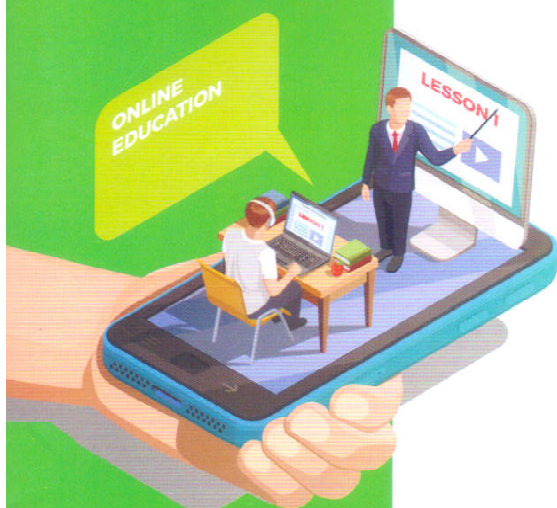




DIMENSIONS OF EDUCATION

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Online Methods of Teaching in Indian Higher Education

Women,
Education and
Empowerment



Dimensions of Education

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Dimensions of Education

INSIDE

Articles

- 05** Sira-An Historical View - Ramya K.R., Dr. L.P. Raju
- 08** Panchama Schools in Princely State of Mysore -
The Role of Nalvadi KrishnarajaWodeyar's its Growth
- Dr. K. Guruswamy
- 12** A Study of Identities in Contemporary Indian English
Women Poets from a Hindu Philosophical
Perspective - Jyothi K. B.
- 16** Financial Inclusion in India - Ratna Patil
- 19** Origin of Gharanas and Styles in Indian Classical Music
- Mohasin Khan, Dr. M.H. Agadi
- 20** Online Methods of Teaching in Indian
Higher Education: Its Effective Practice - Dr. Ravi C.S.
- 23** Importance of vocabulary is Learning Teaching a
Second Language - Dr.R. Rudraradhya, Prof.S.S. Aradhya

Research

- 26** A Study of Academic involvement of male and Female
Primary School Teachers in Relation to their Self
Effecacy beliefs, Achievement Motivation and Job
Satisfaction - Vijaya Koppal, Dr. S.B. Yadawad
- 29** Google Classroom Learning Management System for
Teachers and Students - Dtr. Pampapati S. Hegadi
- 32** Democratic Decentralization, Poverty, Corruption and
Rural Development in India - Dr. Sandeep G. Tiwari
- 36** Social Reality in Jayanta Mahapatra's Hunger
- Dr. Ramesh P. Chavan
- 40** Population Growth Trend and Distribution in
Karnataka State - Mr. Ashok Gadad, Dr. S.I. Biradar
- 43** Women, Education and Empowerment
- Dr. Yarriswamy E.

Thinkers on Education

- 48** Friedrich August Froebel - Dr. S.B. Yadawad

Dimensions of Education

EDUCATION CAN BRING REVOLUTION IN THE SOCIETY....

- Maulana Abul Kalam Azad

National education day is celebrated across the country every year on November 11 to commemorate the birth anniversary of India's first education minister Maulana Abul kalam Azad Maulana Abul kalam Azad. He served the country from 1947 to 1958 as the first minister of education in pandit Jawaharlal Nehru's cabinet.

Need of the national education arised in India due to the lack of basic education like morality and Unity among people. People in India are unaware of basic education of morality and unity. People must work for the contribution towards the country..

According to Maulana Abul kalam Azad said: schools are the laboratories that produce future citizens of the country.

He is the person behind it and various other institutes in India.

Schools across the country will observe national education Day by organising various seminars workshops and rallies with banners essay writing competitions and slogans on the importance of education on November 11. Students can take part in the activities to make the national education day celebration a success.

The 2020 theme :learning for people, planet , prosperity and peace highlights the integrated nature of education its humanistic AIMS as well as our collective development ambitions.

- Dr. S. B. Yadawad
Editor

SIRA - AN HISTORICAL VIEW

✍ **Ramya K. R.** Research Student, Department of Studies and Research in History and Archaeology, Tumkur University, Tumkur.

✍ **Dr. L. P. Raju,** Professor, Department of Studies and Research in History and Archaeology Tumkur University, Tumkur.

INTRODUCTION

Tumkur district is located on the eastern belt in the southern region of the Karnataka state. It comprises of an area of 10.597 Sq Kms. It is the third largest district in terms of area in the state. The district's north to south extension runs to 174 km and east to west extension is measured as 125 kms. Tumkur district contains the phases of ancient human life including the old stone age, Neolithic age, Mesolithic and large stone age cultures. A glimpses of the way in which human walked over the centuries can be seen in history of the district. The district has also witnessed many strong empires and local rulers.

Aptly reviewing the pages of the political history of the district, though not the establishment of well-known empires that were not politically significant, they saw indirect governance as the boundary of all the dynasties of Karnataka, under the direct rule of local palegar's under their sovereignty. The district saw the rule of Gangas, Rastrakutas, Nolambas, cholas, Hoysalas, Vijayanagara rulers and palegars. Due to the decentralization of the vijayanagara empire administration, these regions were ruled by their representatives/ Officers/ Nayankaras who rendered yearly revenue and service of the army to their lords. Sira was one among them.

DISCUSSION

Sira is a major taluk hub of the Tumkur district, which lies on the national highway 4, way to Bangalore- pune 50kms from the district centers is a plain area. The city and fortress of Sira is the most important warfare city of south India, was founded by kasturi Rangappanayaka, a descendant of Harathi Thippannayakas, vassals of the Vijayanagara Empire. Sira witnessed prehistoric old, middle and new stone age culture. It was indirectly ruled by the Gangas, Rastrakutas, Kalyani chalukyas, Nolamba chola and Hoysalas. The attacks of Islamic monarchs began in the 14th century, replacing the political system with the local clans. The king directly gave his commanders the power to rule over certain territories and was given the responsibility of providing people and money when the time of war began. After the hoysalas, sira was ruled by palegar's who witnessed the sovereignty of the vijayanagara kings. The vijayanagara empire was established to defense the Hindu culture, had to rely on patrons to effectively counter the attacks of the shahi sultanate of deccan. The inscription

of madhugiri taluk describes that the Hariti Lakshmipatinayaka obtained Seerya, Agali and Dodderi as immortality from the kings of vijayanagara¹. After the battle of Talikoka, Laksmipathi Nayaka's son Rangappanayaka ruled over the sira and was ruled by the rulers like Immadi Rangappanayaka and Mummadi Rangappanayaka. Rangappanayaka died in the battle of Gumnalli, due to his feud with the relatives of Tarikere and the princes of Chitradurga².

According to the Persian inscription of 1651, the sira was in the hands of Bijapur. until 1651 under the rule of Mallik Rihan, a subedar, later during the Mughal period of Aurangzeb. In 1686, with the conquest of Golkonda and Bijapur, boodihaalu, basavapatna, sira, penugonda, doddaballapura, hosakote, kolar came under the control of the Mughals. Among them a subedar/fauzudar named khasimkhan was appointed to the administration of sira³. There are three gateways on the outskirts of the town as a testament to the rulers of the sira and some modifications have been made in the times of Tippu Sulthan.

After the Vijayanagararulers lost their power, the sira became the seat of the sultanate of Bijapur, the Mughal empire as the administrative center of the subedar, the Marathas invasion, later witnessed the rule of Tippu sulthan. With the death of Tippusulthan in Fourth Anglo –Mysore war of 1799, Sira became a part of the kingdom of Mysore Krishnaraja Wodeyar, the king of Mysore through the British.

FORT

The forts were built as a defense mechanism to keep the enemy away. These forts were standing as proof of a glorious past and excellent craftsmanship. Tumkur is a



home to numerous hill forts and land forts (Mahidurga). Some of the most notable forts of Tumkur district are Madhugiri fort, Nidugallu Fort, Midigeshi fort, Chennarayanadurga fort, Koratagere fort (Hill forts) and Hagalawadi fort, kodagadala fort and Sira fort (Ground forts/ Neladurga). In the Tumkur district, the ridges of the hills, beginning from Nidugal in the north to Huliurudurga in the south, are ideal for building forts. So a lot of hillocks were built in the district not only the Neladurga's but also Giridurgas {Hill forts} have witnessed the historical events of the district. Although there is no intrinsic defense system, proper location of guard wall, bastions, battlements, trench, wall height, thickness, guardrail, pavilion, watchtowers, gun-slits, granary, water supply, the Neladurga's, which relied on a military garrison to fight countless enemy forces, have historical significance. In the History of Tumkur district, Sira fort holds a proud place and is one of those few forts are not built on a hill top.

SIRA FORT

The History of Sira, dates back to the middle ages, was ruled by Gangas, Rastrakutas, Chalukyas of Kalyani, Nolambas, Pallavas, Cholas, Hoysalas, Vijayanagar rulers, Adilshahis, Sultans of Bijapur, Mughals, Maratas and Mysore rulers. The province of Sira was under the command of Rangappanayaka, who was a patron of Ratnagiri. When the Ratnagiri Rangappanayaka came to hunt for the Sira Forest belonged to him, he stayed there to refresh himself. Rejoicing in nature, he began to build a fort⁴. The fort is still known as the Kasturi Rangappa Nayaka fort. Meanwhile, the construction of the fort was hampered by the attacks of Adilshahi's of Bijapur. Adilshah, who won the Sira, made Mallik Rihan the subordinate of Sira. In his time, the town of Sira was very splendid and then Bijapur and its suburbs fell under the occupation of the Mughals and fell to the Mughals that included the Sira area. Qasim khan was appointed as subedhar. The Sira fort which was incomplete during the reign of Rangappa Nayaka, was completed by Qasim khan. Later on Haider, Tipu, the Maratas, the British captured the Sira fort. Sira finally fell into the hands of the Mysore Wodeyar Kingdom.

FEATURES OF SIRA FORT

The hill towers built in Tumkur district are fairly dilapidated and defenseless. Similarly, the landdungeons are a complete waste to the non-existent. But the fort in Sira is very strong and well kept. The Sira fort is a tall, square tiled floor in a plain. The imposing fortifications are built on top of huge lakes, between the Two lakes to form a huge rock in nature. It is difficult to say for sure when the Sira fort was fully constructed. In the field work it was found that the fort has been rejuvenated time to time, with basic structure. This can be seen, especially at the manual

wall level. While the south and southeastern parts of the fort are covered by a large lake, the northern and northwestern part of the fort is covered by the lakes. The town has grown to the west and southwest. The castle, which include the city, is surrounded by three quarters of the lakes water, which looks like a complex of water fort and Ground fort (combination of Neladurga and Jaladurga).

As noted in mackenzie's record⁵, the Sira fort has a double walled wall but today the wall of the mud fort that was built around the town is completely destroyed and its ruins are nowhere to be seen. It is said that this mud fort was built by mallik rihan in the mid of 17th Century⁶. according to the mackenzie document, there are four entrances to the city, two to the west and one to the and one to the north and south⁷. But today all these gates have been destroyed. Inside the mud fort is the stone fortress of Rangappanayaka which is very strong. The fort is built using massive stones in the center of the mud fort that surrounds the town. The fort is square, 1008 feet in the east, south and 1094 feet in the north. It is 1240 feet long in the north, south, east and west. There is a 40 feet deep ditch around the stone castle. The stone castle is built on a vast plain of 26 acres, including a moat. The depth and area of the canon are increased in front of the entrance and the trench is built of stone and mortar.

In the west, the natural rock is drilled and ditched a stone wall has been built on both sides to prevent the deep trench from collapsing. A tunnel is built on the southeast side of the lake to drain the water from the large lake next to the fort. The water flowing through the canal from a large lake filled the deep canyon and more water was flowing in to the northern lake. This is a testament to the unique technicality and foresight of the rulers. Numerous trees around the canyon, rows of tomatoes adjacent to the moat had grown to produce thorny vine and succulents. These grew and spread in to the canyons⁸. It was impossible for the enemy to easily reach the fortress wall, because such vines and thorny plants were planted between the main wall and the moat.

The fort wall is built using small and medium sized stones. The stones are rectangular in shape and the outline of the stone is polished. The stucco is used for the wall stone. The wall of the fort is about 20 feet height and 7 feet thick. Another interesting feature of the fort is that the wall of the mansion is built using brick and mortar. This is because of the sloping wall prevents the enemy from firing canon or sharp weapons into the fort. The entrance to the fort is to the north. The castle enclosure must be accessed through three gates. These gates are in the "Z" design. The first entrance is in completely ruined today. According to a map prepared by mackenzie, the first entrance to the north was built from the moat inside. At the time of the

hijacking, the bridge over which the trench had been crossed was smashed and the gate was closed. The second entrance was called the "Diddibagilu". Even this door is in complete ruin today. The third door is well maintained and the main door is 12 feet height, 8 feet wide and the left door is 8 feet height and 4 feet wide. There is a spiral ornamental shaped carving on the stone doorway. The rectangular space on the left and right sides of the door is built on a stone base. The plinth is comprised of pillars. The structure is 6 feet high and carved in the upper part of the sculptures of Anjaneya, Ganapathi, Vrishabha, Garuda and yali. The base of these pillars is huge and as simple faculties built in front of gates, the entrance to the fort is arranged for enemies not to see three of the entrance are built to the north, with a defensive system to control the enemy. In addition to these gates, there is another gate in the center of the south wall, which is still standing 5 feet high and 3 feet wide, the gateway provides access to spacious outer courtyard of 120 feet long, 368 feet between the castle wall and the moat.

The protruding towers around the fort created a defensive wall and a central path to the moat. Inside the canyon, there is a modest high stone wall built near the entrance which is 20 feet high. In the four corners of the fort's canyons are small circular bastions. A doorway is built in the southeast and southwest bastions. These doors may have been built covertly to prevent enemy attacks or escape. The square is surrounded by recessed rectangular bastions in the fort, which are wider than the other bastions in the southeast, northeast and southwest corner. On the east and west side of the castle is a small guarded spot. These bastions have grenade's. the groves are small on the inside and wide on the outside. The four corners of the fort have seven gorges each, while the other 14 bastions have 3 gorges. The bastions are 50 feet long and 22 feet wide. The bastions in the corner are better than the rest of all bastions.

The bastions in the corner are taller than the rest of the bastions and they have stairs. The two bastions on either side of the door tended to block enemy troops entering through the door. The top of these bastions, which play a great role in preserving the fort, were built using brick and mortar. A large number of soldiers were stationed on the bastions, which facilitated the preservation of the fort, with the sloping path leading up to the fort's Wall on both sides of north entrance soldier's carry the ammunition. The top of the fort is about 10 feet wide, allowing the soldiers to guard around the fort. This route is connected to each of the bastions. A 5 feet high manual wall is built on top of the castle wall. It was built using brick and mortar and does not look like other forts. These have gun slits. The castle is made up of wide canopies, daggers and some parts. When the enemy's bullet hits the slopes of the

bastions, the fort is built to slip back into the bullet. Since this technique is mostly used by Haider and Tippu, these may have been built during his time.

The buildings inside the fortress have been destroyed, unrecognizable. Buildings were destroyed, buried in mud and mounds were created. The foundations of some buildings are visible. Excavations at this site will give you full information. entering the castle enclosure from the north entrance leads to the palace. It is known that the palace was made up of only two walls of stone and mud. To the south and west of the palace are the officer's lodgings, the circular granaries in the south and the palace houses to the west as the castle wall. mackenzie records that they were all destroyed by 1801. The rest of the castle is built using brick and mortar and on the south side of the fort are the tombs of two European officers.

CONCLUSION

There is a two round fortress in Sira and a mud fort is built around an area of 196 acres. The stone fort dates back to Rangappanayaka and covers an area of 26 acres. While stone walls, gateways, bastions and trenches are the artifacts of the patriarchs, the structure on the fortified wall bastions have involved and changed over time, depending on military operations. The two bastions at the north entrance are taller than the rest. There is a large number of gun holes, sloping paths and wide gaping holes in castle's manual walls. So it is understood that the northern part was strategic in terms of protection in the entire fort.

The Sira fort was an important region of south India, both politically and militarily with its historical background with its magnificent stone structure. But it is only regrettable that the ground has reached a dilapidated condition today. The revival of the fort has begun with the era of the preservation of heritage. When I was in the field work, most of the fort was being repaired.

FOOT NOTES

1. Ephigraphia Carnatica, vol-12, Mahugiri 10, 1569 A.D
2. H.V.Veeranayaka, 'Chitradurgada Paleyagararu', MAR 1946, Part 4, P.24
3. Mysore state Gazetteer, Tumkur district P-41
4. Mackenzie, Memories of the Northern Paraganas of Mysore,1800 (Unpublished)
5. Mackenzie, Memories of the Northern Paraganas of Mysore,1800 (Unpublished)
6. Umapathi.,2002, 'KALPASIRI' (Sira, Jaya Karnataka), Kannada Sahithya Parishath, Bengaluru, p.no-420.

- Continued on Page No. 25

PANCHAMA SCHOOLS IN PRINCELY STATE OF MYSORE-THE ROLE OF NALVADI KRISHNARAJA WODEYAR'S ITS GROWTH

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The duration of 1500 B.C.E to 600 B.C.E we can considered as social stratified based 'Inequality Age' of ancient India. Because, hierarchical caste based 'Varna System' radically grown and divided the society by the Aryans. It was spreading throughout Indian territories in the name of 'Varnashrama System'. As well as it was created complexity circumstances among the people in the name of racialism, upper and lower caste, social discrimination, poor and rich in the society. Then Brahmin class, the upper caste in the society, got higher position in the court of the kings and villages by their traditional education. And also they established their paramountacy power in the education system in ancient India. In this time the untouchable communities, those who had considered the 'Panchamas', they were restricted to get education commonly from the castist Brahmin classes in the society. By this impact the Panchamas threatened to get education. As well as they thought their mind like, if we got education that is the criminal offence in the society. So, they feared for get the education equal to Brahmin communities. These critical whether were extended all over the provinces of India, even princely state of Mysore also. But in the 19th century the British was began the education institutions for the Panchamas to provide the western education to them in indigenously. So, this type of education system was started in the princely state of Mysore in the name of Panchama Schools. Especially the reign of Nalvadi Krishnaraja Wodeyar these schools were prosperously raised. So, based on this background I would like to interpret and explain of the 'Meaning of Panchama', 'Historical Background of Education Deprived Panchamas', 'The Status of Panchama Community in Princely State of Mysore', 'The Concern of British to establishment of Panchama Schools in Princely State of Mysore', 'The Influence of Swami Vivekananda on the evolution of Panchama Schools in Princely State of Mysore' and 'The Encouragement of Nalvadi Krishnaraja Wodeyar's in the growth of Panchama School in Princely State of Mysore' in these article.

MEANING OF PANCHAMA

'Panchama' means those who opposed hierarchal varnashrama system and stood against Aryans

superstitious orthodox tradition, they had considered as Panchamas from the Aryans in the society. As well as Brahminists were calling these downtrodden communities like, 'Antyajas', 'Bahishkrutas' (Ostroced), 'Mlechas', 'Shvapachas', 'Chandalas', 'Untouchables', 'Holeyas', 'Madigas', 'Dalits' etc. Including princely state of Mysore, all indigenous places of India these community people were calling from the castists very shamefully.

As per the definition of the progressive thinker and poet G.H. Nayak says regarding word Panchama, 'It's not a caste. That is considered as which community did not join the varna system based on this exploitation in social and economic fields in the society from many centuries, they reckon with symbolically, represented in the name of the caste outrageous'.¹

Another Dalit Poet, sensible and compassion thinker Aravinda Malgatti defined word Panchama, 'Who were social, economic, and political, educationally exploited since the many centuries from the castists, as well as they dependent their own inferior career and lived in outside of the village considered as untouchables or ostrocedor Dalits community'.²

Therefore Panchama word has been calling above mentioned various name. In this community named Holeyas, Madiga, Koracha, Korama, Vadda, Lambani, Halepaika, Kanibis etc. sub-castes in the districts of princely state of Mysore.³ Though rigid mentality castist people had been effectively dominating on lower caste citizen in all sectors of the society including education system also. So, in this situation should be known significance historical background of how Panchama community was facing problems in the education system from the background of the Brahmanism.

HISTORICAL BACKGROUND OF EDUCATION DEPRIVED PANCHAMAS

In 2000 B.C.E Aryans, who considered the nomadic community of central Asia came to India. They observed here traditional festivals, innocent, simplicity, obedience characters of the aborigines or Moolanivasi's. So, based on these aspects Aryans installed their superstitious traditions on the inhabitants of India. As well as Aryans created the fear among the natives in the name of god.

Because of this Brahmanists for the flourishing their identity, they introduced 'Chaturvarna system' like, Brahmana, Kshatriya, Vaishya, Shoodra's in the 10th Mandala of Purushasookta. In this system was referred Brahmanas should be study and read, Kshatriyas should be fight against their enemy's in the battle field, Vaishya's were do their work as a traders and Shoodras must be serve above its superior classes. Here very pressure fully emphasizes mentioned Brahmanism and its clan very 'pure'.

In 1000 B.C.E. in the time of later vedic period Sumati Bhargava (Manu) was adopted the narrow methods through anti-society constitution named as 'Manusmriti', very pressure fully on the lower class community. It was come to force very sophisticated manner on the human life. Because of this Brahmanist status also became strengthened. In this manner Brahmanists formidably harass and exploited on untouchables in social, political, education, economic, religion and other sectors across the society.⁴

From their exploitation untouchables became very weaken. Because of these untouchables deadly opposed chaturvarna system. So, based on this progressive development thinking of this community considered as Panchamas from the Brahmanists and treated by them desperately. They prohibited the study of vedas compulsory to these Panchamas. As well as if Panchamas would get education, castist people reflecting it's a criminal offence. Perhaps Panchamas recite the vedas Brahmanist chop their tongue and if they heard the vedas, manuvadis pour the boiled liquid to in their ears. In addition Brahmanists prohibited the wear good cloths, sandals and ornaments to the untouchables. If Panchamas want to spit outside, they must bind the bear or shell their neck and bind the broomstick their waist in the time going the street along with beaten bell.⁵ This type of anti-human attitudes of Brahmanism very strict fully prevalent since B.C.E to modern India. The untouchability practice extended even princely state of Mysore like epidemic diseases. So, this community were facing critical conditions in their living time.

THE STATUS OF PANCHAMA COMMUNITY IN PRINCELY STATE OF MYSORE

Here also Panchamas were facing miserable condition in their living life from the upper caste exploiters like, landlords, land owners and economically sound families. Totally castist upper class people snatched independency of untouchable's pressure fully in the all districts of princely state of Mysore. Like, Mysuru, Bengaluru, Kolara, Tumakuru, Hassan, Chitradurga, Shivamogga, Chikkamagaluru (Kaduru).⁶ Ultimately Panchamas leading hell-like life very pathetically. It had their own nature. Like,

1. To prohibited the entry of public education institutions.
2. To prohibited the entry of temples.
3. The restriction to the entry of drinking water place likes, well, lake and ponds.
4. To prohibited the entry of public hotels.
5. The owners of the hotels were laid the separate glasses for the untouchables outside of the hotels.
6. To prohibited the entry of the barber shops.
7. Panchamas like mens or womens would not wearied the valuable cloths and ornaments.
8. They did not have any agricultural land and garden their ownership.
9. Panchamas were must be doing the work as a slaves and bonded labours under the upper caste landlords.
10. Panchamas were must be beating the drum or tamate compulsory and to speak loudly voice in the streets of their villages regarding the festivals, assemblies, programmes, marriages, naming ceremony, death news etc.
11. The domestic working women's of the Untouchable had to be cleaning of the disgusting menstrual and delivered clothes of upper caste women's.
12. These untouchable farmers must to be done their work as bonded labourers in the agriculture fields of landlords without wages. As well as these communities worker did not expected the reward for their daily work.

Similarly, these community citizens did not the bundle of waist clothes above their knees. If the upper caste people did the sexual harassment on Panchamas women's or girls there was no one questioning against them. Perhaps if the lower classes exceeded the rules and regulations of the upper class community they banished them from their living society.⁷ So, in this critical situation when was the British established their political monarchy in modern India, they gave appropriate education to the Panchamas in princely state of Mysore by the establishment of schools of Panchamas.

THE CONCERN OF BRITISH ON ESTABLISHMENT OF PANCHAMA SCHOOLS IN PRINCELY STATE OF MYSORE

As per the direct observation of Benjamin Haine, the British officer in princely state of Mysore, education was limited only for Brahmin classes. But didn't extend to a Panchamas. In the duration of Commissioners rule (1831-1881) in Princely state of Mysore, they come forward to give education to the Panchamas without any discrimination in the name of caste, color, gender, birth place in the society. In particularly the Christian missionaries like,

Welleslian Mission, London Mission and Basal Missons did prominent role to provide the education to the Panchamas.

Among these missions, the Welleslian mission had prominent object to spread the education to the untouchables like Panchamas. In 1864, it had open many schools for panchamas in Anchepalya Bengaluru, Ukkadapete, Halasooru, Devanapalli, Vannar Pete, DoddaBallapura, Channapattanam, Marikuppam of Kolara, Madigarahalli of Tumakuru, Holageregalu etc. Similarly, the London missionary opened Panchamas schools in Chikkaballapura, Sidlaghatta, Devanahalli etc. It was opened Panchamas girls residential school in Manchenahalli. By the influence of head mistress of this school like, Jeevamma she was admitted many other castes children's to this school.⁸ Because of these Panchamas students grow up their educational knowledge. Such type of situation by the influence of Swami Vivekananda's thoughts on untouchables, effectively started Panchamas Schools in princely state of Mysore.

THE INFLUENCE OF SWAMI VIVEKANANDA ON THE EVOLUTION OF PANCHAMA SCHOOLS IN PRINCELY STATE OF MYSORE

ChamarajaWodeyar X (1881-1894), the father of NalvadiKrishnarajaWodeyar was one of the students of Ramakrishna Paramahansa. In this case he met Swami Vivekananda in Ramakrishna Mission. In 1893, Swami Vivekananda was participating in 'World Almighty Conference' at Chicago of America. Thus Chamaraja Wodeyar X invited to him to visit their princely state of Mysore of his reign. So, Swami Vivekananda arrived Wodeyar court in princely state of Mysore for the receiving their hospitality. At that time Vivekananda said regarding the way of upliftment of Panchamas in the society. He stated 'You should not spend the money for giving the education to the Brahmins in the genealogy. Should be spending money for education to the Harijanas. And also should be forgetting the all god's of fifty years and flourishing the Harijan's in education system'. His concern speak reflected on the Panchamas those who deprived from the education.⁹

Chamaraja Wodeyar X considered very seriously the suggestion of Swami Vivekananda. In 1890's he authorized to start schools for Panchamas in princely state of Mysore. These types of schools opened in Haskooru of Anekaltaluk, Narasapura of Maloorutaluk, Malavalli, Noomikunte places. In the time of 1890-1891 totally 5 schools of Panchamas were driven actively. But in the beginning of these schools Brahmins and Muslim community's facilitators were refused to teach the students of Panchama community. Suddenly, ChamarajaWodeyar took responsibility an active practitioner and he convinced

Muslim teachers successfully for teach that students. But he died on 1894. So, the whole responsibility for reinforcement of schools Panchamas came under Krishnaraja Wodeyar IV (1894-1940).¹⁰

THE ENCOURAGEMENT OF NALVADI KRISHNARAJA WODEYAR'S IN THE GROWTH OF PANCHAMA SCHOOL IN PRINCELY STATE OF MYSORE

After death his father, KrishnarajaWodeyar IV ascending the throne as a 24th Maharaja of princely state of Mysore on 28 December, 1894 until 3 August, 1940. He had surname 'Nalvadi'. During his reign Nalvadi increased the numbers of Panchamas schools from 5 to 27. Later on during of 1900 to 1910, 34 government schools, 31 aided schools come forward to operate their schools for students of Panchama community. And also they distributed the slates, books to enrolled Panchama students in the free of cost in their schools. Similarly, they were distributing free clothes encouragement award to those who became achievers of this schools. In addition, to be helpful of Panchama students they were providing 2/- Rupees scholarship for the learning of fluent communication English. Not only that they were giving encouragement amount to the parents of Panchama students for their children admission process.¹¹ Though, untouchability practice didn't end these types of public schools.

This types inhuman discrimination practices came to attention of NalvadiKrishnarajaWodeyar. So, he enforced the 'Act of Compulsory Education to All' in 1913. In addition, through this act he opened boarding schools and night schools for the students Panchama community, who were living far away from the town. As well as by the recommendation of R. GopalaswamyAiyar, Nalvadi Krishnaraja Wodeyar started boarding schools, girls schools and residential schools for students of Panchamas in Tumakuru, Chikkamagaluru, Bengaluru and Hassan.¹² Here they were provide the training of industries work, the work of the cane, cloth weaving, mat counting, make slippers, carpenter, demonstration of agriculture work and black smith work through education to this children.¹³ Not only that NalvadiKrishnarajaWodeyar created the appropriate situation to Panchama students in Public schools to get education equaling of upper caste students. As well as tribal communities like, Lambani, Girijanas children's also got the separate school complex in their living area from the government order.¹⁴ Mean while in 1916, Nalvadi's formed the 'Civil and Social Progress Committee' for the supervision of development of Panchama students. For this purpose Nalvadi's appointed the supervisors like, VenkataKrishnaiah, Balsubramanya Aiyangar, Doddolageri Maridandaiah.¹⁵

At the movement Yuvaraja Kanthirava Narasimharaja Wodeyar, the brother of Nalvadi's established 'Mysore Civic and Social Progress Association' to provide progressive security development of Panchamas. In this juncture R. Gopaldaswamy Aiyar, who was dedicating himself for the upliftment of Panchamas, he started the branch in Mysore province of 'Depressed Classes Education Mission' established by KudmulRangarao. In addition R. Gopaldaswamy Aiyar organized the 'Panchama Conferences' for the creation of enrichment awareness among the untouchables regarding their critical conditions and solution in the caste society. These conferences arranged at Mysuru, Koratakere's of Mysore district, Edatore, Melukote's of Mandya district and Beluru of Hassan district etc. Thus, by his concern on Panchamas he popularly known as 'Panchama Gopaldaswamy Aiyar'.¹⁶ Nalvadi also gave generous support to him for this process. By the inspiration of Nalvadi's 'Adi Dravida Abhivruddhi Sangha' and 'Adijambava Sangha's' formed by Murugesha Pillai for the all over developments Panchama Students.¹⁷

However, the Brahmanists of in Shringeri and Chitradurgaviolated the government equal education act for all. And also they didn't admit the Panchama students through their genocide humiliation. These were reflected as anti-education issues of Panchamas in the society. In this time Nalvadi forwarded another circular of education system by their government. In this circular he warned which schools wouldn't give the admission to Panchama students we couldn't provide the grants and cancelled your schools licence also. Similarly, Nalvadi appointed Justice Sir Lasly. C. Miller committee (1918) also recommended giving good education for the Panchamas students along with backward class community's students. In this juncture 3000 Panchama students admitted all types of public schools by Nalvadi's 'Shrigenri circular'.¹⁸ Like these manner Nalvadi became backbone of Panchama education in his reign. Further Nalvadi was releasing 1,00,000/- Rupees every year for the Panchamas education. Thus, in the time of 1920-1921 Schools of Panchamas rose to 739. These schools had 15390 admitted students of Panchamas community. Among them 1839 students belonged to girls, it was a special and great achievement of Nalvadi's government.¹⁹ Because of this progressive manner of Nalvadi's Panchama students concentrated to get higher education successfully. As well as they appointed successfully by their education as a gazette and Non-gazette officers under the government authority in the course of time 1935's.

By these developments Panchama students became conscious thinkers. And also by this recovery of their knowledge, they brought up themselves to get their facilities from the government. As well as they got braveness, questioning strategies and protest against

dictatorship of caste upper caste communities. through protests. By this effect in further events untouchability practices became reduced in public schools substantially. In addition the Panchama students aware of their living rights in the society, they come forward to get higher education and concentrated to hold the respectful position under the government equal to upper castes. The main inspiration for this achievement of them is lightening the 'Knowledge Light' their houses by Nalvadi Krishnaraja Wodeyar.

CONCLUSION

Finally if we say that the unforgettable contribution of Nalvadi Krishnaraja Wodeyar's Panchamas students became able to create their own self-respect living life in the society. By this education Panchamas known themselves we are real inhabitants of soil of Karnataka. Similarly, Constitution of India also considered as 'Scheduled Caste' respectively them. Today's circumstances if they are participating in all sectors like, social, economic, political, education, religion, culturally in the society very courageously it's credit goes to Nalvadi Krishnaraja Wodeyar.

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- Continued on Page No. 39

A STUDY OF IDENTITIES IN CONTEMPORARY INDIAN ENGLISH WOMEN POETS FROM A HINDU PHILOSOPHICAL PERSPECTIVE

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BIO-NOTE

I am an Assistant Professor in Government First Grade College, Gubbi. I have submitted my Ph D thesis in Tumkur University and waiting for my Viva Voce to complete. I am interested in culture studies, structuralism and semiotics. My Ph D topic is "Circulation of ideologies- A Study of Personal Narratives of Kushwanth Singh, S.L Bhyrappa, Kamala Das and Shobha De"

DECLARATION

I have read and understood and agreed to the terms and conditions and guidelines of the journal.

ABSTRACT

One can attain a sense of self only through self. Though the society naturalizes and internalizes certain identities and ideologies within an individual, every individual struggles to have sense of self. This is called quest for identity. This quest takes various designs and patterns in different individuals. The article tries to identify the design and pattern of contemporary Indian women poetesses' quest for identity from Hindu philosophical perspective.

Contemporary Indian women poetesses' approach patriarchal institutions from two opposite attitudes. Some contemporary Indian women poets have identified themselves as non-conformers and rebels to the patriarchal social structures while some are agreeable, courteous, obliging and courteous with the patriarchal structures.

Charmayne D Souza identifies herself as an avenger because of the neglect and injustice met by men on her physical psychological entities and freedom. In a poem 'Selling Guide', she writes,

**"if I could,
I would cut off
My lovers' heads
One by one,
And serenade them
To sleep in my spare time.**

Melanie Silgado strongly oppose the loss of self-worth, security of women in the globalized society. She is ready to desert and abandon love, because her nights, her dignity that has been deprived of by patriarchal structures. In the poem 'A Memory' she writes,

**"No there is no togetherness for us
I cannot merge
Forgive me for my flesh and blood."**

Kamala Das is cynical and satirical about a woman covering her body completely in order to maintain respect and honor in the society. She writes,

**If wrappings of cloth can
Impart respectability, the
Most respectable persons**

**Are Egyptian mummies
All wrapped in layers and
Layers of gauze.**

Aditi Rao in the poem "Not Being a man I bleed like This"

**Her voice grew loud inside her
Stomach, exploded one day, shattered
The wall, took root with the banyan.
We have all tried rolling it back
Into her throat. It has steadily refused.**

This projection and picturization of themselves by these contemporary women poets' as rebels, non-conformers and audacious would not be approved by the Hindu philosophy. Though Kamala Das identified herself as a non-conformer to societal patriarchal structures in the initial stage of her life, Kamala Das gets approval from the Hindu philosophy because she reaches the state of nirmoha stage which is the final goal of Hindu philosophy for an individual. One can trace Kamala Das' psychological growth of quest for identity towards nirmoha stage in her autobiography, My Story. Nirmoha is a state when one disidentifies oneself with glorified and ideal selves of the society and shun make belief identities of the society and take up fundamental identities of a creature in the universe. It says that one is connected with all substances and objects in the universe. This condition would make life fly, evolve and life would be a growth and not stagnation. It is movement from untruth to truth. One has to disidentify oneself with all the identities he has learnt in the society and culture and learn to become a piece of life and throb and breathe as a piece of life. It wishes an individual to reach a state of happiness of possession and inclusiveness

in all living creatures, air, earth, sky, the mountain. Everything becomes his and he becomes an element of everything. This brings supreme union of an individual with the universal. In this stage, a human being loves everything and he becomes generous towards everything. (Sadguru)

It is state of nirmoha when the individual loses interest in the make belief material world and starts to get ultimate happiness in his union with universe. Kamala Das in her journey and her endeavor for the acquisition and formation of self-image through a quest for identity achieved this state of nirmoha. Her individual self, in its desperate search for love, starts distributing love. She writes,

Disease and pain matured me. I forgot the art of localizing my love. I found it easy to love nearly all those who came to see us. Even to my husband I became a mother." I had shed carnal desire as a snake might shed its skin. I could no longer pretend either. I was no longer bed worthy, no longer a charmer of lecherous men. But my articles on free love had titillated many. So, I continued to get phone calls from men who wanted to proposition me. Sex did not interest me except as a gift to my husband to make him happy. I had painted a wrong image in my writings. A few of our acquaintances tried to touch me and made indiscreet suggestions. I was horrified. When I showed my disgust at their behavior they became my harshest critics. (Das 183-184)

Kamala Das started her quest for identity when the societal norms oppressed her and treated her as an object of a man's love and server of his family. She rebelled against the societal patterns and she started to work against societal canons of a wife by experimenting with extra marital affairs. She separates from her husband and starts to live in her ancestral house Nalpat in Kerala. Though Hindu philosophy would disagree with the fixities like societal ideologies like patriarchy, it would also disagree 'with the way' Kamala Das came out of false identities and make belief identities of the material world because Hindu philosophy and Buddhism do not recommend individual to lose hope and become desperate when the strong imposes, oppresses and exploits heaps injustice on it. It never favors throwing away and abstinence of losing safety and security of one's family and basic needs just for quest for identity. These philosophies believe that one can never continue quest for identity, explore, enrich, master and experience higher dimension of life if one abandon basic necessities of food shelter and safety and security needs. Once Buddha stops his lecture to a group of hungry farmers because according to Payutto, "When people are overwhelmed and in pain through suffering, they are incapable of religious teaching". If individual is caught in the trap struggling for fulfilling basic necessities, he can never experiment and understand

the elements, pros and cons of a higher identity from a higher dimension of life. (Payutto)

Hindu philosophy would approve of Eunice de Souza kind of projection of self or identity as a cool, balanced poise in dealing with the challenges and problems posed by the patriarchal society. Eunice de Souza addresses the women community as a whole and encourages them to be patient in dealing with men and remain self-contented. Whatever the injustice one suffers at the hands of men like neglect, a woman should wait because like cats, men will return to them one or the other day to their litter trays. Moreover, according to Hindu philosophy the ultimate goal of a human being is to inclusiveness of the individual into the ultimate being the Brahman. Furthermore, Hinduism believes that desire and longing for a human being remains with her even after one gets the longed object because the longed object fails to fulfill an individual. It is always incomplete. So, why should a human being waste his time and energy for the possession of another human being?

Kamala Das experiments and searches the ways, dimensions, dominant hegemonial patterns, designs of longing for a loving male and suddenly deserts it because the male starts to weave hegemonial material designs on her. So, she creates and hallucinates a desired male in a mystical form of Lord Krishna. After some time, she deserts this mystical form to identify with the Muslim religion. She converts herself into a Muslim and calls herself Kamala Surrayya. This sudden bombastic U turns, retractions and annulment brings lot of demands on her. She has to put herself into new situations, new adjustments and materials. She has to cope with entirely new set of things which would frustrate and dishearten her. According to Hindu philosophy, once when a woman is in a certain dimension of one's life, she should enjoy, be grateful and explore all the possibilities of that dimension. When she is in love, she should explore all the possibilities of experiencing fulfillment and satisfaction in that particular dimension. She should know the ways of love, the places when love would vanish, when love would die down, ways of escaping from the hormonal incited love, types of love, the logistics of its appearance, its nature, characteristics, spell and effects. If a woman takes up a job, she should work in a mechanical way but explore various methods and means of creating higher state of materials, happiness for the receivers of her work with. She should work, explore, expand on that feeling and state of mind rather than throw away a relationship if it does not answer her needs. This mental balance, strength and stability is seen in Eunice de Souza's poetry.

Eunice De Souza in the poem, 'Advice to women' writes,

**"Keep cats
If you want to learn to cope with
The otherness of lovers
Otherness is not always neglect-
This stare of perpetual surprise
In those great green eyes
Will teach you
To die alone."**

Eunice de Souza is self-assured, composed and emotionally stable. Similarly, Anna Sujatha Modayil in her poem 'No Spring' writes,

**"I wonder if spring is only hormonal
I am no longer- emotional
I am a well- adjusted individual.
Or try to be.**

Melanie Silgado in her poem, 'The Earth Worm Story' writes,

**"It does not matter
If that's your foot over me"**

These women poets find solace from various aspects of life and doesn't hang on to the longing for love. They involve in various ways of mental occupation. Nikitha Gill in her poem 'A Thousand Stories Long' writes,

**Woman
You are a thousand stories long,
With the depth of the ocean
And an entire constellation
Woven into your soul.
And you must remember this
Before any man
Tries to convince you
That you are any less.**

Charmayne D Souza makes a conscious and determined effort to create a space for herself. In the poem 'Star peace', she writes,

**Today
I barter neither knowledge
Nor light
To man or god
I am my own light
My own stay.
My own orbit.**

These women are not disturbed and bogged down by the sneers, jeers, underestimation of men towards them. They are self-assured and confident. They deconstruct the history of the world to find solace and strength for themselves. Like the true Hindu philosophy which recommends individuals to unite with the universal reality which includes various worlds like the animal world, plant world, air, water, mountain, knowledge, by disentangling and untying from the immediate material reality around human beings and individuals.

Women have moved beyond their bodies to a larger cosmos of universe, existence and questions of life. Nibedine Sen writes on the transient life. She writes,

**These footprints have walked us
Through ages of love,
Ages of hate and now will recede
Us with the timely wave
Ocean knows the water marks
Will never stay.**

The idea of impermanence of the identity, of self, of nature and earth is brought out in this poem. As Mandira Gosh writes in article, "Contemporary Indian English poetry" writes.' The women poets transcend gender, religion and class. They are grounded in their country but possess universal vision which make them and their thoughts profound and extraordinary. These grasp on the patriarchy would be an easy, good, stress-free, conflict less and balanced model for the women masses to follow."(Gosh)

According to Sadguru, when a child progresses from childhood to adulthood, it starts to identify with things and substances which is not itself as a child. It has to adjust to the structures and institutions of the society. Then, a human being is shifting from fundamental identities to false identities and glorified identities of the society. This alienation would set the process of quest for identity. Quest for identity is the basic nature of a human being. Identities should evolve from the sense of self. Outside things should not give identities to an individual but and individual should endeavor for the acquisition and formation of the self-image through a quest for identity. Soren Kierkegaard observes that man's identity is threatened by the metaphysical systems in which his nature is irrevocable fixed. Kierkegaard discovers the real identity of man is his inner self. Which is the 'true self'. To him, subjectivity is truth and reality; hence, it is this inner self, which constitutes the real identity of man. Identity is the projection of the subjective self of a person; it depends on how he pictures himself, and his endeavor for the acquisition and formation of this self -image through a quest for identity. (Erik H.Erikson). This process of quest for identity is seen in all contemporary Indian women poets including Kamala Das and Eunice De Souza. Each woman poet is in a different stage of quest for identity. Some are beginners while some have moved along the path and stabilized with fruits of quest for identity.

Many contemporary young women poets are in the first stage of quest for identity. They have diverged and disagreed with the set patterns of patriarchal structures and institutions of the society. With the objective of finding the ways of freedom and happiness from the dominant ideological structures and identities of the society, they

have started their quest for identity. They have taken various ways of dealing with these false and glorified identities of the society. Some are audacious, obstinate, rebellious, satirical, cynical to the dominant ideological structures while some have moved beyond these initial reactions to identify themselves beyond the structures and institutions of the society towards the 'real' which is in the realm of the unexplored. In the first encounter of the false and glorified ideological structures of the society like patriarchy, the women poets have articulated the meanings with the patriarchal structures at the center and later they have deconstructed these structures in various ways. The articulations in contemporary poets have also happened by looking at these structures as less important than other serious structures on the economy like Meena Alexander emphasizing the undue importance given to women's suffering and pain under patriarchal structures where women have other bigger issues to take up in the globalized capitalized market economies. The articulation of these patriarchal structures ranges from high importance to sheer neglect and deemphasizing for these structures. Sometimes, the women poets have paid in attention and amnesia to these structures.

Hindu Philosophy does look at things beyond the material and empirical analysis of the world. Unlike the western philosophies which perceives the world in terms of the empirical, explicit, material, pragmatic aspects of life, Hinduism moves beyond the perceptible, visible world towards the unseen, spiritual forces at work. Opposite to the perception of strength by the west in terms of conspicuous, apparent, manifest visible power, physical prowess of the strong, Hinduism emphasizes concealed, indistinct, invisible, unnoticeable, vague hidden strength in the weak and the tame. It recommends the weak and the disadvantaged to empower themselves with power of the will and spirit. Hinduism believes that true strength and power comes from strength of the soul and not from physical prowess. The great Panchatantra stories are moral stories of Hindus. It is a record of the recommended morals and values of the society of 3rd century B. C. These stories inspired the Jataka tales of Buddhism and Aesop fables of the western world. The Panchatantra by Vishnu Sharma recommends the weak to arm themselves with 'wise conduct of life'. In a story like 'Crow and the water Pitcher' the presence of mind and intelligence is more important than strength. The story 'Crocodile and the Monkey' advises the readers to learn to be calm and cool in chaotic situations. A slow and heavy animal like tortoise can win the race if it endeavors with consistent and steady efforts. Hinduism emphasis the importance of discriminative intelligence in the accomplishment of one's tasks in untested situation. Hinduism recommends the weak to

equip themselves with the strength of team support and spirit to combat the strong. In the story of ' Hirnayaka and Laghupatanaka, all the animals-the mouse, pigeons, tortoise, the deer work in association with the highest team spirit and survive their existence. To put together, Hinduism recommends various path to combat the strong and the powerful. It also cautions the weak to be aware of a friend who was formerly an enemy.

To sum up, majority of the women poets have caught up with the Hindu and Buddhist philosophical thoughts in dealing with the dominant patriarchy and societal systems. They are experimenting various yogas which means union with the universal through various ways- union through karma, union through intelligence, union through Bhakti, union through spirit with the universal. Yet, lot more needs to be done by these women poets. Certainly, the beginning is made.

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FINANCIAL INCLUSION IN INDIA

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INTRODUCTION

Financial Sector acts as a multiplier and mediator for economic stability. In india a large chunk of society is deprived of access to formal financial services due to which they have to depend on informal sources of finance which bear huge, cost so experts from banking sector & government identified need of some initiatives which can be devoted towards provision of banking services to economically weaker sections of the society In 2005, the retired Governor of Reserve Bank of India (R B I) Shri Y V Reddy joined the term financial inclusion. As a matter of fact he used the word by chance mistaking it for a word used in RBI description as financial exclusion.

India is a country of 1.2 billion people spread across 30 states and eight union territories. There are around 6,49,481 villages and 739 districts in our country. A vast majority of the population especially in our country. A vast majority of the population, especially in rural areas, is excluded from the easy access to finance. India is one country where the Financial Stability and Development council (F S D C) have a specific mandate for financial inclusion & financial literacy. There is a separate technical Group on Financial Inclusion and Financial Literacy under the aegis of FSDC with the representation from all the financial sector regulations. RBI has constituted a Financial Inclusion Advisory committee (FIAC) under the chairmanship of a Deputy Governor from RBI.

OBJECTIVES OF THE STUDY

1. To examine present scenario of financial inclusion in India.
2. To investigate the major factors affecting access to financial services.
3. To study the impact of financial inclusion indicators on growth of Indian economy.

METHODOLOGY

Secondary data has been used for the purpose of the present Study. The date is taken from journal and research papers, news papers, articles, websites and published reports.

DEFINITION OF FINANCE INCLUSION

According to the planning commission (2009)

financial inclusion refers to universal access to a wide range of financial services at a reasonable cost. This include not only banking products but also other financial services such as insurance insurance and equity products. The house hold access to financial services includes access to contingency planning credit and wealth creation.

GOI (2008) define financial inclusion as the process of ensuring access to financial services and timely and adequate credit where needed by vulnerable group such as weaker sections and low income groups at an affordable cost. The meaning of financial inclusion is delivery of financial services to the low income groups especially the excluded sections of the population with the provision of equal opportunities. The main target is the access of financial services for better standard of living and income.

Financial inclusion may be defined as the process financial service and timely and adequate credit where needed by mineable groups such as weaker section and low income groups at an affordable cost.

ADVANTAGES OF FINANCE INCLUSION

Given below are some of the advantages of financial inclusion.

1. In villages where there are no banks available poor people take loan from moneylenders and rich people who tend to exploit these people by charging higher interest ranging from 15 to 30 percent per year with financial inclusion these people can take loan from banks and also from government through banking.
2. It will also develop a habit of saving among poor people if they have banks or financial institution at nearby place then they can save their money in banks and can really on that money in time of emergency.
3. It will also be beneficial for the government because various schemes meant for poor does not reach the poor because of middle men, but with the banks being present in these areas these limitations can be eliminated.

SCOPE OF FINANCIAL INCLUSION

In India, the focus of the financial inclusion at present

is confined to ensuring a base minimum access to as savings bank account without rills to all, internationally, the financial inclusion has been viewed in a much wider perspective. Having a current account / saving account on its own, is not regarded as on accurate indicator of financial inclusion. " Financial Inclusion" effort should offer a minimum, access to a range of financial services including savings. Long and short term credit, insurance, pensions, mortgages, money transfer, etc... and all this at a reasonable cost.

IMPORTANCE OF FINANCE INCLUSION

Easy access to financial services will allow the population leaving in lower starta, to save money safely and help in preventing concentration of economic power with a few individuals, thus mitigating the risk that the poor could face as a result of economic shakes. Therefore providing access to financial services is becoming an area of concern for the policymakers as it has for reaching economic and social implications.

In India. The single most frequency used sources of loan for medium Indian household is still moneylender. Large parts of our financial system are still hampered by political intervention and bureaucratic constraints, limiting their potential contribution. India's poor many of who work as agricultural and unskilled, semi skilled wage labourers and low salaried workers are largely excluded from the formal financial system. Even micro and small enterprises, find it difficult to have an access to formal sources of finance and thus are largely excluded from financial system. Over 40% of India working population earn but have no saving Financial inclusion provides protection to poor from the control of the spurious money Lenders.

VARIOUS APPROACHES TO ACHIVE FINANCIAL INCLUSION

In India, various measures taken by banks, GOI and RBI for financial inclusion plan. F-I highlighted currently adopted financial inclusion approaches.

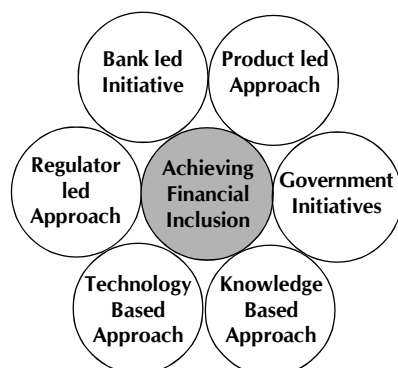


Figure 1: Financial Inclusion currently adopted approaches.

RATIONABLE FOR FINANCIAL INCLUSION:

Finance has come a long way since the time when it wasn't recognized as a factor for growth and development. It is now attributed as the brain of an economic system and most economics strive to make their financial systems more efficient.

The First question that comes to mind is why can't financial inclusion happen on its own? Why do we need to make policy to increase the same? The reasons are.

a. Financial exclusion: It has been found the financial service are used only by a section of the population there is a demand for the service but it has not been provided. The excluded regions are novel, poor regions & also those living in harsh climatic conditions where it is difficult to provide these financial services.

b. High Cost : It has also been seen the poor living in urban areas don't utilize the financial services as they find financial services are costly and thus are unaffordable. Hence even if financial services are available the high costs defer the poor from accessing them.

Example : To open a checking account in Cameroon the minimum deposits requirement is over 700 dollars, an amount higher than the average GDP per capita of that country.

c. Non - Price barriers : Access to formal financial service also income etc.. The poor people do not have these documents & thus are excluded from the services.

d. Behavioral aspects : Research is behavioral economics has shown that many people are not comfortable using formula financial services. The reasons are difficulty in understanding language various documents and conditions that come with financial services etc.

FACTORS AFFECTING ACCESS TO FINANCIAL SERVICES

Gender Issues : Access to credit is often limited for women who do not have or cannot hold title to assets such as land and property or cannot hold title to assets such as land and property or must seek male guarantees to borrow.

Age factor : Financial service provider usually target the middle of the economically active population active population. Often overlooking the design of appropriate products for older or younger potential customers.

Legal Identity : Lack of legal identifies like identity cards, birth certificates or written records often exclude women, ethnic minorities economic & political refugees and migrant workers from accessing financial services.

Limited Literacy : Limited literacy particularly financial literacy i.e. basic mathematics, business finance skills as well as lack of understanding often constraints demand for financial Services.

Place of Living : All though effective distance is as much about transportation infrastructure as physical distance, factors like density of population, rural and remote areas, mobility of the population (i.e highly mobile people with no fixed or formal address) insurgency in a location, etc... also affect access to financial services.

Bank Charges : In most of the countries, transactions is free as long as the account has sufficient funds to cover the cost of transactions made, However, there are a range of other charges that have a disproportionate effect on people with low income.

Terms and Conditions : Terms and conditions attached to product such as minimum balance requirements and conditions relating to the use of accounts often dissuade people from using such products / services.

Level of Income : Financial Status of people is always important in gaining access to financial services. Extremely poor people find it difficult to access financial services even when the services are tailored for them perception barriers and income discrimination among potential members in group lending programmes may exclude the poorer members of the community.

Types of occupations : Many banks have not developed the capacity to evaluate loan applications of small barrowers and unorganized enterprises and hence tend to deny such loan requests.

Attractiveness of the product : Both the financial service products (Saving accounts, credit products, payment service and insurance) and how their availability is marketed are crucial in financial inclusion.

INITIATIVES FOR FINANCIAL INCLUSION OF INDIA

India has a long history of banking development after independence, the majour focus of the Government and the Reserve bank was to develop a sound banking system which could support planned economic development through mobilization of resources / deposits and channel them into productive sectors, Accordingly, the Government's desire to use the banking system as an important agent of change was at the core of most policies that were formulated after independence. The planning strategy recognized the critical role of the availability of credit and financial services to the public at large in the holistic development of the country with the benefits of economic growth being distributed in a democratic manner. In recognition of this role. The authorities modified the policy from work from time to time to ensure that the financial services needs of various segments of the society were met satisfactory.

Progress till 1990 : Before 1990, Serval initiatives were undertaken for enhancing the use of banking system

for sustainable and equitable growth. The included nationalization of private sectors banks, introduction of priority sector lending norms the lead bank scheme, branch licensing norms with focus on rural / semi - urban branches, interest rate ceilings for credit to the weaker sections and creation of specialized financial institution to cater to the requirement of the agriculture and the rural sectors having bulk of the poor population.

SOME INITIATIVES STARTED BY COMMERCIAL BANKS TOWARDS FINANCIAL INCLUSION

Indian Bank : The established an exclusive microsoft branch in Chennai for financial inclusion of lower income people who are migrates from village settled in different parts of the city by bringing large number of under privileged persons into the banking fold through the concept of SHGS. In the case of SHG'S. In the case of SHG's a line of credit is provided to them giving flexibility, with simplified accounting procedures. The bank proposes to open one more such specialised branch in Chennai and in 10 other metters and urban across.....

Union Bank of India : Village knowledge centers: keeping in view the urgent Requirement to educate the rural inhabitants and farmers in particular, for updating efforts has been initiated by union bank of India by establishing village knowledge center (VKCC) at strategic rural locations, so for the bank has established 198 KVC'S all over the country.

Union Bank of India : Village knowledge centers: keeping in view the urgent requirements to educate the rural inhabitants and formers in particular. For updating them with the latest technological developments, a pioneering effort has been initiated by union bank of india by establishing villages knowledge center (VKCS) of Startegic rural locations, so for the bank has established 198 (KVCS) of all over the country..

SELF - HELP GROUP OF INDIA - BANK LINKAGE PROGRAMME

Bank Linkage programmees : An SHG is a group of about 15 to 20 people from a homogenous.

Finding and Suggestions : The Major findings of the study are summarized in this section of the study.

1. Leaves of Awareness and Factors that influenced Investment Behavior.
2. It has been found out that investor's perception towards feasibility of financial services offered by various agencies in rural areas are vediffer from one another.

ORIGIN OF GHARANAS AND STYLES IN INDIAN CLASSICAL MUSIC

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From ancient times to this modern time we can clearly see the mutual influences between different forms of music. Surprisingly it helped in growing of music too. This happens because from place to place, region to region and form to form there is a principle differences in every entertainment and cultural facts like music, literature, art, cloths, culture, language and what not.

In early days there were only two types of music, one is classical music and another one is non-classical or folk music. Folk music is more about freedom of expression. And it concentrates on the regional culture, languages and traditions. So obviously we can see thousands of varieties and styles in folk music alone. Classical music is a traditional and systematic type. Even the kings used give special position for classical music in their court. So classical musicians used to follow some restrictions, so that they can keep their style pure. When this happened generation after generation, gradually these each styles recognized by their own styles. And this is how the 'Gharanas' came to existence.

The term 'Gharana' is derived from the Hindi word 'Ghar' which is traceable to the Sanskrit word 'Griha' meaning family or house. Not long before performing arts, as also many other crafts in India, were carried on as family-traditions, passed on from father to son for many generations. It was rare that an outsider was allowed enter unless he became a part of the family. In view of this, the term would have been restricted to sociological thinking if (at least, in performing arts) the Gharana had not been a concept of a comprehensive musical ideology, sometimes changing substantially from one Gharana to the other and directly affecting the thinking, teaching, performance, and appreciation of music. At one point of time, gharanas suggested places of origin of hereditary musicians. This goes well with the logic mentioned earlier. Therefore, even today, many of the gharana names refer to places. For example, some of the well known gharanas in khayal singing are: Agra, Gwalior, Patiala, Kirana, Indore, Mewat, Dharwad, Sahaswan, Bhendibazar, and Jaipur. Hereditary musicianship is not confined to only vocal music; one finds gharanas in instrumental music too. For instance the Delhi, Ajrada, Punjab, Benaras, and Farukhabad are mentioned in connection with the tabla. Indore, Etawa, Dharwad, Maihar are the famous sitar Gharanas.

Today, Gharanas are mentioned, discussed and proclaimed as indicators of certain musical ideas as well allegiances. In the process, familial and regional explanations are naturally sidetracked. Nowadays, persons with no musical background of any sort have begun taking to music seriously and their affiliations are at the level of ideology and ideas of music. In general, it would be true to say that mature, rich forms or instruments point to the possibility of the emergence of gharanas.

Hindustani music gives room for showcasing the talent and skills they have learnt so far for every musician following the regulations of raga and taal, an artist discovers his music in a distinct way. It might lead to his own style after few years of practicing the same .An artist accepts the rules of the raga, but modifies the learned composition into his own ideas, and presents it in a beautiful aesthetic manner. Melody and aesthetic sense are the keys an artist uses to sing a raga more beautifully. That's why an artist sings the same raga for few years and discovers another different flavor out of it. Also presentation and the mood of the raga does depend on the time and comfort zone of an artist.

Hindustani music has produced so many artists of such a calibre that , most of them have come up with their own styles and skills. Whenever a new style of singing is liked by the people and the same style is learnt by the next generation and again passed on to the next, then a style becomes a legacy. So, a new style and the legacy carried by it constitute a 'Gharana'.

Gharana is another name for a new style of singing or playing an instrument in Hindustani music, which is carry forwarded by the next generations. The tradition of Gharana is seen in every aspect of Indian music. Every vocal and instrumentals of Indian music follows the Gharana. Gharana system is seen in both north and south Indian music it is called "sampradayam" in south Indian music.

In common words ,Gharana is a home , family, dynast we can say the one who belongs to the same family ,and who follow the same tradition and practices and the one who has got the culture of the same tradition will form the "Gharana".Every Gharana has its own unique style of

- Continued on Page No. 25

ONLINE METHODS OF TEACHING IN INDIAN HIGHER EDUCATION: ITS EFFECTIVE PRACTICE

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ABSTRACT

An online teaching method has increased to ensure affordability of higher education in India during COVID - 19 times. College student need support to assist with adjustment to the online teaching method context. Effective online teaching practices can enhance student and teachers performances in Indian universities and colleges. During the COVID - 19 times, many educators are able to construct such possibilities by fostering critical learning, in which students are encouraged to increase their capacities of analysis, imagination, creative expression, and self-awareness. The new approaches have been the creation of online methods of teaching very popular in the India. It is becoming increasingly common at many higher education institutions, offering fully online teaching methods all over the Indian universities and colleges. This paper is based on secondary data. In this context, this paper an overview of effective online methods of teaching and learning practices for students and teachers.

Keywords : *online education and practice, online methods of teaching, online higher education*

INTRODUCTION

The COVID-19 pandemic has forced higher education sectors to shift their bases online method of teaching system, where numerous schools and colleges have started online teaching their students through online platforms all across the world. The COVID-19 pandemic spreads; there has been an increasing move towards teaching online because of shutting down of schools, colleges and universities for an indefinite time as the only option left. Therefore, this is the time to redesign our education system in much demanding need of unprecedented current situation. Informal and non-formal education is also tremendously affected. However, it is a well-established assumption that no pedagogical approach can replace the peak position of formal education due to having teacher-taught direct interaction.

But, the aftermath of COVID-19 crisis, online education became a pedagogical shift from traditional method to the modern approach of teaching-learning from classroom to Zoom, from personal to virtual and from seminars to webinars. Some of the most popular online communication platforms that would change the destination and direction of the whole Indian education system in post-COVID-19 circumstances are Start.me, Neo, Classtime, Classwize, Ted-Ed, Coursera, Google Classroom, Bakpax, Pronto, Skillshare, ClassDojo, Edmodo, Blackboard Learn, Parlay, Docebo, Feedback Fruits, Udemy, WeVideo, WizIQ, Flipgrid, Codecademy, Gynzy, etc.

ONLINE METHODS OF TEACHING TOOLS IN HEIs

The government of India started thinking gravely on this matter with emphasizing on ICT and use of online

education as the part of compulsory teaching-learning process during COVID - 19 times. Moreover, it is reflected on preparing draft new education policy recently introduced in 2020 that has been regarded as a proactive and highly techno-efficient step in the time of this pandemic. The months of February and March, 2020 have placed a new kind of challenge in front of the entire human kind in the form of COVID-19.

After the COVID-19 outbreak, now the stage has arrived which made it mandatory to use the online system for teaching methods. Even the students can submit their assignments and projects online. For the sake of sharing my experiences with my counterpart teachers I thought of compiling a few from the sea of resource providing places and tools useful for teaching, these are those which I amply use for my regular teaching methods process and can be very useful in this Work from Home situation for us, the teachers. Some of the online teaching tools are listed below:

1. **SWAYAM** is the acronym for 'Study Webs of Active Learning for Young Aspiring Minds'. SWAYAM provides an integrated platform for various online courses across the educational levels and subject areas also covering the skill sector courses. SWAYAM platform which is the first course delivering online MOOCs platform initiated by the Government of India.
2. **SWAYAM Prabha** : The SWAYAM PRABHA is a group of 32 DTH channels devoted to telecasting of high-quality educational programmes on 24X7 basis using the GSAT-15 satellite. Curriculum-based video programs at post-graduate, under-graduate, certificate and School level covering diverse disciplines such as arts, science, commerce,

performing arts, social sciences, humanities, engineering, technology, law, medicine, agriculture, etc. are available on these channels.

3. **Zoom Online Classes :** The University of Minnesota has developed this system which provides platform for synchronous class sessions, where everyone can log in to a web conferencing system pre-scheduled by a teacher. This is a way to create a fully teacher facilitated environment for online class/course conduction. The Zoom software can be used on laptops, desktops, phones and tablets.
4. **e-Pathshala :** With a view to realise the goals of Digital India in the school education and teacher education sector and to reach out to all the people of India, NCERT took the initiative of providing its resources on the web and mobile platforms. One can download and share the collections of e-textbooks for all classes and all areas of the curriculum, supplementary reading material, and resources for teachers, teacher educators and parents, in English, Hindi, Sanskrit and Urdu.
5. **Google Classroom :** This is a free application of Google for Education where we can create an online classroom; all the students of a course can be connected with the teacher using their Gmail account. A teacher can share study materials, distribute different individual or group assignments and even can send her feedback to the students.
6. **Google Hangouts :** This is a free service provided by Google, through which we can connect with group of people from anywhere in a video call.
7. **Edmodo :** Edmodo is a resource providing platform where teachers, students and parents individually can connect and get learning resources, learning tools and a collaborative platform to chat and discuss curricular topics. It provides standard educational materials, can measure student performance and help us to communicate with the parents.
8. **YouTube :** YouTube is an online video sharing platform. Google bought the site and now it runs as its subsidiary. YouTube allows its users to upload, share, view, comment, rate and add to playlist small video clips and video programs. Now days YouTube has become the biggest teacher. It has democratized the learning process, now any one can learn with the right selection of videos from it.

IMPLEMENTATION OF ONLINE TEACHING-LEARNING IN HEIs

In COVID-19 induced time, online teaching-learning became a massive challenge to deal with, and stakeholders

are not potentially fit to adjust with the sudden educational change as they are not technologically competent to embrace the current situation. Therefore, for successful implementation of higher education system change, implications of change need to be addressed.

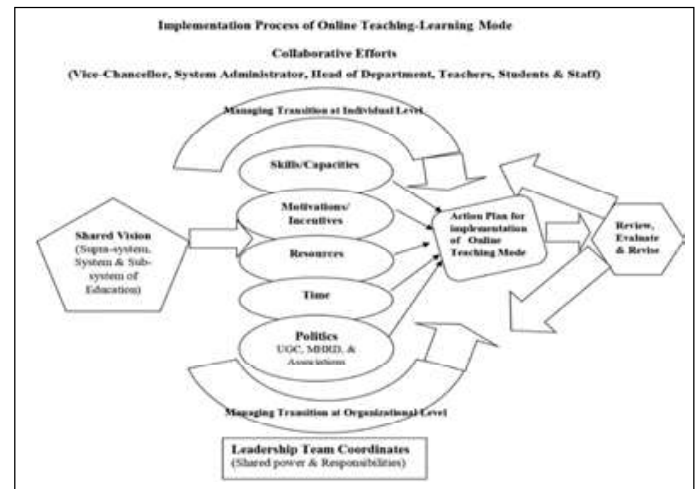


Figure -1

Implementation process of online teaching learning mode

The figure shows that, in the face of COVID-19, the shared vision of education system realized that during the pandemic period, teachers and students are motivated to adapt online teaching-learning platforms in fulfilling the current educational system. Everyone, either teachers or students, were friendly skilled in using social media app like WhatsApp, Facebook, Twitter, Instagram, which turned into smooth facilitation of using online educational platforms such as ZOOM, Cisco WebEx, Google Meet etc. as a sign of positive transfer of learning. Majority of stakeholders possessed smart phones and only considerable numbers having laptops are the needed resources to implement online teaching-learning. In India, many universities have its ICT centre and some of the college that helps in seamless monitoring of online teaching-learning modes.

CHALLENGES OF ONLINE TEACHING METHODS

1. In India, most students came from remote areas low socio-economic conditions of the family, therefore, during the lockdown period in rural area, students have not there at home desktop or laptop and the mobile phones were not found enough effective to participate in online classes.
2. The major challenge of online teaching methods was the unstable network connection. If the videos and audios of the students were kept off, the connection remains more stable, but that mode of teaching seems to teach to a blank wall.

3. Most of the student's faced technical difficulties during online class like uninterrupted electricity connection, intermittent signal issues.
4. Among others, level of understanding, lack of scope for meaningful interaction, the range for innovative teaching, and mechanical conduct of classes were the significant challenges reported by teachers.

CONCLUSION

The concluding the above paper, the educational scenario of during COVID-19 outbreak would not be easy to manage online teaching methods platforms rigorously. On line methods teaching to replace traditional higher education, online methods of teaching has continue to increase influence of higher education through a reshaping and restructuring. In online methods of teaching have focus on the relationships between cognitive and teaching presences to determine the best and most desirable practices for pedagogy. Online teaching methods have directed our attention on the creation of an online learning community by means of promoting social presence, interactions, and collaboration between the teachers and students. Hence, the tentative solution of COVID-19 time's educational tantrums is to maintain the effective practice of online methods of teaching classes conducted all over Indian universities and colleges.

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- From Continued on Page No. 18

3. It is majority of financial benefits are getting by Men the other hand Womens are neglected due to they don't have more properties or assets in their name.
4. Financial Services Awareness and Investment pattern of the rural masses are not effective.

SUGGESTIONS

1. Banks shared know how to best leverage between communications and technology in ways to engage and empower people in the area of financial literacy.
2. More of the intermediates do not spend more time on research. It is very vital that one should build up a proper data base research upon " financial literacy among potential investment population's
3. The financial inclusion programme can become meaning full if parallel work is done on both the demand and supply side.
4. The bank-SHG linkage scheme is of extreme importance in establishing a strong relationship between the organized financial system, like commercial bank, and those people who need credit.

CONCLUSION

Financial Inclusion Access of financial services such as savings, insurance and remittance are extremely important for poverty alleviation and development In order to achieve the goal of total financial inclusion, policymakers banks, MFIS, NGOs and regulators have to work together . In addition to cooperating with others shareholders, policymakers who believe that microfinance can help them to speed up financial education programme that allow their citizens to realize the economic potential of microfinance, Basic Financial literacy programmes can help achieve better results in poverty alleviation.

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IMPORTANCE OF VOCABULARY IS LEARNING TEACHING A SECOND LANGUAGE

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Vocabulary means the words that we use in order to give an outlet to our feelings, emotions, experiences and ideas. It is one of the tools of learning a second language. It is very evident that if we do not know the words of a language. We can't use the language. Language is a means of communication and it is the only means of communication.

Language is a system of arbitrary vocal symbols by means of which a community interacts. These symbols are nothing but words.

Jon Drink water "words are the bricks by skillful and imaginative arrangement of words. The poetry and literature of the world has been built" vocabulary is important for all the four skills of language learning-listening, speaking, reading and writing.

Learning a language doesn't mean merely the learning of words. It goes to show that just by learning a few words. We can't use the language. Vocabulary is one of the important components of learning the language and it is not the only component.

It is rightly said. "Poverty of speech and writing is the poverty of words" Ex. A student who has received formal English training and education for 10 long years often finds it difficult to express himself freely and fluently in English. What is wrong with the student? It is evident that he has hardly learnt words and obviously fails to express himself fluently and spontaneously.

It is neither possible nor necessary to learn all the words of a language. It is estimated that there are around 50 million English words. We have to depend upon a list of selected words. Experts are of the view that about 3000 words are very essential for acquiring mastery over the four aspects of English language. The list of words is termed as the foundation vocabulary of working vocabulary.

Words are broadly classified into two kinds of words-

Function words : These words are also termed as structural words. These words have no meaning of their own. They are used only to signify grammatical relationship. They are used only for grammatical purpose. Language is a perfect blend of both function words and content words.

Ex : Articles" prepositions, conjunctions and auxiliaries.

Different functional words perform different grammatical function and they affect the meaning of a sentence. Let me substantiate this point with an example.

Ex : John is a student of this college.

John is the student of this college.

I saw a beggar near our college.

I saw the beggar near our college.

While using functional words, one should be very careful and cautious.

Content words carry meanings by themselves. They are independent.

Ex : Action words- cry, shout, play, read, write

Things -book, pen, paper, pencil & table.

Adjectives-good, bad, small, beautiful, ugly.

TYPES OF VOCABULARY

Vocabulary is broadly classified into two types -

- Active vocabulary
- Passive vocabulary.

Active vocabulary : Active vocabulary is also termed as production vocabulary or working vocabulary. It implies the words used by a speaker in order to fulfill his personal and professional needs. Ex. The active vocabulary of a physician, patients, surgery, x-ray, scanning, diseases, infections stethoscope, autopsy etc.

These words constitute active vocabulary of a physician and the same words constitute passive vocabulary of a teacher.

Passive vocabulary is termed as recognition vocabulary. There are some words which are used actively by a person and those very words may not be used actively by the other person.

It is very clear that the active vocabulary of a person can be the passive vocabulary of the other and vice-versa. For ex: The word 'disease' is the active vocabulary of a physician and the same word becomes constitutes the passive vocabulary of teacher.

Practice of vocabulary : It is neither necessary nor possible to learn all the words of a language. According to halo, A learner is expected to learn 5,000 to 6,000 words

in order to use English with reasonable fluency and spontaneity.

The teachers in the classroom should explore all possible ways and means to enable the students to strengthen their vocabulary power. The following activities might be initiated by the teachers in the classrooms to facilitate the students to enrich their vocabulary power.

It is very evident that one of the reasons why students often find it difficult to express themselves freely and fluently in English because they don't know the appropriate words to be used in different social contexts.

Activities to strengthen vocabulary power of students.

1. The student may be asked to form new words either by adding prefix or suffix to the root word.

Ex : efficient-Inefficient -incompetent, irregular, Improper- management-virtuous, honestly - childlike.

2. The students may be asked to form as many meanwhile words as possible using the words given by the teacher.

Ex : Teacher-Tea, each, he, her, at, ache, tear eat.

3. The teacher may give the students a concept/topic and ask them to write Down all the word associated with the concept given

Ex: School, Hospital, Village, College etc.

4. The teacher may ask the students to give opposites of the words given.

5. The teacher may give some words with some missing letters and students are asked to fill in the blanks with suitable letters to form meaningful words.

1. B.....k 2. P.....n

3. P.....p.....r 4. Em.....l.....l.....s

The teacher may ask the students to give plural/singular form, and gender forms of the words/nouns given by the teacher.

It is a delightful exercise where students develop their vocabulary power.

The teacher may ask students to write down all the words beginning with letter 'A' 'B' 'C' and so on

Play way method of teaching vocabulary may also be introduced by the teachers-This method is popularly called 'Anthyaksari' - The students are divided into two homogeneous groups. The first group gives a word and the second group gives a word using the first letter or the last letter of the word given by the first group. It is a wonderful game where students certainly their vocabulary power and it develops healthy and harmonies relationship between the groups and among the students.

9. The teacher may give the students dictation. Dictation is not a testing device. It is a teaching and learning device. It facilitates the students to enhance their vocabulary power and spellings of words.

10. 'Copy writing' does go a long way is helping the students to improve their handwriting and also strengthen their vocabulary power.

All these activities/tasks facilitate the students/learners to strengthen their vocabulary power, spelling, pronunciation, grammar and even structures. The teacher may ask the students to write/speak out 'a word a day' and it helps the students to enrich their vocabulary power.

SOME FACTS ABOUT WORDS

It is very evident that it is neither necessary not possible to learn all the words of a language. The students need to learn a minimum of 5000-6000 words to be able to express themselves freely and fluently in English.

There are no synonyms within the language.

There are no two words which give them some meaning they give almost the same meaning -

- Ex.**
1. She runs a school in Bangalore.
 2. Politicians run after money and power
 3. The speaker is running out of time and the time to stop his lecture.
 4. Ravi runs 10 miles at a streets.
 5. This book runs more than 100 pages.
 6. I can't run the show for a long time. The word 'run' in all the above sentences convey different meanings.

Some people believe that a word has got only one meaning. It is not really so because an English word conveys different meanings/functions in different contexts.

Ex. She is a **poor** girl.

The **poor** are honest

I present a pen to my teacher

It is a beautiful present

Ravi watches television every day.

I present a watch to my teacher

Any word of one language cannot be compared with the word of some other language.

It is very important to note that the meaning a word cannot be determined in isolation. In order to understand the meaning of a word. We need to understand the context in which that particularly word is used.

Ex. Gitanjali is one of the works of Tagore

Conclusion: It is absolutely clear that vocabulary is one of the important tools of teaching-learning a language.

The teachers should leave no stone unturned to enable to students to enhance their vocabulary power. The teachers should motivate the students by creating situation, tasks and assignments to help them to acquire reasonable competence in English.

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- From Continued on Page No. 19

singing or playing instruments or dancing. The person from which the style has been originated will be considered as the founder of that Gharana and the Gharana is named after the founder's birthplace or where he is located. Gharana gets its significance when it has its own characteristic features. Gharana is said to be firm when it has many noted musicians as its followers.

Gharana takes birth by its own, no one intentionally tries to build a gharana. Any unique style is the product of an artist's creativity. The distinct patterns or phrasal expressions will help in differentiating each different styles. It is said that , when three generation of the tradition follows the same style of singing or playing an instruments, it constitutes a gharana. also it is very essential that every member of the Gharana should follow all the nuances and techniques or musical rules of the Gharana. One can add his creative aspects to the style but the main theme of their tradition shouldn't get disturbed by it.

Gharana , the name for many traditions has begun in the End of The Mughal Era, which is not more than 250 year. That's why there are no mentions of Gharana system in earlier music books. According to Pt. V. D.Paluskar, the 'Gharana' word is mentioned firstly in "Madan-ul-Mosiqui", a music book by Mohammad Imam karam, 1857.

16th century onwards Gharana came into existence in Hindustani music .before that in medieval period there was only Dhrupad vani were present. There were four dhrupad traditions or say Gharanas of Dhrupad. Before that also there was bharat mat, shiv math, hanuman math existed .So there were traditions in Hindustani music from

- From Continued on Page No. 7

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the beginning, but the word Gharana came into existence later. It was either vani or math or sampradaya before, which took a shape of Gharana later.

CONCLUSION

we can generally say that gharanas are school of thought, style in music which determines the nature, proportion, aim, and actual rendering of each technical feature in music-making. It is a formulation of the basic musical philosophy or ideology which influences conception, teaching, learning, performance, reception, and codification of music in its major aspects. So basically gharanas kept the indian classical music so colorful in each and every different styles. Gharanas are the rivers of knowledge which will finally unites in an ocean called Music.

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A STUDY OF ACADEMIC INVOLVEMENT OF MALE AND FEMALE PRIMARY SCHOOL TEACHERS IN RELATION TO THEIR SELF-EFFICACY BELIEFS, ACHIEVEMENT MOTIVATION AND JOB SATISFACTION

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ABSTRACT

The purpose of the study is to find the Relationship between Academic Involvement of Male and Female Primary School Teachers in Relation to their Self-Efficacy Beliefs, Achievement Motivation and Job Satisfaction. Sample of 400 primary school teachers were selected using random sampling technique, of Koppal district for the purpose of collection of data. From the findings it is concluded that, i) The strong (or weak) self efficacy belief supports with higher (or lower) Academic involvement of male and female teachers of primary schools; ii) The higher (or poorer) achievement motivation supports with higher (or lower) Academic involvement of male and female teachers of primary schools; iii) The higher (or lower) job satisfaction supports with higher (or lower) Academic involvement of male and female teachers of primary schools.

Keywords: Academic Involvement, Self-Efficacy Beliefs, Achievement Motivation and Job Satisfaction.

INTRODUCTION

Teaching being a profession, assumes that every teacher needs to stand committed to it. Teachers involvement cannot be taken for granted in the present day context. Teachers are entrusted by the community to shoulder the crucial responsibility of shaping the present generation for the future through the process of teaching and learning. The major implication of this should be make learning a joyful experience.

Self-efficacy is commonly defined as the belief in one's capabilities to achieve a goal or an outcome. Students with a strong sense of efficacy are more likely to challenge themselves with difficult tasks and be intrinsically motivated. These students will put forth a high degree of effort in order to meet their commitments, and attribute failure to things which are in their control, rather than blaming external factors. Self-efficacious students also recover quickly from setbacks, and ultimately are likely to achieve their personal goals. Students with low self-efficacy, on the other hand, believe they cannot be successful and thus are less likely to make a concerted, extended effort and may consider challenging tasks as threats that are to be avoided. Thus, students with poor self-efficacy have low aspirations which may result in disappointing academic performances becoming part of a self-fulfilling feedback cycle.

Importance giving to academic performance at all educational levels has considerably increased during the recent years. The concept of achievement motivation has generated a major current of activity in the psychology of

motivation. It has been an object of considerable research and discussion in the recent years. Achievement is influenced by many personality factors. Among these factors "achievement motivation" is the factor, which seems to be the most important factors.

OBJECTIVES OF THE STUDY

1. To investigate the relationship between self efficacy belief, achievement motivation and job satisfaction with Academic involvement of male teachers of primary schools.
2. To Study the significant relationship between self efficacy belief, achievement motivation and job satisfaction with Academic involvement of female teachers of primary schools

HYPOTHESES

1. Null hypothesis (H₀) : There is no significant relationship between self efficacy belief, achievement motivation and job satisfaction with Academic involvement of male teachers of primary schools

Alternative hypothesis (H₁) : There is a significant relationship between self efficacy belief, achievement motivation and job satisfaction with Academic involvement of male teachers of primary schools

2. Null hypothesis (H₀) : There is no significant relationship between self efficacy belief, achievement motivation and job satisfaction with Academic involvement of female teachers of primary schools

Alternative hypothesis (H1) : There is a significant relationship between self efficacy belief, achievement motivation and job satisfaction with Academic involvement of female teachers of primary schools

METHODOLOGY

The study adopts Descriptive survey method for investigation

SAMPLE

Sample of 400 secondary school teachers were selected using random sampling technique of Koppal district for the purpose of collection of data.

TOOLS

- i. Academic Involvement Scale (1993) Selvaraju
- ii. Self-Efficacy Scale constructed and validated by Albert Bandura
- iii. Academic Achievement Motivation Constructed and standardized by Dr. T.R. Sharma in Hindi investigator translated in to Kannada.
- iv. Job Satisfaction Scale(1993)Standardized by Meera Dixit

STATISTICAL TECHNIQUES

Correlation analysis was applied

ANALYSIS AND INTERPRETATION

Null hypothesis (H0) : There is no significant relationship between self efficacy belief, achievement motivation and job satisfaction with Academic involvement of male teachers of primary schools

Alternative hypothesis (H1) : There is a significant relationship between self efficacy belief, achievement motivation and job satisfaction with Academic involvement of male teachers of primary schools

To test the above null hypothesis, the Karl Pearson's correlation product moment technique has been applied and the results are presented in the following table.

Table-1: Summary of Karl Pearson's correlation product moment of relationship between self efficacy belief, achievement motivation and job satisfaction with Academic involvement of male teachers of primary schools

| Variables | Relationship between Academic involvement of male teachers of primary schools with | | | |
|------------------------|--|-------------------|---------|-----------|
| | r-value | Degree of freedom | t-value | p-value |
| Self efficacy belief | 0.7159 | 198 | 14.4287 | 0.0001, S |
| Achievement motivation | 0.6377 | 198 | 11.6478 | 0.0001, S |
| Job satisfaction | 0.5406 | 198 | 9.0416 | 0.0001, S |

The above table represents the self efficacy belief, achievement motivation and job satisfaction with Academic

involvement of male teachers of primary schools. It clearly shows that.

- A significant and positive relationship was observed between self efficacy belief and Academic involvement of male teachers of primary schools at 5% level of significance ($r=0.7159$, $p<0.05$). Therefore, the null hypothesis (H0) is rejected and alternative hypothesis (H1) is accepted. It concludes that, the self efficacy belief and Academic involvement of male teachers of primary schools dependent on each other. In another word, the strong (or weak) self efficacy belief supports with higher (or lower) Academic involvement of male teachers of primary schools.
- A significant and positive relationship was observed between achievement motivation and Academic involvement of male teachers of primary schools at 5% level of significance ($r=0.6377$, $p<0.05$). Therefore, the null hypothesis (H0) is rejected and alternative hypothesis (H1) is accepted. It concludes that, the achievement motivation and Academic involvement of male teachers of primary schools dependent on each other. In another word, the higher (or poorer) achievement motivation supports with higher (or lower) Academic involvement of male teachers of primary schools.
- A significant and positive relationship was observed between job satisfaction and Academic involvement of male teachers of primary schools ($r=0.5406$, $p<0.05$) at 5% level of significance. Therefore, the null hypothesis (H0) is rejected and alternative hypothesis (H1) is accepted. It concludes that, the job satisfaction and Academic involvement of male teachers of primary schools are dependent on each other. In another word, the higher (or lower) job satisfaction supports with higher (or lower) Academic involvement of male teachers of primary schools.

Null hypothesis (H0) : There is no significant relationship between self efficacy belief, achievement motivation and job satisfaction with Academic involvement of female teachers of primary schools

Alternative hypothesis (H1) : There is a significant relationship between self efficacy belief, achievement motivation and job satisfaction with Academic involvement of female teachers of primary schools

To test the above null hypothesis, the Karl Pearson's correlation product moment technique has been applied and the results are presented in the following table.

The above table represents the self efficacy belief, achievement motivation and job satisfaction with Academic involvement of female teachers of primary schools. It clearly shows that.

Table -2 : Summery of Karl Pearson's correlation product moment of relationship between self efficacy belief, achievement motivation and job satisfaction with Academic involvement of female teachers of primary schools

| Variables | Relationship between Academic involvement of female teachers of primary schools with | | | |
|------------------------|--|-------------------|---------|-----------|
| | r-value | Degree of freedom | t-value | p-value |
| Self efficacy belief | 0.8823 | 198 | 26.3762 | 0.0001, S |
| Achievement motivation | 0.7965 | 198 | 18.5338 | 0.0001, S |
| Job satisfaction | 0.8317 | 198 | 21.0800 | 0.0001, S |

- A significant and positive relationship was observed between self efficacy belief and Academic involvement of female teachers of primary schools at 5% level of significance ($r=0.8823$, $p<0.05$). Therefore, the null hypothesis (H0) is rejected and alternative hypothesis (H1) is accepted. It concludes that, the self efficacy belief and Academic involvement of female teachers of primary schools dependent on each other. In another word, the strong (or weak) self efficacy belief supports with higher (or lower) Academic involvement of female teachers of primary schools.
- A significant and positive relationship was observed between achievement motivation and Academic involvement of female teachers of primary schools at 5% level of significance ($r=0.7965$, $p<0.05$). Therefore, the null hypothesis (H0) is rejected and alternative hypothesis (H1) is accepted. It concludes that, the achievement motivation and Academic involvement of female teachers of primary schools dependent on each other. In another word, the higher (or poorer) achievement motivation supports with higher (or lower) Academic involvement of female teachers of primary schools.
- A significant and positive relationship was observed between job satisfaction and Academic involvement of female teachers of primary schools ($r=0.8317$, $p<0.05$) at 5% level of significance. Therefore, the null hypothesis (H0) is rejected and alternative hypothesis (H1) is accepted. It concludes that, the job satisfaction and Academic involvement of female teachers of primary schools are dependent on each other. In another word, the higher (or lower) job satisfaction supports with higher (or lower) Academic involvement of female teachers of primary schools.

FINDINGS

- The strong (or weak) self efficacy belief supports with higher (or lower) Academic involvement of male and female teachers of primary schools;
- The strong (or weak) self efficacy belief supports with

- higher (or lower) Academic involvement of female and female teachers of primary schools;
- The higher (or poorer) achievement motivation supports with higher (or lower) Academic involvement of male teachers of primary schools;
- The higher (or poorer) achievement motivation supports with higher (or lower) Academic involvement of female teachers of primary schools;
- The higher (or poorer) job satisfaction supports with higher (or lower) Academic involvement of male and female teachers of primary schools.
- The higher (or lower) job satisfaction supports with higher (or lower) Academic involvement of male teachers of primary schools.
- The higher (or lower) job satisfaction supports with higher (or lower) Academic involvement of female teachers of primary schools.

CONCLUSION

- The strong (or weak) self efficacy belief supports with higher (or lower) Academic involvement of male and female teachers of primary schools;
- The higher (or poorer) achievement motivation supports with higher (or lower) Academic involvement of male and female teachers of primary schools;
- The higher (or lower) job satisfaction supports with higher (or lower) Academic involvement of male and female teachers of primary schools.

EDUCATIONAL IMPLICATIONS

Albert Bandura (1986, 1997) suggests that predictions about possible outcomes of behavior critical sources of motivation. "well I succeed or fail? Will be liked or laughed at ?" These predictions are affected by self-efficacy - our beliefs about our personal competence or effectiveness in a given area. Bandura (1997) defines self-efficacy as "beliefs in one's capabilities to organize and execute the courses of action required to produce given attainment."

Most people assume self-efficacy is the same as self-concept or self-esteem, but it isn't. Self-efficacy is future-oriented, "a context-specific assessment of competence to perform a specific task" (Pajares, 1997, p. 15). Self-concept is a more global construct that contains many perceptions about the self, including self-efficacy. Self concept is developed as a result of external and internal comparisons, using other people or other aspects of the self as frames of reference. But self-efficacy focuses on your ability to successfully accomplish a particular task no need for comparisons- the question is whether you can do it, not whether others would be successful (Marsh, Walker, and Debus, 1991). Also self-efficacy beliefs are strong predictors of behavior, but self-concept has weaker predictive power (Bandura, 1997).

- Continued on Page No. 31

GOOGLE CLASSROOM LEARNING MANAGEMENT SYSTEM FOR TEACHERS AND STUDENTS

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ABSTRACT

This is the era of internet, online, video conferencing, voice chatting, video recording, posting, sharing, editing, collaborating, synchronizing of various types of digital format video, animation, slides, pdf, etc., using the software applications through the smart phones, tablets and computer systems. These revolutions emerged as a result of relentless advancement in the technology versions of the web series, which are easily being accessed by the current youths. The Covid-19 deteriorated times erupted to incorporate teaching through the videoconferencing, which is synchronous (online/live), face to face streaming mode and the teaching, learning and assessment through the Learning Management System (LMS), which is mainly asynchronous (offline/recorded) for free version web softwares. The premium version of LMS annexed with videoconferencing is the Google Classroom, Edmodo, Moodle, Microsoft Teams, etc., The Google Classroom, the simplest Learning Management System has been being introduced to teachers and students of all levels across the India, to implement educational activities during and aftermath of Covid-19. The various operational attributes of Google Classroom are disclosed to harbor the smart teachers and students tie up for the virtual classroom.

Key words : Digital format, synchronous, asynchronous, Learning Management System, Google Classroom.

BACKGROUND

The repercussions of advent in the progressive digital era set off the emergence of the numerous web based synchronous and asynchronous softwares. In the crushed Covid-19 ailment disaster times, the wide range of synchronous and asynchronous softwares accelerated the utility in all the sectors of the life. The free version of the asynchronous Google Classroom LMS is not embedded with the synchronous Google Meet application, which facilitates cardinal aspects; live, virtual, face to face, video conferencing, chatting, sharing interactions. The free asynchronous LMSs are the offline or stored or recorded virtual operating community vehicles, which include the widely absorbed Google Classroom, Edmodo, Moodle, Microsoft Teams, etc., by the instructors and learners across the planet. The LMSs are marked by the multifarious digital formats with structured peculiarities on the educational contents opted for teaching-learning accumulation processes of a particular level of stakeholders. In the recent educational bible NEP 2020, the paramount priority has focused on the web streaming digital learning, besides the conventional course of learning. The apex body of higher education in India, the UGC and its subsidiary bodies have been pinpointing the incorporations of online, offline, video conferencing, blended, flipped and other modules of digital learning across the higher education programs to comply the aspirations of Digital and Skill India. The need of the hour is none other than the "Smart Teachers" and "Smart Students". Mere acquaintance of the operational features of the smart phone or tablet or computer system embedded with the layman's application

softwares are being accessed by the internet is not sufficient to implement the simplest Google Classroom. But also requires the development of rigorous, accurate, specific and structured digital content modules which are to be integrated into the Google Classroom and its operational skills on the features are rather more significant, especially for the teachers. The basic skill, Information and Communication Technology is the prior requirements to establish any learning management system. Using this structured "Google Classroom" application, the smart phone uses the accessibility for all the stakeholders.

HOW TO LAUNCH GOOGLE CLASSROOM FOR TEACHER OR LEARNER ACCOUNT ?

The Google Classroom home page will be opened by typing "<https://classroom.google.com>" in any search engine. In the "Top Menu" bar, "Two Components" appears, the "Main Menu" Icon at the top, left and "+" Symbol at top right, beside the icon of the account holder's image. Once you click the "Main Menu" icon, the menu shows under mentioned "Six Elements".

- i. **Classes;** click "Classes", all folders of the Classes open. Then click your folder for the transaction.
- ii. **Calendar;** click "Calendar", under the classes, shows with scheduled dates of all classes.
- iii. **To review** (under "Teaching" sub caption); click "To review", for the created classes transactions.
- iv. **To-do** (under "Enrolled" sub caption); click "To-do", for the joined classes' transactions.
- v. **Archived classes;** click "Archived classes", the deactivated (undeleted) class folders appear.

vi. **Settings**; click “**Settings**”, the “**Profile**” and “**Notifications**” sections open for various settings.

HOW TO “CREATE” NEW CLASSROOM FOLDER FOR STUDENT COURSE REGISTRATION OR ENROLLMENT?

To open the new classroom folder, click “+” symbol, “**Two options**” appear in pop-up menu. The first one is “**Join class**” and the second is “**Create class**”. The invited students and other co-teachers will be allowed to “Join class” through “**email**” or “**Class code**” sent by the host teacher by any means.

Click the “**Create class**” option, it makes to open **four options’** blank menu. The example is given for how to fill up the “**four options**” blanks.

- **Class name (required)**; ICT
- **Section**; A
- **Subject**; Educational Technology
- **Room**; ICT

Aftermath, click the “**Create**” option, the “**Google Classroom**” new windows folder opens for “**ICT**” unit of the **Educational Technology** subject. Once you click the “**Main Menu**” icon, the sub menu opens at left side, click 1st option- “**Classes**”, the “**ICT**” Google Classroom folder appears in the user interaction area. By clicking, it takes the instructor to teach the topic of the subject chosen. Similarly for each other topic of the particular subject, separate folder will be created. Another feature “**Upcoming**” helps to view all events “**To review**” and “**Reviewed**”.

“FOUR TABS”, IN THE TOP MENU BAR IN THE SUBJECT OF GOOGLE CLASSROOM

Click on “**ICT**” folder in the Google Classroom in the home page. It displays “**Four Tabs**”, in the top new window bar of **Teacher’s** version.

1. **Stream**
2. **Classwork**
3. **People**
4. **Grades**

1. “STREAM” TAB

The First default Tab, “**Stream**”, is the communication tab with their virtual classroom learning of the course. The announcements, notifications, updates and all the Teaching-Learning Resources will be posted in the shaded captioned interactive area “**Share something with your class**”, which is under the “**Title/theme**” top strip section. Even the “**Add**” option facilitates the “**Google Drive**”, “**Link**”, “**File**” and “**YouTube**” to upoad the suitable digital materials for various appropriate activities.

2. “CLASSWORK” TAB

Click this “**Second Tab**”, wherein all the structured, varied “**Assignment**” activities will be assigned to learners of the class. Soon after the students’ submission, the

respective assignment will be graded by the teacher. Click the “**+ Create**” button (Top left, blue button under “**Classwork**” button), the “**Dropdown**” menu opens, in which the following “**Options**” will be utilized by the teacher to upload the assessment content.

- **Assignment**
- **Quiz assignment**
- **Question**
- **Material**
- **Reuse post**
- **Topic**

The “**Each option**” will be managed either by the “**Add**” or “**Create**” option. Further the “**Add**” option facilitates the few more features, “**Google Drive, Link, File and You Tube**”, from which materials as well as assignment will be integrated.

The “Material” section

- **Where to upload the “Teaching-Learning Resources? ”**
- **Which “Digital formats” are used as the “Teaching-Learning Resources?”**

“**Classwork**” tab buttons are the main option used to upload all the digital teaching-learning resource formats. The “**Material**” option under “**Classroom**” tab is the main option used to upload the all the digital materials. We know that in the four quadrant approach of SWAYAM, MOOCS platforms, the digital content to teach or learn through asynchronous offline web mode would be developed in the various structured digital formats such as Videos/Animations, Text, slides, Images, links, etc. These will be posted for pupils’ learning. One such sample digital items for the content “**Definition of ICT**” is mentioned as follows.

1. **Video/Animation** related to the Definitions of ICT
2. **Text** related to the Definitions of ICT
3. **Slides** related to the Definitions of ICT
4. **Images** related to the Definition of ICT,
5. Share the Links of **Video, Text, Slides, Images** etc.

The “Assignment” section

- **How to create the various types of the “Assignment” tools?**
- **Which “Assessment Tools” are developed?**

To find the remedy for the above questions, the “**Classwork Tab**” is used, which is mainly used to develop and post the different kinds of assignments. Later the students will post their answer for grading.

Example 1 : The “**Link**” of “**Quiz assignment**” related to digital content, the “**Definitions ICT**” will be shared from the **Google Drive**.

Example 2 : The “**File**” of “**Questions**” related to digital content, the “**Definitions ICT**” will be uploaded from the local drive of the computer.

The **“Create”** option facilitates few more features, **“Docs, Slides, Sheets, Drawings and Forms”**, from which online content will be synchronized.

Example 1 : The **“Docs”** of **“Assignment”** related to digital content, the **“Definitions ICT”** will be prepared.

Example 2 : The **“Forms”** of **“Materials”** related to digital content, the **“Definitions ICT”** will be developed.

For **Each option, Ex. “Quiz assignment”**, few more features appear in the user interaction window such as **“Assign, Four, Points, Due, Topic and Rubric”**, which are to be completed appropriately without fail.

The **“Topic”** option helps to create main caption of the each concept or any learning point. Later all the above digital formats will be placed under this caption using **“Drag and drop”** action. The **“Reuse post”** could be used to post again the posted materials.

3. “PEOPLE” TAB

● How to include the Co-Teachers and Pupils in the classroom?

The **“People” Tab** is an option to create, host teacher, co-teacher and students virtual community.

The host Teacher will send invitation to his/her **co-teachers** and students to join Google classroom through **“emails”** or by **“class code”** through other means under the **“People”** tab. Either by using the **“email and class code invitation”**, the respective co-teachers and students will join the classroom, so that the virtual Google Classroom LMS for the particular students’ course would be created. This tab helps to add or delete the teachers and students.

4. “GRADE” TAB

● How the Students’ Assignments will be graded?

The **“Grade”** tab, mainly used to grade the all types of **Assignments**, which are to be submitted by the students through the **“Class work”** tab. This **“Grade”** tab will not appear in each learner’s Google Classroom. It will only appear in the teacher’s Google Classroom window for grading the students’ submitted assignments. The marks manually assigned for the **“Short”** and **“Descriptive”** type assignments. The **“Quiz assignments”** are auto graded by the Google Classroom. The Graded assignments will be posted to student’s Google Classroom account individually.

CONCLUSION

By experiencing the easier user friendly operational attributes of virtual Google Classroom LMS, it is more viable for managing the small group of learners to transact the courses or programs through the virtual digital formats. In the current Covid-19 crashed scenario and aftermath,

looking at the educational fortune, certainly the web based synchronous and asynchronous platforms will have been incorporated into the blended education system, which include conventional mode too. Now the sole liability lies with the teacher to elaborate, equip and handle the proficient operational skills of Google Classroom LMS. The three pivot educational processes such as instruction, learning and assessment, which must be replaced on the rail to begin the activities through the conventional as well as online virtual classrooms in the higher education arena. It is a very high time to grab the situation instead of thinking it as a burden to become smart teachers.

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DEMOCRATIC DECENTRALIZATION, POVERTY, CORRUPTION AND RURAL DEVELOPMENT IN INDIA

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Democratic decentralization as an approach and theory for the rural development after second world war by arrangement of various additional institutions and sources for empowering and uplifting to brought out the marginalized people from weaker section of society to the main stream of society. It is also a process to make democracy truly representative and responsive. And it also mechanism to facilitate the greater direct participation of peoples of rural area in local level self constituted governance.

According world bank Democratic decentralization in India is transition of political, financial and administrative responsibilities to the elected bodies of rural and urban areas and process of empowerment of rural and urban citizens to have control over these elected bodies for their accountability.

BALWANTROYMEHATA COMMITTEE

With the philosophy of "over all development of rural areas and peoples participation" government was launched the community development programme on 2nd October in 1952 which introduce fifty five projects for rural people by uniting three villages into one group. The community development programme needs to redesign new administrative set up to reach out the people of rural areas.

The community development programme was futile because it failed to meet its defined objectives. It was launched with out proper plan and administrative structure, un even distribution of resource and lack of peoples participation, lack of trained and qualified staff and lack of local bodies interests and excessive politics

To overcome from these fiasco's of community development scheme and National Extension services of 1953 then the government of India constitute the committee under the chairman ship of Balwant Roy Mehat on 16 January 1957 to examine the loopholes of the schemes. This committee submitted its report on November 24th 1957. This report was accepted by government in 1958 In his report BalwantrayMehata suggests establishment of 'democratic decentralization' later on which came to known as Panchyati Raj System. To make success this schemes these institutions should be empower with powers to resolve their local problem at

local level. This report was endorsed by NDC in 1957 rural development minister kishoreChanraDeo in Loksabha has promised as committee recommended government is going to organize electorate representatives bodies. It suggests to establish three tier panchyati- Raj system Grampanchyat Samiti at the village level, panchayat samiti at the block or Taluk level and Zillaparisad at district level. There should be transformation of sufficient resources and genuine powers and responsibilities these democratic bodies. The members of these bodies should be elected by people directly irrespective of political parties every after five years.

ASHOK MEHATA COMMITTEE

In December 1977, Janata government appoints Ashok Mehata Committee to suggest measures better functioning, strengthening and revive the deteriorating system. This committee with 132 recommendations was submitted its report August 1978. It emphasis on constitutional status for an assurance to as permanent functioning bodies, appointment of the minister for PRI in every State Council, appointment of state chief electoral commissioner to conduct the elections, non supersede by state government, regular social audit, power to impose the taxes for financial mobilization. The important suggestion this committee was to be replacement three tier system into two tier with reservation seats for women SCs and STs basis on their population. Establishment of MandalPanchyats by covering 15000 to 20000 population for one Mandal Panchyat.

GVK RAO COMMITTEE

Followed by Ashok Mehata Committee in 1985 planning commission of government of India constitute the committee to suggests the measures to integrated growth and poverty alleviation. This committee come up with these following recommendations.

A post of District Development commissioner should be carved out, he should be the chief executive officer ZillaParisad with responsibility of monitoring all centre and state level rural development schemes in district level. ZillaParisad should be centre for preparation of plans for democratic decentralization. The responsibilities for formulation, implementation and monitoring the rural

development schemes. It emphasis on debureaucratization in implementation of schemes which makes grass root democracy as grass 'without roots'.

L.M. SINGHVI COMMITTEE

In 1986 Rajiv Gandhi Government constitute a committee on "Revitalization of Panchayati Raj Institutions for Democracy and Development" under the leadership of L. M. Singhvi. This committee came with emphasis for constitutional recognition Panchyat Raj Institutions, Separate chapter should be created to PRIs in constitution, inviolation of identity, integrity, reasonability and sustainability, enshrinement of Naya Panchyats system by clubbing the villages under qualifies judges, constitutional mechanism to ensure regular free and fair elections, reinvigorate of gram sabha as base of direct democracy, assignment with sufficient financial resources. Establishment of state wise judicial tribunals to sort out panchayat raj institutions cases.

SARKARIA COMMISSION

The Sarkaria commission in its report express its apprehensions on ineffectiveness of PRIs in India mainly is to be un uniformity of laws of these institutions across the country. Secondly elections to PRI institutions creates instability, casteism, dividation and super-cession there fore it recommended that to convert them as effective channel of communication and implementation of centre – state joint schemes in federal structure should be structuries under uniformity ordination.

THUGON COMMITTEE

This committee was constituted in 1988 to analyses any suggests how make district planning system more effective for rural development. It suggests that Zillaparisad should be the pivotal panchayat raj system in district with constitutional reorganization and five year fixed term. District planning under ZillaParisad is the main agency of planning and development under the chairman ship of district collector. The super-cession period should not be crossed more than six months. To provide financial guidelinsto PRIs in order to generate financial resources them selves, sharing of financial resources between state government from consolidate fund and use of funds allocated by centre and state, every state should be constitute State Finance Commission. State should take the step to constitute Planning and Coordination Committee at the state level under ministry of Planning to monitor status of implementations of rural development schemes. It recommended the reservation based on their population in PRI institutions.

GADGIL COMMITTEE

This committee was established in 1988 it also

suggests the measures to strengthen Local Self Government in the line of Thungon Committee. This committee conceived that Gram panchyats are substantial to assess the socio economic condition of village to prepare plans for their socio economic development and social justice. It made it clear that these institutions should empowered with authority of tax imposition and it levy. With three tier system these institutions should have separate part in constitution which provide its structural and functional frame work. There should be direct election to seats of PRIs institutions. To conduct free and fair elections government should make the provision for state election commission along with financial commission.

CONSTITUTIONAL STATUS TO PANCHYATI RAJ SYSTEM

In 1989 on May 15 Rajiv Gandhi government had introduced the 64 the Constitution Amendment Bill in Rajya Sabha to provide constitutional status to Panchayataraj institutions. This bill was collapsed by Rajya Sabha the of Rajiv Gandhi Government tenure was ended on 27th November 1989 and elections were announced for new Loksabha. Congress faced major set back in this election New Minority government came into existence under leadership of V.P. Singh. This Government introduced the 74th constitutional Amendment Bill in parliament on 7th September in 1990. This also collapsed because the government had to be step-down from power dueto dissolution of Loksabha. G. Venkat Swamy in 1991 on 10th September have introduced 72nd amendment bill later on it known as 73rd Amendment Act. The act came into being as 73rd constitutional Amendment Act on 24th April 1993. This amendment led the creation of new part IX under title The Panchyats with article from 243A to 243O.

The Article 243G under XI scheduled prescribed that these institutions has to perform agricultural extension, land consolidation, reform and improvement, minor irrigation and water management schemes implementations, dairying, poultry and animal husbandry, fisheries, social forestries, installations of micro level industries, enhancement of Khadi industries, housing facilities to rural Indians, safe drinking water facilities, roads, bridges, rural electrification, implementation of rural alleviation programme, enhancement quality of primary and secondary education, technical skill and education youth and unemployment, maintenance health, sanitation and nutrition of rural people functions to towards socio, economic and political justice.

THE FAILURE OF GRAM SABHA TO WORK AS REAL DECISION MAKING BODY

The Gram Sabha is the corner stone of PRIs and democratic decentralization in India according article 243(b) of the constitution Gram Sabha body of all voters

listed in electoral rolls. The 73rd amendment which gave a significant role to play in determination of plans and actions for implementations and identifications of beneficiaries basis on social justice. The corruption and financial misappropriations is the result of inactiveness of Gram Sabha at rural level the world bank report on Indian PRIs reveal that these institutions are failed to take particular decision. The mechanism of Gramsabha suffering from caste and gender bias which pervaded the working of gram sabha. It fails to work as vigilance committee over the functioning of PRIs these are the tooth less, they didn't have recall power. Gram sabha are fail to come with concrete decision because the gramsabha fails to mobilise articulate wards sabha or local constituencies of PRIs with 400 voters opinions and demand for their constituency and them selves. It let the representative to excessive politics, government to bureaucratization and corruption.

The rural India is the real pillar of Indian economy the national economic development lies in the development of rural people. The ministry for rural development for the economic upliftment and social justice to rural people it has initiate various schemes. The time has come to introspect ourselves even after 72 years of independence we are not in position to claim as citizen of developed country it riddled with rural poverty. The Ministry for rural development in India expend 1.05 lakh crore (according 2017-18 budget) despite pouring huge amount on alleviation of poverty and basic amenities it remain as usual by adding extra percentage year by year it led the apprehension in the minds of people where the money goes? why the policies are failed? A Vienna based Think Tank NGO in 2018 have reported 70.6 million of our population compels to live under extreme poverty, in rural area every day 1.9 lakh peoples were entered in below poverty line. Poverty is a form of social problem in rural India it affect smooth performance of governing institutions.

According 2011 census 216.5 million population of rural are poor approximately it constitute third of whole population of country. Eradication of rural poverty through various policies plans and programmes remained as utopia. The various Governments have by initiating various anti poverty five year plans, in 1980 government starts

Integrated Rural Development Programme with view to creation of self employment and socio-economic development. To enhance opportunity and quality of service in primary health, primary education, rural housing facilities, roads, among the rural people.

Sampoorna Gramin Rozgar Yojana : The Ministry Rural development launched this plan on 25th September 2001 by assimilating Employment Assuring Scheme and Jawahar Gram Samridhi plan with intention to provide employment and food to below poverty line rural people

by 75-25 ratio budget sharing between centre and state. Under this scheme SCs and STs focused frimely due to huge corruption it subsumed in MNREGS in 2006.

DeenDayalaUpadaya GrameenKaushlya Yojana : It was launched on 25th September 2014 to empower the youth skill oriented training and employment in age group of 15 to 35. This scheme is pervasively spread over 568 districts and 6215 blocks.

Mahatama Gndhi National Rural Employment Guarantee Scheme : earlier it called as National Rural Employment Scheme now it renamed as Mahatama Gandhi Rural Employment Guarantee Scheme. This scheme launched on 2nd February 2006 it is the largest and ambitious public work programme for social security in the world. In 2008 this scheme was escalated to all districts of country. The Gram Panchayat is main agencies of its implementation. The prime purpose of this scheme to enhance the standard and life security of rural people with engendering the durable infrastructure inform public buildings roads to village and to lands of farmer to provide feasible connectivity and canals for irrigation. In 2015 announce it as the world's largest public work scheme. This is also considered as leverage for social security of 15% of rural population. This scheme also conceived that it seeks to empowerment women by giving job and saving capacity.

This scheme stipulates that the Gram Panchayat should have a plan of work in which one member of family should have hundred days (100) of unskilled base work within the radius of 5kilometer of Panchyat in every financial year. All the states in country have failed to provide.

According RTI filed by Dinesh Chadha apparently explicit that more than 13.17 crore people registered under this scheme in financial year 2018 but 5.11 crore people given the work. Out of 5.11 crore only 29.60 lakh workers had got 100 days work. Only 217 workers got unemployment allowance. There was huge gap between demand and providing of work according ministry for Rural Development 3500 Panchayats in 2017-18 they just provide 32% jobs that is lower than the demand generated by workers.

In 2012 in Karnataka state Ten (10) lakh fake job cards were found which leads 600 crore burden in form of corruption on state exchequer.

Average days of employment under MGNERS

| Financial Year | Average of wage rate on per person | Average days of work |
|----------------|------------------------------------|----------------------|
| 2015-16 | 143.92 | 40.17 |
| 2016-17 | 161.65 | 46 |
| 2017-18 | 169.65 | 45.77 |

Sources : www.nrega.nic.in.

In 2019-20 budget 60 thousand crore has been allocated to this scheme, in 2018-19 55 thousand crores allocated to provide job rural land less labours under this scheme. In many states the activist protested to this scheme because the failures of panchyats to design work within stipulated period. Over the six year average days of works given under this scheme was 46 days.

CORRUPTION IN PMGSY

Corruption in major rural development scheme have hampered the quality of work and mis appropriation of financial resources. From 2007 under this scheme government desires to provide connectivity with population above 500 in villages and above 250 population villages at hilly and tribal areas. In PMGSY aims at provide all weather road connectivity to unconnected all villages with target of construction of 7000 Km road per year but government could able to construct only 3900 Km road per year. Some state have runs this scheme under name of Mukhya Mantri Gram Sadak Yojana like Bihar, Chhattisgrah, Gujarat, Hariyana and Madhya Pradesh etc, with Central Government assistance. The central government every year allocates more than 80000 on this schemes year. This scheme is witnessed to rampant corruption. In 3632 Grampanchayat constituencies across 24 states 83 % tender for construction of road given based on caste favoritism. More than 500 roads in 2008 are built only on paper which snatch the 8.7 lakha people amenity of road in Karnataka only. The missing percentage of all weather road increased to 86%. It is resultant of MLA and Contractor still capable to retain decision of local bodies under their favor it led the use of only 40 % budget for work remaining goes to bifurcation among local MLA GP member and Contractor.

Failure of DeenDayalaUpadaya GrameenKaushlya Yojana : According answer given by Ministry of Rural Development to RTI application filed by Vivek Velnkar only 89 627 jobs were given under this scheme and it trained only 2.34 lakh youths across the county with cost of 1500 crore.

CORRUPTION AND IRREGULARITIES IN ANGAWADICENTRES AND RURAL DEVELOPMENT

Rural development and AWCs have direct relation these centres have vital role in ensuring rural women and children health. The government of India allocate in 2019-20 budget it allocates 19,834 crore for integrated child development scheme to enhance the health and nutrition conditions of rural children through AWCs, the government of India in the year 1975 launched the Integrated Child development scheme. To effectuate this scheme a institution inform of Anganwadi came into being. Across the country government has installed 13.77 lakh

Anganwadi centers with 12.8 workers and 11.6 helpers to deliver services such like providing nutritious food, early education and health services through immunization, identification of children's of stunting, educating the pregnant and lactating mothers and helping vulnerable and weaker sections adolescent girls and women between 15 to 44. Out of 13.77 lakh Anganwadi 3,62940 still suffering from toilets facilities and 1,59568 centers are inaccessible to safe drinking water. Only 16.7% AWC had their own cooking place rest of AWCs used to open place to cook the food in open premises which led the air pollution. The center government has decided to grant 4.50000 to construct per unit of AWC with ratio 90:10 between centers and state it is converged with MGNREGA. The panchyats in rural area have failed to indentify suitable site to construct the AWCs units which are far away from residents place. According random survey by Aligarha university research scholars Farzana and Farhat Jahan only 62% children between 3to 6 age could able to receive to the nutrient food out of 62.7 % children 13.17% were under weight 27% children's were stunted. Substandard nutrient materials or old stock materials supplied by government are NGOs to these AWCs are resulted food poisoning average of six children in every AWCs. In some state AWCs workers and helpers have been reported for discrimination while distributing material s to beneficiaries basis on caste and relation.

Corruption in Swachh Bharat Abhiyan : These scheme being into force with intension to make every village free from open defecation. Open defecation riddled with issues like sanitation, child mortality, mal nutrition, poverty and gap between rich and poor. There has been fudge data over the achievements in reducing the practice of open defecation in rural India. Four states of north India Rajstan, Uttar Pradesh, Bihar and Madhya Pradesh constitute 40% total open defecation. In Uttar Pradesh SBM scheme is not being came into existence without corruption. Many villages in state being declared as free from Open Defecation despite poor construction of toilets, duplicate erection of toilet tops without septic tanks and generation of bogus bills in the name toilets. 192 villages of two district Merut and Sharanpur of UP but only 50 %percentage house hold have the toilets in one village 488 toilets are constructed in document in reality only 88 are constructed.

After inquiry by district level senior officials it came to light that in western UP corruption in SBM in village level is joint venture of officials and village panchayat members and Sarpanchs. This is not only the fate of UP the every state of India facing this perennial problem which led the lurking fear of dream of democratic decentralization.

- Continued on Page No. 35

SOCIAL REALITY IN JAYANTA MAHAPATRA'S HUNGER

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ABSTRACT

The research paper deals with theme of depression, guilt, desire, lust and attention. It also focuses the images of stone, temple, ruins, sleep, absence, solitude, seasons, rain, crows and kites. The poem with its vivid details and resonant images is a severe indictment of a social reality where hunger for food images drives one caters to another's hunger for sexual gratification. The images of poverty imply the agony and the predicament of the fisherman, the hapless father of the daughter waiting to be offered as victim of sexual hunger.

Key Words : *hunger, depression, guilt, desire, lust, attention, sex, social and reality*

Jayanta Mahapatra can be called the major voice among the second generation of modern poets. The Sahitya Akademi award given in 1981 for the first time to an Indian English Poet, commended his poetic volume *Relationship* as an outstanding contribution to Indian English literature for its awareness of the Indian heritage, evocative description, significant reflection and inking of personal reminiscence with race memory. His other volumes are *A Rain of Rites* (1976), *A Father's Hours*, (1976), *Waiting* (1979), *The False Start* (1980), *Relationship* (1980), *Life Signs* (1983) and most recent one *Burden of Wave and Fruit* (1986). Jayanta Mahapatra's poetry is the product of various tension the rationalist, the teacher of physics finding his root in the tradition of the country, the Christian trying to decipher the meaning of Hindu myths, rites and rituals, an analytical mind reconciling with ancestral beliefs, and above all, an Oriyan writing in English. What emerges is an intensely meditative introspective, dialectical hyper-serious poetry. Here is an elite art aimed at discriminating readership, an art with tremendous potential and energy issuing from the overloading imagination. "It is a poetry of inner spaces, of psychology, of contradiction and renewed feelings of depression, guilt, desire, lust and attention" (King Bruce, 111). The poems which covers the vast spaces of history, myths and legends and rites of the land of Orissa is, raise quarries about personal predicaments as well as universal human existence, always crafted in a cryptic and dense style. Poems like *Needs* (Life Signs) or *Four Rain Poems* (A Rain of Rites) certainly would disconcert a casual readers because of their opaque images, private code and symbolism and a pervasive mysterious guilt and tragic consciousness which defy glossing or immediate and easy paraphrasing.

The images of stone, temple, ruins, sleep, absence, solitude, seasons, rain, crows and kites and a host of others, are worked out again and again, in poem after poem, thus developing into a rich leit motif of Jayanta Mahapatra's poetic oeuvre. There is an occasional easing off from the

complex overloaded craft in poems which offers some beautiful cameos of the Orissa landscape with the temple at Bhuvaneshwar, Puri and Konark as nucleus. With dovetailed images and details, these poems offer gentle social criticism. As in the American poetry of the 60s and 70s so in Jayanta Mahapatra's poetry, the landscape- the minutiae of the external world, either becomes the springboard for meditation or the metaphor for the inscape. The shaping device very often is imagery. In this, he is close to Parthasarathy and Ramanujan though the function, the source and strategy of organization of the images may vary in these poems.

Hunger is selected *A Rain of Rite*, is a hard-hitting poem about the degraded condition living in utter poverty. The speaker, in looking for sexual gratification, meets a fisherman who offers his daughter to the speaker. As he is led to the fisherman's shack, the speaker witnesses the miserable condition of the fisherman and his fifteen year old-daughter who sells her body to earn her daily food. This human tragedy fills the speaker with a deep sense of guilt and shame and his carnal desire dies. The poem, with its vivid details and resonant images is a severe indictment of a social reality where hunger for food images drives one caters to another's hunger for sexual gratification.

Jayanta Mahapatra's poetry abounds in memorable, quotable single images.

**"Lost cloud slips by like an old whore
Her dignity gone'
A huge holy flower
Swaying in the wind of greater reasons"**

(Paranjape Makarand, 191)

There is an internal cohesion emerging from the body of Mahapatra's poetry with a network of experiences and thought processes. Mosaic of recurrent motifs and themes adds to the sense of unity. There are no new kinds of material or radical departures but the poems are deft variations of the theme. In Bruce King's 'sum up',

“Mahapatra has attempted to construct a body of poetry which has the kind of relationship with his environment and the problem of finding significance in this time of darkness and lost one’ that is similar to the major poets of our age”()

Hunger is at once about need for food, and the appetite for flesh and sex, both animals desire. The poor fisherman’s daughter, driven by poverty, is offered for the sexual gratification of the Prufrock type visitor. The woman’s desire for food cannot be met in normal circumstances. She is poor and her father is in no position to provide for her. The visitor, apparently a man burdened by passion and guilt at the same time, must have her to release his tension, but cannot overcome the usual pricking of his conscience. Mahapatra’s poetry also has references to the story of Kubuja, the hunchback, who was cured by Krishna in the famous and popular Krishnaleela’ stories. Mahapatra makes an ironical inversion of the expression ‘chip on the shoulder’ suggestive of pride and overconfidence, as opposed to the nervous sexual energy of the young man.

Old man’s offers is unscrupulous, but treating it as evil would be missing the point of the poem; for, the economic compulsion are already a part of the context, Hunger is one of the well –structured poems, with an integrated, specific content, quite exceptional in Mahapatra says, “ The poem is based on true incident ; it could easily have happened to me on the poverty ridden sands of Gopalpur-on-sea..... The landscape of Gopalpur chose me and my poem to face perhaps my inner self, to see my own debasement, to realize my utter helplessness against the stubborn starvation light of my country” (Mahapatra, Jayanta, 29)

The scene depicted with a peculiar concentration of relevant details, instead of the usual Mahapatra assemblages of images, comes out as a frozen shot “where the desires of the flesh and of the mind are contrasted to the social costs of their satisfaction”(King Bruce,122) Intended to work as an ironic supplement to the young man’s overt sexual drives. Critics have commented on the use of women as figures of patriarchal fantasies and male victimization in Mahapatra’s poetry. The girl has absolutely no say over matter; her coming of age has only made her eligible for male lust. Providing sex to give the family some kind of monetary support was not her idea in the first place.

The poem is meant to demystify life in the so called red-light zone. The sex drives of prostitutes or woman making a living out of sex are often exaggerated and misrepresented. Tucked away in the southern coast of Orissa, Gopalpur-on-sea is a small town thronged by tourists for its sunny beaches, shallow sea and quite nights. Women from the fishing community, who generally sell

fish in the local market, sometimes double up as prostitutes, catering to the visitors. The woman bathes in clean water before approaching the customer, trying hard to remove the fish-stench in order to gather another kind of stench which cannot be sniffed, only felt.

The poet had originally suggested in a note that had the incident could well have involved him or somebody like him. There is no need to dig biographical records to verify the identity of the man looking for sex and fearing it; this search and the inherent fear is universal.

**“It was hard to believe the flesh was heavy on my back.
The fisherman said; will you have her, carelessly,
Trailing his nets and his nerves, as though his words
Sanctified the purpose with which he faced himself.
I saw his white bone thrash his eye’s sling.”**

(Paranjape Makarand, 191)

The man desires a woman, but is confused by the body’s response to an open invitation. It symbolizes the carnal desire, the fisherman dragging his fishing nets behind him; it also suggests that he is dragging along the remnants of his nerves to face life. This attempt to appear casual and nonchalant at the same time could mean that the old man’ is not happy with his role as a pimp and is trying to look unaffected by what would soon follow. On the other hand, there is also this uncanny feeling that he is a past master in his trade and knows how to acquire new prospective customers without much ado. The ‘carelessly’ spoken words have strange power to justify the dead, both for the old man and the speaker. ‘White bones thrash his eyes” This is suggestive of poverty, but thrash could also refer to punishment, at least mental flagellation. Note the happy blending of literal and the metaphorical in this and number of other expression which follows. This obviously refers to the flash of the man’s white teeth as he grins sheepishly at his potential customer., as if his words would make his purpose holy; the fisherman’s attempt to find justifications for his degradation. The speaker filled with shame, feels that he can escape from the sense of guilt by burning his house of desire, that is, by overcoming his carnal desire.

**I followed him across the sprawling sands,
My mind thumping in the flesh’s sling
Hope lay perhaps in burning the house I lived in
Silence gripped my sleeves; his body clawed
At the forth his old net had dragged up from the seas”**
(Paranjape Makarand, 191)

Wicked suggestion of adultery gives more power to the traditional link between fire and passion. ‘Silence gripped my sleeves; his body clawed’ suggest shrinking, related to guilt. The dark, one-roomed hut is at once an image of sexual paradise and surreal hell. The expression denotes the struggle for control between the mind and flesh. The images of poverty imply the agony and the predicament

of the fisherman, the hapless father of the daughter waiting to be offered as victim of sexual hunger. The fish that fisherman has caught. A shack with a sloping roof, the upper end of which rests or leans against the wall of another building; the shack is like a wound, filthy and hurting.

**"In the flickering dark his lean-to opened like a wound.
The wind was I, and the days and nights before.
Palm frond scratched my skin. Inside the shack
An oil lamp splayed the hours bunched to the walls.
Over and over the sticky soot crossed the space of my
mind."**

(Paranjape Makarand, 192)

This is clearly suggestive of the buried primitivism in man. The palm is founds are suggestive of early man in his hut. Symbolizing sexual freedom, celebrated in the twentieth century by writers like D.H Lawrence. What is considered normal sexual behavior is, for Lawrence, a suppression of man's normal biological urge. Early man was, at least in popular representations, without any such qualms about sex and therefore free from the tensions of the civilized, socially conditioned person. Naturally the poem interrogates the traditional hierarchy involving civilization and savagery, suggesting their inseparability Mahapatra's image deriving power from the incongruous positioning of words. 'Splayed' has Shakespearean associations with castration parlance with splayfoot, suggestive of ugly feet and symmetrical toes, or splay-mouth of clowns. The idea is to show that time has stopped in the hut, reiterating the primitive mental landscape. The dark interior of the human mind, not necessarily of the hut, suggestive of the speaker's lust, already fantasizing an encounter with the girl. 'Splayed the hours' refers to the clock on the wall; the hands of the clock are splayed. The filthy interior of the shack increase his uneasiness.

**"I heard him say: my daughter, she's just turned
fifteen....
Feel her. I'll be back soon; your bus leaves at nine
The sky fell on me, and a father's exhausted wile.
Long and lean, her years were cold as rubber
She opened her wormy legs wide. I felt the hunger
there,
The other one, the fish slithering, turning inside"**
(Paranjape Makarand, 192)

The protagonist fall a victim to his own hunger and the father's wile which again is the result of another hunger. Hungers are juxtaposed one interacting and the other and final image unifies all the stands of the theme and clinches the issue. Note how, throughout the poem Mahapatra exploits the communicative value of silence. "The young man doesn't speak, the girl too doesn't speak, even the fisherman speaks in a matter of fact tone which has the ominous-ness of silence" (Ayyappa Panikar) . The fisherman's cunning in making a living has been exhausted;

he has therefore reached the stage of becoming a pimp for his daughter. Her age does not make her look youthful; hunger has made her look like a thing made of rubber. The hunger that has driven her to sell her body. The pitiable situation of the fisherman and his daughter make the speaker lose his carnal desire. Hunger has two meanings in the poem: hunger for food and hunger for sexual gratification.

The old man is here like Old Man Time, Kronos of Greek mythology, who eats own children. Here is playful hint of castration and impotence along with implicit virginity of the girl; also implicit is a tongue-in cheek reference to the traditional sexual preference of the Indian male for virgins. Mahapatra underlines the callous exploitation of the girl by her father, though it must be said that such themes are not very common in his history. There are two implications here. One, there is a kind of warning in the old man's report; the young man has to finish by nine, a familiar image showing Mahapatra's aversion to clockwork sex. Two, the last bus refers to the actual state of transport available to visitors to the tourist town of Gopalpur, who mostly commute from Behrampur, which has a railhead and major bus terminus. 'The sky fell on me, and a father's exhausted wile' having to perform within a given timeframe frustrate the speaker; the speaker is also conscious of the unscrupulous ways of the girl's father in seeking customers. The ironical complementarity of two hungers; lust and appetite. Possibly referring to the girl's libido, the hunger that has not been a part of the story so far; this is exactly the reason why Mahapatra is criticized. If the poem's hunger' had stay within its logical limits sexuality in the girl might have been avoided. The lines are ambiguous and there lies the beauty of the poem.

To conclude, Hunger is one of the most remarkable poems of Mahapatra. It is characterized by extreme trenchancy and brevity of expression. There are person, and is tortured by the desire of the flesh, the fisherman-father obliged to sell his daughter to keep body and soul together and the woman, the fisherman's daughter , a helpless and passive tool and victim of male-lust. Extreme economy of means characterize the poem, there being no verbosity and no superfluity at all. The experience thus gains in intensity and authenticity. Telling images have been used to unify the emotional states of the three protagonists. ' The flesh was heavy on my back' conveys the torture of the sea- starved poet-protagonist, ' the white bones thrash his eye', convey the spiritual anguish of the father out to sell his fifteen years daughter, and her own passive is conveyed by expression like, ' her years were cold like rubber and 'she opened her wormy legs wide'. Not many words are spoken, the poets achieves his eloquence through silence.

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### GRAMPANCHYAT SHOULD ACT AS ERADICATION CENTRE FOR ALCOHOL CONSUMING AT VILLAGE

Consuming of alcohol became a substantial reason for poverty in rural India. Every state government is constitutionally empower to put ban on consuming ban by initiating stringent Act. According Article 243G Gram Panchyats have the obligation to control liquor supply and consuming in village, now it is available in grocery shop. The study reveals that 67% rural labour and farmer addicted to liquor consuming and their 60% of income spent on it. The 54% rural families socially and economically disturbed, this led the economic destituteness of farmers and cause of 4% suicides of farmers in India every year.

Failure of Gram Panchyats in identification of Beneficiaries of Schemes and preparation of Social Economic Survey Report Every Year:

The Grampanchyats in India designed to achieve these ends one is democratic decentralization secondly is identification of beneficiaries based on their socio-economic status to avail government facilities by them lastly monitoring the implementations of government schemes at Panchayat level. Panchyats in India have comprehensively fails to perform these functions this led the corruption misappropriation of allocated funds and distribution of facilities among beneficiaries. Due to the caste system vote bank politics and individual domination keeps real beneficiaries of such schemes like Awas Yojana and others.

The government should convert the Panchyats as institution for identification of beneficiaries and preparation of rural development plans at Gram Sabha level. The financial power at the hands of Panchyat Development

officer and Panchyat Pradhan have corrupts these institutions. The social and economic audit is the basic device to prepare the plans for social justice no panchyats in India inclined towards to prepare accurate and scientific which became a model to nation development. The panchyats in India have failed to make public to declare its sources in form of collection of tax, government funds from various schemes.

The need of the present hour is to be strengthen the these institutions to perform their assigns with people participation rather than only elected members v study reveals that courtier system being practiced by few members. Peoples are hoodwinked by these institutions by shrouding the information regarding schemes, their funds and beneficiaries. Various state governments have also constituted the ombudsman like institutions to prevent corruption from these institutions but these efforts of various state government have proved futile.

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POPULATION GROWTH TREND AND DISTRIBUTION IN KARNATAKA STATE

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ABSTRACT

Growth of population in any region is a function of fertility, mortality and migration processes. It is a total number of persons inhabiting a region. Overpopulation, under-population and optimum population in any region is directly linked with the resource balance of a region that includes the available resource use, development, depletion, waste and degradation etc. Thus the studies on population growth of a region appears to be significant in order to make decisions to maintain a healthy balance between man and resources. Geographically the Karnataka state forms a part of the table land of Deccan plateau of peninsular India. Karnataka state with a population of 6,10,95,297 (2011) retains 9th rank in India's population of 1,21,05,69,573 (2011), and has been experienced fluctuations in its growth trend. It is in view of these growth fluctuations the researchers have made an attempt to analyse the population growth trend in Karnataka. However, the analysis in this paper is a compilation of available information.

Key Words : Population Growth Trend, Man-resource balance.

INTRODUCTION

Geographically, Karnataka forms a part of the tableland of the Deccan Plateau, and has been often termed as an anthropological museum, where the people of different racial traits are seen. Apart from the Dravidians and Indo Aryan races, the land has notable strains of other categories too. The Muslim dynasties that ruled over the region attracted considerable number of Turks, Afghans and other people from the Middle-East. Proximity to Goa made many run-away Negro slaves from that region, believed to have come and settled down on the territory bordering Goa, especially in Uttara Kannada and these people are called Siddhis. Of late certain settlements of the Tibetians have also come into existence. Some places on the coast like Bhatkal has people of Arabic origin and who are locally called Navayats, having settled down there for centuries. The Christian population here has a considerable strain of European element in it, as the Portuguese in Goa had married local women and considerable sections of Goan Christians have migrated to Karnataka. The contact, the coastal people had with the Arab traders helped their mingling with the local population. Moreover, various racial elements including both indigenous and foreign; various religious movements and customs have helped in evolving the Karnataka culture which has shaped the life of the people.

STUDY AREA

The study region Karnataka state lies in the Southern part of India between 11 degree 35 minutes N to 18 degree 30 minutes N latitudes and between 74 degree 35 minutes East to 78 degree 35 minutes East longitudes.

The total geographical area of the state is 191791 sq.km. which accounts 5.83 percent of the total geographical area of India. In terms of area it is 8th largest state and in population 9th largest in the country. The state extends North-South about 750 km and East-West about 400 km.

The Karnataka state has been divided into four revenue divisions (Bengaluru, Mysuru, Belagavi and Kalaburgi), 52 sub-divisions, 30 districts, 177 taluks, 747 hoblies (revenue circles) for administrative purpose. As per the 2011 census the state has 29340 villages, 220 statutory towns and 127 census towns.

OBJECTIVES AND METHODOLOGY

As stated in the abstract part of this paper, the broad main objectives in the present study are;

1. To study the population growth trends in Karnataka state.
2. To analyse the regional disparities in the distribution of population in Karnataka.

The present analysis is based on the secondary data and information with simple statistical techniques. The census reports of India, Handbooks and maps published by Govt. of Karnataka, District statistical reports etc., are the main sources of data and information.

GROWTH TREND OF POPULATION

As can be seen from the trends in growth of population, there was a fall in growth and decrease during 1911-21 due to epidemics, plague and influenza. In 30 years between 1901 and 1931 the population increased only about a million and a half. The rate of growth of population has accelerated from 1951 onwards. The

percentage growth rate of population during 1981-91 was 21.12 as against 26.76 during 1971-81. It reduced to 17.51% during 1991-2001. Among the districts, during 1981-91 Bengaluru district has recorded the highest growth rate of 35.10 per cent and newly formed Udupi district (1997) has registered the lowest growth rate of 7.10 percent (see table no. 1).

During the decade 2001-11, the state population witnessed a net addition of 82,44,735 persons to its 2001 population of 5,28,50,562. The male population increased by 40,67,739 and the Female population increased by 41,76,996. Continuing the population growth trends of previous censuses, the State registered a growth rate of 15.60 per cent, recording a decline of -1.91 per cent in comparison to the growth of 17.51 per cent registered during the 2001 census. Among the districts, Bengaluru district has witnessed the highest decennial growth rate of 47.18 per cent followed by Yadgir, the newly created district, with 22.81 per cent. The gap in the growth rate between the first and second ranked district is a whopping

24.37 per cent. Chikkamagalurudistrict a predominantly plantation area in the Malnad region, is the only district in the state which has registered a negative growth rate of -0.26 per cent. Kodagu district another plantation area in the Malnad region with a growth rate of 1.09 per cent ranks 29, just above Chikkamagaluru district. Only 7 districts have registered decennial growth rates higher than the state average of 15.60 per cent. Of the remaining 23 districts as many as 14 districts have registered a growth rate of below 10 per cent. Rapid Industrialization and growth of various metros in Karnataka has contributed a lot towards its population. Bengaluru, the capital city witnessed a large number of migratory populations from other parts of India. With state government providing a better health services to the people, it has further resulted in controlling the health related problems in Karnataka. So with recent modernization in the state, Karnataka has witnessed a decent growth in its population. The district-wise population of the state in 2011 and the percentage of decennial increase between 2001 and 2011 are as follows.

Table 1 : Population Growth, Karnataka ; 1901-2011

| Census Years | Population | Decadal Growth | | Average annual exponential growth rate (%) | Progressive growth rate over 1901 (%) |
|--------------|-------------|----------------|------------|--|---------------------------------------|
| | | Absolute | Percentage | | |
| 1901 | 1,30,54,754 | - | - | - | - |
| 1911 | 1,35,25,251 | 4,70,497 | 3.60 | 0.35 | 3.60 |
| 1921 | 1,33,79,559 | -1,47,652 | -1.09 | -0.11 | 2.47 |
| 1931 | 1,46,32,992 | 12,55,393 | 9.38 | 0.90 | 12.09 |
| 1941 | 1,62,55,368 | 16,22,376 | 11.09 | 1.05 | 24.52 |
| 1951 | 1,94,01,956 | 31,46,588 | 19.36 | 1.77 | 48.62 |
| 1961 | 2,35,86,772 | 41,84,816 | 21.57 | 1.95 | 80.68 |
| 1971 | 2,92,99,014 | 57,12,242 | 24.022 | 2.17 | 124.43 |
| 1981 | 3,71,35,714 | 78,36,700 | 26.75 | 2.37 | 184.46 |
| 1991 | 4,49,77,201 | 78,41,487 | 21.12 | 1.92 | 244.53 |
| 2001 | 5,28,50,562 | 78,73,361 | 17.51 | 1.61 | 304.84 |
| 2011 | 6,11,30,704 | 82,80,142 | 15.67 | 1.46 | 368.26 |
| 2021 | 6,74,24,681 | Estimated | | | |

Source : Census of India, 2011 and Govt. of Karnataka Handbooks.

Fig. 1 : Population Growth Trend : Karnataka

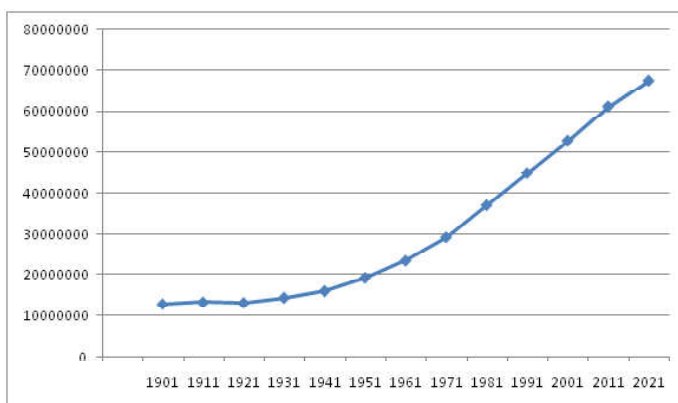
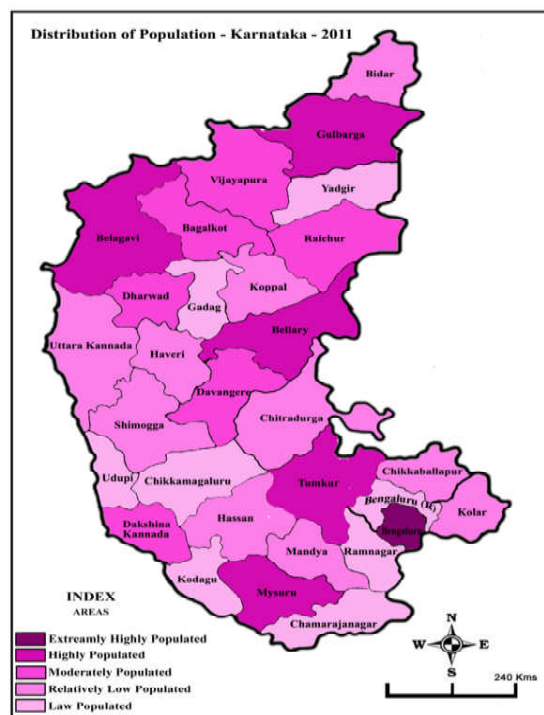


Table 2 : District-wise Distribution of Population-2011

| Sl. No. | State/District | Population | Percentage share to total population |
|---------|----------------|-------------|--------------------------------------|
| 1 | 2 | 3 | |
| Total | Karnataka | 6,10,95,297 | 100% |
| 1. | Belagavi | 47,79,661 | 7.82 |
| 2. | Bagalkot | 18,89,752 | 3.09 |
| 3. | Vijaypur | 21,77,331 | 3.56 |
| 4. | Bidar | 17,03,300 | 2.79 |
| 5. | Raichur | 19,28,812 | 3.16 |

| | | | |
|-----|------------------|-----------|-------|
| 6. | Koppal | 13,89,920 | 2.28 |
| 7. | Gadag | 10,64,570 | 1.74 |
| 8. | Dharwad | 18,47,023 | 3.02 |
| 9. | Uttara Kannada | 14,37,169 | 2.35 |
| 10. | Haveri | 15,97,668 | 2.62 |
| 11. | Ballari | 24,52,595 | 4.01 |
| 12. | Chitradurga | 16,59,456 | 2.72 |
| 13. | Davanagere | 19,45,497 | 3.18 |
| 14. | Shivamogga | 17,52,753 | 2.87 |
| 15. | Udupi | 11,77,361 | 1.93 |
| 16. | Chikkamagaluru | 11,37,961 | 1.86 |
| 17. | Tumakuru | 26,78,980 | 4.38 |
| 18. | Bengaluru | 96,21,551 | 15.75 |
| 19. | Mandya | 18,05,769 | 2.96 |
| 20. | Hassan | 17,76,421 | 2.91 |
| 21. | Dakshina Kannada | 20,89,649 | 3.42 |
| 22. | Kodagu | 5,54,519 | 0.91 |
| 23. | Mysuru | 30,01,127 | 4.91 |
| 24. | Chamarajanagar | 10,20,791 | 1.67 |
| 25. | Kalaburagi | 25,66,326 | 4.20 |
| 26. | Yadgir | 11,74,271 | 1.92 |
| 27. | Kolar | 15,36,401 | 2.51 |
| 28. | Chikkaballapura | 12,55,104 | 2.05 |
| 29. | Bengaluru Rural | 9,90,923 | 1.62 |
| 30. | Ramanagara | 10,82,636 | 1.77 |

Source : Census of India, 2011.



From the table : 2 it may be noticed that, Bengaluru district is the most highly populated district in the state representing 15.75% of the total population of Karnataka state. Belagavi district is the second largest populated region in Karnataka followed by Mysuru (4.91%), Tumakuru (4.38), Kalaburagi (4.20%) and Bellary district (4.01%). These districts are considered as highly populated regions. Medium populated districts include Vijayapura (3.56%), Dakshina Kannada (3.42%), Davanagere (3.18%), Raichur (3.16%), Bagalkot (3.09%), Dharwad (3.02%). Relatively less populated districts are Shimogga (2.87%), Bidar (2.79%), Chitradurga (2.72%), Mandya (2.96%), Hassan (2.91%), Kolar (2.51%), Chickaballapur (2.05%), Haveri (2.62%), Uttara Kannada (2.35%) and Koppal (2.28%). The less populated districts are Kodagu (0.91%), Bengaluru Rural (1.62%), Ramanagara (1.77%), Yadgir (1.92%), Chamarajanagar (1.67%), Chikkamagaluru (1.86%), Udupi (1.93%), Gadag (1.74%).

CONCLUSION

Though the Karnataka state has experienced many ups and downs in the population growth and inspite of decline in the percentage growth rate the state's total population has been increasing. The estimated and projected population for the state for the year 2021 shows the figures like 6,44,24,681 and 6,48,48,000 based on various methods. This increase in population size is a clear cut indication of increasing pressure of people on the available resources such as land, water, infrastructural facilities etc. Apart from this, the increased population triggers the unemployment problems and demand for essential services, ultimately resulting in environmental resource depletion. Hence this issue needs to be addressed through proper planning.

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WOMEN, EDUCATION AND EMPOWERMENT

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ABSTRACT

Women education in India has been a major pre-occupation of both the government and civil society. Educated women can play a very important role in the sustainable development of the country. Education is milestone of women empowerment because it enables them to responds to the challenges, to confront their traditional role and change their life. So that we can't neglect the importance of education in reference to women empowerment, India is poised to becoming superpower, a developed country by 2020. The growth of women's education in rural areas is slow compared to urban area and men folk. This obviously means that still large womenfolk of our country are illiterate. Education of women is the most powerful tool for changing the position of women in the society. Education also brings reducing inequalities and functions as a means of improving their status within and outside the family.

Keywords : Education, Female Literacy Rate, Women Empowerment.

INTRODUCTION

"If you educate a man you are educating an individual, if you educate a woman you are educating a whole family. Empowered women means mother India empowered". Pt. Jawaharlal Nehru said because education and women empowerment has very close relation to each other. Women constitute almost half of the population in the world, but the hegemonic masculine ideology made them suffer a lot as they were denied equal opportunities in different parts of the world. The rise of feminist ideas, women's movement however led to the tremendous improvement in women's condition throughout the world in recent times. Access to education has been one of the most pressing demands of these women's rights movement. Women education in India has also been a major preoccupation of both the government and civil society as educated women can play a very important role in the development of the country.

India is poised to emerge as one of the most developed nations by 2020, more literate, knowledgeable and economically at the forefront. No doubt, women will play a vital role in contributing to the country's development. Women power is crucial to the economic growth of any country. In India this is yet to meet the requirements despite reforms. Little has been achieved in the area of women empowerment, but for this to happen, this sector must experience a chain of reforms. Though India could become one of the largest economies in the world, it is being hindered due to a lack of women's participation.

Deborah Kimothi believes that education is key to the economic empowerment of women. However, education must be relevant, quality and holistic to ensure the desired results. It is true that many of us live and work in countries

where the formal education system does not cater to these requirements and formal education does not serve young girls well. We have seen it necessary, particularly for young girls who are already excluded from the formal education system, to create alternative models of education and skills training that are relevant, quality and holistic.

According to Jasmen Sabayan, education is a holistic approach. It should be from the inside out. Educating someone is very hard, when her/his perspective is not right. One cannot fully grasp the beauty of education, if the goal is just to have a certificate and be able to satisfy a requirement. This is the norm of our majority of people, and it has a negative effect in our society and country as a whole. The true value and purpose of education become purported. Education is the process of receiving or giving systematic instruction, especially at a school or university. However, there is another meaning which says, it is an enlightening experience. The real purpose of education, is to enlighten those who are in the dark, those who are confused, and needs guidance in many aspects of this life. And so, women should be empowered first from the inside. Letting them know that they are a valuable asset of the society and they can do so much to impact positive change. So, education is not just going to a formal schooling. It can also mean, a community health campaign, where women are taught on how to manage their homes and health of their family. And one step at a time, their minds will be open, and would have this perspective that, if they can manage their homes, they can probably manage a small business. Then so on and so forth. And again this is a consensus effort, from women herself, her family, community and the government and policy makers. The government programs and policies should be reinforced, to meet the needs women, especially those who are in the restricted areas.

HISTORY OF WOMEN EDUCATION IN INDIA

Although in the Vedic period women had access to education in India, they had gradually lost this right. However, in the British period there was revival of interest in women's education. During this period, various socio religious movements led by eminent persons like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar emphasized on women's education in India. Mahatma Jyotiba Phule, Periyar and Baba Saheb Ambedkar were leaders of the lower castes in India, who took various initiatives to make education available to the women's folk. However women's education got a fillip after the country got independence in 1947 and the government has taken various measures to provide education to all Indian women. As a result women's literacy rate has grown over the three decades and the growth of female literacy has been higher than that of male literacy rate. While in 1971 only 22% of Indian women were literate, by the end of 2001 54.16% female were literate. The growth of female literacy rate is 14.87% as compared to 11.72 % of that of male literacy rate. In 2011 female literacy rate is 65.46%.

MILLENNIUM DEVELOPMENT GOALS

The United Nations Development Programme constituted eight Millennium Development Goals (MDGs) for ensuring equity and peace across the world. The third MDG is directly related to the empowerment of women in India. The MDGs are agreed-upon goals to reduce certain indicators of disparity across the world by the year 2015.

The third MDG is centered towards promoting gender equality and empowering women: "Eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education by no later than 2015"

While India's progress in this front has been brave, there are quite a few corners that it needs to cut before it can be called as being truly revolutionary in its quest for understanding what women empowerment is. As UNDP says -

India missed the 2005 deadline of eliminating gender disparity in primary and secondary education. However, the country has hastened progress and the Gender Parity Index (GPI) for Gross Enrolment Ratios (GER) in primary and secondary education has risen. Given current trends, India is moderately or almost nearly on track. However, as the Government of India MDG Report 2009 notes, "participation of women in employment and decision-making remains far less than that of men, and the disparity is not likely to be eliminated by 2015." Achieving GPI in tertiary education also remains a challenge. In addition, the labour market openness to women in industry and services has only marginally increased from 13-18 percent between 1990-91 and 2004-05.

PROMINENCE OF WOMEN EDUCATION IN INDIA

Women education in India plays a very important role in the overall development of the country. It not only helps in the development of half of the human resources, but in improving the quality of life within and outside the family. Educated women not only tend to promote education of their girl children, but also can provide better guidance to their children. Moreover educated women can also help in the reduction of infant mortality rate and growth of the population. But gender discrimination still persists in India and lot more needs to be done in the field of women's education in India. The gap in the male-female literacy rate is just a simple indicator. While the male literacy rate is more than 75% according to the 2001 Census, the female literacy rate is just 54.16%. In 2011 women literacy rate is 65.46% and male literacy rate is 82.14%.

WOMEN EMPOWERMENT THROUGH EDUCATION

Women Empowerment is a global issue and discussion on women political right are at the fore front of many formal and informal campaigns worldwide. The concept of women empowerment was introduced at the international women conference at Nairobi in 1985. Education plays major role in women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life. So that we can't neglect the importance of education in reference to women empowerment India is composed to becoming superpower, a developed country by 2020. The year 2020 is fast approaching; it is just 5 year away. This can become reality only when the women of this nation became empower. India presently account for the largest number no of illiterates in the world. Literacy rate in India have risen sharply from 7.3% in 1951 to 54% in 2001 and 65.46% in 2011 in which enrolment of women in education have also risen sharply. Despite the importance of women education unfortunately only 65% of women are literate among 82% of the man. Within the framework of a democratic polity, our laws, development policies, plan and programmes have aimed at women's advancement in difference spheres. From the fifth five year plan (1974 - 78) onwards has been a marked shift in the approach to women's issues from welfare to development. In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission of Women was set up by an Act of Parliament in 1990 to safeguard the right and legal entitlements of women. The 73rd and 74th Amendments (1993) to the constitution of India have provided for reservation of seats in the local bodies of Panchayats and Municipalities, laying a strong foundation for their participation in decision making at the local level.

WOMEN'S EDUCATION PROSPECTS AND CHALLENGES

In spite of the forceful intervention by a bastion of female privilege, feminist critics, constitutional guarantees, protecting laws and sincere efforts by the state governments and central government through various schemes and programmes over the last 65 years and above all, the United Nation's enormous pressure with regard to the uplift of the plight of women in terms education is still in the state of an enigma in India for several reasons. The 2001 Census report indicates that literacy among women as only 54 percent it is virtually disheartening to observe that the literacy rate of women India is even much lower to national average i.e. 65.38 .The growth of women's education in rural areas is very slow. This obviously means that still large womenfolk of our country are illiterate, the weak, backward and exploited. Moreover education is also not available to all equally. Gender inequality is reinforced in education which is proved by the fact that the literacy rate for the women is only 54% against 76% of men as per 2001 Census, 65.46% against 82.14% of men as per 2011 census.

Table-1: Literacy Rate in India

| Year | Persons | Males | Females | Decadal growth of women literacy |
|------|---------|-------|---------|----------------------------------|
| 1901 | 5.3 | 9.8 | 0.7 | -- |
| 1911 | 5.9 | 10.6 | 1.1 | 0.4 |
| 1921 | 7.2 | 12.2 | 1.8 | 0.7 |
| 1931 | 9.5 | 15.6 | 2.9 | 1.1 |
| 1941 | 16.1 | 24.9 | 7.3 | 4.4 |
| 1951 | 16.7 | 24.9 | 7.3 | 0.0 |
| 1961 | 24.0 | 34.4 | 13.0 | 5.7 |
| 1971 | 29.5 | 39.5 | 18.7 | 5.7 |
| 1981 | 36.2 | 46.9 | 24.8 | 6.1 |
| 1991 | 52.1 | 63.9 | 39.2 | 14.4 |
| 2001 | 65.38 | 76.0 | 54.0 | 14.8 |
| 2011 | 74.04 | 82.14 | 65.46 | 11.46 |

Source : Census of India (2011)

According to the Table-1 in pre-Independence literacy rate for women had a very poor spurt in comparison to literacy rate of men. This is witnessed from the fact that literacy rate of women has risen from 0.7 % to 7.3 % whereas the literacy rate of men has risen from 9.8 % to 24.9 % during these four decades. During the post-independence period literacy rates have shown a substantial increase in general. However the literacy rate of male has almost tripled over the period e.g. 25% in 1951 and 76 % in 2001. Surprisingly the female literacy rate has increased at a faster pace than the male literacy during the decade 1981-2001. The growth is almost 6 times

e.g. 7.9 % in 1951 and 54 % in 2001 and in 2011 growth is 65.46%. From this analyze one can infer that still the female literacy rate (little more than half of the female population are literates) is wadding behind male literacy rate (three fourth of the male population are literates). The rate of school drop outs is also found to be comparatively higher in case of women. This higher rate of illiteracy of women is undoubtedly attributing for women dependence on men and to play a subordinate role. The lack of education is the root cause for women's exploitation and negligence. Only literacy can help women to understand the Indian's constitutional and legislative provisions that are made to strengthen them. Thus promoting education among women is of great important in empowering them to accomplish their goals in par with men in different spheres of life.

EDUCATIONAL EQUALITY

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

Table-2 : State-wise Percentage of Female Literacy in India

| Sl. No. | Name of the State | Female Literacy |
|---------|-------------------|-----------------|
| 1. | Andhra Pradesh | 59.7% |
| 2. | Arunachal Pradesh | 59.6% |
| 3. | Assam | 67.3% |
| 4. | Bihar | 53.3% |
| 5. | Chattisgarh | 60.6% |
| 6. | Delhi | 80.9% |
| 7. | Goa | 81.8% |
| 8. | Gujarat | 70.7% |
| 9. | Haryana | 66.8% |
| 10. | Himachal Pradesh | 76.6% |
| 11. | Jammu and Kashmir | 58.0% |
| 12. | Jharkhand | 56.2% |
| 13. | Karnataka | 68.1% |
| 14. | Kerala | 92.0% |
| 15. | Madhya Pradesh | 60.0% |
| 16. | Maharashtra | 75.5% |
| 17. | Manipur | 73.2% |
| 18. | Meghalaya | 73.8% |

| | | |
|--------------------------|---------------------------|---------------|
| 19. | Mizoram | 89.4% |
| 20. | Nagaland | 76.7% |
| 21. | Orissa | 64.4% |
| 22. | Punjab | 71.3% |
| 23. | Rajasthan | 52.7% |
| 24. | Sikkim | 76.4% |
| 25. | Tamil Nadu | 73.9% |
| 26. | Tripura | 83.1% |
| 27. | Uttar Pradesh | 59.3% |
| 28. | Uttarakhand | 70.7% |
| 29. | West Bengal | 71.2% |
| Union Territories | | |
| 1. | Andaman & Nicobar Islands | 81.8% |
| 2. | Chandigarh | 81.4% |
| 3. | Dadra & Nagar Haveli | 65.9% |
| 4. | Daman & Diu | 79.6% |
| 5. | Lakshadweep | 88.2% |
| 6. | Pondicherry | 81.2% |
| All India | | 65.46% |

Source : Census of India (2011)

According to the table -2 the state wise female literacy rate had an average of 65.46% in all India basis in 2011 census the high literacy rate is 92.0% in Kerala and least literacy rate is 52.7% in Rajasthan in 2011 census while comparing literacy rate of female increased 11% in 2011

census is increased from 54.16% to 65.46%. Women's are growing well in the last 10 years. Government of India has been taken various steps and plans especially for women in every movement.

WOMEN EDUCATION IN KARNATAK

Literacy's positive association with improved socio-economic development indicators, as well as some demographic indicators, underlines its crucial role in the process of human development. Attainment of literacy improves people's productivity by strengthening their knowledge and skill base, and this, in turn, increases their income. The coefficient of correlation between the population below the poverty line and the female literacy rate in rural areas is -0.62, indicating clearly that poverty and female illiteracy are very closely linked. There is also likely to be greater improvement in women's status when their literacy levels rise for instance, there is a positive correlation (0.28) between female literacy and the sex.

The gender disparity in literacy has declined steadily over the years, from 0.47 in 1961 to 0.19 in 2001 and in 2011 68.1% indicating significant progress in the reduction of female illiteracy. Another trend, which is reflective of the success of policy interventions, is the sharp decline in gender disparity in the rural areas of even the relatively less developed region of Hyderabad Karnataka. While the literacy-gender disparity is higher in rural areas than in urban areas, the good news is that the disparity has reduced more rapidly in the rural areas.

Table -3 : Districts-wise percentage of Female Literacy in Karnataka as per 2011 Census

| District Code | State/District | Literacy Rate | | | | | |
|---------------|----------------|---------------|-------|-------|-------|---------|-------|
| | | Persons | | Males | | Females | |
| | | 2001 | 2011 | 2001 | 2011 | 2001 | 2011 |
| - | KARNATAKA | 66.64 | 75.60 | 76.10 | 82.85 | 56.87 | 68.13 |
| 01. | BELAGAVI | 64.21 | 73.94 | 75.70 | 82.90 | 52.32 | 64.74 |
| 02. | BAGA LKOT | 57.30 | 69.39 | 70.88 | 80.16 | 43.56 | 58.55 |
| 03. | VIJAYAPUR | 57.01 | 67.20 | 69.94 | 77.41 | 43.47 | 56.54 |
| 04. | BIDAR | 60.94 | 71.01 | 72.46 | 79.94 | 48.81 | 61.66 |
| 05. | RAICHUR | 48.81 | 60.46 | 61.52 | 71.35 | 35.93 | 49.56 |
| 06. | KOPPA L | 54.10 | 67.28 | 68.42 | 78.21 | 39.61 | 56.22 |
| 07. | GADAG | 66.11 | 75.18 | 79.32 | 84.89 | 52.52 | 65.29 |
| 08. | DHARWAD | 71.61 | 80.30 | 80.82 | 86.83 | 61.92 | 73.57 |
| 09. | UTTARA KANNADA | 76.60 | 84.03 | 84.53 | 89.72 | 68.47 | 78.21 |
| 10. | HAVERI | 67.79 | 77.60 | 77.61 | 84.22 | 57.37 | 70.65 |
| 11. | BALLARI | 57.40 | 67.85 | 69.20 | 77.24 | 45.28 | 58.28 |
| 12. | CHITRADURGA | 64.45 | 73.82 | 74.66 | 81.37 | 53.78 | 66.05 |
| 13. | DAVANAGERE | 67.43 | 76.30 | 76.37 | 83.02 | 58.04 | 69.39 |
| 14. | SHIMOGA | 74.52 | 80.50 | 82.01 | 86.11 | 66.88 | 74.89 |
| 15. | UDUPI | 81.25 | 86.29 | 88.23 | 91.69 | 75.19 | 81.41 |
| 16. | CHIKM AGALUR | 72.20 | 79.24 | 80.29 | 85.66 | 64.01 | 72.88 |
| 17. | TUMKUR | 67.01 | 74.32 | 76.78 | 82.05 | 56.94 | 66.45 |

| | | | | | | | |
|-----|-------------------|-------|-------|-------|-------|-------|-------|
| 18. | BANGALURU | 82.96 | 88.48 | 87.92 | 91.82 | 77.48 | 84.80 |
| 19. | MANDYA | 61.05 | 70.14 | 70.50 | 78.14 | 51.53 | 62.10 |
| 20. | HASSAN | 68.63 | 75.89 | 78.37 | 83.55 | 59.00 | 68.30 |
| 21. | DAKSHINA KANNA DA | 83.35 | 88.62 | 89.70 | 93.31 | 77.21 | 84.04 |
| 22. | KODAGU | 77.99 | 82.52 | 83.70 | 87.24 | 72.26 | 77.91 |
| 23. | MYSURU | 63.48 | 72.56 | 70.88 | 78.44 | 55.81 | 66.59 |
| 24. | CHAMARAJANAGA R | 50.87 | 61.12 | 59.03 | 67.88 | 42.48 | 54.32 |
| 25. | KALABURAGI | 54.34 | 65.65 | 66.18 | 75.11 | 42.06 | 55.87 |
| 26. | YADGIR | 39.90 | 52.36 | 51.35 | 63.33 | 28.32 | 41.31 |
| 27. | KOLAR | 65.84 | 74.33 | 75.99 | 81.94 | 55.46 | 66.56 |
| 28. | CHIKKABALLAPURA | 59.24 | 70.08 | 69.80 | 78.36 | 48.33 | 61.55 |
| 29. | BANGALURU RURA L | 69.59 | 78.29 | 78.99 | 85.44 | 59.67 | 70.73 |
| 30. | RAMANAGARA | 60.71 | 69.20 | 69.88 | 76.92 | 51.22 | 61.30 |

* Literacy rate is the percentage of Literates to Population aged 7 years and above

Comparatively all districts achievements in education in Karnataka have been quite remarkable, and the state is moving towards universal literacy at a steady pace. The literacy rate increased from 56.04 per cent in 1991 to 66.64 per cent in 2001, 75.60 percent in 2011, with the female literacy rate increasing more swiftly than the male literacy rate. Overall, the gender disparity in literacy is declining rather perceptibly and the decline is much more evident in the less economically developed districts of the state.

CONCLUSION

While the country has grown from leaps and bounds since its independence where education is concerned, the gap between women and men is severe. While 82.14% of adult men are educated, only 65.46% of adult women are known to be literate in India. Not only is an illiterate women at the mercy of her husband or father, she also does not know that this is not the way of life for women across the world. Additionally, the norms of culture that state that the man of the family is the be-all and end-all of family decisions is slowly spoiling the society of the country. It is evident among even highly educated families, where highly educated women still do not have access to and control over the resources in terms of salaries earned, freedom of mobility, decision making with respect to their own marriage and children's marriage and education. Women's disempowerment is found much at a family level, which is mirror image of the society.

According to the Country Report of the Government of India, "Empowerment means moving from a weak position to execute a power." Education of women in the education of women is the most powerful tool to change the position in the society. Education also brings a reduction in inequalities and functions as a means of improving their status within and outside the family. Education is the foundation of economic empowerment, which enhances employment opportunities for women and their ability to

make decisions. Government should enact laws to give free education more broadly at various levels.

To encourage the education of women at all levels and for dilution of gender bias in providing knowledge and education, established schools, colleges and universities even exclusively for women in the state. To bring more girls, especially from marginalized families of BPL, in mainstream education, the government is providing a package of concessions in the form of providing free books, uniform, boarding and lodging, clothing for the hostilities midday meals, scholarships, free circles and so on.

It is only now that globalization, liberalization and other socio-economic forces have given some respite to a large proportion of the population. However, there are still quite a few areas where women empowerment in India is largely lacking.

To truly understand what women empowerment is, there needs to be a sea-change in the mind-set of the people in the country. Not just the women themselves, but the men have to wake up to a world that is moving towards equality and equity. It is better that this is embraced earlier rather than later, for our own good.

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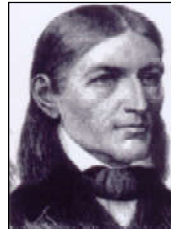
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FRIEDRICH AUGUST FROEBEL

(1783-1852)

✍ Dr. S. B. Yadawad, Former Principal.

Froebel's philosophy was of absolute idealism. In this, he assigned a place to education and the development of individual. The two great ideas that he preached were, "Unity in diversity" and "Theory of development." All through his life, he went on seeking an underlying unity in all things. He felt that there is an inner connection of the whole cosmic development of the universe. He saw no division in the realm of nature and realm of spirit. He saw no division between the individual and society.



He remarked, "In all things there lives and resins an eternal law. This all controlling law is based on all pervading, energetic, living, self-conscious and hence eternal unity. This unity is God. All things origin in the Divine Unity. Within this Divine Unity, Froebel included every existing thing viz, man, animal, plant, inanimate object, or human society. He said, "God is all the comprehending, the all sustaining. God is the essential nature, the meaning of the world. From this, followed his principle that there is a unity of man, nature and God. "Nature and Man" seemed to him, "Mutually explaining each other through all their numerous stages of development."

HIS LIFE

Friedrich Wilhelm August Froebel was born in Germany on 21st April 1783. He lost his mother in his childhood. With the coming in of the step mother, his maternal uncle took him to his village. Since his own childhood was neglected, Froebel spent his life in promoting the happiness of children.

He was an ordinary student at the school. At the age of 14, he was apprenticed to a forester. Here his love for nature grew. Later, he joined the University of Jena, but gave it up because of lack of funds.

At Frankfurt, where he was studying architecture, the director of a model school discovered that Froebel's true field was education. On his advice, Froebel gave up architecture and joined the model school. Froebel found his "long-missed life element" and was "inexpressibly happy" as a teacher. He worked there for two years, and felt that he should have more training in teaching and went to Pestalozzi's school at Yverdon, where he remained for four years. His desire for knowledge of natural science carried him to Göttingen University in 1811. It was here in 1826 that Froebel published his great work, "The Education of Man".

Froebel founded his first kindergarten in 1839 in the village of Blankenberg. His principles of Kindergarten made headway but his school failed for lack of finances. He brought out "Pedagogies of Kindergarten", "Education by development" and "Mother Play and Nursery Songs". In the remaining years of his life he continued training teachers and propagating Kindergarten principles. He died on 21st June 1852.

FROEBEL'S PHILOSOPHY

His was a philosophy of absolute idealism. The two great ideas that he preached were, "unity in diversity" and "theory of development".

In his theory of development, Froebel said that there is an absolute goal towards which all things are growing. Everything develops according to a universal creative force. By development he did not mean, "an increase in bulk or quantity, but an increase in complexity or structure, an improvement in power, skill and variety in the performance of natural functions". To him a thing appeared fully developed, "When its internal organization is perfect in every detail and when, it can perform all its natural actions or functions perfectly".

Applying this theory of development to mind he said, that mind is developed when it has the power and skill and variety, in dealing with knowledge and putting knowledge to all its natural uses.

Froebel believed that life is an evolutionary process and opportunity is offered to man to reach higher and higher stages of goodness. Education is the active means in that process, but he insisted that instruction should not be prescriptive, categorical, and interfering. For the full development, Froebel said, it is essential that it should not be brought by imitation or copying but by spontaneous self-activity. He wanted a unified development of the intellectual, physical and moral aspects of man's nature.

HIS CONCEPT AND AIMS OF EDUCATION

From his general philosophy followed his concept of education. The school, he said; "should not communicate a variety and multiplicity of facts" but should teach that there is an everlasting unity in all things. Froebel looked upon the child as an agency for the realization of God's will in human nature. Education is a development by which the individual realized that

he is one unit of all-encompassing unity. The development takes place in accordance with internal, self-governed and self-developed laws.

Remarking about the function of education, he said that it, "should lead and guide man to clearness, concerning himself and in himself, to peace with nature, and to unite with God. It should lift him to knowledge of God and of nature, and to the pure and holy life".

Education must unfold child's innate powers so that he may have a spiritual union with god. Child therefore, must be given freedom to develop his activity. His curiosity and his spontaneous activity. For him, education was not a preparation for future life, but for the life around him. The school is the place where the child learns important things of life, the essentials of truth, justice, free personality responsibility initiative and casual relationship. All these, the child can learn not by studying about them, but by living with them and practising them. These the child can achieve through cooperation with others. All children should share, interest, responsibility and rewards. Mutual help is the motto of the ideal school of Froebel.

In achieving all these ideals, Froebel assigned a great task to the educator, who has to control the growth of the child into a man, just as the Gardner controls the growth of plants to full flowering and fruition. The aim of the teacher should be that the child should develop, according to his original and logical course of development.

He saw the problems of education against a sociological background and remarked, "No community can progress while the individual remains behind, the individual cannot progress while the community remains behind". The school he said was a miniature society. The school must produce citizens, who should be ready to put their special abilities to the best services and native interests to some tangible expression of the knowledge.

Like Rousseau, Froebel recognized, in education, the stages of development and desire that each one of the stages-infancy, childhood, boyhood, and youth-should be fully exploited to prepare the pupil for the succeeding stages.

CURRICULUM

Froebel around development being his aim of education, wanted curriculum at the boyhood stages should consist of four main division (a) religion, which he says should be the basis of all education (b) natural science : nature is the manifestation of God. Insight into nature reveals the laws that rule in human life. (c) Languages : These help in establishing the inner and living connection among the diversities of things and thus complete the work of educating. (d) Expressional

work : Froebel believed that there is need for expression of the soul in outward form as by singing, drawing, painting and modeling.

HIS THEORY AND PRACTICE OF KINDERGARTEN

In his conversation with the teacher under training at Bergdorf, he learnt that pre-school age of the children was entirely neglected. He attached great importance to early years and his theory "The education of the man" mainly deals with the education of children. He realized that until the education of nursery children was reformed nothing worthy could be achieved.

In 1839 he established his first kindergarten (a) garden in which children are the unfolding plants) at Blankenberg for children between the ages of 3 and 7. He put into use the material he had invented in Bergdorf, added new devices and developed his system. The main features of this were, "The play songs" for the mother and the series of "gifts" and "occupations" for children. He remained at Blankenberg for seven years and went on expanding his material.

CHIEF CHARACTERISTICS OF KINDERGARTEN

The chief characteristics of Froebel's methods are, a) Self-activity, b) Creativeness, c) Social Participation.

a) Self-activity : "By self-activity, Froebel meant that the child should not indulge in an activity, which is suggested by parents or teachers but he should carry out his own impulses and decisions. Education, he believed, is a process of individual's growth and is directed by inner forces in the child. This growth of child differs from that of a plant as the child has perception and reason. Self-activity helps the instruction to go on steadily, continuously, where the individual realizes his own nature and builds up his own world and unites and harmonises the two. The life of the individual is the process by which.

1. He knows his own nature, or the objective world.
2. Comes to know his own nature and,
3. Becomes a part of the life of both nature and humanity.

Another principle of Froebel is "Creativeness" through which, new forms and combinations are made and expression is given to new things and ideas. "Man is", he said "by nature an active and dynamic being. He is not receptive and passive observer of event. He must create". Rousseau had advocated isolated and unsocial education for "Emily" but Froebel laid great emphasis on the social participation. He held that increasing self-realization or individualization through self-activity, comes through a process of socialization. Man's life is bound up with participation in institutional life. The schools, the home, the church, the vocation, the state-all are the media for individual activity and

means of social control. Through imitation of co-operative activities in play, the child obtains not only physical but intellectual and moral training.

THE KINDERGARTEN

Froebel's Kindergarten is very small for children. There, the child learns to move freely, but with a consideration for each other. It is a school with out books. There are no set intellectual tasks. It is permeated with play, freedom and complete application and concrete expression. The training in a Kindergarten consists of three coordinate forms 1. Song 2. Movement 3. Construction, amidst these three the child learns the language automatically All these are separate but they often co-operate with one another. For example, when the story is told or read, it is first expressed in song, then it is dramatized in movement and gesture and finally it is illustrated by constructive work from blocks, paper, clay or other material.

All the songs are about common objects of life. They are intended to exercise, the infant's senses, limits

and muscles. Every song must relate to a nursery game and must correspond to a special, physical, mental and moral need of the child. The selection and order of the songs is determined according to the development, of the child. Each song of Froebel contained three parts :

- A motto for the guidance of the mother
- Verse with accompanying music to sing to the child.
- A picture illustrating the verse.

The fundamental idea of the kindergarten is to help the child to express himself and thus produce development. The teacher's part in kindergarten is, to organize and guide, the free and continuous development of the pupil through play. Children are curious to know, anxious to move their limbs and mind. That is why he devised gifts and occupations which meant to stimulate activity. They are introduced gradually and in order. The 'Gifts' combine and rearrange certain definite material, without changing the form, while the occupations reshape, modify and transform their material.



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