermore, modernism as a literary movement can be seen as a rejection of tradition and this can be observed quite explicitly in



Williams's work. And in doing so, modernism paved the way for experimental forms of all forms and natures. The challenging of traditions and conventions came to be of paramount importance, not just in literature but also in disciplines such as painting, architecture, and music. Peter Barry in his seminal work, *Beginning Theory* (1994) explicates the nature of modernism.

In all the arts touched by modernism, what had been the most fundamental elements of practice were challenged and rejected: thus, melody and harmony were put aside in music; perspective and direct pictorial representation were abandoned in painting, in favour of degrees of abstraction, in architecture . . . in favour of experimental forms of various kinds. (81)

Thus, for the first time in the world of theatre, playwrights began to experiment with expressionism that stressed upon the subjective perspective for everyone involved, be it the playwright or the audience or the character. And most critics believe that as far as Williams was concerned, reality was shattered and this is what helped him in creating new images by using his very same broken bits of reality.

Williams's rejection of conventional forms that were prevalent in American theatre during the first fifty years of the twentieth century laid the foundation of what can be called an eclectic mix of both plastic theatre and memory play, two factors that are often attributed to Williams's plays. Williams deliberates on plastic theory in his production notes of *The Glass Menagerie* and feels that a perfect play should ideally use stage arts in their entirety in order to heighten the theatrical experience. Roger Boxill, the author of *Modern Dramatists: Tennessee*

Williams (1987) agrees with William and claims that stage arts such as language, action, scenery, music, costume, sound, and lighting should all come together to form a unit as envisioned by the playwright. (23)

Another unique theatrical device present in Williams's plays such as *The Glass Menagerie* and *A Street Car Named Desire* (1947) is the use of memory in these productions. Boxill attempts to analyze Williams's memory plays that often "look back with longing at a time that has been sweetened in the remembering". (27)

The present play under study is a curious amalgamation of unconventional dramatic techniques and it is these techniques that make the play all the more alluring to theatre goers even today.

Tennessee Williams's *A Glass Menagerie* is seen by many a critics to be autobiographical in nature. However, one needs to study Williams's life in order to understand that such a view is both narrow and restrictive, especially when considering the present play under scrutiny. Much like Tom in the play, Williams's father too was mostly absent during his formative years. However, Williams's father's absence was because he was a travelling salesman unlike Tom's father, who had abandoned his family because "he was a telephone man who fell in love with long distances". (5)

Williams also had a sister, Rose Isabel, who like Laura in the play was mentally disturbed and had to undergo a prefrontal lobotomy. Though Tom ultimately abandons both his mother and sister, he does feel a modicum of guilt for his own selfishness. Williams too felt guilty about his sister's lobotomy and blamed himself for not stopping his mother when she decided to let the



doctors perform Rose's lobotomy, a surgery that left Rose in a near comatose state and one that required institutionalization.

Williams's younger brother, Dakin Williams does not feature in the play and this exclusion was in fact intentional, since Williams believed that Dakin was responsible for committing him to the psychiatric division of Barnes Hospital for chemical dependency.

However, considering the fact that *A Glass Menagerie* was Williams's most autobiographical nature one can see that these autobiographical inclusions could not have been very easy for Williams. The pathos that one can observe in the play comes from Williams's pain at revealing the most intimate details of his personal life and this added an extra element of credibility to a play that was primarily expressionist and anti-realistic in nature. This play also depicted Williams's literary career and his struggle for recognition not only in realm of theatre but also to the world of letters in general. Though *A Glass Menagerie* is a study of familial tensions and interpersonal issues it is also a study of the economic and social conditions that were prevalent in The United States of America during the 1940s and 1950s.

Tennessee Williams most significant theatrical productions include works such as *A Streetcar named Desire* (1954), *Summer and Smoke* (1948), *Cat on a Hot Tin Roof* (1955), *Orpheus Descending* (1957), *In Masks Outrageous and Austere* (1983) to name just a few. Though Williams is primarily known for his plays, he nonetheless penned novels, poems and short stories too. The two novels authored by Williams are *The Roman Spring of Mrs. Stone* (1950) and *Moise and the World of Reason* (1975), with the former detailing a quest for love and the

latter deliberating on a writer's journey. Williams's short story collections such as *Hard Candy: A Book of Stories* (1954) and *One Arm and Other Stories* (1967) have been considered by Gore Vidal, the American critic to be extremely captivating. In a *Critical Companion to Tennessee Williams: A Literary Reference to His Life and Work* (2005), Alycia Smith-Howard and Greta Heintzelman cite Vidal's comments regarding Williams's literary skill in his introduction to *Tennessee Williams: Collected Stories* (1985) and state that:

[Williams] is not a great short story writer like Chekov but he has something rather more rare than mere genius. He has a narrative tone of voice that is totally compelling. The only other American writer to have this gift is Mark Twain . . . you cannot stop listening to either of these two tellers no matter how tall or wild their tales. (375)

Vidal's aforementioned words remind one of the skill with which Williams handles not just his short stories but also his theatrical productions.

The first performance of *The Glass Menagerie* at The Civic Theatre in the city of Chicago went better than Williams had ever envisioned, thereby becoming his first major theatrical success. Contrary to realistic plays that were popular during the 1940s and 1950s, *The Glass Menagerie* is a play that at first seems to have no action to speak of. However, this paucity of plot does not deter Williams from compensating for this lack by coming up with elements that attempt to fill this void. The use of light for instance, gives "mobility" to an otherwise "static" play, as Williams himself states in his production notes. (xviii)

The other device that Williams wanted to utilize was the screen device; however, it



was removed from the acting version of the play. Williams's intention behind incorporating images on the screen was to offer the audience certain points that he felt were structurally important in the scene that was being acted out on the stage. Williams explains the reasons for such inclusions in the following lines:

In an episodic play, such as this, the basic structure or narrative line may be obscured from the audience; the effect may seem fragmentary rather than architectural. (xvii)

The third element that Williams deliberates upon in his production notes is the central role that music plays in the enacting of *The Glass Menagerie*. A single piece of music keeps playing throughout the entire length of the play. This repetitive music is heard during all of the significantly emotional scenes in the play, which only goes to heighten the audience's sense of sorrow. This light but sad music was used by Williams to underscore the sadness that lies buried in a person's psyche. The fragility and lightness that one associates with this music reminds the audience of the delicateness of life. This fragility could also be attributed to Laura's delicate state of mind, with the audience seeing her slip from an introverted state of mind to full-blown schizophrenic attack.

Williams's mastery at handling both music and lighting display his ability to transcend the rigid boundaries of theatre that were set by proponents of realistic drama and secured him a place along with some of the other maestros of American theatre such as Eugene O' Neill and Edward Albee.

The Glass Menagerie is a short memory play that has its main action being narrated by Tom Wingfield. The play is set in St. Louis, Missouri with Tom living with his mother, Amanda Wingfield and

sister, Laura Wingfield. Though Tom aspires to become a poet, he nonetheless works in a shoe company to ensure that his mother and sister have a roof over their head. His non-existent father is never seen on stage but is often referred to in the play. Tom and Laura's father had run off quite early in life and other than sending them a post card had never contacted them again. Amanda Wingfield is the quintessential mother, who has nothing but her children's well-being at heart. Amanda's personality is a curious amalgamation of the romantic with the pragmatic as is evidenced by her constant re-telling of her manifold youthful trysts with gentleman callers. One does get the feeling that her narrations might be embellishments at best; however, she is also pragmatic enough to understand that her physically challenged and introverted daughter, Laura's only option at bettering her life is to find a man who can marry and provide for her. And to this end she knowingly disregards Tom's aspirations to become a poet and expects Tom to provide for her and her daughter. Amanda keeps pressuring Tom to bring home a gentleman suitor for Laura, who she knows will have a tough time communicating with other people. Laura's inability to master anything resembling skills is also brought out; however, Amanda believes that if Laura can get married she might lose her shyness and become more comfortable around people. Amanda begins to sell magazine subscriptions to earn extra money in order to attract suitors for Laura.

The narrator of the play, Tom and his intense dislike for his warehousing job is delineated masterfully by Williams. In an attempt to escape from his present, Tom frequents film theatres and bars, much to the chagrin of his mother, Amanda.



Tom's constant arguments and spites with Amanda display his frustration and disillusionment with his life.

Tom brings Jim O Connor, a casual acquaintance for dinner in order to appease Amanda's strident demand for a gentleman suitor. Amanda is quite pleased to know that O Connor is ambitious and driven, two qualities that she has a high regard for. However, when Laura gets to know that it is O Connor who is coming for dinner, she becomes quite disturbed and admits that she was infatuated with him in high school.

It is at this juncture that the audience gets to know that Tom had in deed joined the merchant marine and that he had spent the money earmarked for paying the electricity bill. The action goes downhill from here, with Laura refusing to have dinner and Amanda fawning over O Connor.

When the lights go out because of the unpaid electricity bill, Amanda encourages O Connor to spend time with Laura, who at first is quite flummoxed. It is with O Connor's likable demeanor that Laura comes out of her shell and begins to enjoy talking to O Connor. However, after dancing with Laura and kissing her, O Connor apologizes for his behaviour and tells her that he is in a serious relationship with another girl. Williams's symbolism is again brought to the forefront at this juncture. While dancing with Laura, O Connor accidentally knocks over Laura's glass unicorn and breaks the horn, thereby turning it into an ordinary horse.

After O Connor leaves, Amanda chides Tom for bringing a man who was already engaged and accuses him of negligence and inattentiveness. The play ends with

Tom telling the audience that soon after O Connor's visit, he loses his job and abandons his family, however, even years later he is unable to forget Laura and the guilt that he associates with leaving her to fend for herself.

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Non-Performing Assets in Indian Banking-The Magnitude and Trends

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Abstract: The Non-Performing Advances hit banks in several ways. Not only banks lose income on these advances, but they have also to incur heavy recurring expenditure to maintain them in their books. Banks have to ensure adequate capital, maintain reserve requirements, pay interest on deposits, incur legal and other miscellaneous expenses, make provisions on loan losses and above all maintain an image as if nothing has gone wrong with their inherent strengths. The impact of NPAs results in lower interest rates to depositors, higher intermediation cost, higher rates of interest to borrowers, higher rates of service charges to all customer, more provisions towards loan losses, more capital contribution and less return to shareholders by way of dividend. All these costs are finally passed on to the Government, which is forced to bail out the banks through its budgetary provisions.

Keywords: adequate capital, Non-Performing Asset, NPAs

Introduction

Non-performing assets a drag on banks profitability and inhibit their lending ability. Such assets generally include loans to the borrowers who do not pay the installments, rendering their accounts irregular or out of order for a period more than 180 days such as on banks' balance sheet date. After an account is classified as non-performing, a bank cannot account for interest charged in the account as its income for the current as well as for the previous year to the extent it was not realized. Further, it cannot also take further interest to income till the account remains in non-performing assets category. Thus non-performing assets act as double edged knife and affect banks profitability in two ways (i) de-recognition of interest income and (ii) substantial loans loss provisions

on such accounts. They are also termed as bad assets. In India, the RBI monitors the entire banking system and, as defined by the country's central bank, if for a period of more than 90 days, the interest or installment amount is overdue then that loan account can be termed as a Non-Performing Asset. Banks play an important role in economic development of a country in mobilization of community's savings and deployment of funds to the productive sectors of the economy. Loans and advance are assets of the banks as they play an important part in gross earnings and net profits of banks. Public sector banks have achieved a reasonable degree of success to having down their existing non-performing assets but due to heavy slippage of standard accounts to non-performing assets category the overall position



continues to deteriorate. In this chapter, an effort has been made to deal with management on non-performing assets in public sector banking during post-reforms period. The share of advances in the total assets of the banks forms more than 60 per cent and as such it is the back bone of banking structure. Bank lending is very crucial for it makes possible the financing of agricultural, individual and commercial activities of the country. The strength and soundness of the banking system primarily depends upon health of the advances. In other words, improvement in assets quality is fundamental to strengthening the working of banks and improving their financial viability.

It is now an established fact that a fragile banking system cannot only hamper the process of economic development but also give rise to economic crisis and impose heavy social costs on the economy. Thus, the health of the banking system should be one of the primary concerns facing the policy makers. The magnitude of non-performing assets is perhaps the most significant indicators of the health of the banking system. NPAs are cancerous and can capsize business prospects. They circumvent the capacities to undertake risk-return matrix. Higher NPAs require higher provisioning and manifest themselves in building pressure on profits and profitability. NPAs are double edged, in the sense that they corrode the bottom-line by truncating the earnings and at the same time hinder the creation of fresh assets.

Of the different categories of assets of banks the two categories, investments and advances generally constitute 90 per cent of the total assets of any commercial bank. Here the NPA concept is restricted

to loans and advances. Hence, a concerted effort to minimize the amount of non-performing assets in these two categories of assets may greatly boost the bottom line of banks. This is, however, in no way to minimize the importance of similar efforts in case of other four categories of assets. In the present chapter, an attempt is made to study the concept of non-performing loan assets which constitute generally more than 55 per cent of the total assets of a typical bank in India.

NPAs' - A Conceptual Focus

The two important functions of commercial bank are the receipt of deposits and granting of loans. Receipt of deposits becomes liabilities and the liabilities become assets as the deposits are granted as loans. It is also known as liability assets transformation. Joseph F. Sinkeys says "Transformation of banks liabilities and equity into assets can be viewed as a production process. The quality of these assets determines the viability of the system". During the recent past the quality of advances has been deteriorating for which unprecedented rise in non-performing advances is evidence. As far back as in 1977, the Securities and Exchange Commission of the United States defined non-performing loans as "Loans which are contractually past due for 60 days or more as to interest or principal payments; and loans, the term of which has been renegotiated to provide a reduction or deferral of interest or principal". Conceptually A loan or lease that is not meeting its stated principal and interest payments. A loan is an asset for a bank as the interest payments and the repayment of the principal amount



create a stream of cash flows. Banks usually treat assets as non-performing if they are not serviced for some time. If payment has not been made as of its due date then the loan gets classified as past due. Once a payment becomes really late the loan gets classified as non-performing. A non performing asset (NPA) is a loan or advance for which the principal or interest payment remained overdue for a period of 90 days.

Classification of NPAs

There are two types of NPAs (i) Gross NPAs and (ii) Net NPAs

(i) Gross NPA: Gross NPA is the sum total of all loans assets that are classified/declared as per the RBI guidelines as on a balance sheet date. It is defined as the ratio of gross NPA to gross advances of the bank.

$$\text{GrossNPARatio} = \frac{\text{GrossNPAs}}{\text{GrossAdvances}} \times 100$$

Gross NPA Ratio indicates the quality of credit portfolio of the bank. High gross ration indicates low quality credit portfolio. The international prescribed level of gross NPA is 5 per cent.

The percentage of gross NPA to advances includes interest suspense account where the bank is following the accounting practice of debiting interest to the customer's account and crediting interest suspense account.

(ii) Net NPA: Net NPA is determined by deducting from gross NPAs by excluding.

- (i) Balance in interest suspense account
- (ii). DICGE/ECGC claims received and kept in suspense account pending

adjustment (for final settlement, (iii). Part payment received and kept in suspense account and (IV). Total provision held. The net NPA ratio is the ratio of net NPA to net advances expressed; in terms of percentage.

$$\begin{aligned} \text{NeNPARatio} &= \frac{\text{NetNPAs}}{\text{NetAdvances}} \times 100 \\ &= \frac{\text{GrossNPAs} - \text{Provisions}}{\text{GrossAdvances} - \text{Provisions}} \times 100 \end{aligned}$$

It indicates the degree of risky ness in the credit portfolio of the bank. High net NPA ratio indicates the high quantity or risky loans in the bank for which non-provision has been made. As per the international standards the net NPA should not be more than 2.5 per cent.

The Non-Performing Advances hit banks in several ways. Not only banks lose income on these advances, but they have also to incur heavy recurring expenditure to maintain them in their books. Banks have to ensure adequate capital, maintain reserve requirements, pay interest on deposits, incur legal and other miscellaneous expenses, make provisions on loan losses and above all maintain an image as if nothing has gone wrong with their inherent strengths. The impact of NPAs results in lower interest rates to depositors, higher intermediation cost, higher rates of interest to borrowers, higher rates of service charges to all customer, more provisions towards loan losses, more capital contribution and less return to share holders by way of dividend. All these costs are finally passed on to the Government, which is forced to bail out the banks through its budgetary provisions. This means that ultimately the tax payers bear the cost of



Non-Performing Advances for no fault of theirs.

Non-Performing Advances also cost the economy in several ways. Money borrowed for investments, if not properly utilized affects creation of assets and growth of the economy, generation of employment, demand and supply for goods and services, resulting in inflationary pressure and finally the fiscal discipline of the nation. It also adds to the cost of funds for performing borrowers (who over a period of time have to put up with the general increase in the cost of funds) resulting in higher cost of production with all attendant consequences. These advances do not generate any income to Government by way of additional revenues through customs, excise duties and other taxes. On the contrary, the Government has to provide huge amounts to some of the banks to bail them out in successive years from their problem of Non-Performing Advances.

The multiplier effect of this huge sum, if that amount is made to perform, would certainly help the Government to significantly bring down fiscal deficit all round and foster consequent benefits on all fronts of income as well. The reputation of all banks and that of Non-Performing banks in particular, can also get refurbished, which is essential in the current context of globalization and integration of domestic financial market with the international market. Thus, Non-Performing Advances are not the problem confined to banks, but a national problem for the whole economy, with international ramifications. The problem of Non-Performing Advances is not unique to India and exists at moderate and tolerable levels in all other banking

countries as well. NPAs are pronounced and more common in developing and underdeveloped countries. Even Non-Performing banks in other advanced countries are either inherently strong enough to absorb temporary set-backs and losses or go into liquidation or are sometimes taken over under mergers and acquisitions. The difference, so far as India is concerned, is that our banking system is not able to absorb the consequential losses as in other developed countries and the policy of both the Government and the Regulator (Reserve Bank of India) in the interest of the depositors and the credibility of the banking system is not to allow banks to be liquidated as far as possible but to nurse them under intensive care. Also the impact of NPA is felt more in India as the general level of economic development is comparatively low.

Gross NPAs of Scheduled Commercial Banks

The Gross NPAs of Scheduled commercial banks in relation to the total assets and the Gross advances, during 1996-97 to 2008-09, are presented in Table 1. As evident from the table the gross advances of scheduled commercial banks during 1996-97 were Rs. 301698 crores which increased to Rs. 2994334 crores during 2008-09 with a growth rate of 19.31 per cent. As against this, the gross NPAs experienced a growth rate of 2.93 per cent increasing from Rs. 47300 crores in 1996-97 to Rs. 68850 crores during 2008-09. The total assets which were Rs. 67297575.13 crores during 1996-97 stood at Rs. 5230308 crores during 2008-09 with a growth rate 17.08 per cent. The analysis shows that the gross NPAs of the Scheduled commercial banks have witnessed a growth rate of 2.93 per



cent which is far below that of the gross advances and the total assets, which are respectively at (19.31 percent) 17.08 percent during 1996-97 to 2008-09.

Table-1: Gross NPAs of Scheduled Commercial Banks (Rs. in Crores)

Year	Gross Advances	Gross Non-Performing Advances	Total Assets	Gross NPAs' as a Percentage Of Gross Advances	Gross NPAs' as a Percentage of Total Assets
1996-97	301698.00	47300.00	672975.13	15.70	7.00
1997-98	352696.00	50815.00	795535.30	14.40	6.40
1998-99	399436.00	58722.00	950897.97	14.70	6.20
1999-00	475113.00	60408.00	1105464.38	12.70	5.50
2000-01	558766.00	63741.00	1295405.34	11.40	4.90
2001-02	680958.00	70861.00	1536424.47	10.40	4.60
2002-03	778043.00	68717.00	1699197.46	8.80	4.00
2003-04	902026.00	64786.00	1974017.00	7.20	3.30
2004-05	1110986.00	58300.00	2355982.67	5.20	2.50
2005-06	1516723.00	51078.00	2785640.00	3.36	1.83
2006-07	1981032.00	50410.00	34278206.00	2.54	0.14
2007-08	2477762.00	56322.00	4327322.00	2.27	1.30
2008-09	2994334.00	68850.00	5230308.00	2.29	1.36
CARG	19.31	2.93	17.08

Source: Compiled from RBI Report on Trend and Progress of Banking in India: Relevant Issues

A further look into the table reveals that the gross NPAs as a percentage of gross advances and also the total assets which were respectively at 15.70 per cent, and 7 per cent during 1996-97 have gradually and consistently rolled down to stand at 2.29 per cent and 1.36 per cent respectively during 2008-09. Thus the gradually declining trend of the ratio of Gross NPAs to gross advances and also to

total assets during the period under reference un equivocally shows that the intensity of gross NPAs thou, absolutely went up at a compound annual growth rate of 2.93 per cent, the incidence a gradually come down in relation to the gross advances and total assets as evident from the virtually slowing down ratio of gross NPAs between 1996-97 to 2008-09.



Table-2: Net NPAs of Scheduled Commercial Banks (Rs. in Crores)

Year	Net Advances	Net Non-Performing Advances	Total Assets	Net NPAs as a Percentage of Net Advances	Net NPAs as a Percentage of Total Assets
1996-97	276421.00	22340.00	672975.13	8.10	3.30
1997-98	325522.00	23761.00	795535.30	7.30	3.00
1998-99	367012.00	28020.00	950897.97	7.60	2.90
1999-2000	444292.00	30073.00	1105464.38	6.80	2.70
2000-01	526328.00	32461.00	1295405.34	6.20	2.50
2001-02	645859.00	35554.00	1536424.47	5.50	2.30
2002-03	740473.00	32671.00	1699197.46	4.40	1.90
2003-04	862643.00	24617.00	1974017.00	2.90	1.20
2004-05	1074044.00	21441.00	2355982.67	2.00	0.90
2005-06	1516723.00	18535.00	2785640.00	1.22	0.66
2006-07	1981032.00	20265.00	3458206.00	1.02	0.58
2007-08	2477762.00	24738.00	4327322.00	0.99	0.57
2008-09	2994334.00	31402.00	5230308.00	1.04	0.60
CARG	20.11	2.65	17.08

Source: Compiled from RBI Report on Trend and Progress of Banking in India: Relevant Issues

Net NPAs'of Scheduled Commercial Banks

Table -2 presents the Net NPAs of Scheduled commercial banks in relation to the Net advances and the total assets during 1996-97 to 2008-09. The scenario of the growth trend of the Net advances is similar to that of the gross advances. It is evident from the table the amount of Net advances and the total assets of the Scheduled commercial banks which were respectively at Rs. 276221 crores and Rs. 672975.13 crores during 1996-97, went up to stand at Rs. 2994334 crores and Rs. 5230308 crores during 2008-09 with the respective growth rates of 20.11 per cent and 17.08 per cent over the years under review. Moreover, it is

further evident that the Net NPAs as a percentage of Net advances and the total assets respectively at 8.10 per cent and 3.30 per cent during 1996-97 significantly came to down to stand at 1.04 per cent and 0.601 per cent during 2008-09. It could thus be observed that the incidents of Net NPAs have experienced a dilution reflecting a positive trend during 1996-97 to 2008-09. According to the Reserve Bank of India (RBI), the gross non-performing assets in Indian banks, specifically in public sector banks, are valued at around Rs 400,000 crore (~US\$61.5 billion), which represents 90% of the total NPA in India, with private sector banks accounting for the remainder

**Table-3 : Gross and Net NPAs of Scheduled Commercial Banks Bank Group-Wise**

(Amount in ₹ Billion)								
Year (end- March)	Advances		Non-Performing Assets (NPAs)					
	Gross	Net	Gross			Net		
			Amount	As Percentage of Gross Advances	As Percentage of Total Assets	Amount	As Percentage of Net Advances	As Percentage of Total Assets
1	2	3	4	5	6	7	8	9
Scheduled Commercial Banks								
2005-06	15457.30	15168.11	517.53	3.3	1.9	185.43	1.2	0.7
2006-07	20074.13	19812.37	505.17	2.5	1.5	202.80	1.0	0.6
2007-08	25034.31	24769.36	566.06	2.3	1.3	247.30	1.0	0.6
2008-09	30246.52	29999.24	699.54	2.3	1.3	315.64	1.1	0.6
2009-10	32620.79	34967.20	817.18	2.5	1.4	391.27	1.1	0.6
2010-11	39959.82	42974.87	939.97	2.4	1.3	417.99	1.0	0.6
2011-12	46488.08	50735.59	1369.68	2.9	1.6	652.05	1.3	0.8
2012-13	59718.20	58797.73	1927.69	3.2	2.0	986.93	1.7	1.0
2013-14	68757.48	67352.13	2630.15	3.8	2.4	1426.56	2.1	1.3
2014-15	75606.66	73881.60	3229.16	4.3	2.7	1758.41	2.4	1.5
2015-16	81711.14	78964.67	6116.07	7.5	4.7	3498.14	4.4	2.7
2016-17	84767.05	81161.97	7902.68	9.3	5.6	4330.10	5.3	3.1
Public Sector Banks								
2005-06	11347.24	11062.88	421.17	3.7	2.1	145.66	1.3	0.7
2006-07	14644.93	14401.46	389.68	2.7	1.6	153.25	1.1	0.6
2007-08	18190.74	17974.01	406.00	2.2	1.3	178.36	1.0	0.6
2008-09	22834.73	22592.12	459.18	2.0	1.2	211.55	0.9	0.6
2009-10	25193.31	27013.00	573.01	2.3	1.3	296.43	1.1	0.7
2010-11	30798.04	33044.33	710.42	2.3	1.3	360.55	1.1	0.7
2011-12	35503.89	38773.08	1124.88	3.2	1.9	593.91	1.5	1.0
2012-13	45601.69	44728.45	1644.61	3.6	2.4	900.37	2.0	1.3
2013-14	52159.20	51011.37	2272.64	4.4	2.9	1306.35	2.6	1.6
2014-15	56167.18	54762.50	2784.68	5.0	3.2	1599.51	2.9	1.8
2015-16	58219.52	55935.77	5399.56	9.3	5.9	3203.76	5.7	3.5
2016-17	58663.73	55572.32	6847.33	11.7	7.0	3830.89	6.9	3.9

The Increasing Incidence of NPAs

Table 3 presents the gross and Net NPAs of the scheduled commercial banks as a whole and also bank group wise. As could be seen from the table, the gross NPAs of the schedule commercial banks as a percentage of the gross advances which was 3.3 per cent in the year 2005-06 stood at 9.3 per cent in the year 2016-17. On the other hand the NPAs as a percentage of the total assets which was

1.9 per cent in 2005-06 stood at 5.6 per cent in the year 2016-17. Further, the NPAs as a percentage of the Net Advances of the total scheduled commercial banks was 1.2 per cent in 2005-06 and stood at 5.3 per cent in the year 2016-17. Still to state, the Non performing Assets as percentage of the net total assets of the scheduled commercial banks which were only 0.7 per cent in 2005-06 stood at 3.1 per cent in the year 2016-17. The scenario of the



NPAs in the case of the public sector banks during the same period appears to be on a different scale. It is evident from the fact that the gross NPAs as a percentage of the gross advances and the gross total assets respectively of the public sector banks in the year 2005-06 were 3.7 per cent and 2.1 per cent stood at 11.7 per cent and 7.0 per cent in the year 2016-17. Thus the analysis shows that the gross scenario of the NPAs, as a proportion of the gross advances as well as the proportion of the total advances experienced a phenomenal growth over the years under reference both in the case of the scheduled commercial banks in general and also the public sector banks in particular.

Reasons for the growth of NPAs

The reasons for the growth of NPAs include Corporate, Economic, Political and a host of others. The economic reasons include Diversion of funds by companies for purposes other than for which loans were taken. Due diligence not done in initial disbursement of loans. Inefficiencies in post disbursement monitoring of the problem. Restructuring of loans done by banks earlier to avoid provisioning. Post crackdown by RBI, banks are forced to clear their asset books which has led to sudden spurt in NPAs. During the time of economic boom, overt optimism shown by corporates was taken on face value by banks and adequate background check was not done in advancing loan. In the absence of adequate governance mechanism, double leveraging by corporates, as pointed out by RBI's Financial Stability Report. The Economic Reasons include Economic downturn seen since 2008 has been a reason for increasing bad loan. Global demand is

still low due to which exports across all sector has shown a declining trend for a long. In the case of sectors like electricity, the poor financial condition of most SEBs is the problem; in areas like steel, the collapse in global prices suggests that a lot more loans will get stressed in the months ahead. Economic Surveys of India mentioned over leveraging by corporate as one of the reasons behind rising bad loans. Another factor that can contribute to the low level of expertise in many big public sector banks is the constant rotation of duties among officers and the apparent lack of training in lending principles for the loan officers.

The Political reasons also contribute to NPAs in banking sector. Policy Paralysis seen during the previous government affected several PPP projects and key economic decisions were delayed which affected the macroeconomic stability leading to poorer corporate performance. Crony capitalism is also to be blamed. Under political pressure banks are compelled to provide loans for certain sectors which are mostly stressed. Problems of corporate Exit In the absence of a proper bankruptcy law, corporate faced exit barriers which led to piling up of bad loans. Corporates often take the legal route which is time consuming leading to problems for the banks

Recent developments and Initiatives to tackle NPAs

Insolvency and Bankruptcy Code (IBC) – With the RBI's push for the IBC, the resolution process is expected to quicken while continuing to exercise control over the quality of the assets. There will be changes in the provision requirement, with the requirement for the higher



proportion for provisions going to make the books better.

Credit Risk Management – This involves credit appraisal and monitoring accountability and credit by performing various analysis on profit and loss accounts. While conducting these analyses, banks should also do a sensitivity analysis and should build safeguards against external factors.

Tightening Credit Monitoring – A proper and effective Management Information System (MIS) needs to be implemented to monitor warnings. The MIS should ideally detect issues and set off timely alerts to management so that necessary actions can be taken.

Amendments to Banking Law to give RBI more power – The present scenario allows the RBI just to conduct an inspection of a lender but doesn't give them the power to set up an oversight committee. With the amendment to the law, the RBI will be able to monitor large big accounts and create oversight committees.

More "Hair-cut" for Banks – For quite some time, PSU lenders have started putting aside a large portion of their profits for provisions and losses because of NPA. The situation is so serious that the RBI may ask them to create a bigger reserve and thus, report lower profits.

Stricter NPA recovery – It is also discussed that the Government needs to amend the laws and give more power to banks to recover NPA rather than play the game of "wait-and-watch."

Corporate Governance Issues – Banks, especially the public sector ones, need to

come up with proper guidance and framework for appointments to senior level positions.

Accountability – Lower level executives are often made accountable today; however, major decisions are made by senior level executives. Hence, it becomes very important to make senior executives accountable if Indian banks are to tackle the problem of NPAs.

The banks should also consider "**raising capital**" to address the problem of NPA.

1. **Using unclaimed deposits** – Similar to provisions for unclaimed dividends, the government may also create a provision and transfer unclaimed deposits to its account. These funds in return can be transferred to banks as capital.

2. **Monetization of assets held by Banks** – In this case, banks with retail franchisees should create value by auctioning a bank assurance association rather than running it themselves as an insurance company. The current set-up blocks capital inflows and doesn't generate much wealth for the owners.

3. **Make Cash Reserve Ratio (CRR) attractive** – At present, the RBI asks Indian banks to maintain a certain limit on CRR on which the RBI doesn't pay interest and hence, banks lose out a lot on interest earnings. If the CRR is made more financially rewarding for banks, it can reduce capital requirements.

4. **Refinancing from the Central Bank** – The US Federal Reserve spent \$700 billion to purchase stressed assets in 2008-09 under the "Troubled Asset Relief Program." Indian banks can adopt a similar arrangement by involving the RBI



directly or through the creation of a Special Purpose Vehicle (SPV).

5. **Structural change to involve private capital** – The compensation structure and accountability of banks create a problem for the market. Banks should be governed by a board while aiming to reduce the government's stake and making the financial institutions attractive to private investors.

With the potential solutions above, the problem of NPAs in Indian banks can be effectively monitored and controlled, thus allowing the banks to achieve a clean balance sheet. Looking at the giant size of the banking industry, there can be hardly any doubt that the menace of NPAs needs to be curbed. It poses a big threat to the macro-economic stability of the Indian economy. An analysis of the present situation brings us to the point that the problem is multi-faceted and has roots in economic slowdown; deteriorating business climate in India; shortages in the legal system; and the operational shortcoming of the banks. The recommendations given by RBI are a welcome step in this regard.

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Composition, direction and growth of Indian exports to OPEC-An Analysis

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Abstract:

An analysis of the composition, direction and growth of Indian exports to Organization of Petroleum Exporting Countries is the subject matter of the present paper. During the period 1990-91 to 2008-09, the trends in exports by commodity groups and individual products have been analyzed. The member country-wise analysis is also presented. Exports constitute a key issue inside the monetary improvement of a country. A rustic that tries to sell its boom even as ignoring its export overall performance can also succeed in short-run, but it is going to be hard-pressed to sustain increase over a long time period. Exports are a key factor within the boom method, no longer one in all political astrology but of empirical fact, India's foreign alternate contains export of products and services and import of equipment and technology.

Keywords: Export Composition, composition, direction

Introduction

The fee of financial increase is largely determined through the charge at which a country can amplify its export potential. For a fast growing economy like India, it is critical to constructing up a considerable export surplus. India's percentage in worldwide exports has declined step by step from 2.4 percentage in 1948 to 0.7 percentage in 1980 to 0.4 percentage in 1996 and turned into soaring round 0.6 percent in 2002-2003 or even in 2008-09. Exports constitute a key issue inside the monetary improvement of a country. A rustic that tries to sell its boom even as ignoring its export overall performance can also succeed in short-run, but it is going to be hard-pressed to sustain increase over a long time period. Exports are a key factor within the boom method, no longer one in all political astrology but of

empirical fact, India's foreign alternate contains export of products and services and import of equipment and technology. A crucial aspect of the trade of a country is its composition. Exports indicate the facts about the goods that we have and how much of them we can and we are willing to sell. The changes in the composition of the trade project the developments taking place in the domestic structure of production over a period of time. In the early years of planning, traditional commodities alone were important but with the progress of industrialization and general improvement in the structure of the economy, new commodities also became important. India's exports by major commodity groups are presented in Table-6.1.

As evident from the table the exports of manufacturing goods, which



include engineering goods, chemical and allied products, cotton yarn, fabric etc., Jute manufacturers, Leather and its manufacturers. Readymade garments, Gems and Jewellery etc has reached Rs.3,17,953.16 crores in the year 2005-06 and Rs.5,66,156 crores in the year 2008-09 when compared to only Rs.2,72,972.23 crores in the year 2004-05 and Rs. 23,319.10 crores during 1990-91,

registering a growth rate of 19.0 per cent and 16 per cent between 1990-91 to 2005-06 and 2008-09 respectively. Under the Ores and Minerals, the exports stood at Rs. 27,401.32 crores in the year 2005-06 as against Rs. 17,393.72 crores and Rs. 3,930.09 crores during 1990-91 and 1995-96 respectively and finally stood at Rs. 35,529 crores during 2008-09.

Table 6.1 : India's Exports by Commodity Groups during the period 1990-91 to 2008-09

Commodity Group	1990-91	1991-92	1992-93	1993-94	1994-95	1995-96	1996-97	1997-98	1998-99	1999-00	2000-01	2001-02	2002-03	2003-04	2004-05	2005-06	2007-08	2008-09	CAGR 1990-91 to 2008-09
1. Agricultural & Allied goods	6018.70	7894.75	9061.96	12632.55	13269.42	20344.00	24362.57	24626.16	25387.33	24301.17	27288.19	28143.99	32473.34	34615.73	38078.11	45154.19	65230.00	77783.00	12.3
2. Ores & Minerals	1739.72	2294.98	2136.73	2785.75	3103.20	3630.09	4161.91	3943.43	3758.73	3969.78	5267.36	6020.60	9659.92	10884.62	22818.72	27401.32	36440.00	35529.00	24.5
3. Manufacturing Goods	23319.10	32413.41	40659.81	52244.58	64067.06	79433.44	87377.38	98659.76	108506.18	128760.68	156858.42	159146.40	194764.52	222828.84	272872.23	317953.16	421200.00	566156.00	16.0
4. Minerals, Fuels & Lubricants	937.80	1022.27	1379.25	1244.79	1308.98	1517.75	1710.35	1310.99	376.22	168.45	8541.67	10106.58	12469.22	16397.44	31404.15	50979.05	116878.00	127324.00	94.0
5. Others	542.31	419.40	530.51	840.72	925.45	1128.16	1204.87	1560.30	1724.69	2361.32	5615.37	5600.40	5770.27	8640.12	10166.27	13312.24	-	33963.00	30.5
TOTAL:	32557.63	44044.81	53768.26	69748.39	82674.11	106353.44	118817.08	130100.64	139753.15	159561.40	203571.01	209017.97	255137.27	293366.75	375339.48	454799.96	639748.00	840755.00	18.1

Sources: Hand Book of Statistics of Indian Economy, RBI, Mumbai-Different Issues.

Agriculture and allied products category, consisting of cashew kernels, coffee, marine products, raw cotton, rice, spices, sugar, tea and mate, tobacco etc., the value of exports stood at Rs. 45,154.19 crores in the year 2005-06 and Rs. 77,783 crores in the year 2008-09 evinces that the share of manufactured goods and minerals has shown a rising trend whereas the proportion and rate of growth of the agricultural and allied goods have shown a decline. It evinces the fact that the image of the Indian economy is transforming into an industrial economy. The growth trend in

crores in 2008-09 as against Rs. 6,018.70 crores in 1990-91 and Rs. 20,344 crores in 1995-96. The growth rate witnessed during 1998-99 to 2008-09 is relating lowest at 12.3 percent in the case of Agricultural and allied goods exports. exports, commodity group wise, over the period under study (1998-99 to 2008-09) help to observe, as evident from the table, that the Mineral Fuels and Lubricants recorded highest growth rate of 94 per cent followed by others (30.5 per cent), Ores and Minerals (29.5 percent), Manufacturing goods (16 per cent) and Agriculture & Allied products (12.3 per cent). These analysis drives have the



observation that the exports of Minerals Fuels & Lubricants, Ores & Minerals and Manufactured good experienced an impressive growth trend whereas the Agriculture & Allied goods lagged behind with only 12.3 per cent growth rate which

even falls below the average export growth rate recorded at 18.1 per cent. This shows that the traditional oriented Indian exports experienced a paradigm shift in favor of Industrial goods.

Table 6.2 : Commodity Group-Wise Indian Exports During The Period 1990-91 To 2008-09 Rs. in Crores

Commodity Group	1990-91	2000-01	2001-02	2002-03	2003-04	2004-05	2005-06	2007-08	2008-09	CARG Decennial (1990-91 to 2000-01)	CARG Quinquennial (2000-01 To 2008-09)
1. Agricultural & Allied Goods	6317 (19.4)	28582 (14.0)	29312 (14.0)	33691 (13.2)	36247 (12.3)	38078.11 (10.1)	45154.19 (9.9)	65230.00 (9.9)	77783.00 (9.2)	16,3	11,8
2. Ores & Minerals	1497.00 (4.6)	4139 (2.0)	4736.00 (2.3)	7591 (3.0)	8876 (3.0)	22818.77 (6.1)	27401.32 (6.0)	36440.00 (5.6)	35529.00 (4.2)	10,7	27,0
3. Manufacturing Goods	23736.00 (72.9)	160723 (8.9)	161161.00 (77.1)	198760 (77.9)	228246 (77.8)	272872.23 (72.7)	317953.16 (69.9)	421200.00 (64.2)	566156.00 (67.3)	21,1	15,0
4. Minerals, Fuels & Lubricants	948.00 (2.9)	8822 (4.3)	10411.00 (5.0)	13102 (5.1)	17159 (5.8)	31404.18 (8.4)	50979.05 (11.2)	116878.00 (17.8)	127324.00 (15.1)	24,9	34,5
5. Others	55.00 (1.6)	1305 (0.6)	3398.00 (1.6)	1993 (0.8)	2839 (1.0)	10166.27 (2.7)	13312.24 (2.9)	16116.00 (2.5)	33963.00 (4.0)	37,2	43,6
Total	32553.00 (100.00)	203571 (100.00)	209018.00 (100.00)	255137 (100.00)	293367 (100.00)	375339.56 (100.00)	454799.96 (100.00)	655864.00 (100.00)	840755.00 (100.00)	20,1	17,1

Relative Shares of Commodity Groups

A further look into the Table-6.2 indicates the relative shares of the identified commodity groups in the India's exports during 1990-91, 2001-02 through 2008-09. As evident from the table, in the total exports of the country the manufacturing goods accounted for a lion's share of about 70 percent, all through the years under review, followed by the Agriculture & Allied products with a share ranging between 9.9 percent (2005-06) to 19.4 per cent (1990-91), Mineral Fuels & Lubricants ranging between 2.9 percent (1990-91) to 17.8 percent (2007-08) and Ores & Minerals ranging between 2 percent (2000-01) to 6.1 percent (2004-05) and stood at 4.2 percent by 2008-09. It could be further observed that the share of agriculture & Allied products in the total exports which

was 19.4 per cent in 1990-91 constantly dropped down to 9.9 percent by 2005-06 and further to 9.2 per cent during 2008-09. The manufacturing goods maintained a consistent share but came down and stood at 67.3 percent in 2008-09. But the Minerals, Fuels & Lubricants impressively consolidated their share from only 2.9 percent (1990-91) to 11.2 percent (2005-06) and stood at 15.1 percent in 2008-09 whereas the ores & mineral registered a marginal improvement in their share of exports from 4.6 percent (1990-91) to 6.1 per cent (2004-05) but dropped down later to 4.2 percent in 2008-09. Moreover, the growth trend of Mineral Fuels & Lubricants also recorded comparatively impressive at 24.9 percent (1990-91 to 2000-01) and at 34.5 percent (2001-2009).



Table-6.3: Trend of India's Exports to OPEC During 1990-91 To 2005-06 (Rs. in Crores)

(Rs. in Crores)

Year	Exports	Annual Growth Rate
1990-91	102.04	-
1991-92	156.18	53.1
1992-93	178.84	14.5
1993-94	238.22	33.2
1994-95	242.86	1.9
1995-96	307.90	26.8
1996-97	322.28	4.6
1997-98	352.74	9.2
1998-99	355.07	0.7
1999-00	389.58	9.7
2000-01	485.00	24.5
2001-02	522.45	7.7
2002-03	688.46	31.8
2003-04	954.44	38.6
2004-05	1320.74	38.4
2005-06	1522.31	15.3
2007-08	1086.63	28.6
2008-09	1787.88	64.5
CARG (%)		
(1990-91 To 2005-06)	19.7	
(1990-91 To 2008-09)	18.3	

Source: RBI Hand Book on Statistics of Indian Economy, Mumbai-Various Issues

Trend of India's Exports to OPEC

The fashion of exports to OPEC from India in the course of 1990-91 to 2008-09 is offered in desk-6.3. it may be seen from the desk that in 1990-91 the entire Indian exports to OPEC had been Rs.102.04 crores which accelerated to Rs.307.90 crores in 1995-96 and stood at Rs. 1,522.31 crores in 2005-06 and further to Rs.1787.88 crores in 2008-09 recording a Compound Annual boom fee of 19.7 consistent with cent between 1990-91 to 2005-06 and 18.3 according to cent among 1990-91 to 2008-09.

The once a year increase in exports of India to OPEC suggests that the very best boom become recorded in 2008-09 (64.5 according to cent) observed

by using 1991-92 and through 2003-04 and 2004-05 with 38.6 in line with the cent and 38.4 in keeping with cent respectively.

Direction of India's Exports to OPEC

The prominent OPEC countries that have been the destiny for Indian exports are U.A.E., Saudi Arabia, Indonesia, Iran, Kuwait and others. The direction of Indian exports to the OPEC countries during 1990-91 to 2008-09 is presented in Table-6.4. As can be seen from the table the exports from India to OPEC was Rs. 10,202.5 lakhs during 1990-91 which increased to Rs. 48,490 lakhs in 2000-01 and further to Rs.1,52,331 lakhs in 2005-06 and Rs.178788 lakhs in 2008-09 registering a



growth rate of 18.3 percent. Among the OPEC countries U.A.E. accounted for a major share of India's exports. It was 43 percent in 1990-91, 48.1 percent in 1995-96, and 53.6 per cent in 2000-01, 56.4 percent in 2005-06 and 61.6 per cent in 2008-09. And the exports to U.A.E. registered comparatively a higher growth rate of 21.9 per cent followed by Iran (19.8 percent), Kuwait (18.2 per cent), Saudi Arabia (14.6 percent) and Iraq (12.7 percent) although the other countries of OPEC recorded a growth rate of 20.9 percent. Thus, U.A.E. stands as a dominant trade partner of India accounting for a greater share of Indian exports to OPEC.

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Geographical and Historical Background of Bilichodu Environ

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Abstract:

History views human experience from the perspective of time, geography from the perspective of space. These dimensions of time and space are locked in an interactive feedback loop in which one dimension constantly affects the other. Man is influenced by the surroundings he lives in. He lives amidst the nature and this itself is his geographical environment. He not only exchanges his ideas with others, but also socializes, creates, manufactures, sells, employs, transacts with others. He procures things that are necessary for him and learns to live with people. He gains knowledge from his own experiences as well as others. He marries to lead a peaceful life with his family and becomes instrumental in shaping civilization and human culture. Geographical environment is embedded with human culture

Keywords: human experience, constituent, exchanges

Introduction

History and geography are inseparable. They are treated as essentially one subject on this website. When the term history is used here, it may generally be considered to include geography. History is the broader field, encompassing all of human experience. Geography's concern is more specialized, focusing on human interaction with the physical environment. Therefore, geography is an important constituent of world history along with other human-centered disciplines. The relationship between history and geography is especially close because they represent two fundamental dimensions of the same phenomenon. History views human experience from the perspective of time, geography from the perspective of space. These dimensions of time and space are locked in an interactive feedback loop in which one dimension constantly affects the other. Man is influenced by the

surroundings he lives in. He lives amidst the nature and this itself is his geographical environment. He not only exchanges his ideas with others, but also socializes, creates, manufactures, sells, employs, transacts with others. He procures things that are necessary for him and learns to live with people. He gains knowledge from his own experiences as well as others. He marries to lead a peaceful life with his family and becomes instrumental in shaping civilization and human culture. Geographical environment is embedded with human culture¹. Bilichodu village is 21 KMs and 27 KMs away from Jagalur taluk and Davanagere district respectively. Earlier, this village was in the jurisdiction of Chitradurga district². However, this village was included in Davanagere when it was declared a district in 1997. Bilichodu is historically significant place as Maurya, Shatavahana, Kadamba, Badami Chalukya, Rashtrakuta, Kalyani



Chalukya, Hoysala, Vijayanagara, Nolamba and Paleygars of Chitradurga ruled over this region. The life style of the people of this village is greatly influenced by the rich geography and natural resources available in this village environ.

Geographical Area

Bilichodu hobli is spread across 391636 sq mts geographical area. It is surrounded by Jagalur to the East, Davanagere to the West, Harapanahally to the North and Chitradurga to the South. It is also covered by Basavanakote to its North West, Chitradurga to Southwest, Asagodu to Southeast and Hosakere to its Northeast. This hobli has 61 villages and 7 gram panchayats (Bilichodu, Devikere, Diddige, Guttidurga, Halekallu, Pallagatty and Asagodu) in its limits. As per 2011 census, the total population of this hobli is 49,444 and the population of men is 25075 and women in 24369.

Geographical Features

Bilichodu hobli has many hills. The famous Koddadagudda hill is more than 2000 feet tall. There is a Veerabhadra Swamy temple atop the hill. Another famous hill Konasagallu Hill is 1500 feet tall on which Sri Ranganatha Temple is situated. The red and black soil of this hobli is best suitable for agricultural purposes.

Climate and Rainfall

The maximum temperature during winter from December to February is 23°. The maximum temperature during summer from March to April stands at 35 to 37° degree Celsius. The rainfall occurs from June to

August and the average rainfall in this environ is 170mm. Ragi, Jowar, ground nut, sun flower, earth nut, tour dal are the major crops in this environ. Vegetables such as carrot, cabbage, radish, and flowers such as marigold, jasmine, and others are also grown in some parts.

Flora and Fauna

The flora and fauna of this environ includes hills and big boulders. Rivers and forest resources are limited ort rather nil. Bear, rabbit, fox, snakes and eagles are sighted most commonly. Since the rain fall is very limited, the geographical area has many plants which mostly useful for firewood. Dogs, sheep, goats, cows, cattle ad cats are domesticated in large number.

Water Resources

No river flows in this environ except few streams and lakes. The natural water bodies remain empty most of the year owing to less rainfall. Many inscriptions, sculptures, hero stones and snake idols have been found in this environ.

Historical Background

The historical period of Karnataka can be traced from 3rd Century. The inscriptions excavated in this environ have revealed that this region was ruled by many dynasties. Also, feudal dynasties had a considerable control over this environ.

Mauryas

As per the Hatigumpā inscription, Kharavela of Kuntala kingdom ruled this environ during the 4th



Century. The inscriptions belonging to Bindusara and Ashoka have also been excavated here. Asagodu was said to have been built by Ashoka. Noted historian B L Rice has excavated three inscriptions of Ashoka in this environ³. Asagodu village in this hobli is the most ancient place in Jagalur taluk. Earlier, this village was known as Shivapura. Historians have stated that Ashoka had stayed overnight in this village and as a result of this, this village was known as Ashoka Pattana.⁴ This village was a major educational centre and this can be identified by the monuments built with large boulders. Traces of Buddhism have also been found in this hobli as inscriptions of Mauryas are found in large number.

Shatavahana

After the decline of Mauryan Empire, Shatavahana dynasty ruled across Indian Territory for more than 450 years from 220 BC to 230 BC. However, there are no historical evidences to state that this hobli was under the administrative territory of Shatavahanas. But coins, temples, remnants of earthen pots, ornaments indicate that Shatavahanas had ruled some parts of Chitradurga territory. In Chippana Kere of Chitradurga, beads and coins have been excavated dating to Shatavahana period. Likewise, in Akanuru village in Jagaluru taluk earthen pots with white sketches have been found. The excavations carried out in Brahmagiri, Chandravalli and Chitradurga throw light on the possible rule of Shatavahanas in this environ. The coins excavated in this region reveal that Chandravalli was a major commerce centre and had trade relations with Rome and other countries.

Kadambas

Kadamba dynasty ruled Karnataka from 4 BC to 6 BC and played a significant role in the polity of the state. The inscriptions commissioned by Shivananda Verma of Kadamba dynasty have been found in Anaji village in Jagalur taluk. It says that the Krishna Verma of Kadamba dynasty lost the battle against Nonakkasa Pallava⁵. The inscription says that as long as the king was successful his popularity lost and he enjoys all comforts in life. This inscription speaks about social, religious and cultural ceremonies of that period.

Badami Chalukyas

The dynasty of Badami Chalukyas is one of the prominent dynasties of Karnataka history. They ruled across Karnataka from 6th BC to 8th BC and again from 10th BC to 12th BC. Chalukya dynasty was divided into Badami Chalukya, Kalyani Chalukya and Vengi Chalukya. Chalukyas were the first emperors of Karnataka who ruled more than 200 years starting from 543 AD to 753 AD. The temples built in Bilichodu hobli reveal that some parts of this region were under the rule of Chalukya dynasty.

Rashtrakutas

Chalukya dynasty was succeeded by Rashtrakutas in 8th century⁶. However, the Kadambas continued enjoy their influence till the beginning of the 10th century. It is said that Kannayya was ruling Kadambalige in 964 AD when Lokayya was ruling Kadambalige Nadu 1000. Jagalur was in Nolambavadi 32000⁷. The administration of the Rashtrakutas was spread till this territory.



Kalyani Chalukyas

Kalyani Chalukyas ruled Karnataka from 997 to 1198 AD. During their period Kalyani was the capital. Since this dynasty ruled from Kalyani, they were called Kalyani Chalukyas. Many inscriptions and temples stand evidence for the administration of Kalyani Chalukyas in Bilichodu. The inscription found near Keretobu in Asagodu village dating to 1010 AD and an inscription found at Shambhulingeshwara temple dating to 1054 AD⁸ speak of land grants made by Someshwara I and Vikramaditya VIth. Another inscription dating to 1106 AD says that Vikramaditya VIth made land in grant to Sri Svayambhu deity of Bilichodu village⁹.

Nolambas

Nolambas were feudatories to Ganga, Chalukya and Hoysala kingdoms. The territory ruled by Nolambavadi was called Nolambavadi 3200. Bilichodu and its surroundings were ruled by Nolambas. An inscription dating to Nolamba period is found in a field in Anaji village. It says that Pallava Nakkasaraja defeated Krishna Verma. The inscription dating to 1054 AD found at Shambhulingeshwara temple in Asagodu village states that Pallavakula Vaibhava took the blessings from Trilokyamalla of Chalukya dynasty and ruled many parts of Nolambavadi. The inscription also says that Kumara Boraiah, son of Nolamba Narasinga Deva, donated land to Swayambhu Temple in Asagodu village and granted money to Abboja who looked after the construction of the temple¹⁰.

Sevunas : Sevunas, popularly known as Devagiri Yadavas, ruled

Karnataka from 835 AD to 1313 AD. There are no evidences available to state that Sevunas were ruling Bilichodu environ. An inscription dating to 1279 AD found at Kalledevarapura village in Jagalur taluk describes the king with a title such as Samuddharana Kshatipati, Matanga Pendra Lakshmidewa Trikula Kulakantara¹¹. However, historical evidences say that Sevunas ruled parts of found in Chitradurga, Davanagere, and Jagalur.

Hoysalas

Hoysala dynasty ruled Karnataka and parts of Tamil Nadu starting from 11th century. An inscription dating to Pallava period found in Asagodu village reveal that Veera Narasimha of Hoysala dynasty granted lands to Kalidevaru¹².

Vijayanagara Kings

After the decline of the Hoysalas, Vijayanagara Kingdom was established in 1336. As per the inscriptions and monuments, the Vijayanagara Kings, till its decline in 1565 AD, ruled Bilichodu territory. An inscription dating to 1515 AD found near Ishwara temple in Bilichodu village speaks about the grants made by Vijayanagara kings. It says that Channarasa, a revenue officer of Vijayanagara kingdom waived off the marriage tax in Bilichodu village. Bilichodu was then called as Binachedu¹³. Another inscription found near this temple states that a village guard of Vijayanagara kingdom granted a village to a local deity of Binachedu seeking good health to the Vijayanagara King. An inscription carved on the pillar of Rameshwara temple dating to 1475 AD says that Krishnappa Nayaka waived off



taxes on sheep rearing done by Kuruba community¹⁴.

Paleygars of Chitradurga

The rise of Paleygars in Chitradurga ultimately helped the Paleygars to rule Bilichodu territory. Matti and Bilichodu dynasties are the two major dynasties that ruled Chitradurga for a longer period. Bilichodu dynasty is the last dynasty of the Paleygars which ruled Chitradurga. It is said that three brothers namely Sabbadagi Oba Nayaka, Bulla Nayaka and Jadavi Nayaka migrated from Kampla and settled in Bilichodu¹⁵. Later, Jadavi Nayaka migrated to Shagale village but Oba Nayaka and Bulla Nayaka stayed back in Bilichodu. Their children Hanuma Nayaka, Obanna Nayaka and Bharamanna Nayaka ruled Chitradurga till its decline.

Conclusion

Bilichodu was ruled by Maurya, Shatavahana, Kadamba, Badami Chalukya, Rashtrakuta, Klayani Chalukya, Nolamba, Sevuna, Hoysala, Vijayanagara and Paleygars. The social, religious, cultural and political conditions of the Bilichodu environ can be identified from the inscriptions and monuments.

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The Role of Media in Reconstruction of History –

A perspective

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Abstract:

The present study focuses on how media play a dominant role in bringing generation into single web. Media not only emphasis on recent trends, current affairs, news and views, but also it recalls the historical events, Tell the story of pervious art, architecture, literature and administration, it also includes the contributions of kings emperors and rulers of past days. Through publication of pictures, photos and words on history, media throws a light on it. Media tries to enlighten the present generation on our history. So, here the research tries to identify - how media play a major role in reconstruction of history with special articles written on historical monuments, art, and architecture and so on. Researcher selected two widely published kannada daily newspaper in karnataka.

Key words: history, reconstruction, media, newspaper, special articles.

Background of the study

Story of human beings is the story of how they adopted to changing environments from the stone age to web - age, from hunters life to browser life. Changing ability has helped the people to progress in reshape and recall their previous life and build new life.

The introduction of media technology has widened the scope of information dissemination. Media strive to emphasize the current trends is compare with previous historical developments, media or medium has witnessed to spread not only recent trends and developments, it has focused on previous history of politics of kings, emperors, art, and architecture, rules and regulations during every dynasty.

Now-a-days media is also one of most powerful weapon as a source to historical developments, in the media we may see

recreated historical events, incidents of past times.

Benjamin (1937) rightly mentioned the advent of photo - mechanical reproduction profoundly changed the function and value of the work of art as-well-as creating 'new' to new age.

Significance of the study.

Communication media metamorphosed the society with changing development situation with past traditional technology. The present study focuses on how media play a dominant role in bringing generation into single web. But, also media recalls the history, tells the story of previous art, architecture, heritage, protection of national monuments, through it's publication and broadcast. Photographs, pictures, drawings, illustrations of historical places are colorfully covered. Enlightening the present generation about our civilization and heritage through classical method of formal system is not enough. Informal



education is too effective mode of communication. So media is considered as the **Third Teacher** of the society.

Reconstruction of history today is a significant component of modern civilization. As a researcher and observer of the history, it is very essential need to make use of media as a **Third Teacher** to campaign reconstruction of today's history. With this significance, the researcher selected a paper for presentation in this South Indian History Congress.

Hypothesis

In essence, the present study addressed the question - **how newspaper covered historical aspects in them and analyse the past events**

Objectives

1. To know what extent media cover past events
2. To know how kannada dailies give more stress to reconstruction of history through various patterns of publication.
3. To know how colorfully and accurately texts and pictures of the historical monuments, and other are covered.

Research Questions

RQ-1: A limited number of popular kannada newspapers are circulated in karnataka.

RQ-2: The Local newspapers too cover the historical reports.

Review of literature

As part of the study on the - **Role of Media in Reconstruction of History - A Perspective**, the research carried out an extensive review of literature to identify

the various reports, articles, photos and covered with regard to the area of focus.

Bhattacharjee (2002) opines that, 'by and large, the media had been neglecting this important responsibility, if you go through the pages of our so called national newspapers you will find little, it any, coverage of the lives and daily concerns of some few people in hyped than our history, culture heritage and social responsibility.

Future, he stated, field reporting, especially in historical places are uncomfortable, but it requires study, bringing social processes to conserve art, architecture and other small historical places too.

Methodology.

The researcher adopted a research method for further enhancement of research work, quantitative analysis method is used, the researcher selected two important local newspapers popularly published is shimoga city in karnataka.

Locale of the study:

Shimoga, a city and district headquarters situated in green lush think forest of western ghats section on the bank of river 'Tunga'.

There more than forty five registered newspapers are in circulation. Shimoga, also known for it's historical events, the rulers like keladi, Ikkeri, Shivappanayak, Esuru, Nagara, Shikaripura are most prominent historical places.

Limitations of the Study

1. Here the researcher not conducted an extensive survey of articles which are published in



two popular newspapers of shimoga

2. It is an attempt to link the historical aspect with the media.
3. Further suggestions are required to enrich this research paper.
4. The researcher tries to identify the articles and reports are published in the newspapers relating to historical issues.

Findings and recommendations.

1. Two popular newspapers are selected here for the study - i.e. Navika and Nammanaadu evening dailies published from shimoga city. Navika and Nammanaadu are printed in kannada language with four pages. 'Navika' prints color photographs also.
2. The last two months of year 2013, (i.e November and December, 2013) published copies of Navika and Nammanaadu were collected and analysed.
3. The total square centimeter area of Navika is - 2,05,200 and Nammanaadu - 1,98,000.
4. The total published historical issues square centimeter area of newspaper Navika in November 2013 - 51,352 Sq cm and December - 47,520 Sq cm, Nammanaadu - in November: 2013 - 53,352 Sq cm and December 49,248 Sq cm

So that, historical subjects are also gain importance in the art of reporting and editing in media business.

Finally, the researcher comes to conclusion that in Reconstruction of History, the role of media is very much important. One must use media to enlighten the mass towards history,

history repeats, through media reporters.

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Social conditions in medieval Indian Society

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Abstract: In this paper I tried to give a definition and the early history of caste system as a social structure. We tried to determine the environment where the caste system was born into and tried to track its changes from the birth to the Laws of Manu 2nd century B.C. Where it turned into a much more solid structure and gained its form -as we know it today-; a structure which divides the society into hundreds of social groups and which prohibited a relation between them.

INTRODUCTION It is a question which we don't have the exact answer, which is if the caste system solely had been dependant on the religion which is Hinduism in this case. What we know is whether it was a religious motivation which started the mechanism or not, in time of two thousand years it turned into becoming the very heart of the religion itself. Indeed, after two millenniums from the establishment of the *Rules of Manu* and three millenniums from the so-called Arian invasion, the question of how the caste system is interpreted by the Indian population as a religious question.

Again getting the information from the previous chapter, we -the non-Indians- are very suspicious about the virtue of this social system, regarding especially the position of the fourth caste the Shudras and additionally the untouchables. But we are not alone on this subject where a handful of the Indian intellectuals are against too. During this second chapter we will try to depict the birth and rise of opposition against the social defects of the Indian society beginning as early as the 18th century. We will also see how the caste system challenged against the modernity of the British Empire forcing the minds of Hindus with more universal ideas. We

will see the struggle of a classic society under Westernization pressure and again the birth of a nation as it was conceptualized by the Westerners. Our main approach will be using some eye-catching characters of the period beginning from the start of the 19th century with Rām Mohan Roy (1772-1833) to Dr. Ambedkar of the 1950's. The 19th century is the environment where the ideas of nationalism, independence, radicalism, liberalism and etc. were first began to grow on Indian soil. So it is very important to study this period in order to see the caste system against the test of time and against its strongest opponent the modernism and westernization.

As K.N. Panikkar has written *the nineteenth century intellectuals were firm believers in the efficiency of enlightenment as a panacea. They traced the source of all ills in Indian society, including religious superstition and social obscurantism, to the general ignorance of the people.* In science they saw a great possibility. Rammohun wanted it. Akshay Kumar Dutt rejected the traditional system of education. Vidyasager ridiculed those who believed that the shastras contained all scientific



truth.¹

FACING THE WEST:

Until now, what we have learned gives the image of Indians as a society that virtually never changes. Even a system like the caste system can stand the test of time for nearly three millenniums. This view has become a common image of India. As early as the first decades of the 19th century, the famous Abbé J. A. Dubois, who spent a lifetime to write his book "Hindu Manners, Customs and Ceremonies", also, mentions this idea.

Apparently there is no existing institution older than the caste system of the Hindus. Greek and Latin authors who have written about India concur in thinking that it has been in force from time immemorial; and certainly the unswerving observance of its rules seems to me an almost incontestable proof of its antiquity. Under a solemn and unceasing obligation as the Hindus are to respect its usages, new and strange customs are things unheard of in their country. Any person who attempted to introduce such innovations would excite universal resentment and opposition, and would be branded as a dangerous person. The task, however, would be such a difficult one that one can hardly believe that any proposal of the kind would ever enter an intelligent person's head. Everything is always done in exactly the same way; ... Indeed, there is not another nation on earth which can pride itself on having so long preserved intact its social customs

and regulations.²

These words are coming from a man of "Revolution" who witnessed the French Revolution and worked as missionary for nearly 30 years sharing the life of Indian society, living inside them as if he was one of them, but who was also under the influence of new ideas. It would be hard to say that Indian society never changed, if we don't get the word "change" as becoming westernized. But even when Dubois was inside the Indian society a change had already begun within. Those were the days of the famous social reformist Rām Mohan Roy began building his interpretation of India. He was a Brahman Raja from Calcutta who witnessed his sister's death as a sati (widow burning herself in her husband's funeral) and whose aim began to correct the defects within Hinduism like sati, child marriage etc. and to build an eclectic roof to gather the Hindu nation³. So it can be easily said that Mr. Dubois was underestimating the force of change within Indian society. It is for sure that the biggest factor for the motivation of this change was the British rule over India. J.T.F. Jordens asks the same question:

How did this transformation come about? Many interrelated factors were involved. First we have the total impact of the British Raj. It influenced Indian life through many channels: administration, legislation, trade, the creation of a network of communications, inchoative industrialization and urbanization, all had great influence not

¹Avijit Pathak, Indian Modernity Contradictions, Paradoxes and Possibilities, (New Delhi: Gyan Publishing House, 1998), p. 42

² Abbé J.A. Dubois, Hindu Manners, Customs and Ceremonies, (New York: Dover Publications, 2002), pp.45,46

³ Ibid



only on the many Indians who became directly involved in them, but also on society as a whole, because every measure in some way interfered with some traditional patterns of life. In the cultural field to the British exerted pressure through the work of scholars, educators, and missionaries, oriental's, utilitarian, or evangelical. The sum total of this influence acted on the life and ideas of the people in multiple ways, forcing them to adjust their patterns of life to the new circumstances and thus affecting a continuum of social change⁴.

As we have said the impact of the British rule can be easily observed. But we also have to see the trend of the 19th century where Western hegemony all across the world was firmly established and spread of the new ideas were a matter of fact whether over the colonized countries or independent countries like the Ottoman Empire. What we mean is that 19th century non-Western world had already accepted the Western ideals and systems as a blueprint. But without British occupation the spread of new ideas and the need for a social reform would be much slower for the Indian sub-continent. We can say that British rule made the process much faster, giving the Indians possibility to face the Western way of life, personally.

With the advent of the British as the political head of society things were bound to take on a different aspect. The British brought with them their own traditional form of government, and as Christians they could not have much sympathy with the institutions of the Hindus. As prudent foreigners wishing the consolidate their power over a

strange land and people they decided to leave the peculiar institutions of the country severely alone except where they egregiously violated their cherished ideas of government. They introduced a system of education which did not demand of the learners any change of religion.⁵

Another factor that has to be considered is the practical reason that made British rulers to educate Indians. Indian was as huge as it is today making it very hard to govern. To avoid this; British rulers had to teach locals to be employed in administration in lower ranks as well as military services. The army which helped the British to control the sub- continent was more than half in percent of locals. This is not a unique solution, where the Moghuls and other Muslim rulers which conquered India found the same solution. Because of the need which the British administration felt, a class of educated Indians was born and became much bigger in number and also stronger within the Indian society.

The need for administration was the primary motivating factor in British educational policy. The bureaucracy had to be staffed by Indians, and the need for a class of clerks to help govern the Empire was what lay behind, Macaulay's famous 1852 "Minute in Education" which called for the creation of a class of Indian intermediaries who would be "English in manner and moral". Consequently, the colleges that developed overwhelmingly emphasized a classical and arts curriculum, designed indeed not to teach science or technology but to pass on English morals."⁶

⁴ A. L. Basham (ed.), *A Cultural History of India*, (New Delhi: Oxford University Press, 1999), p.365

⁵ G.S. Ghurye, *Caste and Race in India*, (Bombay: Popular Prakashan, 1990), p.270

⁶ Gail Omvedt, *Cultural Revolt in a Colonial Society: The Non Brahman*



The need for change was first felt by those early social reformers like the Rām Mohan Roy and others following, who were all educated by British educational system and learned to think like Westerners. J.T.F. JORDENS underlines the importance of those reformers continuing his words as: Standing out as landmarks in this gradual adaptation to new conditions are the reformers. These are the Indians who consciously reacted to the new situation and advocated deliberate changes in social and religious attitudes and customs, involving a break with tradition itself. They saw change not as a slow adaptive process, but as a positive value in itself, and contrasted it with the negativity of existing patterns. As a group they had a great impact on nineteenth-century India, though they were not by far the only factor in effecting change.⁷

Those reformist who put their marks on the nineteenth century India, were not backed by the British administration itself. Most of the nationalist Indians claim that British do nothing to change the social defects of Indian culture. This might not be hundred percent true. But we can say that those reformists were the ones who were charmed by the ideas of equality, nationalism and other ideologies. Those reform demands were not realized by the British rulers but by the Indian intellectual themselves. During the nineteenth century and under the British rule the position of the low caste

Hindus did not witness a real change that can be called a reform.

Let us think about this from only your limited perspective. Before the British came your condition was extremely miserable due to untouchability. Has the British government done anything to remove your untouchability? Before the British came you could not take water from village wells. Has the British government made any effort to give you that right? Before the British came you could not enter temples. Can you do that today? Before the coming of the British you could not be employed in police service. Does the British government give you employment now? Before the British came you had no permission to be in the army. Is this opportunity open to you now? Gentlemen, you cannot give a positive answer to any of these questions. Those who have ruled this country for such a long period could have done many good things. But there has definitely not been a single fundamental change in your situation....

During the British period the faults of the social structure and the patches of the varna system have been kept as they were⁸. In this speech 20th century Dalit reformist Dr. Ambedkar claims the British government being tolerable to the old social structure that kept Dalits at the bottom of the hierarchy. On the other hand we have to accept that voluntarily or not, British rule, paved the way for the Shudra and untouchable children to get education and become intellectuals who were keen on demanding equal rights with upper castes. And it was a time for the Indian

Movement in Western India:1873 to 1930, (Bombay: Scientific Socialist Education Trust, 1976),p.76

⁷ Ibid. p.365

⁸ Gail Omvedt, Dalits and the Democratic Revolution, (New Delhi: Sage Publications, 2003),p. 81



sub-continent to enter the world economics via the British.

The movements against the caste system can be defined within the struggle of tradition and modernism when we consider the 19th century. But that does not mean that there had been no struggle between castes before.

THE FIRST DEMANDS FOR REFORM:

As was mentioned, the influence of the western educational institutions including the missionary schools was very strong over the sub- continent. We have to remember that British colonialists had not yet full control over the whole sub-continent when those demands for reform first introduced to society. Within the previous centuries where there was no real occupation but mostly commercial colonization, a mutual cultural exchange had already begun. 19th century is the period for the products to be harvested.

We mentioned that first reformist's demands did not come from the low castes of the society. Although there had been a hard pressure on them for almost three millenniums the first reform ideas came from the upper castes namely Brahmins and Kshatriyas. This position can be easily understood when we think that at those times not a letter were to be passed to the low castes considering them as impure and teaching them words meant insult to the sacred religion of Hinduism. Words could only be instructed to the holy people the Brahmins who were created from the head of the god Indra. So India had to wait for some low caste pupils to get through the barriers put forward by the Brahmins and reaches the knowledge. And it was the western influence and newly established western schools which gave them this chance of learning. So we

had to wait for half a century to see the Dalits in action, demanding equal rights.

One other reason for the upper castes to move first was the fact that they were in close connection with the westerners and facing them in their daily lives. This opportunity gave them the ability to exchange ideas and experience the western look to the problems. They were the first who felt a reform within Indian society, some triggered by the loss of his relatives to strange religious customs like the example of Rām Mohan Roy who lost his own sister. Because of the fact that the upper castes were the first ones who felt the need for a cultural reform, the issues put in the context of reform had nothing to do with the abolishment of the caste system and giving equal rights to the lower castes. What they demanded were abolishing the customs such as *sāti*⁹ or equality for women.

⁹ The custom of burning the widows alive with the body of their dead husband



Multi-dimensions of Hyderabad Karnataka Liberation Movement

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"Hyderabad Karnataka Liberation Movement is an example of how people exerted concerted efforts overthrow the Nizama dynasty. It is also an epitome of sacrifice and dedication".

Abstract: The feudal administration of the Nizam came down heavily on the Hindus. They were disallowed from holding public meetings and religious activities. Moreover, education was the most neglected sector during the reign of the last Nizam. The state had very less educational institutions and Urdu was predominantly the most official language. Swamy Ramanantha Teertha was the most predominant leader of this movement. He toured across the state and mobilized people to fight against the misrule of the Nizam. Another important leader is Hardekar Manjuappa, known as Gandhi of Karnataka.

Introduction

The then rich princely state of Hyderabad or Hyderabad Karnataka was still under the slavery when the Independence Day celebrations were going on with pomp and fun-fare across India on 15th august 1947. The rule of Nizams had literally brought people on their knees. Raising Vande Mataram slogans and hoisting tricolour were illegal. The freedom struggle in Karnataka was not only against the imperialism of the British but also against the Nizam administration. More than 560 princely states and company-ruled territories joined the Indian Union at the time of Independence. But Kashmir, Junagad and Hyderabad princely states had not consented to join with the Indian Union. Hyderabad princely state was founded by Nizam-Ul-Mulk in 1724 and occupied the throne till 1748. Till 1948, the state had more than 7 kings of Asafiya Clan ruled over this state for long span of more than 200 years. The state had set an example in

ushering in Hindu-Muslim brotherhood, harmony and cultural bonhomie. But the last Nizam of the state Nizam Mir Usman Ali Khan (1911-48) was infamous for his lavish administration and also his atrocities against the upper castes. (This princely state was spread over 82, 000 square miles and had a population of 1.6 crore people). Refusing to accede to the Indian Union, Nizam had set up his own force to assert his sovereign power. Nizam did not pay heed neither to the suggestions of the Indian Union nor to the consultation of his ambassadors. This ultimately led the liberals to wage a liberation movement of Hyderabad-Karnataka. Nizam allowed himself to be led by Khasim Razvi, the leader of Razakars, to confront the revolts against the princely state. He resisted the Indian Union by staging barbaric attacks on the liberals and raping women.

Impact of 1857 Revolt

Peshwe Nana Sab gave a call to the people to join him in his bid to get



rid-off the British and their slavery. Hammige Kenchna Gowda, Mundaragi Bhimarao, Raja Venkatappa Nayaka of Surapura and others mobilised people in Hyderabad, Madras, Mysore, Travancore and Cochin states. These states reciprocated to the call of state leaders in protesting against the British administration. But the Nizam wanted to have control over small states with the help of the British. However, despite his tactics, the Bedas of Halagali killed the British officer Captain Newberry and registered their revolt against the colonial rule.

Role of the British

The British wooed the Hyderabad state to gain supremacy across South India. In 1796, the British, after the defeat of Tipu Sultan in war, gifted Bidar, Kalburgi, and Koppal territories to the Nizam. This agreement paved way for the Nizam to have complete control over the internal affairs of the Hyderabad state.

Bidar Massacre

Most of the Bidar territory was crushed by the brutal attacks of Khasim Razvi and the Razakars. The brutal killings of people of Gorata village in Basava Kalyana taluk in Bidar district is one of the bloodiest attacks unleashed by the last Nizam of Hyderabad. It is recorded that on May 9th 1948, Razakars encircled Gorata village and set fire to the entire village thus killing more than 200 villagers. The brutal killing of villagers was carried to take revenge against the villagers who killed Isamuddin, the close confidant of Khasim Razvi. The whole village was reduced to ashes in one night. This event reminds one of the misrule in France that led to French Revolution in 1789.

Influence of Nationalists

Arya Samaj, Hindu Mahasabha and liberals of Congress Party strived hard to unite people to face the atrocities of the Razakars. Vinayakrao Vidyalkar led the struggle by establishing a Bar Council. These organizations ignited nationalism among the people and gave necessary courage to oust the alien rule of the Nizam. The nationalists were often arrested and imprisoned by the Razakars to demoralize them and flare communal riots.

Ban on Newspapers

The Nizam had imposed ban on newspapers from publishing reports on independence struggle and nationalism. The editor of Dainik Imroz Shoibulla Khan was brutally killed on August 21st 1948 by the Razakars. Shoibulla Khan condemned the feudal administration, atrocities of Razakars and revolts of the people against the Nizam. The newspapers which published in favour of Nizam and glorified Ittehad were funded by the Nizam. The print media which published pro-nationalism incidents were termed communal. Due to constant ban and atrocities against the free press, the number of newspapers was reduced to 25% in 1945 from 35% in 1935. This also led to deliberate attempt to neglect Kannada language and its literature.

Course of Struggle

The feudal administration of the Nizam came down heavily on the Hindus. They were disallowed from holding public meetings and religious activities. Moreover, education was the most neglected sector during the reign of the last Nizam. The state had very less educational institutions and Urdu was predominantly the most official language. Swamy Ramanantha Teertha was the



most predominant leader of this movement. He toured across the state and mobilized people to fight against the misrule of the Nizam. Another important leader is Hardekar Manjuappa, known as Gandhi of Karnataka. He actively mobilised people to weed out untouchability, alcoholism and other social evils.

Swamy Ramananda Teertha galvanised people to face the atrocities of the Razakars and ignited nationalism among the people to defy the orders of the Nizam. As the strength of the nationalists gained momentum, the Nizam unleashed his brutal attacks on the people through his Razakars. Thousands of people laid down their lives for the cause of the liberation. As the Razakars let loose their atrocities, the nationalists set up more than 100 camps along the border of Hyderabad state. Each camp had 25-100 nationalists who were led by a camp in-charge. Sardar Sharanagowda Inamdar, Koluru Mallappa, Barrister Raja Venkatappa Nayaka, Virupakshappa Gowda, Dattatreya Avaradi, Narayanrao Kanihala, alvandi Shivamurthy Swamy, Dr Churchihal Mutt, Ramachandrappa, Veerappa and other leaders from Karnataka took active participation in the movement.

Vande Mataram Movement

Singing of Vande Mataram was banned across the state. This ban defied by Ramachandra Rao, popularly known as Vande Matram Ramachandra Rao, and gave a call to the public to sing Vande Mataram. The Nizam arrested more than hundred people who sang Vande Mataram. Likewise, there was a ban on conventions organised Indian National Congress. There was a

tremendous pressure on the Nizam to join the Indian Union and people raised revolts against the Nizam to accede to the Union which was totally refused by the Nizam. To suppress the revolts, the Nizam staged brutal attacks on the protestors.

Conclusion

The constant resistance of nationalists against the atrocities of the Razakars and the pressure of the Indian Government on the Nizam to join the Union did not yield much result. Sensing the gravity of the situation, the then Home Minister Vallabh Bhai Patel issued order to the Nizam directing him to stop the brutal attacks on the freedom fighters. On September 13, 1948, a police operation in the name of Operation Polo was carried across the princely state for five days. Finally, the Nizam agreed to join the Indian Union on September 17th 1948 and hoisted the Indian flag. Many organizations, leaders and freedom fighters laid down their lives for the cause of Hyderabad Karnataka Liberation. In 2002-03, the state government issued an order to observe September 17th as Hyderabad Karnataka Liberation Day across the state.

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శుక్తిమతి కథలు - కుటుంబ సంబంధాలు

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కుటుంబసంబంధాల నేపథ్యంలో రూపుదిద్దుకున్న కథలను పాఠకులు ఎక్కువగా ఇష్టపడుతూ ఉంటారు. రచయిత్రి శ్రీమతి వేముగంటి శుక్తిమతి గారి కథల్లో ఆధ్యాత్మం సహజత్వంతో నిండిన కుటుంబ నేపథ్యం ఉట్టిపడుతుంది. ఆమె రాసిన మానవత్వం మరచిన వేళ కథల సంపుటిలోని కథలు చదివితే ఆ విషయం మనకు తేటతెల్లమవుతుంది. ఈ కథల సంపుటిలో రచయిత్రి రాసిన సహజత్వంతో కూడిన కథలను ఏర్చి కూర్చి మేలైన ముత్యాల హారంలా మనకు అందించారు. వాటిని ఓ సారి పరిశీలిద్దాం.

బతుకమ్మ

తెలంగాణ ప్రాంతంలో జరుపుకునే బతుకమ్మ పండుగ నేపథ్యంలో రాసిన ఈ బతుకమ్మ కథలో కుటుంబ సంబంధాల గురించి రచయిత్రి చాల చక్కగా వివరించారు. ఈ కథలో ఓ సందర్భంలో 'పొట్ట చేతబట్టిన పల్లె ప్రజలు తమ హృదయంలో గూడు కట్టుకున్న కుటుంబ ప్రేమలు, ఆపేక్షలన్నింటిని కడుపులోకి నెట్టేసి బరువెక్కిన గుండెలతో వలసబాట పట్టారు' అని రాసారు. ఇందులో ఎంత వాస్తవికత ఉందో మనం గమనించవచ్చు. కుటుంబ ప్రేమలు, ఆపేక్షలను చంపుకొని పోవడమంటే ఎవరితరం కాదు. ఈ ఒక్క వాక్యంలో కుటుంబ సంబంధాలకు ఎంత ప్రాధాన్యత ఉందో ఆవిష్కృతమయింది. ఇంత చిన్న వాక్యంలో అంత పెద్ద అర్థాన్ని చెప్పగలిగిన రచయిత్రి నిజంగా అభినందనీయురాలు. ఇలాంటివి చేయితిరిగిన, అనుభవం ఉన్న రచయితలు మాత్రమే రాయగలుగుతారు, పాఠకులను మెప్పించగలుగుతారు. ఈ ఒక్క వాక్యంతో కుటుంబ వ్యవస్థ ప్రాముఖ్యతను అందరికీ అర్థమయ్యే రీతిలో చెప్పారు.

మహాలక్ష్మమ్మ తన మనమరాలి మాటలు గర్తు తెచ్చుకుంది. ఈ ఊరు వదిలేసి తమతో పాటు తమ దగ్గరికే వచ్చేయమని మనమరాలు చెప్పిన విషయం ఆమెకు పదే పదే గుర్తుస్తున్నాయి. తన మాట కాదన్నందుకు మనవరాలు అలిగి ఈ ఊరి మొహం చూడనని వెళ్లిపోయింది. అలాంటి మనమరాలు ఇప్పుడు మళ్లీ రాబోతోంది. ఆ ఆనందంతో ఉక్కిరి బిక్కిరవుతూ మనవరాలి కోసం ఎదురూ చూస్తూవుంది. అంటే కుటుంబ సంబంధాల గొప్ప తనాన్ని ఇక్కడ రచయిత్రి ఎంత చక్కగా తన శైలిలో పొందుపరిచారు. వంట చేస్తూ కూడా రాబోయే కూతురు మనవరాళ్ల గురించి తలుచుకునే లక్ష్మమ్మకు వాళ్ల మీద ఎంత ప్రేమ ఉందో అర్థం చేసుకోవచ్చు. మనమరాలిని చూడకుండానే గుండె జబ్బుతో చనిపోయిన తన



భర్తను తలుచుకున్న లక్ష్మమ్మకు కళ్లు చెమర్చడం కూడా ఇక్కడ గమనార్హం. మనమరాలికి ఇష్టమని పుళిహొర, గారెలు, వడియాలు, అప్పడాలు అన్ని చేసిపెట్టిన లక్ష్మమ్మకు మనమరాలి మీద ఎంత ప్రేమ ఉందో ఈ సన్నివేశం తెలియజేస్తుంది.

బుర్రుమన్న కారు శబ్దం విని లక్ష్మమ్మ గబగబా బయటికి రావడం, హరిక కారు దిగి అమ్మమ్మను కొగిలించుకోవడం, కూతురును కుశల ప్రశ్నలు వేయడం, లోపలికి వెళ్లిన లక్ష్మమ్మ కూతురు జానకి ఇళ్లంతా తిరుగుతూ చిన్నతనం మధురానుభూతులను నెమరు వేసుకోవడం లాంటి సన్నివేశాలు కుటుంబ సంబంధాలను వ్యక్తపరుస్తాయి. ఈ సన్నివేశాలు చదువుతుంటే కళ్లలో దృశ్యం కనిపించేలా రాయడం రచయిత శైలి విశిష్టత. కుటుంబ సంబంధాల నేపథ్యంలో కొనసాగిన ఈ కథ చదివే ప్రతి పాఠకుడు తప్పకుండా అందులో లీనమైపోతాడు. అంతగా సహజంగా పాఠకుల హృదయాలకు హత్తుకొనేలా రాయడం రచయిత్రి ప్రతిభకు నిదర్శనం.

మహాలక్ష్మమ్మ కూతురు జానకికి గతం గుర్తుకు వచ్చి, ఆ గతంలో తండ్రి కళ్లలో కదలాడితే కళ్ల నిండా నీళ్లు తిరిగి ముహం వివర్ణమై తల్లిని వాటేసుకొని భేరున ఏడవడం, కూతురి బాధను అర్థం చేసుకున్న లక్ష్మమ్మ నిశ్శబ్దంగా కుమిలిపోతూ కూతురు తల నిమిరి ఓదార్చే సన్నివేశం ఎవరికైనా కన్నీళ్లు పెట్టిస్తుంది. చిన్నతనంలో అమ్మతో నాన్నతో గడిపిన తీపి అనుభూతులను ఇంతకాలం దూరం చేసుకున్నందుకు జానకి బాధపడడం, కుటుంబ సంబంధాలు, ఆప్యాయతలు, అనురాగాలను పోగుట్టుకున్నాననే భావనతో ఉక్కిరిబిక్కిరి అవడం చూస్తే రచయిత్రి ఈ కుటుంబ సంబంధాలను ఎంత గొప్పగా రాసారో అర్థం చేసుకోవచ్చు. బతుకమ్మను సంబోధిస్తూ 'ప్రతి ఏడు వచ్చి అక్కచెల్లెళ్లతో ఆడుకొని తల్లితండ్రుల ఆశీర్వాచనాలు తీసుకొని వెళ్లు' అనే మాటలో ఎంత అర్థం దాగివుందో తెలుసుకుంటే కుటుంబ సంబంధాల నేపథ్యంలో రచయిత్రి ఈ కథను ఎంత గొప్పగా ఆవిష్కరించారో అవగతమవుతుంది.

ఆర్థి

కుటుంబ సంబంధాలు అనేక రకాలుగా ఉంటాయి. కొన్ని కుటుంబ సంబంధాలు తీపి గుర్తులుగా మిగిలిపోతే, మరి కొన్ని సంబంధాలు చేదు అనుభవాలను మిగిలిస్తాయి. అలాంటి చేదును గొంతులో పెట్టుకొని మింగలేక కక్కలేక చావలేక బతుకుతున్న వ్యక్తే రామయ్య. పసిప్రాయంలో కొడుకు తెలియకుండా గుండెల మీద తంతు ఆడుకుంటుంటే దానిని తల్లి తండ్రులు ఆనందంగా అనుభవిస్తారు. కానీ పెద్దయ్యాక కూడా అలా చేస్తాడని,



చెయ్యాలని ఎవరూ అనుకోరు, ఊహించలేరు కూడా. కానీ నిజంగా అలాంటి చేదు అనుభవమే ఎదురయింది రామయ్యకు.

ఇంట్లోకి అడుగు పెట్టిన రామయ్యకు బోసిపోయిన ఇల్లు తన మనసును పీడించింది. కుటుంబ సభ్యులు లేకపోవడం వలన ఇంట్లో నిండుతనం లేదు. పిల్లల అల్లర్లతో, ఆడవాళ్ల ముచ్చట్లతో కళ కళలాడే ఇల్లు ఎవరు లేకపోవడంతో కళ తప్పింది. ఇది శుక్తిమతి ఆర్తి కథలోని ఓ సన్నివేశం. అంటే రామయ్యకు కుటుంబ సభ్యులందరితో కలిసి ఉండాలనే తపన, కలిసి ఉండలేకపోవడం వల్ల పడే బాధ ఈ సన్నివేశంలో వ్యక్తమవుతుంది. ఇంత చిన్న సన్నివేశం ఎంతో గొప్పగా ఉండే కుటుంబ సంబంధాల ప్రాముఖ్యతను తెలియజేస్తుంది. కుటుంబ సంబంధాల నేపథ్యంతో ఉన్న ఈ సన్నివేశం పాఠకుల మనసులను ఆకట్టుకుంటుంది.

పొలం పాలుకు ఇవ్వమని పార్వతి తన భర్త రామయ్యకు చెప్పే మాటల్లో కూడా కుటుంబ సంబంధమైన విలువలు గోచరమవుతాయి. ఈ వయసులో పొలం దున్నడం లాంటి పనులు చేయడం కష్టం అవుతుందని, ఇంత చాకిరీ చేయవద్దని తన మాట వినమని పార్వతి తన భర్తకు చెప్పడంలో ఆమెకు భర్త పట్ల ఉన్న ప్రేమ, శ్రద్ధ వ్యక్తమవుతుంది. కుటుంబ సంబంధాలకు చెందిన ఇలాంటి సహజమైన సన్నివేశాలు, సంభాషణలు రాయడంలో చేయితిరిగిన రచయిత్రి.

“తల్లి తండ్రి లేకుండా బతకడం కూడా ఓ బతుకేనా? కలో గంజో తాగి కలిసిమెలిసి బతకాలెగాని జంతువుల్లాగా ఎవడికి వాడు బతకడం బతుకెట్లయితుంది” పార్వతి నిట్టూరుస్తూ అనుకున్న మాటల్లో ఆమెలో కుటుంబ సంబంధాల పట్ల ఉన్న ఆర్తి వ్యక్తమవుతుంది. ఎవడి బతుకు వాడు బతకాలనుకున్నవారికి ఈ మాటలు చెంపపెట్టులా ఉంటాయి. ఇలాంటివి పాఠకులందరినీ ఆకట్టుకుంటాయి.

చాలా సంవత్సరాలుగా రామయ్యలో నవ్వు మాయమయింది. మనసారా నవ్వుక చాలా కాలమయింది. గుండెల్లో నిండుకున్న ఆ బాధకు కారణం కొడుకు గుండెల మీద తన్ని పోవడమే. ఆ చేదు అనుభవం రామయ్యను వెంటాడుతోంది. ఆ బాధను మరిచిపోవడానికి రామయ్య గతాన్ని గుర్తు చేసుకుంటాడు. తన మనవరాలి కోసం చెట్టుకు కొబ్బరి తాళ్లతో ఉయ్యాల కట్టడం, ఆ తాళ్లు తన మనవరాలికి గుచ్చుకోకుండా దుప్పటి మదతలపై కూర్చోబెట్టి తనకొచ్చిన పాటలు పాడుతూ ఉయ్యాల ఊపడం, చందమామను చూపిస్తూ కథలు చెప్పి మనమరాలిని సంతోషపెట్టడం లాంటి దృశ్యాలు గుర్తు చేసుకొని ఆనంద పడడం లాంటి సన్నివేశం కుటుంబ సంబంధాల ఔన్నత్యాన్ని తెలియజేస్తాయి. ఆ ఆనందం తనకు దక్కుకుండా



కొడుకు పిల్లలతో సహా పట్టణం వెళ్లిపోవడం, అది గుర్తు చేసుకొని రామయ్య మనసంతా దిగులుతో నిండిపోవడం లాంటి హృదయ విదారకమైన సంఘటనలు ఎవరికైనా కన్నీళ్లు పెట్టిస్తాయి.

రామయ్య తన తండ్రి గురించి, తన కొడుకు చిన్నతనంలో ఉన్నప్పుడు తన తండ్రి మనవడిని చూసుకున్న తీరు గురించి గుర్తు చేసుకున్నాడు. తన కొడుకు తాతయ్యనుండి పొందిన ప్రేమానురాగాలు, అప్యాయతలు తన మనవడు తన నుండి పొందలేక పోయాడని, అందుకు కారణం తన కొడుకు ఇక్కడినుండి వెళ్లిపోవడమేనని రామయ్య పదే బాధ కుటుంబ సంబంధాల పట్ల అతనికున్న ఇష్టాన్ని వ్యక్తం చేస్తాయి. తన కొడుకుతో తన తండ్రి ఓ తాతయ్యగా పొందిన మధురానుభూతులు ఓ తాతయ్యగా తన మనవడి నుండి పొందలేక పోయిన బాధ రామయ్యలో అనుక్షణం వేదిస్తూనే ఉంది. తరతరాల కుటుంబ సంబంధాలను, ప్రేమానురాగాలను రచయిత్రి ఈ కథ ద్వారా చక్కగా ఆవిష్కరించారు. కొడుకులు తల్లితండ్రులను విడిచి తన భార్య పిల్లలతో వెళ్లిపోవడం వల్లనే ప్రధానంగా కుటుంబ సంబంధాలు తెగిపోతాయన్న విషయాన్ని ఈ కథ ద్వారా రచయిత్రి చక్కగా చెప్పారు.

రామయ్య కొడుకు తల్లితండ్రులకు చెప్పకుండానే పొలం బేరంపెట్టి అడ్వాన్స్ తీసుకుపోవడం, రామయ్య ఉంటున్న ఇల్లు కొనుక్కున్న వాళ్లు రావడం, తమకు చెప్పకుండానే తన కొడుకు ఇల్లు కూడా అమ్ముకోవడం, తమను తన కొడుకు ఆశ్రమంలో ఉంచాలనుకున్న విషయం తెలిసి రామయ్య దంపతులు కుమిలి పోవడం.. కుటుంబ సంబంధాల విషయంలో ఇంతకన్నా చేదు అనుభవం ఇంకేం ఉంటుంది. మనుషులు విడిపోయి, కుటుంబ సంబంధాలు తెగిపోయి విలవిలలాడుతున్న రామయ్య దంపతుల ఆవేదన చూస్తే ఎవరైనా ఇలాంటి కొడుకులు ఉండకూడదని కోరుకుంటారు. రచయిత్రి శుక్తిమతి రచనా శైలి పాఠకులను కథలో అంతగా లీనం చేసింది. కుటుంబ సంబంధాల విషయంలో పాత్రలు, సన్నివేశాలు పాఠకులను ఇంతగా ప్రభావితం చేసేలా రాసిన రచయిత్రి శుక్తిమతి నిజంగా అభినందనీయురాలు.

పాపం పసి(ని) పిల్ల

ఆర్థిక ఇబ్బందులతో తమ పసి పిల్లను ఓ దొర దగ్గర పని పిల్లగా ఉంచడం, ఆ పిల్ల అక్కడ ఇబ్బందులు పడడం, కష్టమైనా సరే తన తల్లితండ్రుల దగ్గరే ఉండాలను కోవడం. తల్లి తండ్రుల ఇబ్బంది గమనించి ఆ చిన్నపిల్ల తిరిగి పనికి వెళ్లిపోవడం ఈ కథ ఇతివృత్తం. ఈ కథలో కుటుంబ సంబంధాలు విభిన్నంగా ఆవిష్కరించారు.



సూరిగాడు తన కూతురును రాఘవయ్య ఇంట్లో పనికి పెట్టాడు. ఆ చిన్న పిల్లని పండక్కి తీసుకువెళ్లడం కోసం రాఘవయ్య ఇంటికి వచ్చాడు సూరిగాడు. సూరిగాడికి బిడ్డ పట్ల ఉన్న ప్రేమను, వాళ్ల కుటుంబ సంబంధాలను డబ్బుతో కొనుక్కున్నాడు రాఘవయ్య. సూరిగాడి భార్య బిడ్డను చూడాలని పండక్కి తీసుకురమ్మని పంపింది. డబ్బు అవసరం ఉన్న సూరిగాడి బలహీనతను రాఘవయ్య వాడుకున్నాడు. రాఘవయ్య ఇచ్చిన డబ్బుతో కొంత అప్పు తీర్చుకోవచ్చునుకున్న సూరిగాడు ఇష్టం లేకపోయినా, బలవంతంగా తన బిడ్డపై ఉన్న ప్రేమను మనసులోనే అనుచుకున్నాడు. అయిష్టంగానే వెళ్లలేక వెళ్లలేక కాలు బయటపెట్టాడు సూరిగాడు. ఈ సన్నివేశం కుటుంబ సంబంధాల గురించి పరితపించే ఏవరినైనా కదిలించి వేస్తుంది. అంతటితో ఆగకుండా రచయిత్రి ఈ కథను మరింత ఆసక్తిగా ముందుకు నడిపారు.

వెళ్లిపోతున్న తండ్రిని డాబా పైన బట్టలు ఆరవేస్తున్న మంగి చూసింది. తండ్రిని చూడాలని, మాట్లాడాలనే ఆత్మతలో పరుగు పరుగున రాబోయింది. కిందపడి చేతులకు, కాళ్లకు దెబ్బలు తగిలించుకుంది. సింహంలాంటి ఆ ఇంటి కుక్క అరుపులు విని ఆగి పోయింది. తండ్రి పట్ల ప్రేమనిండిన కుటుంబ సంబంధంతో కూడిన ఈ సన్నివేశం ఎవరినైనా ఆలోచింపజేస్తుంది. అంతేకాకుండా డాబాపై నుండి తననే చూస్తున్న తన కూతురును గమనించి సూరిగాడు రమ్మని సైగ చేయడం, ఉప్పొంగిపోయిన ప్రేమతో పరుపరుగున తండ్రిని చేరుకున్న మంగిని ఏ శక్తి ఆపలేకపోవడం, తనకు చెప్పకుండా పోతున్న తండ్రిని చూసి మంగి బోరున ఏడవడం, తనను ఇంటికి తీసుకుపోమ్మని ఎంత ఏడ్చినా తన బిడ్డ మంగిని తీసుకుపోలేకపోవడం.. ఈ సన్నివేశంలో కుటుంబ అనుబంధాన్ని ఎంతో గొప్పగా, మనసులను కలిచివేసే విధంగా రాసిన రచయిత్రి పాఠకులను ఆకట్టుకున్నారు.

రాఘవయ్య ఇంట్లో పనిచేస్తున్న మంగికి తన తల్లి గుర్తుకు వచ్చింది. కూలికి వెళ్లి ఏ సాయంత్రమో ఇంటికి వచ్చిన తల్లిని వాటేసుకొని పడుకోకపోతే తనకు నిద్రపట్టకపోయేది. అంతటి ప్రేమను తెంచుకొని ఎక్కడో పని చేయడం మంగిని బాధిస్తోందన్న విషయం చక్కగా కళ్లకు కట్టినట్టు వర్ణించారు రచయిత్రి.

తన తల్లి తండ్రులను చూడాలనే కోరిక, తన కుటుంబంపై ఉన్న ప్రేమ వలన అక్కడ మంగికి తిండి సహించకపోవడం, పని చేస్తున్న ఇంట్లోంచి పారిపోయి తన ఇంటికి చేరుకొని నేనిక్కడే ఉంటానని తల్లిని పట్టుకొని ఏడవడం లాంటి సన్నివేశాలు చదువరులకు కళ్లముందు కనిపించే విధంగా ఉన్నాయి. 'తల్లి మాటలకు మంగి మరోసారి గట్టిగా ఏడ్చేసింది. ఇన్నాళ్ల దాని పసిగుండెలో సముద్రంలా ఉన్న దుఃఖం ఉప్పెనలా పొంగింది. కూతురు ఏడ్చు చూసి



తల్లి గెండెలు బాదుకుంది.' ఇలాంటి వర్ణనలతో కుటుంబ సంబంధాలను సహజంగా అందించారు. దబ్బు అవసరమైన తన తల్లితండ్రుల పరిస్థితి, వాళ్ల బాధను ఆ పసి పిల్ల ఎంతో పెద్దమనసుతో అర్థం చేసుకోవడం, తన తల్లితండ్రుల కోసం కష్టమైనా నష్టమైనా మళ్లీ అక్కడికే పని చేయడానికి వెళ్లడం మంగి తన తల్లితండ్రుల పట్ల చూపించిన ప్రేమకు అది పారాకాష్ట. ప్రతి సన్నివేశంలో, వర్ణనలో, సంభాషణల్లో ఎంతో గొప్పగా కుటుంబ సంబంధాలను ఈ **పాపం పసి(ని)** పిల్ల కథలో ఆవిష్కరించారు రచయిత్రి.

కానుక

పిల్లలకు దబ్బు కన్నా, కానుకల కన్నా కన్నవారి ప్రేమ ముఖ్యమని తెలిపే ఇతివృత్తంతో రూపొందిన ఈ కథలో కుటుంబ సంబంధాలను, ప్రేమలను చక్కగా పొందుపరిచారు. పింకీ ఏడుస్తోంది. ఆ రోజు తన పుట్టినరోజు. కొత్త ఫ్రాక్ కొనిపెట్టినా ఏడుపు ఆపడంలేదు. తల్లి కొడతానని బెదిరించినా ఏడుపు ఆపడం లేదు. కారణం తనకు తన తండ్రి కావాలి. తండ్రి కోసం ఆఫీసుకు వెళ్తానని ఏడుస్తోంది. దీన్నిబట్టి తండ్రి ప్రేమను పొందడం కోసం పింకీ ఎంతగా ఆరాటపడుతుందో అర్థం చేసుకోవచ్చు.

కమల, ప్రాసాదుల నలుగురు పిల్లల్లో పింకీ చిన్నది. డాక్టర్ వృత్తిలో ఉన్న ప్రసాద్ ఉద్యోగానికి వెళ్లేటప్పుడు పింకీ నిద్ర లేవకపోవడం, ఉద్యోగం తర్వాత స్వంత క్లినిక్ చూసుకొని రాత్రి ఇంటికి వచ్చే సరికి పింకీ నిద్రపోతూ ఉండడం. ఇది ఈ కుటుంబమే కాదు అనేక కుటుంబాలు అనుభవిస్తున్న బాధాకరమైన సన్నివేశం. ఈ కారణంగా కుటుంబ సంబంధాలు, ప్రేమలు తగ్గిపోతున్నాయనే విషయాన్ని రచయిత్రి చక్కగా తనదైన శైలిలో చెప్పారు.

తన పుట్టినరోజునాడు కూడా తండ్రి ఇంట్లో లేకపోయే సరికి పింకీకి దుఃఖం ముంచుకొచ్చింది. ఆదివారాల్లో ఇంట్లో ఉండే ప్రసాద్ పింకీని ఎంతో గారాభం చేస్తూ ముద్దులు కురిపిస్తూ ఒళ్లోనుండి దిగనీయడు. తన పుట్టినరోజు ఆదివారం వస్తే బాగుండేదని, అప్పుడు తన తండ్రి తనతోనే ఉండేవాడని పింకీ పిచ్చితనంతో అనుకున్నా అందులో తండ్రితో గడపాలనే కోరిక తన గుండెల్లో ఎంతగా గూడుకట్టుకొని ఉందో అందరికీ అర్థమయ్యేలా అందించగలిగారు.

పింకీ బర్త్ డే కోసం త్వరగా వచ్చిన ప్రసాద్ దగ్గరకు పింకీ తప్ప మిగితా పిల్లలందరూ చేరుకోవడం, ఓ మూలన బాధపడుతూ నిలుచున్న పింకీని దగ్గరికి తీసుకోవడం, ఫ్రాక్ తో పాటు, కార్టూన్ పుస్తకాలు ఇతర బహుమతులు తీసుకురావడం, సినిమాకు, హోటల్ కు తీసుకువెళ్తానని చెప్పడం తండ్రి ప్రేమకు తార్కాణం. కానుకలు, సినిమాలు, షికార్లు ఏమీ



వద్దని తనకు నాన్న కావాలని, ప్రతిరోజూ నాన్న కావాలని పింకీ అడగడం కుటుంబ సంబంధాలు ఎంత గొప్పవో తెలియజేస్తోంది. రోజంతా కష్టపడి బాగా సంపాదించిన డబ్బులతో పిల్లలను తృప్తి పరచలేమన్న విషయం, పిల్లలతో కలిసివుండి వారి ప్రేమను పొందలేక పోతున్నామనే వాస్తవం ఈ సన్నీవేషం ద్వారా అందరికీ అర్థమయ్యేలా చెప్పగలిగారు. డబ్బు సంపాదనే ద్యేయంగా పెట్టుకొని కుటుంబ సంబంధాలను దూరం చేసుకుంటున్న ఎందరికో ఈ కథ కనువిప్పు కలిగిస్తుందని చెప్పడంలో అతిశయోక్తి లేదు.

మానవత్వం మరచిన వేళ కథల సంపుటిలో రచయిత్రి శ్రీమతి వేముగంటి శుక్తిమతి ప్రతి కథలో ఇలాంటి కుటుంబ సంబంధాల విలువలను, గొప్పతనాలను చక్కగా ఆవిష్కరించారు. అవన్నీ కూడా అందరినీ చదివిస్తాయి, ఆలోచింపజేస్తాయి, ఆచరించేలా స్ఫూర్తినిస్తాయని చెప్పడంలో ఎలాంటి సందేహం లేదు.



वैश्वीकरण के युग में साहित्य और संस्कृति के अध्ययन की आवश्यकता - एक मनोवैज्ञानिक विश्लेषण

- श्रीमति उमे सल्ला

असोसिएट प्रोफेसर, अध्यक्षा-हिंदी विभाग,
संत थेरिस्सा महिला महा विद्यालय,
एलूरु, जिला: पश्चिम गोदावरि, आंध्रप्रदेश

आधुनिक वैज्ञानिक युग की समस्या नामक निबन्ध में महादेवी वर्मा कहती हैं कि “आज के वैज्ञानिक युग की सबसे बड़ी समस्या निकट की दूरी है”। आज के वैश्वीकरण के युग में “ग्लोबल विलेज” की आवधारण हमारे सामने आई है। विज्ञान प्रादुयोगिकी और सूचनाक्रान्ति के माध्यम से विशाल विश्व भौतिक धरातल पर ग्लोबल विलेज तो बन गया लेकिन गाँव की आत्मीयता गाँव का मन नष्ट हो गया। आज हम भौतिक धरातल पर एक दूसरे के जितने निकट है मानसिक रूप से उतने ही दूर हैं। यही आज के सभ्यता का सब से बड़ा संकट है। यह सतकालिन सभ्यता कामायबी के सारस्वत नगर की सभ्यता की तरह श्रद्धा विहीन सभ्यता है। श्रद्धा मनुष्य के हृदय पक्ष के लिये प्रतीक है। मनुष्य की बौद्धिक क्षमताओं द्वारा विकसित विज्ञान का एकांगी विकास ही आज की सभ्यता के संकट का मूल कारण है। निर्मल वर्मा “अतीत एक आत्ममंथन” नामक निबन्ध में कहते हैं - संकट की घड़ी आत्म मंथन की घड़ी है और सही आत्ममंथन हमेशा अतीत में लिये गये फैसलों के आसपास है। अतः हमें अब यह देखना चाहिये कि अपने अतीत में मनुष्य ने ऐसा कौनसा निर्णय लिया जि के संकटमय परिणाम आज हमें भुगतना पड़ रहा है। इस समस्या की जड़ों को अगर हम खोजेंगे तो पता चलेगा कि साहित्य और संस्कृतियों के अस्तित्व के संकट की जड़ें भी आधुनिक सभ्यता के साथ जुड़ी हुई हैं।

हम जानते हैं कि साहित्य का अस्तित्व संकट में पड़ गया है। विज्ञान और प्रादुयोगिकी के समक्ष साहित्य, संस्कृति, इतिहास और अन्य समाज शास्त्रीय विषयों के अध्ययन और अध्यापन करने वाले छात्र और अध्यापक दायम कोटि के बन गये हैं। आज पश्चिमी सभ्यता के मूल में उपयोगितावादी दृष्टिकोण है। ज्ञानार्जन और मानवीय संबंध जैसे उदात्त विषय उपयोगिता के तराजू में तोले जा रहे हैं। उपयोगितावादी प्रवृत्ति से प्रेरित होकर जब सारी दुनिया पश्चिमी सभ्यता का अनुकरण कर रही है। ऐसे में अमेरिका के एक विश्वस्तरीय चिंतन - विरोषज्ञ एडवर्ड-डि-बोना कहते हैं - “पिछली शताब्दी सफल नहीं रही। विज्ञान और प्रादुयोगिक के क्षेत्र में बृहत्तर विकास के बानजुद हम कुछ श्रेष्ठतम चिंतन पद्धतियों से वंचित रह गये”। पश्चिम की शिक्षा पद्धति जिस का अनुकरण आज हम कर रहे हैं उस की तृटियों की ओर संकेत करते हुए कहते हैं - हम अपने बच्चों की क्षमताओं की ओर ध्यान दिये बिना ही सभी को दौड़ने के लिए



मजबूर करते हैं। जो दौड़ सकते हैं वे तो आगे निकल जाते हैं और जो दौड़ नहीं सकते उनके माथे पर असफलता का लेबिल चिपकाया जाता है। एडवर्ड-डि-बोनो कहते हैं कि यहाँ पर उल्टी बात हो रही है। क्योंकि हमें पहले बच्चों को चलाना सिखाना चाहिये, फिर उनकी क्षमता के आधार पर उन्हें दौड़ने का प्रशिक्षण देना चाहिये। उल्टी शिक्षा प्रणाली के कारण हमारे बच्चे हीनता-ग्रन्थि के शिकार हो रहे हैं। अपने माता-पिता की महत्वाकांक्षाओं और स्पर्धापूर्ण वातावरण में अपने को फिट नहीं करवाने के कारण मानसिक संतुलन खोकर आत्माहत्या करने पर तुले जा रहे हैं। इस बीच रेसिडेन्शियल कालेजों में पढ़ने वाले छात्रों में बढ़ती आत्माहत्याओं की संख्या इस का उदाहरण है। भारत में ही अगर यह स्थिति है जहाँ पर परिवार रुपी संख्या की जड़े सुदृढ़ हैं तो विदेशों में निरन्तर बढ़ती जानेवाली आत्माहत्याओं की संख्या से विचलित होकर ही “न्यूरोबैचलजी” के क्षेत्र में मनुष्य के मस्तिष्क पर अनुसंधान किया होगा। हाल ही में अर्थात् पिछली शताब्दी के अस्सी के दशक में किये गये अनुसंधान से यह साबित हुआ कि मनुष्य के मस्तिष्क में बुद्धि के दो स्तर होते हैं - एक विचारात्मक बुद्धि या मेधास्तर और दूसरी भावत्मक बुद्धि या इमोशनल इंटेलिजेंस। इस विषय पर अनुसंधान करनेवाले दो वैज्ञानिक हैं - येल विश्वविद्यालय के पीटर सालोवी और न्यूहैपशैर के जॉन मेयर। इन दोनों वैज्ञानिकों द्वारा आविष्कृत इमोशनल इंटेलिजेंस का इस्तेमाल करते हुए न्यूयार्क टाइम्स के गोलमेन ने एक पुस्तक लिखी जिस का नाम था “इमोशनल इंटेलिजेंस वै इट मेटसे मोर देन आई क्यू” (Emotional intelligence why it matters more than I.Q) गोल मेन के अनुसार मनुष्य के जीवन की सफलता 20% ही उस के मेधास्तर पर आधारित रहती है, और 80% सफलता भावत्मक बुद्धि पर आधारित है। जिस मेधास्तर या I.Q को हम जीनियस होने के प्रमाण के रूप में मानते हैं उस का विकास किशोखवस्था तक ही होता है। और जिस को हम भावत्मक बुद्धि या इमोशनल इंटेलिजेंस कहते हैं उस का विकास आखरी साँस तक होता ही रहता है। शिक्षा के क्षेत्र में आज तक यह माना जाता रहा है कि जिन छात्रों का I.Q मेधा-स्तर अधिक है उनको सक्षम माना जाता रहा है, यह भी माना जाता है कि जिस का I.Q अधिक है वे ही आज के परिवेश में सफल हो सकते हैं। लेकिन मनोवैज्ञानिकों का कहना है कि नौकरी पाने के लिये भला ही I.Q उपयोगी सिद्ध हो लेकिन नौकरी में टिके रहने के लिये I.Q के साथ साथ E.Q की भी आवश्यकता होती है। इस भावत्मक बुद्धि की आवश्यकता से अनभिज्ञ होने के कारण बंगला गाड़ी और डालर के ड्रीम से हम अपने वैचारिक बुद्धि को विकसित करने लग गये और भावत्मक बुद्धि की उपेक्षा करने लग गये हैं। कशाघात प्रेरित इस समाज में माता पिता और अध्यापक होने के नाते हमें इस मोड़ एक क्षण के लिये रुक कर यह सोचने की आवश्यकता है कि - हमें मनुष्य के मस्तिष्क के संतुलन को बिगाड़ने का अधिकार क्या है? मशीन को भी कृत्रिम-मेधा को प्रदत्त करने का प्रयत्न किये जाने वाले इस युग में हम



मनुष्य की मनुष्यता को कैसे बचाकर रखेंगे? मानवीय संवेथनाओं का स्रोत भावत्मक बुद्धि की उपेक्षक कर हम भविष्य के लिये कैसी नसल तयार कर रहे हैं। क्यों हम सब जानते हैं कि मनुष्य के शरीर में जिस अंग का उपयोग नहीं होगा वह धीरे धीरे क्षीण होकर नष्ट होजायेगा। मनुष्य की स्वार्थ लोलुपता ने प्रकृति के संतुलन को बिगाड़ रखा है। सृष्टि की सर्वश्रेष्ठ कृति मानव की भी क्या यही नियति है? एक असंतुलित विकसित मानव ही भविष्य को हमारी भेंट है?

भावात्मक बुद्धि के पोषण की और विचारात्मक बुद्धि के साथ उस के सामंजस्य की आवश्यकता पर बल देने के पश्चात अब यह प्रश्न उठता है कि वैश्वीकरण के युग में जब सभी लोग सकलता की सड़ी के रूप में अपने मेधास्तर को बढ़ाने की कोशिश में लग गये हैं तो इस युग में भावनात्मक बुद्धि की क्या आवश्यकता है? इस की आवश्यकता पर बल देने से पहले यह समझना आवश्यक बन जाता है की आखिर यह भावत्मक बुद्धि क्या है? भावत्मक बुद्धि मनुष्य की वह क्षमता है जो कि मन और मस्तिष्क को संतुलित रख सकती है। अंग्रेजी में इस की परिभाषा इस प्रकार दी गई है।

“Emotional intelligence can be defined as emotional awareness and emotional management skills which enables a person to balance emotion and reason so as to maximise ones own long term happiness”

तो आगे हम यह देखेंगे कि वैश्वीकरण के युग में साहित्य और संस्कृतियों की क्या भूमिका है उस के अध्ययन की क्या आवश्यकता है? प्रमुख समीक्षक आचार्य रामूर्ती त्रिपाठी का कहना है कि “रागपूर्ण पर दुख कातरता ही मनुष्यता की पहचान है। इस भावात्मक सत्ता का विस्तार केवल साहित्य ही कर सकता है”। विज्ञान के एकांगी विकास के इस युग में साहित्य के अध्यायन के माध्यम से अपनी भावत्मकता को सींचना अत्यंत आवश्यक है। आज के वैश्वीकरण के युग में भारतीय शिक्षित मध्यवर्ग का एक मात्र लक्ष्य बन गया है कि वह अंतराष्ट्रीय समुदाय का सदस्य बन जाय। इस लक्ष्य प्राप्ति का माध्यम बहुराष्ट्रीय कंपनियों की नौकरी है। इन बहु राष्ट्रीय कंपनियों में प्रवेश करने के लिये लोग अपनी वैचारिक बुद्धि I.Q को बढ़ाने में लग जाते हैं लेकिन आर्गनाइजेशनल बिहेवियर के विशेषज्ञों का कहना है कि I.Q के बल पर व्यक्ति इन संस्थाओं में प्रवेश तो पा सकता है लेकिन उस में टिके रहने के लिए और सफलता प्राप्त करने के लिए भावात्मक बुद्धि की आवश्यकता है। आज इन बहु राष्ट्रीय कंपनियों की सब से बड़ी चुनौती है कर्मचारी वर्ग का वैविध्य। (Work force diversity) इन संस्थाओं में विभिन्न जातियों, देशों और संस्कृतियों के लोग काम करते हैं। ऐसे में प्रबन्धक स्तर के व्यक्ति को इन सब के बीच समन्वय स्थापित करने की आवश्यकता होती है। हनीवेल नामक एक बहुराष्ट्रीय कंपनी में 29 भाषाएँ बोलने वाले लोग, 47 संस्कृतियों प्रतिनिधि और 90 जनजातियों के लोग काम करते



है। ऐसे वैविध्य पूर्ण परिवेश में समन्वय के बिना सफलता प्राप्त नहीं हो सकती। समन्वय भावत्मक सत्ता से ही संभव है और उस का पोषण साहित्य ही कर सकता है। संस्कृतियों का ज्ञान और आदर पूर्ण दृष्टिकोण भी बहुत आवश्यक बन जाता है। अपने देश की संस्कृति के ज्ञान के साथ साथ अन्य देशों की संस्कृतियों का ज्ञान व्यक्ति को आत्म सम्मान देने के साथ सा दूसरों का सम्मान करना भी सिखाता है। सभ्यता कोई भी हो संस्कृति कोई भी हो निरन्तर प्रवाहमान मानव जाति मानवीयता की मांग करती और मानवीयता का पोषण भावत्मक सत्ता को नकार कर नहीं किया जा सकता। अतः हम कह सकते हैं कि वैश्वीकरण के युग में साहित्य और संस्कृति के अध्ययन की आवश्यकता पहले से भी अधिक है।

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Origin and Development of Surrogacy

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ABSTRACT: The practice of surrogate motherhood has had a long history and it was accepted in many ancient cultures. For example, the ancient Babylonian Legal Code of Hammurabi (18th century BC) recognized the practice of surrogacy and actually laid down detailed guidelines specifying when it would be permitted. The Old Testament suggests that surrogacy was accepted in early Jewish society as a legitimate way by which infertile couples could have children and create a family of their own. Commercial surrogacy, largely an unregulated grey area has a fair share of controversies and in lieu of such controversies the union cabinet has proposed legislation to ban the commercial surrogacy on the grounds of exploitation of poor, needy women.

KEYWORDS: surrogate motherhood, childless couple, non-resident Indians

INTRODUCTION

Surrogacy is one of those magic wands that stocked up happiness in the lives of childless couple, homosexuals, etc., surrogacy technique flourished soon after the discovery of artificial reproductive techniques. Surrogacy is banned in a lot of countries and laws are still in definite with regards to the adoption by non-resident Indians (NRI'S), Indian Origin(PIO'S) and overseas citizen of India(OCI's), These barriers have passed a way for the commercialized practice of surrogacy In India, Moreover the cost of surrogacy in India is 1/4 of the cost in other countries. Commercial surrogacy should be encouraged. The rights of surrogate mothers should be protected through framing of laws which will cover all the present Loopholes Commercial Sutogacy is an issue that is shrouded in ethical, Social and legal Complexities. Their unregulated proliferation, especially over the last few years, has raised a number of issues as to rights and obligations of the surrogate mother and intended parents, citizenship status of the surrogate child, safety and costs. It

has surreptitiously become a booming center of fertility market with its reproductive tourism having pot value of more than 25,000 crores. Commercial surrogacy, largely an unregulated grey area has a fair share of controversies and in lieu of such controversies the union cabinet has proposed legislation to ban the commercial surrogacy on the grounds of exploitation of poor, needy women. It is considered morally reprehensible to allow poor fertile woman from 'global east' to rent their wombs for rich infertile women from the 'global west'. It is often being described as a modern-day slavery and mockery of mother hood. However, on the financial aspect it is difficult to assess whether Surogacy is really that bad an option in a country where unpleasant social situation

force women unwillingly become sex workers or poverty induces to sell their organs and as far as the legality is concerned it would be worthwhile to mention that article16.1 of the universal declaration of human rights 1948 says, inter alia, that "men and women of full age without any limitation due to rave,



nationality or religion have the right found a family

The decision to have a child is momentous. It is to decide forever to have your heart go walking around outside your body" -Elizabeth Stone Children are the most precious and beautiful gift of god to parents. But sometime some people are deprived from this valuable gift. It is very difficult to understand to pain, stigma of the couples who are not blessed with their own children after marriage. Ceremony of marriage in the society is considered as "Sine Quo non-for birth child, poor health condition, poor nutritious diet intake, absence of proper maternity services and high levels of infections etc., are the reason for increase of infertility rate in India. The Hindu adoption and maintenance act 1956 does not permit non-Hindu to adopt a Hindu child and requirements of immigration after adoption have further hurdles The surrogacy procedure or agreement is termed as carrying of a pregnancy on behalf of intended parents. The legitimacy or validity and expenses of surrogacy differ extensively amid jurisdictional domination which results or leads to in regional or inter-state and international or global surrogacy arrangements. Surrogacy procedure is opted by the intended parents usually when they are unable to carry child or when pregnancy threatens or poses a serious jeopardy to the health of the mother married couples of same sex who are incapable of carrying pregnancy. The legality of surrogacy varies from state to state even different from country to country. The cost of surrogacy is law in India and laws are flexible in nature. The process of receiving monetary compensation by the surrogate is termed as Commercial surrogacy. Commercial

surrogacy is being banned and no termed as unlawful in India after the passage of bill in 2016 and also the center announced that surrogacy laws will be changed soon which will allow them (single women) to become a surrogate mother .But the new law will not allow NRI and foreigners to heir surrogate mother, as per new law the minimum age of surrogate mother is 23yrs.

Day by day the 1ssues concerning surrogacy are increasing in number. There are number of ethical and social issues pertaining to surrogacy have assumed the status of profit clamor, thus this have given the urgent necessity of drafting and enactment of laws for both parties that is parent as well as surrogate mother.

fertility among married couples is a major problem affecting not only their marital life but also their social life. The assisted reproductive technologies have come to the help of such infertile couples. Until recently, they had only two options either to adopt a child or to remain childless. However, with the advent of the new reproductive technologies, infertile couples now have the advantage of selecting from a number of options, including artificial insemination, in-vitro fertilization, and surrogacy. Thus, human procreation can be accomplished through a variety of reproductive technologies that do not involve sexual intercourse. Of these new technologies, surrogacy is arguably the most controversial.

Meaning and Definition Surrogacy:

Surrogacy is an important method of assisted human procreation for those who cannot, or choose not, to procreate in the traditional manner. Surrogacy, one of the



most dramatic of the new reproductive technologies, is an arrangement by which a woman agrees to be impregnated by assisted conception, carries the resulting fetus, and relinquishes all parental rights of the child at birth. This method of ART is like a boon to those married women who are unable to conceive due to various physical, genetic and medical reasons. Black's Law Dictionary defines surrogacy as an agreement wherein a woman agrees to be artificially inseminated with the semen of another woman's husband. She agrees to conceive a child, carry the child to term and after the birth, assign her parental rights to the biological father and his wife. This definition, however, refers only to one of the forms of surrogacy arrangements, namely, artificial insemination surrogacy (also known as traditional surrogacy). The Encyclopedia Britannica defines

Surrogate motherhood 'as the practice in which a woman bears a child for a couple who are unable to produce children in the usual way. Warnock Commission Report defines Surrogacy, as the practice whereby one woman carries a child for another with the intention that the child should be handed over after birth. Another standard definition of surrogacy' is offered by the American Law Reports in the following manner:..a contractual undertaking whereby: the surrogate mother, for a fee, agrees to conceive a child through artificial insemination with the sperm of the natural or biological father, to bear and deliver it to the natural or biological father, and to terminate all of her parental rights subsequent to the child's birth. The New South Wales Law Reform Commission has also defined surrogacy as..an arrangement whereby a woman agrees to become pregnant and to bear a child for

another person or persons to whom she will transfer custody of the child at or shortly after birth. Thus a -surrogate is -a person appointed to act in the place of another. The word-mother, when used as a verb, includes the meaning-to give birth to. Thus, a-surrogate mother is a woman appointed to give birth to a child in the place of another or a woman who is artificially inseminated and will carry the resulting child to term and then will relinquish the child to the biological father and his wife. However, the term also applies to the technique of fertilizing an ovum either in another woman's womb or in a test tube, and then transplanting the embryo into the womb of the surrogate who will carry it to term. Thus, surrogacy is the practice whereby a woman carries a child for another with the intention that the child should be handed over after its birth either voluntarily or for a fee. This carrying of a child may take different forms.

Origin and Development of Surrogacy:

The concept of surrogacy has come into lime light, since the case of Elizabeth Kane in 1980. This technology focuses on fulfilling the desire and dream of individuals to have their own biological child with the help of another individual by using scientific advancements. This scientific procedure encompasses long standing concerns of human society to have an offspring to continue their legacy, name, family and property. The origin and development of surrogacy can be traced to the ancient cultures, religions, and developments all over the world which have shaped the attitude of the generations towards surrogacy and its human rights implications.



The practice of surrogate motherhood has had a long history and it was accepted in many ancient cultures. For example, the ancient Babylonian Legal Code of Hammurabi (18th century BC) recognized the practice of surrogacy and actually laid down detailed guidelines specifying when it would be permitted. The Old Testament suggests that surrogacy was accepted in early Jewish society as a legitimate way by which infertile couples could have children and create a family of their own. The National Bioethics Consultative Committee (NBCC) Report described the traditional Torres Strait Is and surrogacy practice of a woman or couple having a child for another woman or couple. Other societies such as the gala people of Bechuanaland in Southern Africa and some traditional Hawaiian groups undertook similar practices. In these communities, surrogate motherhood is seen as an act of friendship and generosity. However, in European cultures, though surrogacy was undoubtedly being practiced in the past, it had never been formally recognized by the society or the law. Thus, surrogacy was known in almost all the ancient cultures all over the world. The origin and roots of surrogacy can be traced to the major religions, of the world. The various religious, cultural and

Mythological writings also provide an interesting insight into the use and practice of surrogacy.

Surrogacy In Mythology:

Surrogacy is not so new as far as new reproductive technologies are concerned, and it is often noted that the practice dates back to Biblical times. The Old Testament offers the example of

Abraham 's infertile wife, Sarah, who - commissions! her maid Hagar to bear her a child by persuading Abraham to sleep with her. Similarly, Rachel, the barren wife of Jacob, commissions her maid Bilhah to have a child by convincing Jacob to sleep with her. The class distinctions between the commissioning and surrogate women in these stories reflect modern day practices. These two stories are few of the earliest examples of surrogacy practices.

In Indian mythology, there are various references to the practices which are similar to modern surrogacy. For example, in the Bhagvata Purana, there is a reference to the birth of Balaram, which suggests the practice of surrogate motherhood. Kamsa, the wicked king of Mathura, had imprisoned his sister Devaki and her husband Vasudeva because a prophecy had informed him that their child would be his killer. Every time Devaki delivered a child, he smashed its head on the floor. In this way, he killed six children. When the seventh child was conceived, the Gods intervened. They summoned the Goddess Yoga Maya and with her help they transferred the fetus from the womb of Devaki to the womb of Rohini (Vasudeva 's other wife who lived with her sister Yoda across the river Yamuna, in the village of cowherds at Gokul). Rohini gave birth to the baby, Balaram, brother of Krishna, and secretly raised the child while Vasudev and Devaki told Kamsa that the child was born dead. Thus, the child conceived in the womb of Devaki was incubated in and delivered through another womb i.e. of Rohini. It is to be noted here that the present modern day developments in surrogacy allow transfer of fetus which is developed in the test tube to the womb of a woman. But the above incidence in



Indian mythology refers to a type of surrogacy in which the developed fetus was transferred from one woman to another womb. It reflects the level and extent of science and medical knowledge of ancient Indians. Another popular story is that which is related to the birth of Kartikeya also called as Subramanian Swamy. Lord Kartikeya is the Commander of the army of the Gods and he is also considered as the God of fertility by tradition. He is the son of Lord Shiva, the father of universe and Goddess Parvati, the mother of universe. It is said that at the request of Gods for a person for the post of their army commander, Shiva gives abija to be implanted in Mother Ganga. In the modern times the bija can be considered as the genetic material of the father and because it is implanted in the river Goddess Ganga, she can be considered as a surrogate. However, after sometime it becomes unbearable for the surrogate mother Ganga to carry the embryo. She makes a miscarriage. Then the God of fire Agni keeps the embryo on Saravana (A kind of grass believed to have the potential of nectar) and which may be considered as modern day incubator. The Saptamatrakas who can be considered as the nurses or care takers fed the child. Thus, the God Kartikeya is born. This incidence can also be considered as a form of surrogacy in which initially the womb of a woman is used for conception of the fetus and later on the fetus is developed in incubator due to the inability of the surrogate mother to carry the fetus to the full term. At the same time this incidence also points out the various problems which may arise during a surrogacy procedure like inability of surrogate mother to carry fetus to full term, or a situation where surrogate mother wants to terminate her

pregnancy before the full term. Thus, the ancient Indian mythology offers solution to the present-day conflicts which may arise between the surrogate mother and commissioning parents.

Another well-known story is that of the birth of Kauravas. According to the Mahabharata, Queen Gandhari (the wife of King Dhritarashtra) suffered a miscarriage. The embryo was split into one hundred pieces by the sages (doctors of the day) and implanted in one hundred Kumbhas and subsequently hundred children were born. Some of the historians argue that these Kumbhas are equivalent to the present day anonymous surrogate women. Thus, it can be said that the glimpses of modern developments in surrogacy can be traced to the ancient mythology.

Development of Modern Surrogacy:

The history of modern surrogacy methods can be traced back to 1899. It is to be noted that the various practices, customs and traditions followed by different communities all over the world have had a great impact on the development of surrogacy as a form of Assisted Human Conception. The development of science and technology in the medical field gave rise to the modern surrogacy methods, which involve integration of science and technology with natural process of human conception. The successful birth of Louise Brown with the help of in-vitro fertilization in 1978 in England confirmed the thinking of the scientists and medical experts that a woman other than the genetic mother could be used to carry the fetus and deliver it. In 1979, Dr. Richard Levin, gave suggestion to an infertile couple to use a woman as a donor as well as to carry the resulting fetus



and deliver the child. Dr. Richard Levin examined in detail the pros and cons of the issue as well as the various social, ethical, religious and legal issues. As a result, the couple reached an agreement with a woman to act as a donor and surrogate mother. The surrogate mother was artificially inseminated in the early 1980's and she conceived within the first month.

She gave birth to a baby boy after nine months and handed over the baby to the couple. The right of the surrogate mother as a legal guardian was terminated and guardianship was handed over to the biological father through a legal process. The pseudonym of the surrogate woman involved in this case was Elizabeth Kane, who agreed to give birth as a traditional surrogate mother for a financial compensation of \$10,000. This type of surrogacy arrangement is now popularly known as commercial surrogacy. Thus, this case is considered to be the world's first case of planned surrogacy.

For example, it is similar to present day traditional surrogacy. Traditional surrogacy means that, the surrogate mother contributes genetic material to the resulting child and gives birth to it as her own child.

Along with the further developments in the field of surrogacy, there has been unprecedented increase in instances of application of surrogacy for procuring a biological child. One such instance is that of Teresa Anderson, a 54-year-old woman who gave birth to five boys as a gestational surrogate mother in 2005 for a couple she had met online. In August 2007, 58-year-old Ann Stopler gave birth to her twin girls and daughters. Her daughter, Caryn Chomsky, was unable to

conceive due to cervical cancer. Another incidence is that of 56-year-old Jaci Dalenberg who became the oldest woman ever to give birth to triplets in 2008.

She acted as a gestational surrogate mother for her daughter Kim, and delivered her own grandchildren. One of the landmark events in the history of surrogacy is that of a surrogate woman who gave birth to her own grandchild at the age of 61 years. This event took place in Japan in 2008.

CONCLUSION In India, the first gestational surrogacy took place in 1994 in Chennai. In 1997, the first Commercial surrogacy was reported in India. A Woman from Chandigarh agreed to carry a child for 50,000 rupees in order to obtain medical treatment for her paralyzed husband⁴⁸. Further in 1999, an Indian newspaper reported the story of a village woman in Gujarat who served as a surrogate for a German couple. It is estimated that, in India, the number of births through surrogacy has doubled between 2003-2006, and estimates range from 100-290 each year to as many as 3,000 in the last decade.



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ÀÀÙÈ^a ÌÈÀ ÀŸÀÌ : 4 ^a ÌÈÌÀ ÀSÍ 146

À PÀUÈ^a ZÈÀ ÀYÄI : 4 ^a ZÈZÀ ÀSÍ 1803



A Philosophical Study on Mental Health and occupational Stress of Lawyers and Law Professionals

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Abstract

Current paper focuses the occupational stress in legal industry. Most relevant sources of occupational pressure among lawyers and legal professional were home and work imbalance, managerial roles, and insufficient recognition, managerial roles, and hassles. We found that the relationship between job satisfaction and sources of occupational pressure was negative and significantly valid among five pressures of lawyers and legal professionals. Majority of lawyers and legal professional were adapted problem solving oriented coping strategy. Therefore, the social support from peer, friend, family member etc. was also widely used coping strategy by lawyers and legal professionals.

Keywords: Mental Illness, Mental Health, Lawyers and Law Professionals

Introduction:

Mental health problems are common in the legal profession. To have the best output at work we need to provide people with a healthy environment to work. A healthy workplace can be described as one where people actively contribute to the working environment by promoting and protecting the health, safety and well-being of all others. Mental health interventions should be delivered as part of an integrated health and well-being strategy that covers prevention, early identification and support. Mental health of every person is very important for being productive, as not having a good mental health would lead to inability of the person to concentrate on his work.

The mental illnesses must be treated like any other physical illness. Simply saying it's just in your head won't help because for those who suffer, it is very real. The victims of mental disorders need coping advices and not judgmental comments. There seems to be no specific reason to when a mental disorder strikes, how deep it strikes or how long it lasts.

Lawyers are more prone of being the victims of mental illness like depression or anxiety as they have to deal with problems and disputes on daily basis. It is not unusual to know that the problems of the clients start bothering lawyers on a personal level. He has to serve justice to his client and at times deal with the problems of his life too.

Mental Health of Law Professional in India:

Mentally ill people are not usually in a position to make decisions on their own. This is what makes it different from general health or wellbeing. Families often try to hide their mental illness out of a sense of shame. As a result, they are unable to get access to appropriate treatment. Around 300 million people suffer from severe mental illness, equivalent to 4.4% of the total population. According to a study conducted by the National Institute of Mental Health and Neurosciences, 1 in 40 and 1 in 20 people are suffering from the past and current episodes of depression in India. In spite of this big burden of



mental health issues, unfortunately, it continues to be misunderstood in developing countries like India.

The legal profession inherently prescribes various traits that a lawyer must display to be rewarded for their work, but these traits are also ones that force our community to brush mental health-related issues under the carpet. The pressure to over-extend oneself is so entrenched that a lawyer would probably find it hard to speak to someone at work about the trouble they face, for fear of being called a slacker. For many professionals, the fear and anxiety of making a mark in their professions is consistent. The concerns such as whether they will succeed as independent legal counsel, whether they will be able to generate work, whether their training is sufficient, whether they are working with the right people are constant.

Reasons for High Rate of Mental Illness of Law Professionals:

- Time constraints and deadlines;
- The high stakes involved, including loss of property, freedom, and even life;
- The high expectations of expertise and success;
- The constant scrutiny and critical judgment of a lawyer's work from opposing counsel or the courts;
- The inherently conflict-driven nature of the legal process;
- The threat of malpractice;
- A tendency to assume a client's burdens;
- The demise of professional cordiality and camaraderie;
- The strain that a lawyer's advocacy skills can create when applied to personal relationships;

- The group norms or culture in a law firm expectations, such as high billable hours; and
- The depletion of energy that comes from high demands at work.

Symptoms of Stress for Lawyers and Law Professionals:

- **Sleep deprivation:** This is a vicious circle: worries about work lead to lack of sleep and lack of sleep makes it difficult to perform well at work.
- **Physical changes:** Headaches, skin complaints, frequent colds, aching muscles and digestive problems are often indicators of stress.
- **Drinking and smoking:** Many lawyers turn to drinking and smoking to escape from the pressures of everyday life. However, alcohol is a depressant and smoking creates a new stress: the craving for a cigarette.
- **Eating:** You may find yourself comfort eating or skipping meals.
- **Mood swings:** You may become irritated and frustrated, get very angry one minute and feel fine the next. Other people may complain that you are short-tempered, selfish and difficult.
- **Panic attacks:** These can happen suddenly, for no clear reason. You may feel sick, short of breath, shake, sweat and experience a sense of unreality, as if you're detached from the world around you.

Objectives of the Study:

1. To study on mental stress of lawyers and law professionals.
2. To evaluate the problems of lawyers and law professionals.

Methodology:

The present study used only secondary sources data collected various books, Journals, articles and Websites sources. The study was used analytical



research method can be used for data analyses.

Legal Culture of Lawyers and Law Professionals:

The profession of law is demanding. Our jobs are chronically stressful and involve long hours. A lot rides on our success and behavior, and this pressure only increases as lawyers rise in their profession in both law firms and in-house legal departments. Not surprisingly, lawyers experience higher risk of mental illness and addiction. One in four lawyers suffer elevated feelings of psychological distress, including depression, anxiety, and burnout.

Stress Management of Lawyers and Law Professionals

1. Exercise
2. Get the Sleep You Need
3. Talk With People You Trust
4. Take Regular Breaks
5. Meditate
6. Cultivate Skills in Stress Avoidance

Mindfulness has become more mainstream for lawyers, with classes and organizations created specifically for them such as yoga classes for law students and specific organizations dedicated to the cause, such as the Center for Contemplative Mind's Law Program. Other mindfulness methods include meditation, or a quick body scan technique. And if you're a technology fan, apps such as Aura and Calm provide guided customized meditation to fit your needs and your schedule.

Conclusion:

The issue of lawyer's stress can, of course be researched by other methods, linking the stressors with challenges in certain legal empires such as European one.

Current socio-economic and political situation is both inspiring but also depressing for lawyers depending on whether the decisions to be made should be based on Rule of Law or not. In this regard, also political and cultural studies may help to understand the context of stress factors of legal professionals. The current research can be seen as a study that creates a framework and assists to understand the core elements of lawyer's stress independent of changing socioeconomic and political environment.

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A Study on Waste Management in Karnataka with Special Reference to Bangalore Metropolitan City

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Abstract:

The thing that is thrown away and is unnecessary to the human beings is generally referred to as waste. These wastes can be recycled and reused. Solid waste is considered to be the third most pollution causing factor in the world. Managing of the solid wastes from the generation at the source through the recovery processes to disposal is called the solid waste management. Waste comes in different forms and they are categorized into different categories like, biomedical waste, biodegradable waste, bulky waste and municipal waste, e-waste etc. Waste management may be defined as the discipline associated with the control of generation, storage, collection, transfer, processing and disposal of solid waste. The present paper based on the study carried out on waste management practice by Bengaluru Municipal Corporation (BBMP).

Keywords: Waste Management, BBMP, Garbage

Introduction:

Bangalore, India's silicon city has been recognized as one of the leading global hubs of technological innovation. With the growing population of 11.5 million people, making it the most populated city in India. Working on Bangalore's garbage has been a massive task for the BBMP with the common people and bureaucrats and private contractors. The source segregation is one of the major concerns in the solid waste management. The awareness about this is provided by the BBMP through rallies, skits, pamphlets, and many more, since the segregation at the source is the efficient process to use the wastes as a resource. Knowledge about the Recycle, Reuse and Reduce (3Rs) is essential for the people to know about on how the wastes are processed and the revenue, they might be able to obtain by the effective processing.

Solid waste management is a term that is used to refer to the process

of collecting and treating solid wastes. It also offers solutions for recycling items that do not belong to garbage or trash. As long as people have been living in settlements and residential areas, garbage or solid waste has been an issue. Waste management is all about how solid waste can be changed and used as a valuable resource. BBMP's contribution plays a major role in cleaning the city. Waste generation and recycling of the wastes is carried out by the Municipal Solid Waste Management Authority[1]. The authority have to be updated with an efficient methodology for the waste management. The current technique they are using is the compactors that replaced the trucks. These impacts came from the Swacch Bharat campaign, started in 2014. Gradually, this changed the people's perspective on segregation, recycling and waste knowledge. This also enhanced people to use the recycled products and this was a step towards



greener city[1]. The people also had their contributions in starting up small organizations where initiatives are being taken to make the city cleaner and healthier.

Municipal solid waste management (MSWM) has become one of the significant environmental issues, particularly in developing countries. Bengaluru, the state capital of Karnataka, is one of the fastest growing cities in Asia. The Bruhat Bengaluru MahanagaraPalike (BBMP) with an area of 2190 km and a population of about 10.18 million generates around 5000 metric tons per day of solid waste at an average generation rate of 0.5 kg per capita per day (kg/capita/d). Presently, Bengaluru City is facing significant problems due to existing disposal practices of generated waste, incurring high cost due to lack of proper infrastructural facilities; also, the open dumping in the expanding zone of the city poses severe problems to the structures constructed on these old dumps.

Activities of Waste Management System:

The activities associated with the management of municipal waste from the point of generation to final disposal can be grouped into the six functional elements. • Waste generation • Storage • Collection • Transportation • Segregation & Processing • Disposal

Bangalore alone produces 6,233 tonnes of waste per day, which is 186,990 tonnes of waste per month, and 2,275,045 tonnes of waste per year. About 60% of this is wet (organic) waste that can be turned into rich manure to help plants and trees grow in the city.

Categories of Waste: Organic waste: Kitchen waste, waste from food preparation, vegetables, flowers, leaves, fruits, and market places.

1. Combustibles: Paper, wood, dried leaves, packaging for relief items etc. that are highly organic and having low moisture content.
2. Non-combustibles: Metal, Tins, Cans, bottles, stones, etc.
3. Toxic waste: Old medicines, paints, chemicals, bulbs, spray cans, fertilizer and pesticide containers, batteries, shoe polish.
4. Recyclables: Paper, glass, metals, plastics.
5. Ashes or Dust: Residue from fires that are used for cooking.
6. Construction waste: Rubble, roofing, broken concrete etc.
7. Hazardous waste: Oil, battery acid, medical waste, industrial waste, hospital waste.
8. Dead animals: Carcasses of dead livestock or other animals.
9. Bulky waste: Tree branches, tires etc.
10. Soiled waste: Hospital waste such as cloth soiled with blood and other body fluids.

Objectives of the Study: To assess the activities involved for the proposed and determine the type, nature and estimated volumes of waste to be generated.

1. To identify any potential environmental impacts from the generation of waste at the site.

Research Questions: How BBMP is effective of waste management system in Bangalore City?

1. Waste Management is very necessary of Metropolitan city of Bangalore?

Research Methodology: The present study used primary and secondary sources of data. Primary data collected from citizens of Bangalore at Phone or Whatsapp interviews for based on the waste management system. The researcher interview for 30 peoples in different areas of Bangalore city.



Secondary data was collected from BBMP website, Journals, Books and Pollution Control Board Annual Books, Internet etc.

The study used simple statistical techniques for simple percentage analyses for analyses of data.

Data Analysis and Discussion of Results:

1. 75 percent of respondents are suggested BBMP is doing major role of waste management in Bangalore City. The residents are not segregate proper waste of houses.
2. 68 percent of respondents are not proper disposal system for waste management in Bangalore city. Disposal for some areas every day but savage unit inburden of heavy waste collection of city.
3. 82 percent of respondents are suggested that BBMP is failure to proper disposal of waste. To increase the environmental effect and diseases of the residents.

Recommendations and Solutions:

1. Awareness among people about the significance of source segregation at generation sites as biodegradables, inert and recyclable material and change in habits to store, segregate and dispose of waste according to direction of municipal council for effective waste management
2. Decentralized composting plants should be made to reduce the burden on Urban Local Bodies for collection and transportation of Municipal Solid Waste, which successively results in drop in the pressure exerted on the landfills. Segregation plan at city level should be made to dispose of recyclable and hazardous waste suitably.

Conclusion: Solid waste management has been a major issue since decades in the cities and the situation continue to aggravate with time due to continuous development and increase in population.

In order to make the cities livable sustainable management of waste is needed. There should be community mobilization to sensitize them towards their contribution in waste management, increase in the better infrastructure for the MSW management, sanitary and monitored landfill sites and also waste to energy technologies to be promoted.

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Mynmar Na PrajaPrabhutvikaranada Bharavase- Aung San Suu Kyi

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CāEvd:

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ĀĀRĀ ĀĒĪĪĪ: dĀĀMĀ, JĒi.J'ī.r., ĀĒĀĒē ĀVĀPĥĀ, ĀiĀ.JĒi.M

ĪĀPĒ

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विविध संस्कृतरूपकेषु प्रदर्शितानि मानव जीवनमूल्यानि

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श्लोः वन्देत्वां भूदेवीमार्यमातरम्।

जयतु जयतु पदयुगलं तेनिरन्तरम्॥

उपोद्घातः :

“काव्येषु नाटकं रम्यम्” इति कालिदासकवित्वमुद्दिश्य एतत् सूक्तिः अक्षरसत्यम् भवति। कवि कर्म काव्यमिति चेत् तस्मिन् नाटकं शिरोभूषणम्। श्रव्यकाव्यात् दृश्य काव्यानन्दम् अतिरिच्यते। सर्वसाहित्यप्रक्रियेषु नाटकं श्रेष्ठं जनरञ्जकं च भवति। संस्कृतसाहित्ये रूपकं जनरञ्जकं भवति। तेषु दशविधरूपकेषु नाटकं श्रेष्ठत्वं प्राप्नोति। न तु जनरञ्जकत्वमेव नाटकेषु सांघिक, नैतिकं च सांस्कृतिक मूल्यांकनं प्रस्पुटं दृश्यते।

नतु केवलं श्रवणानन्दं नयनानन्दमपि जनयति नाटकम् अपि च समानरूपेण पण्डितपामररञ्जकत्वं जनयति। नाटकदर्शनेन सामाजिकाः स्वीयजीवितेषु उत्तममार्गं स्वीकुर्वन्ति। मानवजीवनमूल्यानि प्रदर्शितुं भवन्ति।

रूपकोत्पत्तिः :

सर्वकलासमाहाररूपं नाटकं न तु केवलं मनोरञ्जकं जनानां विज्ञानदायकं उत्तममार्गदर्शकं च। सालभञ्जिका प्रदर्शनं आरभ्य चर्मचित्र (puppet) प्रदर्शनं, वेषभूषा प्रदर्शनं तस्मात् क्रमशः नाटकोत्पत्तिः भवेदिति डा। पिशेल् महाशयस्य अभिप्रायम्। प्रथमदशायां सूत्रबद्धैः सालभञ्जिकाभिः प्रदर्श्य सामाजिकमनोरञ्जकत्वं कुर्वन्ति। ततः मुख्यप्रदर्शकः “सूत्रधारः” इति कथितः तस्मात् तदनन्तरं प्रदर्शनेषु च नाटक प्रदर्शकानां मुख्यस्य सूत्रधारः इति नाम प्रचरितः इति हुल्लेट् महाशयः अभिप्रायः। पाश्चात्य देशेषु प्रचलितं ग्रीकु नाटकात् प्राचीनकाले भारतीय संस्कृतनाटकानां आविर्भावं प्रदर्शनं च विद्यते इति विमर्शकाभिप्रायः।

क्रीस्तोः अतीवपूर्वमेव भारतदेशे नाटकानां प्रदर्शनं विद्यते। नट् इति धातोः नाट्यपदोत्पत्तिः नाट्ये प्राधान्यत्वात् नाटकशब्दोत्पत्तिः भवतीति भरतमुनेः नाट्यशास्त्रात् विद्यते।

दुःखार्तानां श्रमार्तानां शोकार्तानां तपस्विनाम्।

विश्रान्तिं जननं काले नाट्यमेतत् मया कृतम्॥

इति भरतस्य वाक्यम्।

अ) भासस्य मध्यमव्यायोगरूपके मानवजीवनमूल्यानि :

प्रपञ्चसाहित्यरङ्गे संस्कृतरूपकससाहित्यं विशिष्टस्थानं भजते। नाटककर्तृषु भासस्य विशिष्टस्थानं सर्वैः अङ्गीक्रियते। अत एव भासो हासः इति सरस्वतीदेव्याः मृदुहासः इति कीर्त्यते। संस्कृतनाटकरङ्गे भासः प्रप्रथमः इति संस्थूयते। भासनाटकचक्रे मध्यमव्यायोगे एतद् वाक्यं सूचितम्।



१. “निर्वेदप्रत्यर्थिनी खलु प्रार्थना” (मध्यमव्यायोगः – भास नाटकचक्रे)

घटोत्कचेन प्रदर्शितः भयभ्रान्तः ब्राह्मणः एवं वदति। निर्वेदं मनुष्यं दुर्बलं करोति तस्य शत्रुरूपं प्रार्थना मनुष्यं विमुक्तो करोति इति निर्वेदस्य अवलक्षणं मनुष्याणां हेयगुणमिति अत्र सूचितम्।

२. “पतिमात्र धर्मिणी पतिव्रतेति नाम” (मध्यमव्यायोगरूपके भासः)

अस्मिन्नेव नाटके पतिव्रता लक्षणं ब्राह्मणभार्यामुखेन एवं सूचितम्। पतिमार्गं या अनुसृत्य तथा वर्तते। सा एव पतिव्रता इति प्रशंस्यते। स्त्रीणां पतिमार्गमेव अनुसृत्य तस्य अनुकूलवर्तनं च अवश्यं करणीयम्। तदेव स्त्रीणां एकैकं कर्तव्यं तथाभूत स्त्री एव पतिव्रता इति सर्वैः प्रस्तूयते इत्यर्थः एवं मानवजीवन वृत्तं प्रकटीकरणे भासः अतीव समर्थः। “न मातुः परदैवतम्” इति शास्त्रेषु मात्रुस्थानवैशिष्ट्यं श्रूयते।

३. श्लोः ॥ माता किल मनुष्याणां देवतानां च दैवतम् ॥

मातुराज्ञां पुरस्कृत्य वयमेतां दशां गताः ॥” (मध्यमव्यायोगरूपके भासः)

जन्मधात्री माता न तु मनुष्याणां देवानामपि विशिष्टस्थानं अर्थात् देवेनापि उन्नतस्थानं भजति। मनुष्याणां मात्रुवाक्यापरिपालनं अवश्यं कर्तव्यं तेषां श्रेयोदायकं च भवति। अत एव अस्मिन्नाटके भीमपात्रमुखेन भासः एवं प्रकटी करोति। कतिपय समयेषु दैवमपि निराकृत्य वर्तितुं शक्यते। परन्तु पुत्र श्रेयः कांक्षिण्याः आज्ञा कदापि नोऽल्लङ्घनीया इति भीममुखेन स्पष्टीकृतम्। अर्थात् माता दैवेनापि अतिरिच्यते इति मानवानां सूचितम्।

४. “पुत्रापेक्षिणि पितुः हृदयानि। पुत्र, अतिबल पराक्रमो भव” (मध्यमव्यायोगे भासः)

“पुत्रादिच्छेत् पराजयम्” इति शास्त्रेषु श्रूयते। एतद् वाक्यस्य प्रामाण्यं भीमपात्रेण पुत्रं घटोत्कचं प्रति कथितम्। अत्र पराजयपदं विशिष्यते एतद् अर्थं पुत्रहस्ते पितुः पराजयं न व्यतिरेक भावेन पुत्रः पितरं अतिरिच्य बलवान् अर्थात् श्रेष्ठः भवितुमर्हति इति सूचितम्। अतः पराजय पदं स्वीयमर्थं परित्यज्य पुत्रस्य उत्कर्षकारणं भवति इति वाक्यमर्मज्ञैः सानन्दं अङ्गीक्रियते।

आ) कालिदासस्य शाकुन्तल नाटके मानवजीवनमूल्यानि :

कविकुलगुरोः कालिदासस्य नाटकेषु मानवजीवनमूल्यानि विविधरूपेण प्रदर्शितानि भवन्ति। काव्येषु नाटकं रम्यम् इति सूक्तेः आधारभूते अभिज्ञानशाकुन्तलनाटके चतुर्थाङ्के वाक्यानि उदाहरणयोग्यानि भवन्ति।

मानवजीवने प्रमुखस्थानं प्राप्तानां षोडशकर्मणां विवाहस्य प्राधान्यं भवति। भर्तृगृहे प्रस्थानसमये कथितानि कण्वमहर्षेः वाक्यानि अत्र उदाहरणयोग्यानि मानवजीवनमूल्यसारांशं महर्षिणा एवं सूचितानि।

“शुश्रूषस्य गुरुन् कुरु सखी वृत्तिं”, सपत्नी जने” (अभिज्ञानशाकुन्तले चतुर्थाङ्कः) इत्यादि मुनेः उपदेशामृतं सर्वनारी जनानां अनुसरयोग्यं भवन्ति। तस्मिन् उपदेशे गृहिणीपदं प्राप्तायाः महिलायाः प्रवर्तनं कीदृशं भवितुमर्हति इति सूचितम्। पतिगृहं प्राप्तायाः नारीजनयोग्यानि अत्र उदाहृतानि। नारीणां भर्तुः मनो अनुकूलप्रवर्तनं विधायकं भवति। न तु केवलं भर्तुः, सम्बन्धित वृद्धजनानां सेवनमपि उत्तमगृहिण्याः विधायकं भवति। तस्मिन् उपदेशे कतिपय मानवजीवन उपयोगानि कार्याणि सूच्यन्ते। तथैव गृहिणि परिवारजनेषु उत्तमस्थानं भजते।

इ) हर्षवर्धनस्य रत्नावली नाटके प्रदर्शितानि मानवजीवनमूल्यानि:

श्री हर्षवर्धनकृत रत्नावली नाटके अयं घट्टः उदाहरणयोग्यं भवति। समुद्रमध्ये नौकाभङ्गकारणात् नष्टप्राय रत्नावली इति वसुभूतेः वाक्यं श्रुत्वा विलपन्ती वासवदत्तं प्रति राज्ञः उदयिनस्य उपशमन वाक्यानि अत्र उदाहरणयोग्यानि।



“दुरवगाहा गतिर्दैवस्य” (रत्नावली रूपके चतुर्थाङ्कः) अस्मिन् वाक्ये दैवगतिः अनुलङ्घनीया इति सूचितम्। उदयनस्य एतद् वाक्यं वासवदत्तायाः दुःखोपशमनं कर्तुं अलं भवति। हर्षकृत रत्नावली नाटके भरतवाक्यरूपं श्लोकं अत्र उदाहरणं योग्यं भवति।

“उर्वीमुद्रामसस्यां जनयतु विसृजन्वासवो वृष्टिमिष्टा

मिष्टैस्त्रै विष्टपानां विदधतु विधिवलीणनं विप्रमुख्याः।

आकल्पन्तं च भूयात्समुपचितसुखः सङ्गमः सज्जनानां

निश्शेषं यान्तु शान्तिं पिशुन जनगिरोर्दुर्जया वज्रलेपाः॥” (रत्नावली चतुर्थाङ्कः)

अस्मिन् श्लोके प्रजोपयोग दैवानुकूल कृत्यानि भरतवाक्ये एवं सूचितानि। प्रजाक्षेमाय सकले सुवृष्टिः अत्यन्तावश्यकं ततः वर्षाधिपतिः इन्द्रः सुमुखः भवेत् इति सूचितम्। वर्षकारणं यज्ञं सकाले साधुरूपेण कुर्वन्ति इति ब्राह्मणाः प्रबोधिताः। ततः आहारसमृद्धिः भूत्वा प्रपञ्चशान्तिः भविष्यति इति सूचितम्। इहपरलोकयोः सुखप्राप्तकानि कर्माणि कर्तुं तथा लोककल्याणं भवितुमपि सज्जनानां मेलनं सत्कार्यकरणं च प्रलयकाल पर्यन्तात् निरन्तरायं भविष्यतीति च सूचितम्। अस्मिन् श्लोके दुर्जनानां हेयकृत्यानि क्षमयित्वा प्रजाक्षेमं भवन्तु इति च सूचितम्। एवं भरतवाक्येऽपि समाजश्रेयः एव आवश्यकं भवति इति कण्ठोक्तिना कथितम्।

उपसंहारः :

संस्कृतसाहित्यनाटकरङ्गे महाकवि भासस्य स्थानं प्रामुख्यं भजति। तदनन्तर नाटकरचयितारः कालिदासः, माघः, भवभूतिः, हर्षवर्धनः, शूद्रकः, विशाखदत्तः इत्यादि रूपककर्तारः भासस्य गुरुस्थानं अङ्गीकृत्य रूपकरङ्गे रम्यरूपकान् रचयितुं समर्थाः अभवन्। तथाऽपि भासस्य विशिष्टस्थानं किञ्चिदपि हसं नाभवत्।

संस्कृतनाटकेषु भारतीय जीवनवैविध्यं बहुधा प्रदर्शितम्। मानवजीवने सुख सन्तोषमयं समयं निरूपकं भवति। तानि तानि नाटकघट्टानि मानवस्य निजजीवने मार्गसूचकानि भवितुं अर्हन्ति। कालानुसारेण प्रमुखनाटकानि चलनचित्ररूपेण परिवर्तनं भूत्वा मानवानां दृश्यश्रवणानन्दं कृत्वा तेषां कतिपयविषयेषु मार्गं सूचयित्वा ज्ञानदायकाः आनन्ददायकाश्च भवन्ति।

सर्वेजनाः सुखिनो भवन्तु इति मम कांक्षा ।

उपयुक्तग्रन्थसूची :

१. मध्यमव्यायोगः — भासमहाकविः
२. अभिज्ञानशाकुन्तलम् — महाकवि कालिदासः
३. रत्नावली — हर्षवर्धनः
४. संस्कृतसाहित्यचरित्रा — डा। मुदिगन्टि गोपालरेड्डी, सुजातारेड्डी ।



The Electoral System and Voting Behaviour in India

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Abstract :

The study of determinants of electoral behaviour constitutes a very significant area of empirical investigation. Man is a rational creature in the philosophical sense of term; he is not so rational in the realms of his economic or political behaviour. An empirical study of the determinants of electoral behaviour displays the astounding fact that the behaviour of man is influenced by several irrational factors and pressure groups in invoking religious and communal factors, influence of money or charismatic personality of a leader and host of other irrational forces have their definite influence on the minds of the voters. The main purpose of the present study is to focus attention on voting behaviour in India and to highlight the factors that determine the voting behaviour in India.

KEY WORDS: voting behavior, pressure groups, democratic system

Introduction :

Elections are the pride of democracy and franchise is the most notable medium to participate in the political system through elections. A study of electoral behaviour therefore helps in the understanding of the democratic system. "Voting" is one of the most commonly used terms in contemporary age of democratic politics. The ever increasing popularity of democratic theory and practice has even made this term a household name. In democratic systems, and their number is quite large and even increasing, each adult citizen uses „voting“ as a means for expressing his approval or disapproval of governmental decisions, policies and programmes of various political parties and the qualities of the candidates who are engaged in the struggle to get the status of being the representatives of the people. In a limited way voting refers to the function of

electing representatives by casting votes in elections. The study of voting behaviour has come to be regarded as an important aspect of contemporary political research and theory.

Electoral machinery :

The Indian Constitution makers were eager to have in independent machinery to run the new electoral system in an infant democratic order. They began with the introduction of universal adult franchise unknown earlier to India. The Constitution through Article 326 grants electoral franchise to every Indian citizen who has attained 18 years of age and who has not been declared a bankrupt, criminal, insane or a non-resident. Articles 324 to 329 of the Indian Constitution describe the electoral machinery.



Election Commission :

The Election Commission is composed of a Chief Election Commissioner, and such numbers of Election Commissioners, if any, who are to be appointed by the President of India on the advice of the Prime Minister. The President may fix the number from time to time. When other election commissioners are appointed the Chief Election Commissioner will act as the Chairman. It is a centralized independent body. Their tenure and the service conditions are laid down by Parliament and cannot be changed during their term of office. So far no regional commissioners have been appointed, the only exception being the first General Election in 1952. An election branch however exists in each State headed by the Chief Electoral Officer appointed by the Election Commissioner in consultation with the state government.

The major responsibility of the Election Commission is to recognize the political parties and to allot the election symbols. The Commission functions as a court of law in this respect. The Chief Election Commissioner has wide powers in matters of appointment of the Election Commissioners, Deputy Election Commissioners, Regional Commissioners and Chief Electoral Officers.

According to the EC 1,910 million people were eligible to vote, with an increase of 84.3 million voters since the last election in 2014, making it the largest ever election in the world. 15 million voters aged 18-19 years became eligible to vote for the first time. 468 million eligible voters males, 432 million were female and 38325 identified

themselves belonging to third gender. To the 71,735 overseas voters also enrolled. The residues of the former enclaves exchanged under the 2015 India-Bangladesh boundary agreement voted for the first time.

Voting Behaviour :

The voting Behaviour has recently been expanded in the meaning and is taken as one major and broad area of study. The study of electoral behaviour constitutes a very significant area of empirical investigation. Man is a rational creature in the philosophical sense of the term; he is not so rational in the realms of his economic or political behaviour. An empirical study of the electoral behaviour displays the astounding fact that the behaviour of man is influenced by several irrational factors and pressure group in invoking religious and communal factors, influence of money or charismatic personality of a leader and a host of other irrational forces can have their definite influence on the minds of the voters.

What Is Voting Behaviour :

Samuel S. Eldersveld in his article „Theory and Method in Voting Behaviour Research“ writes: “The term „voting behaviour“ is not new. But it has been used of late to describe certain areas of study and types of political phenomena which previously had either not been conceived or were considered irrelevant.” Voting behaviour is not confined to the examination of voting statistics, records and computation of electoral shifts and swings. It also involves an analysis of individual psychological processes (perception, emotion, and motivation) and their relation to political action as well as of institutional patterns, such as



the communication process and their impact on election.

Voting Behaviour in India :

India is the largest working democracy, a parliamentary democracy, in the world. At the time of March, April 1996 polls, an electorate of as many as 591.5 million voters went to the polls to choose their representatives from amongst 14474 contestants. All men and women of 18 years or above of the age have the right to vote in Indian elections. Despite the fact that nearly half of them are illiterates, they have in the past acted wisely and in mature way to elect their representatives. They have already participated in seventeen elections to Lok Sabha, several elections to state legislative assemblies and a large number of bi- elections.

The 2019 Indian general election 17th was held in seven phases from 11th April to 19 May, 2019 to constitute the 17th Loksabha. The voters were counted and results was declared on 23rd May about 900 million people were eligible to vote and turnout was over 67 percent the highest ever as well as the highest participation by women voters.

With the first general elections held in India in 1952 was some election studies conducted. In the beginning these studies lack methodological rigor and sophistication. But as more and more studies of election politics and voting behaviour were made the research tools used by psychologists became increasingly sharpened. At the outset most of these studies were impressionistic and journalistic in orientation. However, with the increased use of survey method and observation technique has the quality of election

studies in India improved. Election studies in India were mainly inspired by western studies on voting behaviour, especially the Columbia and Michigan studies in the United States.

Determinants of voting Behaviour :

The study of determinants of electoral behaviour constitutes a very significant area of empirical investigation. Man is a rational creature in the philosophical sense of term; he is not so rational in the realms of his economic or political behaviour. An empirical study of the determinants of electoral behaviour displays the astounding fact that the behaviour of man is influenced by several irrational factors and pressure groups in invoking religious and communal factors, influence of money or charismatic personality of a leader and host of other irrational forces have their definite influence on the minds of the voters. The main purpose of the present study is to focus attention on voting behaviour in India and to highlight the factors that determine the voting behaviour in India.

Determinants The behaviour of voter is influenced by several factors such as religion, caste, community, language, money, policy or ideology, purpose of the polls, extent of franchise, political wave etc. The political parties and groups make use of these variables for the sake of winning the battle of the ballot box. Despite making their professions for enlightened secularism, politicians can be found making appeals to the religious and communal sentiments of the people; they can also be found involved in exploiting the factors of language or money to achieve the purpose of emerging successful in the war of votes. Appeals



are issued and canvassing campaigns conducted in the name of a particular policy or ideology for the same purpose. The interest of the voters and accordingly their behaviour at the time of voting is also influenced by the nature or purpose of the elections or the extent of the suffrage.

What are the main determinants of voting behaviour in India?

In the democratic set up voting is essential process. The democratic system has been working smoothly, for the past 60 (57) years. Citizens of India enjoy their full freedom and understanding in voting power. Parties try to capture maximum number of votes to come in power. For this they tend to develop and determine the voting behaviour of the voters. Issues related to the daily life such as unemployment, price rise, law & order system and other developmental issues are often influence the vote of common people.

Class : To a lesser degree than caste but equally influential at least in parts, is the class-consciousness. The class is an economic institution which reflects the income level of a voter. Class-based organized associations and institutions influence voting in the urban areas. Political parties take advantage of this consciousness. In cities like Bombay, Kanpur and Ahmedabad, the electoral behaviour of the industrial labour is a pointer to the class unification.

Socio-Economic Factors :

The socio-economic determinants of voting are equally important: Age, education, income, sex, religion,

ownership of land, past financial status, future expectancy or lack of it also determine voting. The older people, for instance, are more conservative in voting while the young are more radical. The majority of educated do not attach sufficient importance to the head of the family in giving their vote. Intellectual elite is also more inclined towards the opposition. The propertied do not support the revolutionary and the big-leap-forward parties, but support the establishment.

In India the role of money and liquor cannot be overlooked while discussing the voting behaviour. Although constitutionally speaking, limitations have been imposed on poll finance, yet votes are freely exchanged for notes. It is no secret that in rural areas voters are given free drinks to influence their preferences. The mass media also casts its wide ranging influence but its reach is limited.

Political Parties :

The most important institution affecting voting is the political parties and its leaders. In our country the candidates are important in their individual capacity and the personal merits of the candidates, specially his straight forwardness, experience and service, are given considerable importance by the voter but party organization is more important than the candidate. The organizational capacity, resources and collective thinking of a party out-do those of any candidate. Thus in each election, the party fortunes keep on changing. Although very few Indians are associated with parties these continue to be important because leaders are associated with them. In India, votes are claimed in the name of Gandhiji, Pandit



Nehru, Jayaprakash, Lohia and Mrs. Gandhi and these leaders have become the symbol of stability democracy and progress. Thus the voters keep on changing their preference about parties through associating them with a leader. In 1967, 1972, 1977 and 1980 elections different parties were in power at the national and State levels and at some stages it was felt that the voter had changed his basic loyalty. Parties are also responsible for this change. They enter into the electoral arena on the eve of elections and thereafter their working is almost non-existent.

Voting - Negative Attitude :

The very first question about voting is negative. Thousands of Indians do not simply exercise their vote. What could be the reason? Why is their attitude negative about voting? One answer to this question would be that while they have the right to vote, they neither believe in the electoral system nor do they confide in the political system under which voting is conducted. They, therefore, just do not vote. It is generally considered that such negative attitude towards voting is peculiar to the city-based middle-class voter. It has been founded that more voters in rural areas do not vote. The lack of political information and consciousness, the long distances between the polling booths typical of the rural areas are responsible for this attitude.

Social Factors :

Family: Each individual lives in a small world of his own in which he is associated with his family, locality, sect, caste (jati) and other related associations and organizations to which he is usually obedient. The family, for instance, gives

him his identity and mostly the voting decision is taken after consulting the family and remains subordinate to the consensus arrived in the household. Although individual decision in matters of voting is increasingly gaining importance, the mature opinion of the family elders still prevails.

Caste : The role of caste in Indian elections has been emphasized by several commentators. Caste is an important social institution of our country which gives the citizens a sense of belonging. Although caste has been responsible for creating tensions in the society, sociologists like M.N. Srinivas tell us that we wholesomely and silently accept caste to make it a unit of social action. Politics is a competitive enterprise and the aim is to capture power. It tries to manipulate the existing social institutions where the mass of the people are found. Caste is one such organization and political parties use caste to win votes.

Obviously, such an important factor as caste determines the electoral behaviour. Some commentators led by Rajni Kothari remind us that while a social institution such as caste has political dimensions, politics also has certain social dimensions, politics also intrudes on caste solidarity and influences its rock-line formation. This point has been debated and is debatable but what is important is that while caste may not be central to electoral behaviour, its capacity to influence voting, nevertheless, cannot be denied.

Charisma:

One important factor of voting behaviour is Charisma. It means exceptional quality of a factor and override group elements leader that



becomes a source of attraction and reverence for the people in large numbers; in an opposite sense, it also means a source of awe and terror that frightens the people in large numbers not to speak or dare to do anything against the wishes of the mighty leader. Fortunately, in our country, the constructive aspect of charisma has had its role at the time of election. Huge attendance at the meetings addressed by towering personalities like Nehru, Indira, Vajpayee, Modi and a sudden change in the mind of the voters in response to the appeals issued by such great figures may be counted as the concrete evidences of the role of charisma in the electoral behaviour of our people. The slogan of „Garibi Hatao“ worked miracles in the election of 1971; the personality of Mrs. Gandhi after India's miraculous victory in the Bangladesh War had the same marvelous impact on the mind of the electorate in the State Assembly elections of 1972. The image of Jayaprakash Narayan had the same effect in the elections of 1977. So was the effect of the personality of Rajiv Gandhi in the elections of 1984 and of V.P. Singh in the elections of 1989. Personality of Modi, BJP won election of 2014. That is Why, it is said: "Where the groups factors are weak or cancel out, this charisma may be the major."

Campaign :

Political parties organize the campaign and communicate the issues involved through discussions and propaganda. The imparting of information leads to a higher political consciousness which influence voting. And the differential effect of several specific emotions have been studied on

voting behavior like surprise, Anger, Anxiety, Fear and Pride etc.,

Conclusion :

However the behaviour of a voter is influence by several factors such as religion, caste, community, language, money, policy or ideology, purpose of the polls, extent of franchise and the like political parties and groups make use of these variables for the sake of winning the battle of the ballot box. It is therefore, imperative that the use of these determinants should be avoided and elections should be conducted in a very free and fair manner. The continuity in the operation of India's political system as a developing democratic political system is gradually training the Indian voters. However perfect the electoral machinery is, its efficiency would depend on the cooperation extended by the political parties and the ruling party.

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