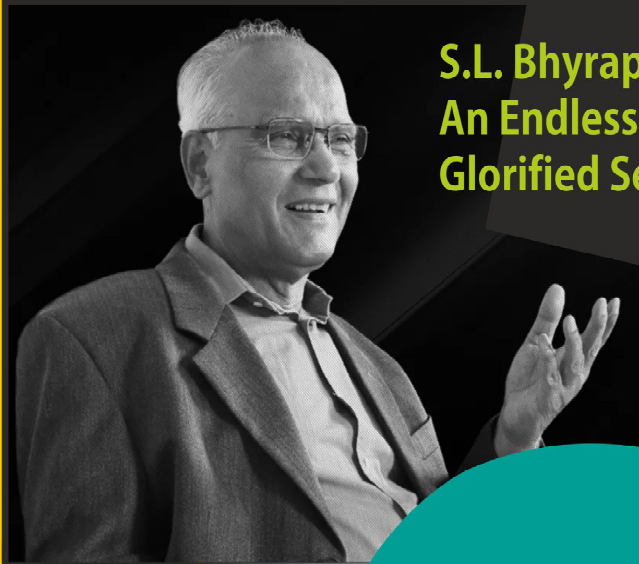




DIMENSIONS OF EDUCATION

An International Journal of Education and Research Quarterly

Approved by the U.G.C. Care List Serial No. 60



**S.L. Bhyrappa's Autobiography Bhatti-
An Endless Struggle of the Real Self over the
Glorified Self Identities of the World**

**Current Issues of
Women Employment
Pattern in India**



**Influence of Mental Health on
Academic Performance of Adolescent Girls**

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ARTIFICIAL INTELLIGENCE

Artificial Intelligence (AI) is the branch of computer sciences that emphasizes the development of **intelligence** machines, thinking and working like humans. For example, speech recognition, problem-solving, learning and planning **Types Of Artificial Intelligence And Examples**

1. Artificial Narrow Intelligence (ANI)

It is a stream of intelligence which is prominent in performing a single task with smartness. The intelligence learns about a single task which it has to perform efficiently and with smartness(intelligently). It is considered to be a basic concept of AI.

Examples

1. Speech Recognition (can only recognize speech)
2. Voice Assistants i.e Cortana, Alexa (only act upon voice commands which perform a certain action)

This type of Intelligence is achieved by humanity.

2. Artificial General Intelligence (AGI)

As the name suggests, it is general-purpose. Its smartness/efficiency could be applied to do various tasks as well as learn and improve itself. It is comparatively as intelligent as the human brain. Unlike ANI, it can learn and improve itself to perform various tasks.

Example

AlphaGo, though only able to play Go, but its intelligence could be applied in various other fields.

3. Artificial Super Intelligence (ASI)

Artificial Super Intelligence is an aspect of intelligence which is more powerful and sophisticated than a human's intelligence. Human's intelligence is considered to be one of the most capable and developmental. Superintelligence can surpass human intelligence, it can think about abstractions which are IMPOSSIBLE for humans to think. The human brain is made of neurons and is thereby constrained to some billion neurons.

- Dr. N. B. Kongawad
Editor

EQUITY IN MATHEMATICS

✍ Dr. S. B. Dalawai, Rtd. Principal, KNVSS Arts and Commerce College, Kittur.

✍ Prof. A. V. Mendigeri, Dept of Education SVES Arts and Commerce, Science College, Harugeri.

INTRODUCTION

Equity and access includes both ensuring that all students attain mathematics proficiency and increasing the numbers of students from all racial, ethnic, linguistic, gender, and socioeconomic groups who attain the highest levels of mathematics achievement.

Equity in education requires putting systems in place to ensure that every child has an equal chance for success. That requires understanding the unique challenges and barriers faced by individual students or by populations of students and providing additional supports to help them overcome those barriers.

PROMOTING EQUITY IN CLASSROOM

Promoting equity and diversity is setting norms in classroom that promote inclusion and openness. Be explicit about the way your class will be respectful to each other; and share ideas, opinions and values. Teach students how to disagree respectfully. 5 ways to promote equity and diversity in the classroom

1. SELF-AWARENESS

Promoting equity and diversity in your classroom begins with self awareness. Educators must recognize how the intersections of race, ethnicity, gender, sexual orientation, religion, socio-economic status, and being able-bodied impact us individually. We must understand how our identification within a particular group gives us privilege in certain spaces and we must be open to actively listen to marginalized groups who experience life differently because of their social groupings. We must acknowledge our personal biases and seek to understand people with different experiences.

2. CLASS NORMS

An important part of promoting equity and diversity is setting norms in your classroom that promote inclusion and openness. Be explicit about the way your class will be respectful to each other; and share ideas, opinions and values. Teach students how to disagree respectfully. Use Restorative Practices to promote self-awareness, self-management, relationship skills, and responsible decision-making. Challenge negative stereotypes immediately and

openly. Create class norms together with your students to give students ownership over their community. Be flexible and ready to amend and refine norms as needed.

3. CULTURALLY RELEVANT TEACHING

Culturally relevant, or responsive, teaching emphasizes academic excellence, cultural competence, and social and political analysis and activism. This pedagogy provides a framework for exposing students to diverse cultures in deep, meaningful ways and prioritizes academic excellence for all students. This framework is also unique because of its emphasis on social justice and activism.

In a 2007 study the National Comprehensive Center for Teacher Quality found that 76% of new teachers said they were trained to teach ethnically diverse students however, less than 40% said the training was helpful. If schools do not invest in high quality professional development that emphasizes culturally relevant teaching, teachers may feel underprepared to create a learning environment that promotes equity and diversity and supports all students.

It is important to remember that diversity is not just about race. Culturally relevant teaching prioritizes analysis of academic performance that recognizes the intersections of race, ethnicity, gender, sexual orientation, religion, socio-economic status, and being able-bodied.

A. RACE AND ETHNICITY

Cultivate positive identity formation, encourage students to confront racial and ethnic injustice, and prepare them to live and work together in a diverse world. Our resources can help you facilitate discussions about race and guide students through lessons on white privilege, economic inequality, mass incarceration, the complexities of identity and more.

"We may be uncomfortable talking about race, but we can no longer afford to be silent. We have chosen a profession that-like parenting-requires us to put our comforts second to those of children."

B. RELIGION

Explore the diversity of religious beliefs within the United States, questions of religious freedom, and tensions

surrounding the separation of church and state. Whether discussing religious extremism or debating the school holiday calendar with administrators, our resources support informed conversations. Learn more about the benefits of teaching about religion and best practices for serving students of all faiths-and no faith.

"If we as a nation want to understand how to relate to the rest of the globe, then we need to have a richer and deeper understanding of different cultures-including various religions."

ABILITY

Bring the voices of people with diverse abilities into your classroom, and create a learning environment that rejects ableism. From lessons on art, activism and physical disabilities to a feature story about new developments in deaf education, our resources will help your students embrace diverse abilities and understand the injustices people with disabilities often encounter.

"In order to make classrooms physically, emotionally and mentally welcoming to all students, we have to be aware of ableist attitudes. And we must emphasize that disability is simply another difference, like race or gender."

C. CLASS

Build a deeper understanding of wealth, poverty and systems of economic class. Empower students to understand income and resource disparity. Empower yourself to recognize the unique assets of low-income students and to challenge school practices and policies that favor wealthier students.

"It's all too easy, for even the most well-meaning of us, to help perpetuate classism by implementing activities and strategies ... that, however subtly, suggest we must fix poor people instead of eliminating the inequities that oppress them."

D. IMMIGRATION

Tell complex stories about immigration in the United States and find strategies for serving immigrant students and families. Our resources can help you teach accurately about immigration and offer undocumented and ELL students resources and support. Address immigration myths, research changing demographics and explore the value of a diverse society.

"By connecting stereotypes to myths and then dispelling those myths, students will confront the lies that are the foundation of bigotry toward immigrants."

E. GENDER AND SEXUAL IDENTITY

Teach the facts about sex assigned at birth, sexual orientation, gender identity and gender expression, and

learn how to advocate for LGBT youth. Whether you're just becoming familiar with gender diversity or ready to start a gay-straight alliance at your school, our resources can help you and your colleagues shape inclusive policies and empower vulnerable students.

"Binary notions of gender, biology and sexual orientation exclude large swaths of human diversity. This diversity can be better understood by using spectrum-based models. Spectra make room for anyone whose experiences do not narrowly fit into binary choices such as man/woman, feminine/masculine or straight/gay."

F. BULLYING AND BIAS

Promote empathy and perspective-taking, and help students challenge prejudice, stereotyping and discrimination. Start by reviewing bullying basics and testing yourself for hidden bias, then follow up with activities that remind students to Speak Up at School. And, since students aren't the only ones who bully, assess the power dynamics among the adults in your building.

"Hate, bias and passivity toward harm to others all thrive on a lack of knowledge. We stand up for one another when we get more informed about fellow human beings and the world."

G. RIGHTS AND ACTIVISM

Help students understand the role of rights and resistance in shaping our history, and provide models of informed civic engagement. From women's suffrage to the civil rights movement to Standing Rock, our rights and activism resources can help inspire students to recognize and speak out against injustice.

"When you take stories of adversity and flip them into stories of glory-of how the human spirit is able to overcome, even in the worst of circumstances-there is power that our students stand to get from that."

4. PURPOSEFUL PLANNING

Conversations about diversity and equity can be uncomfortable for students and teachers. An important part of promoting equity and diversity in your classroom is purposeful planning. Planning a lesson is just as important as the execution of the lesson; especially if your class will discuss sensitive topics or ideas.

BEFORE PLAN CONSIDER THE FOLLOWING

Text : Think about the text that you can use to explore topics about multiculturalism. Consider texts that explore alternate opinions or view history from a new perspective that may not be present in mainstream text.

Discourse : When planning consider ways that you can facilitate, rather than lead, a group discussion. As

facilitator, your job is to get your students to take the lead; by posing open-ended questions you guide the discussion and challenge ideas but you may not necessarily "take a side". Stepping back and facilitating empowers students to speak to each other. Students benefit from hearing from their peers. Create opportunities for students to participate in discussions where they listen to each other actively and challenge opinions respectfully.

Differentiation : An important part of equity is educational access. When planning, consider how you will differentiate your lessons for various learners and learning styles. This includes having various levels of text, differentiating the way students show mastery, and varying the ways that you present topics. Also consider using collaborative learning groups that allow students to work in groups within their class.

Participation : When planning a discussion or lesson you must also consider equity in participation. Some students are very vocal while others are more quiet. Plan ways to keep all students active and engaged in the learning so all student ideas are shared and represented.

5. COMMUNITY INVOLVEMENT

Your students and their families have a wealth of knowledge to share about themselves. Invite parents and family members into your classroom as community experts. Allow them to read a book about a particular issue that relates to their culture or that they are passionate about. Show students various representations of their culture and other cultures. Invite people from the community to your class as guest speakers to talk about a topic your class is learning about. Invite persons with physical or learning disabilities to talk about their experience as a students. Creating respectful ways for students to have diverse experiences adds value to the learning experience for everyone. The more exposure students get to diverse people, experiences and identities the more prepared they will be for life outside of the classroom.



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COLLECTION DEVELOPMENT IN DIGITAL LIBRARY

 **Mr.Venkatesha**, Selection Grade Librarian, New Horizon College of Education, Indiranagar Bangalore.

INTRODUCTION

The most important component of digital library is the digital collection as it holds access to viability and extent of usefulness of a digital library depends upon the critical mass of digital collection it has. The digital collection infrastructure typically consists of two components. Collection of digital objects and metadata. The collection represents organized set of digital objects. Object represents the digital material which provides bibliographies or index information for the digital objects and collection. While digital objects and collection. When digital objects are the primary documents that users wish to access it is metadata that facilitates their identification and location using variety of search techniques for information contents of digital library. Depending on the media type it may include a combination of structured and unstructured text, numerical data scanned images, graphics, audio and video recordings. Different types of resource need to be handled differently in a digital library.

COLLECTION DEVELOPMENT

Encyclopedia of Library and Information science (2000) defines library collection as "sum total of library materials, books manuscripts serials, government documents, pamphlets, catalogues. Reports, recording microfilm reels, micro cards and microfiche, punch cards computer tapes etc. that make up the holding of a particular library."

Library is changed with the responsibility of applying judgment to determine what to select, organize, preserve and provide access to the user community.

1. Audio-visual or digital are primarily responsible for identifying selecting organizing preserving and providing access to resource to their users. The traditional libraries will not become digital library but will rather acquire access to ever growing digital collection development is a broad description for the management of collections of information resource and involves their identification selection acquisition and sustaining
2. Collection Development in digital library need to have pre-defined policies and practices similar to those being followed in traditional library keeping

in view the issues and complexities that are especially related to digital materials.

DIGITAL COLLECTION

Digital collection development part of the broader concepts of collection development and connected to the organization mission on collection development. Online Dictionary of LIS defines digital collections as "Collection of library or archival materials produced in electronic formats including e-zones, e-journals, e-books, reference works published online and on CD-ROM, bibliographies, databases, and other web based resource.

The digital data are the part of digital collection. However there is huge different between borne-digital data and digital library holdings as part of digitization project such as print books, journals articles, audio-video etc. Some of the key resources digital data are -

1. A library s own holding that have been digitized
2. Purchased datasets on CD-ROM
3. Purchased datasets that are online
4. Electronic equivalent printed publications
5. Electronic reference works
6. E-Books

BORN DIGITAL RESOURCE

- E-Journals
- E-Books
- Full-texts
- Indexing and abstracting databases
- Reference database(bibliography, dictionaries , encyclopedias etc)
- Numeric and statistical databases
- E-Images
- E-Audio/visual resource

BENEFITS OF DIGITIZATION

The major benefits of digitalization are improved access and preservation for longer duration. Material once digitized can be accessed simultaneously by many users from different places. Digital resource will not be damaged due to frequent usage. Like printed resource the advantages of digitization include

- Immediate access to high-demand and frequently used items.
- Rapid access to materials held remotely.
- The ability to reinstate out of print materials.
- The potentials to display materials that are in inaccessible formats. For instance, large volumes or maps.
- The potential to conserve fragile/precious originals while presenting surrogates in more accessible form.
- The potential for presenting a critical mass of materials.

SELECTION CRITERIA AND EVALUATION OF ELECTRONIC RESOURCES

Selection criteria that are applicable in traditional library apply to selection of electronic resource in a digital library. The criteria include relevance to potential users. Scope and content depth of the existing collection in the subject content and validity of information, cost effectiveness, intellectual level and quality of information, authority of producer, uniqueness and complaints of information etc. The above selection criteria is to be evaluated when selecting the electronic resource by the subject expert. As in case of print resources some of the criteria to be considered when selecting the electronic resources are -

- The electronic resources must support needs of the organization.
- The resource should add depth to existing collection.
- Information must to be current and updated regularly along with the print counterpart.
- The electronic resource should come from an established and reputed author published with peer and professionally reviewed.
- Accuracy and completeness as compared with print format. This means that the electronics resource should have all the articles, illustrations, graphs and tables as they appear in the print counterpart.

Functionality and reliability refer to ease and flexibility to access the appropriate information in quick way. The structure and logical arrangements of the content should be arranged in such a way that user could navigate to the pertinent information within a few seconds. In order to assess the functionality and reliability of the electronic resource, the library should evaluate the following:

- The interface should be user-friendly such as introductory screens, online tutorials context sensitive help and pop-ups and menus provided by the publishers.

- The search and retrieval software must be powerful and flexible and some features that should be available include keyword and Boolean searching full texts, searching truncation browsing (Index and title), relevancy ranking thesaurus and search history
- The system should support multiple export option (email, printing, and downloading) and provision of citation downloads in to citation management software.
- The system should provide access to other electronic resources and support resource integration via reference and full-text linking

TECHNICAL SUPPORT

The electronic resource can be intimidating and difficult for the first time user. Proper training should be provided to the user so that the electronic resource is used effectively. Electronic resource having technical issues that need to be considered to ensure that the electronic resource are compatible with existing hardware and software and library has the capability to provide continues access to the user. The following criteria should be considered to ensure technical support:

Method of Access : The publisher should provide web based access to contents. It enhances the usage of electronic resource and reduces the burden on libraries such as storage preservation and maintenance.

Authentication : The publisher should provide access via filtering so that more number of users could access simultaneously. IP address authentication should be supported with proxy server from multiple locations.

Compatibility : Electronic resource should be compatibility with existing system available with the library such as operating system. Hardware and software content format to be considered for each format such as HTML, XML, PDF which have their own positive and negative. XML is the most desirable format that does not require any software to be installed and convergence with big file.

VENDOR SUPPORT

The reputation of the vendor technical and user support to be considered when selecting the electronic resource. The vendor should have prior experience in delivering electronics

Resource, its usefulness to determine the range of vendor support services available including:

- Trial Evaluation and Product Demonstration
- User training support
- Technical support
- Data security and Archiving

- Bibliographic data Provision
- Statistical Reporting

PRICING MODEL

One of the major issues that the publishers are concerned with is to save their economic interest in the process of providing electronic access to their printed publications. The publishers make a significant investment in the process of production of a journal which involves activities like peer-review administration editing layout design production subscription management and distribution. Most activities that are preformed for publishing a journal are common to both electronic and paper media except production and distribution were the cost involved is relatively low.

Print + E Model: Print electronic model was evolved by the publisher as a natural extension of their print subscription model. The publisher provides electronic access to all subscribed as well as un-subscribed titles or part of un-subscribed titles of a given subject collection on additional payment of certain % on their current print spending. The additional percentage payment may vary from publishers to publisher in the range of 5% and 30%. Libraries are expected to retain their print subscription that existed at the range signing-up the deal with the publisher. It is obligatory on the part of the libraries to maintain their current level of subscription for the print journals. In a library consortium, a member library in the consortium may have liberty to drop subscription to the journal but should replace it by another journal of same or higher value. Managing this model may pose significant operational problems to both consortia and the publishers. The print electronic model also print access to back-files in addition to the current year access. Moreover, depending on the deal, the publisher may also allow cross sharing of subscribed titles across members of the consortium. Archiving rights in such cases are generally limited to titles that are subscribed in print.

LICENSING CONSIDERATION

The most electronic resources are licensed to the subscribing institutions with a written agreement that contain detailed explanation about user's rights and restriction on usage. Electronic resources are leased or made accessible on annual payment and are not sold, therefore, libraries do not own the material in digital environment, instead the license or lease access to digital material on behalf of their users for a defined period of time and under certain terms and conditions usually defined by the publishers in their license agreements. It is, therefore, necessary that the librarians or purchase personnel have full understanding of terms of license agreement before selection so an electronic resource.

REVIEW OF DIGITAL RESOURCE

The rapid changes in the technology and new offers from the digital content providers in term of price and package, continuous pressure on the library budget, it is essential to review the existing digital resources in respect to their usefulness and relevance. Systematic and complete review of digital resources should occur at least every year from time of purchase or from the time of digitization. The subject experts and the potential user of the digital resources should assess the continuous use of the resources to the user community as well as other related resources. In addition to assessing user demand and potential uses of content, libraries should take a look at actual results. Using statistics compare the usage of digital resources and corresponding print copy, as well as budgetary implication for providing the digital resources instead of print version of titles should be compared using usages statistics. The library should make sure that the publisher should provide sufficient advanced time to undertake an effective review in relation to renewal of existing electronic resources.

CONCLUSION

The collection development in the digital or hybrid library is an important activity. It includes various complex tasks such as identification, selection, providing access and review, etc. It is mandatory that the library should have well-defined selection policy and guideline to fulfill the organization mission and user expectation. This paper discussed about digital collection, identification and benefit of digitization. This paper also elaborated the significance of selection of electronic resources and various selection criteria to be considered while selecting electronic resources such as content scope, functionality, technical support, vendor support, pricing model and licensing issues etc.

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■ ■

THE MUGHULS IN KARNATAKA

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The first Mughul occupations in Karnataka were in 1657 when Emperor Shah Jahan's administrator in the Deccan, Aurangzeb, invaded the Bijapur territory and conquered the forts of Kalyana and Bidar, and these forts became parts of the Mughul empire permanently. Earlier, the Bijapur ruler Ibrahim II Had paid tribute to Akbar, as seen already. The next major event was the conquest of the Bijapur kingdom by Emperor Aurangzeb in October 1686. This was followed by his effort to conquer the southern districts of the Bijapur territory which were in the hands of the Marathas, the region, around Bangalore. The various feudatories of Bijapur in Karnataka like the Dafaes of Jatt and the Ghorpades of Mudhol submitted themselves of the Mughuls.

Abdul Rauf Khan (the later Nawab of Savanur), who was a governor under Bijapur, surrendered to Aurangzeb in 1686, and he was entrusted with the administration of 22 mahals which included territories like Bankapur, Torgal and Belgaum. Aurangzeb appointed his son Kambaksh administrator of the Bijapur province. This prince continued in Bijapur till 1709. The Mughul army conquered Anegundi and Harapanahalli and levied tribute on Chitradurga. Sira became a centre of Mughul province in 1686, over which Kasim Khan was appointed governor. In July 1686, Kasim Khan captured Bangalore from Ekoji Bhosle, Bangalore and its surrounding territories were leased out to Chikkadevaraya of Mysore.

As Mysore was opposed to the Marathas, the Mughuls aligned themselves with Mysore. The Mysore ruler became a Mughul feudatory on account of this, as pointed out by certain newly found Persian records by Sethumadhavrao Pagadi. In November 1687 Surapur (Shorapur) was subdued after defeating Kama Nayaka, its chieftain. But, the next year, the Nayaka died, and his adopted son, Pidda Nayaka, revolted against the Mughuls. His Vaginagera fort was subdued by Aurangzeb with heavy Mughuls. His Vaginagera fort was subdued by Aurangzeb issued a firman pardoning the heroic Nayaka and treated him with respect. He was granted the Sardeshmukhi of Nasaratgad. In the North Karnataka area, administrative arrangements of the Admilshahis were continued.

Far in the South, Doddaballapur was captured from the Marathas in 1689, as testified by a Persian inscription of Aurangzeb at the Place. The Mughul province of Sira included territories like Basavapattana, Budihalu, Doddaballapura, Hoskote, Kolara and Sira paraganas and Kasim Khan was Fauzdar Divan of this region. Later, Kasim Khan was killed at Dodderi y Maratha commander Santaji Ghorpade in 1695, and the next year another Mughul commander, Himmat Khan, was also assassinated at Basavapattana by Ghorpade. These defeats in Karnataka at the hands of the Marathas were severe blows to the prestige of the Mughuls.

In the Mughuls conflict with Keladi Chennammaji, though the queen was not completely subdued, she was forced to pay tribute. This is noted in the next chapter. The commanders of Aurangzeb, including his son, who were either lazy or corrupt, did not show the same enthusiasm as the Emperor in these campaigns. After the death of Kasim Khan, Sheik Farid was appointed Fauzdar Divan of the Sira province (1695) and it was he who built the beautiful mosque at Sira in the Mughul style.

In 1713 Amin successor in 1720, and he has been called Subdar of Sira. When Sira Subah was brought under the control of the Nawab of Arcot, Dilavar Khan was the Nawab of Sira (1742-45). When Emperor Farrukshiar appointed Nizam-ul-Mulk (at Hyderabad) as officer-in-charge of the Deccani Subahs of the Mughuls, he had under him, the Nawab of Arcot, looking after the Carnatic Subah. The Arcot Nawab had under him four minor Nawabs, of whom those of Savanur, Sira and Adavani were from Karnataka. Areas of Present Dharwad and Belgaum district were under the Savanur Nawab. The Nawab of Arcot levied tribute on Krishnaraja I of Mysore in 1724 after laying siege to Srirangapattana. Haider later occupied Sira, and Mughul rule over the subah ended. The Nawab of Savanur was forced to switch over his loyalty from Hyderabad to Marathas.

Major parts of Karnataka that were under the Nizam of Hyderabad were conquered by the Marathas and Mysore. The Bijapur and Bidar region was conquered by the Peshwa in 1760. The Krishan-Tungabhadra Doab fell

into the hands of Haider. When Tipu was defeated in 1792, Gulbarga, Raichur and bidar areas were handed over to the Nizam, according to the Treaty of Srirangapattana. In 1853, the Nizam handed over Raichur area to the British, and subsequently, it was returned to him in 1857. The Surapur region, secured by the British after the defeat and suicide of Venkatappa Nayaka in 1858, was handed over to the Nizam and it became a part of Gulbarga district.

Though the Mughul control over Karnataka ended by the middle of the 18th Century, the two remnants of their activity in Karnataka were the Nawab of Savanur and the Nizam of Hyderabad who became tributaries of the British. Savanur was merged with the Indian Union in 1947 and became a part of Dharwad district.

The Three Kannada districts under the Nizam, viz., Bidar, Gulbarga and Raichur came to be merged with the Indian Union in 1948, after police action. Later they were included in Karnataka in 1956. The Athara Kacheri, founded by Chikkadevaraya in Mysore, is believed to be in imitation of the Mughul administrative tradition. The entrance of the jami Masjid at Bijapur built by Aurangzeb and a few buildings at Sira like Malik Rihan's Dargah still remind one of the rule of the Mughuls in Karnataka. The Mosque in the precincts of Bande Nawaz Dargah at Gulbarga and Kali Masjid at Bidar (1694) are Mughul creations.

IMPACT OF MUSLIM RULE

As elsewhere in India, in Karnataka too, social impact of Muslim rule was evidenced in rigidity of Hindu caste rules. To prevent Hindus from being attracted by Islam, Hindus were prevented from inter-dining and inter-marrying with people of any other caste. (This prevented them from having similar contact with Muslims).

As inter-caste marriages were banned, finding a groom for a grown-up girl in the same caste was found to be difficult. Thus, child marriages became common. Nobles started veiling their women in imitation of Muslims. Sati became more common among warrior and princely families during Vijayanagara times and even during the 18th Century.

Lobana or incense was introduced by the Muslims. They also introduced joss stick (Agarbathi). Inlay work and Bidariware were new crafts introduced by them. Using paper ('Kagaz' 'Kagada') became popular and initially it is Muslims who produced paper in India. A Sufi Saint introduced coffee seeds brought from Ethiopia to Baba Budan hills, thus helping growth of coffee plantations later.

In art, use of mortar and adaptation of Islamic domes and arches became popular and they were used in Hindu buildings like the Hampi Kamala Mahal, Mysore palace or the Onkareshwara temple, built by the Kodagu Rajas during the 19th Century. This was the impact of the fine Indo-Saracenic buildings raised at Gulbarga, Bidar, Bijapur, Sira and later at Srirangapattana.

Many Sufi Saints worshipped Dattatreya (as in the case of the Baba Budan), and some others praised Krishna in their compositions as in the case of Sufi Burhan-al-Din. Bande Nawaz of Gulbarga was also called Keshava Chaitanya by the Hindus and venerated. Siddalinga Kavi wrote a Urdu Biography of Bande Nawaz. These paved the way for Hindu-Muslim amity. Ibrahim Adilshah II's work in Urdu, Kitab-e-Navras, in which he praised Hindu deities like Saraswati, Ganapati and Bhairava, popularized Hindu music among the Muslims.

As many Adilshahi rulers were Shais, they celebrated Moharrum publicly and Hindus also participated in it. The Tiger Dance (Hulivesha) also became popular as a folk dance as a part of this festival.

Urdu grew as a language in the Deccan called as Deccani Hindi, and many Hindus too used the language for literary works including folk songs like Rivayats. Kannada folk literature was also influenced by Urdu folk literature (eg: Dappina Padagalu, Rivaya, etc.).

As Persian was the language of Muslim administration, scores of words of that language crept into Kannada, and are still in currency for example Sarakara, Arji, Daftar, Kanoonu, Jama, Haazar, Talwar, Tarkari, Kurchi, etc.

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THE HISTORY OF MEDIUM OF INSTRUCTION - A SPECIAL REFERENCE TO KARNATAKA

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The last century had seen a lot of debates and discussions on the issue of 'Medium of instruction' and recently the position of 'English' as a language itself has been under a serious attack. Very recently the Supreme Court has given a vital verdict that the Medium of instruction should not be forced on the students and the parents. It means that parents and students have their right to choose their medium of instruction. The present paper tries to look into the history of it by exploring the relationship between English and Kannada with a special reference to Karnataka.

During the colonial period we hardly come across any stand that completely ruled out English from the curriculum. As it was English and British were the rules, the position of English was secure in the curriculum. Then the Nationalists attempted to include native languages in the curriculum and there was not much resistance to it from the British. In fact the first colleges established at Fort Williams, Culcutta and St. George, Chennai had the facility to teach native languages and passing the native language test was compulsory for the Indian Civil Servants who were mostly British then. It was a nightmare to the British Officers to pass these exams. It is almost a similar kind of nightmare that our rural students face in passing English subject from S.S.L.C. to degree level today. Later Christian missionaries also started learning the native language to spread their theology. In that process, they also created tools for learning the language. There were no written texts available to them. So they went in search of old Kannada texts that were available in the form of palm leaf manuscripts. They collected these manuscripts and worked on to create a standard edition. Thus they published many such texts and restored the medieval and old Kannada texts to the modern readers. Thus the history of Kannada literature was attempted by them for the first time. This lead to the construction of Kannada tradition later in the hands of Kannada Nationalists. Then they prepared textbooks for schools. They encouraged contemporary writing to include in these texts. By this time the native elite, who had got English education, joined in their efforts.

The need of the hour was not to question English but to lift Kannada to the status of a language that can be used

in modern spaces. The argument was to reform or modernize Kannada. So we hardly come across any strong criticism of English language at this time. In fact many of our Nationalist writers like Kuvempu wrote first in English before shifting to the native language. The point was to develop the native language. If we look at B.M. Srikantaiah's efforts during that period this becomes more clear. In his historical speech made at Karnataka Vidyavardhaka Sangha, Darwad in 1911, he outlines the task before the English educated Kannadigas. He says that we cannot go on with the stand of preferring only English as more and more people are trained in Kannada. We need to bring to Kannada the knowledge that is available in English. He says that we need three languages for our culture today-1. Sanskrit - which contains our ancient / Aryan knowledge, 2. English - which contains the knowledge of the contemporary modern world, and 3. Kannada - which most of our people [mainly women and sudras] are using. He also says that we need to bring the knowledge that is there in Sanskrit and English to Kannada. His was a three language formula. Kuvempu also stated that if English had not come as a gift to him, he would have been working in a Gowda's Cowshed. [Village landlord].

But though the native educated elite or the Nationalists were not against English as a language, they were against English medium education. They wanted the schools to teach all subjects in the native language. While the Nationalists were engaged in the medium of instruction debate, Ambedkar was worried about the access to education for Daliths. This point suggests that only after getting access to education, we think of medium of instruction, and for Daliths, who had been denied education, medium of instruction was not an issue at that point. Whether it was English medium or Kannada medium they wanted education.

In fact the Medium of instruction debate arose in Karnataka much earlier, in the context of Pan-Indian nationalism. At the end of 19th century, in North Karnataka, in most of the schools the medium was Marathi because it was the part of Bombay presidency under colonial rule. It is not that the British encouraged only English Medium

Schools but they also encouraged native language schools. In Dharwad it was Russel, the Education Officer, who created a movement which fought for Kannada Medium Schools. Deputy Channabasappa and others who were working as Education Inspectors under Russel pressurized the Bombay Govt. to open Kannada Schools.

In the colonial period more or less the situation outlined above prevailed. With the transfer of power to the native elite in 1947, the Nationalist elite or the nation-state tried to make Hindi as the national link language accepting other major languages like Kannada as national languages. But with the opposition from North Eastern States and Tamilnadu against Hindi, English was also accepted as a national link language. A three-language formula was evolved where vernacular language, Hindi and English would be taught simultaneously. The Medium of instruction debate was not touched upon in evolving the three language formula.

In early 1980's in Karnataka, with V.K. Gokak's report, the medium of instruction debate gained prominence. The Karnataka Govt. agreed to implement the report bowing to the pressures of various Kannada organizations, Literary personalities and artists like Dr. Rajkumar. Since then the Govt. has come out with various orders to implement it but due to the court orders brought by linguistic minorities staying in Karnataka, all the orders are caught in the web of judicial controversies.

Whatever be the official policy of the Government, the debates around English in our society reflect a wide spectrum of interest. To begin with, it is worth knowing the views of U R Ananthamurthy on the issue of Kannada & English. In his article titled, "English Brahmana; Kannada Sudra", published in 1970s, Prof. U R Ananthamurthy claims that English language has eroded our cultural roots and made us alien to our own society. He says that the Brahmins who have got English Education, through have advanced materially, have lost their culture, whereas the Sudras who have not learnt English Language, have kept their culture intact. He says that Sudras should not lose their culture by learning English and according to him they can save our culture from eroding. It is important to note that 70s was the decade which saw the emergence of OBCs and Dalits in public/modern spaces. Whatever be the concern of Prof. U R Ananthamurthy in making the statement, it sends out a different kind of message to the society, particularly to the Dalits and OBCs.

In late 1980s more than 50 MLAs of Karnataka petitioned the Government to open Government English Schools in rural areas. Till then all the Government schools had Kannada as the medium of education and English medium schools emerged and thrived in the private sector.

This had created a situation where poor people who could not afford to send their children to English medium private Schools due to High fee structure, were compelled to send their children to Kannada medium Government Schools. This popular sentiment was reflected in the demand put forth by those MLAs. But due to the opposition from various literary personalities like Chidanandamurthy, L S Sheshagiri Rao and U R Ananthamurthy the Government put the demand in cold storage. Though they opposed English Medium education, many of these people were quick to point out that they were not against English Language in the curriculum.

If we move to the 90s and onwards, what do we see regarding the various positions on English in the context of globalisation? In an article titled "Kannada-Mundenu?", Dr.K.V Narayana feels that there is no use in continuing the debate whether globalization is emancipatory or it enslaves the people, as the results of globalization are already upon us. In this context, he says that it is clear that people already see English as a means for opportunities. What happens then to those Kannada-speaking people depending largely on agriculture and do not have access to English is the question raised in the beginning of the article, but as the article moves ahead the focus shifts from Kannada speakers to Kannada Language and the question of its survival in the context of globalization. For the need of survival of Kannada Language, he argues that the stance of 'only Kannada' may not take us very far and it would be essential to shift to the position of 'Kannada with English'. He gives the examples of the windows XP which has made possible the use of Kannada interface and the well-known search engine-google.com where Kannada is one of the 60 languages that can be used to launch an internet search. Whether Kannada as a Language appropriates global technology and thrives, or global forces appropriate Kannada and help Kannada survive in the globalized context, Kannada Speakers without the cultural/economic capital may not be able to negotiate with the changes that are being brought in by globalization. That is why empowerment of Kannada need not translate into the empowerment of Kannada-speaking people, especially the socially and economically disadvantaged.

THE ROLE OF GOVERNMENT OF KARNATAKA ON 05-09-2001

The Karnataka Government proposed to introduce English as a subject from 3rd Standard and onwards instead of the existing policy of introducing it from the 5th standard in Kannada Medium Schools and as usual there was opposition from some people to it. At the same time, the Government also proposed to introduce 5% reservation for Kannada medium students in Government Jobs in

addition to the 25% separate reservation for rural students. But the supreme court squashed this Government order and put the future of such students in confusion. This confusion prevailed for quite some time, when the successive Governments came up with a different policy on reservation playing with the life of rural students. We should also keep in mind that Government jobs are shrinking and jobs are created in private sector and reservation is not a policy accepted by private sector. Hence encouraging rural students to study in Kannada medium school may lead these students nowhere.

KARNATAKA VIMOCHANA RANGA

The attitude of Karnataka Vimochana Ranga towards the issue of medium of instruction is no different from the stand of K V Narayan's. After the fall of the Soviet Russia and emergence of USA as the Super power, for the Leftist forces America has come to stand for globalization and all the ills of Capitalism, and English symbolically represents the onward march of Capitalism. So most of these leftist forces are trying to use Kannada or Kannada movement against globalization. They feel that the march of Capitalism would spell doom for Kannada. It seems at the outset astonishing that Marchists/Leftists who always looked at language identities as false consciousness on the basis of Class are now organizing people against globalization around the issue of language. It could be due to the factor that in the absence of support from farmer communist countries, these forces are trying to use the existing movements in India like language movements and nationality movements against the march of capitalism. I doubt if using Kannada as a weapon against globalization is a good strategy.

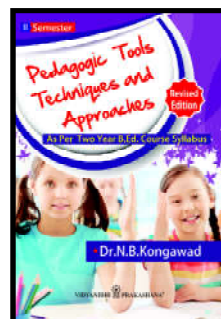
THE NEW DALIT POSITION

There are some Dalits who are taking the position that the globalization would hasten the unfinished task of Modernity, that it would completely annihilate caste and thus benefit the Dalits. They seem to be under the impression that modernity took up the task of annihilating old-traditional order, both feudal and castiest, but could not do it, and globalization would complete it. This section of Dalits are not against English, instead they see it as an empowering capital in the context of globalization. But they tend to forget that modernity was mediated in India by the upper castes and they tried all the tricks up their sleeves to keep out other castes from modern spaces. It was the active Ambedkar movement and Dalit movement which fought for the legitimate share of Dalits in modernity. Only with such fight they could make certain inroads into modern spaces and moved towards equality. Similarly, globalization too has been the play of upper castes in India,

and given this context, we can only say that knowing English would enable them to negotiate the oppressive structures that might get unleashed on them by the alliance between upper caste and global capital.

Finally, it was only in the year 2006 that the majority of the society, which supported English as a Language, could pressurize and convince the Government to take the decision of introducing English as a language to be taught from 1st std. in Kannada medium Government Schools. But for this the major role was played by Sridhar of 'Agni' who could provide a platform in his weekly for the intellectuals and all the experts of language to discuss and debate on the issue extensively and the outcome is before us. Recently the former Chief Minister of Karnataka took the decision of opening Karnataka Public Schools in about thousand villages with English medium from the 1st std. and there was tremendous support from the parents and great demand for these schools in Karnataka. This decision of the Government need not be taken as the final solution for the employment problems of the rural Kannada speaking student community. It is all in the hands of primary school teachers to deliver the goods to the society and also it all depends on how the other section of the society who oppose English medium education in future.

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LITERARY DECOLONISATION AND INDIAN POETRY : SOME FEATURES

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There is no method except to be very intelligent.

- T.S.Eliot, 'The Perfect Critic'.

We are in an era of asynchronous decolonization. One of the major contestation of Indian political decolonization movement is that it failed to integrate the cultural decolonization with the political. The cultural trauma 'India' is undergoing because of imperial influences is vicious.

Ideological structures like nation, gender, religion, state and language have programmed the collective consciousness of a subaltern/indigenous community as under-developed, inferior, uncivilized and primitive.

Colonial ideology is consciously keeping track of the subaltern ways of life and its adaptation strategies for living. It is afraid of the subalterns' nature to dis-solve authorities of power, its capacity to question all centers' of dominance promoted and perpetuated by binary divisions, spatial fixities and textuality. It is anxious about the perennially present non-confronting nature in subaltern thought which is termed as 'Resistance'.

Colonialism is the theme of the study. Subaltern thought and contemporary post-structural analysis of social discourses have disputed history as a construct or as victim of ideologies. Attempts to decolonization are to re-read history.

The study understands decolonization as a resistance to a colonized mind. It means to encounter the process of perceiving and the act of reading, because, "the act of reading in postcolonial contexts is by no means a neutral activity.....the ideas we encounter within post colonialism and the issues they raise demand that conventional reading methods and models of interpretation need to be rethought....."¹

With colonial rule in Indian past history, it becomes inevitable to be given hearing for present suffering of common people, as the nation begins the tentative effort of cooperation and a new collaboration with the corporate forces.

The whole logics of hitherto constructed colonial hermeneutics are to be reversed to go through the process of decolonization. It also means to redefine various concepts like 'History', 'Gender', 'Language', 'Culture', and Acts of textual expressions.

The paper attempts to understand how subaltern resistance has begun to subvert the western concepts of perceiving realities and ways of existence guided by imperial capitalism.

This reversal means to highlight the indigenous tradition of Indian vernacular expressions in poetry and search whether Indian poetry in English has any undercurrents running beneath within it.

Commenting on why vernacular Indian literary texts so rarely receive the kind of careful attention critics give to major texts in/European and American Literature U.R. Ananthamurthy² emphasis the need for extended textual readings as well as cross-regional analysis of the literary traditions in India, he called for textual comparisons that highlight similarities and differences in the way common themes and similar social situations are treated. He argued that several strands of cultural and social influence run through Indian literary texts, strands that are impossible to see clearly if our focus remains confined to the works of any one linguistic or regional tradition.

Decolonization is not just political independence. Signing of declarations of independence and raising and lowering of flags has in no way lead to decolonization of the mind. "The ability to read and write otherwise, to rethink our understanding of the order of things, contributes to the possibility of change. Indeed, in order to challenge the colonial order of things, some of us may need to re-examine our received assumptions of what we have been taught as 'natural' or 'true'"³.

Colonialism is a commercial venture. It is a desire to create and control markets abroad for western goods. It

1. John Mcleod, 'Beginning Postcolonialism' pp34

2. Indian Literature and Comparative perspectives: The Hindu, Tuesday, February 22, 2011 by Satya P. Mohanty

3. Ibid 35

secures natural resources and labour power of different lands and people at the lowest possible cost. It is a form of economic exploitation. Colonialism and capitalism share a supportive relationship with each other.

Colonialism and imperialism are different. Peterchild and Patrick Williams argue, "Imperialism is an ideological concept which upholds the legitimacy of the economic and military control of one nation by another. Imperialism is 'The extension and expansion of trade and commerce under the protection of political, legal and military controls.'" Colonialism, however, is only one form of practice which results from the ideology of imperialism, and specifically concerns the settlement of one group of people in a new location. Colonialism is one historically specific experience of how imperialism can work through the act of settlement, but it is not the only way of pursuing imperialist ideals.

The process of decolonization is a , "process of overturning the dominant ways of seeing the world, and representing reality in ways which do not replicate colonialist values. If colonialism involves colonizing the mind, the resistance to it requires, in Ngugi's phrase, 'decolonising the mind'.

As Chris Tiffin and Alan Lawson explain, 'Colonialism is an operation of discourse, and as an operation of discourse it interpellates colonial subjects by incorporating them in a system of representation'⁴. Colonialism is interpellation by action. Ideologies work through interpellation. 'Interpellation' was used by Louis Althusser and it means 'calling'; the idea is that ideology calls us, and we turn and recognize who we are. ' Ideology assigns him a role and an identity which he is made to recognize as his own'(1994: 37) The 'self' is forced to recognize itself as the 'other' and the whole process of recognition is so done that the colonized is convinced through flattery and a sense of superiority. This conversion through interpellation is a great challenge to decolonization. It blurs our attempts to search for the cultural roots and renew them to the requirements of our contexts.

Decolonization questions the empire. The empire not only occupied geographical boundaries but also constructed knowledges of its territories to justify its rule and ascertain its power over the colonized. Oriental knowledges have constructed the east as 'uncivilized, savage' and soon.

Many conditions have led to the continuation of colonizing the mind even after political decolonization. Colonialism is perpetuated in part by justifying to those in the colonizing nation the idea that it is right and proper to rule over other people, and by getting colonized people to accept their lower ranking in the colonial order of things - a process we can call colonizing the mind.

As such the paper understands "Colonialism as certain ways of seeing , specific modes of understanding the world and one's place in it that assist in justifying the subservience of the colonized peoples to the 'superior', civilized order of the British colonizers. These ways of seeing are at the root of the study of colonial discourses. It operates by persuading people to internalize its logic and speak its language to perpetuate the values and assumptions of the colonizers as regards the ways they perceive and represent the world"⁵ The question of Representation is essential as the distorted ways of understanding the world have percolated even to those who are in the east and it is inevitable to analyze the strategies and ideas with which the colonizer works with reference to the oppressed.

The decades of the 1960s and 1970s saw busy decolonization throughout the declining empire. One major reason for political decolonization was the growth of various nationalist movements that resisted British colonial authority. The article is concerned more with cultural rather than political decolonization.

Moreover, culture studies has not limited its analysis to the study of the culture of some particular society, but have dared to redefine concepts so as to include all aspects and subjects that were hitherto marginalized or pushed into the periphery. For instance the study of Indianness include a study not only its culture, but its proximity towards imperialism or its tendency to deviate from imperialism, and moreover imperialism in Indian context is not new for India which has a caste-stricken multi-tiered system that breaths and perpetuates oppression and dominance. Moreover, Women in post-colonial India are subjected to new forms of exploitation unseen/unheard before. She is educated and liberated in the western sense of the terms but not bold enough to express herself with the fear that she has to stand in opposition to the established patriarchal values. She has continued to exist as a colony of hegemonic patriarchy.

Language has attained multiple and diverse extensions in the post-structural sense. It is no more limited to

4. De-scribing Empire, Routledge, 1994, p. 3

5. 'Beginning Postcolonialism', John Mcleod, Viva Books, 2010 pg 17-18

expressing predetermined meanings. It is context dependent and keeps on shifting with situations. In Indian cultural context, oral narratives beg redefinition of certain concepts and the western type of world view that has been selfish, oppressive and un holistic.

To think of decolonization as a search for identity is often misleading as the very question of identity leads to ambiguity. India is a multi-colonial society with a multi-tiered system of oppression at all levels. Identity has now attained the character of a flux which goes on changing its meaning. A decolonized mind avoids frame works imposed from without as well as those that arise from within and therein all identity.

In his article 'Samuel Beckett as a Post Colonial Writer' Dr. Bilal Ahmad Dar, observes that "The post colonial must not only discard imperially imposed identity, (and the frameworks of interpretation embedded therein) but also the illusion that the withdrawal of force leaves in its wake; that if pre-colonial identity. That is, the postcolonial must fight both identity as imposed from without and aspirations to identify from within:

"The certain evidence of being (in Samuel Beckett's world) is the individual experience of his own consciousness, which in turn is constantly in flux and ever changing...the empty space through which the fleeting images pass....when nothing can lay claim to final defining reality, we enter a world of games, or arbitrary actions, structured to give the illusion of reality...."⁶

Identity thus becomes a myth, for life is a flux. When identity becomes inevitable for political reasons, cultural representations of identity impose a burden on the cultural nuances of the community.

A colonial mind always haunts for ways with which it could attain control over the subject. More than anything else it takes hold of the cause that defines existence. The study in decolonization always tries to resist the causatory analysis of existence that always expects a proof or a cause that proves the acts of living. As such decolonization is a movement from objectivity to subjectivity wherein it is not the cause that is important but the way in which the subject perceives the condition. It is from the point of view of the perceiver or the seer anything exists or does not exist. This philosophical perspective lurks behind this study. For a capitalist way of thinking, the cause is very important

because by controlling the cause he can manipulate the oppressed easily without being speculated.

The process of decolonization should happen keeping in mind how a colonized mind takes control of geographical boundaries by simultaneously taking hold of the intellectual and cultural spaces of the ruled. This was what Edward Said warns us to be careful about:

" the power even in casual conversation to represent what is beyond metropolitan borders derives from the power of an imperial society, and that power takes the discursive form of a reshaping or re-ordering of 'raw' or primitive data into the local conventions of European narrative and formal utterance, or in the case of France, the systematics of disciplinary order. And these were under no obligation to please or persuade a 'native' African, Indian or Islamic audience: indeed they were in most influential instances premised on the silence of the native. When it came to what lay beyond metropolitan Europe, the arts and the disciplines of representation - on the one hand, fiction, history and travel writing, painting; on the other, sociology, administrative or bureaucratic writing, philology, racial theory - depended on the powers of Europe to bring the non-European world into representations, the better to be able to see it, to master it, and, above all, to hold it."⁷

It is the silence of the native that is mis-represented by the oriental. All colonial discourses, cultural, social and political," developed and accentuated the essentialist positions in European culture proclaiming that Europeans should rule, non-Europeans be ruled. And Europeans did rule"⁸

It is then essential to problematise 'Silence'. The feel of kinship with the space lived has strong memories that support ways of thinking, instincts and thereby cultures and traditions. The collective consciousness of a community or group of people is the base on which the concept of subaltern evolves. Colonization is an external intervention that not only occupies the geographical terrain but also distorts the collective consciousness the community has so consciously built and carefully perpetuates. The collective cultural unconscious is 'The sum of prejudices, myths, and collective attitudes of a given group. 'The feel of kinship not just with fellow human beings, but also with the entire living entity comprising of air, water, land and every living being make up indigenous

- Continued on Page No.34

6. Martin Esslin, 1965 'Introduction in Martin Esslin (ed), Samuel Beckett: A collection of critical essays' Delhi: Prentice Hall, India. 9

7. Said: Culture & Imperialism p119

8. `Ibid 120

ANTI - DEFECTION LAW : AN OVERVIEW

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INTRODUCTION

The 52nd Amendment Act of 1985 provided for the disqualification of the members of parliament and the state legislatures on the ground of defection from one political party to another. For this purpose, it made changes in four Articles of the constitution. This act is often referred to as the 'anti-defection law'. Later, the 91st Amendment Act of 2003 made one change in the provisions of the Tenth schedule. It omitted exception provision. Disqualification ground of defection not to apply in case of split.

1. WHAT IS ANTI-DEFECTION LAW ?

Before defining anti-defection law, we should understand the meaning of defection. When an elected representative joins another party without resigning his present party for benefits, it is called defection. Thus a defector is one who is elected from party and enjoys power in another party. The word defection is also called as "Floor Crossing" in UK and "Carpet Crossing" in Nigeria. In India, the term used for this is "Defection". Defection is commonly known as "Horse Trading". Defectors are also called "Fence Sitters" or "Turn Coats".

2. BACKGROUND

Rajiv Gandhi, the then prime minister of India, proposed a bill to remove the evils of defection. The parliament passed the bill as a result of which anti-defection act came into force on 1st April 1985 through 52nd Constitutional Amendment.

The 52nd Amendment to the constitution laid down rules and procedures for restricting members of parliament and state legislatures from defecting from one party to the other party to the other at their sweet will. For this purpose a new schedule, known as the Tenth Schedule, incorporated in the constitution. Through this, the process by which legislators may be disqualified on grounds of defection was laid down in detail.

3. PROVISIONS OF THE ACT

The Tenth Schedule contains the following provisions with respect to the disqualification of members of

parliament and the state legislatures on the ground of defection.

A. DISQUALIFICATION

a. Member of Political Parties : A member of a house belonging to any political party becomes disqualified for being a member of the house, (a). if he voluntarily gives up his membership of such political party; or (b). if he votes or abstains from voting in such house contrary to any direction issued by his political party without obtaining prior permission of such party and such act has not been condoned by the party within 15 days.

b. Independent Members : An independent member of a house becomes disqualified to remain a member of the house if he joins any political party after such election.

c. Nominated Members : A nominated member of a House becomes disqualified for being a member of the House if he joins any political party after the expiry of six months from the date on which he takes his seat in the House. This means that he may join any political party within six months of taking his seat in the house without inviting this disqualification.

B. EXCEPTIONS

The above disqualification on the ground of defection does not apply in the two cases;

a. If a member goes out of his party as a result of a merger of the party with another party. A merger takes place when two-thirds of the members of the party have agreed to such merger.

b. If a member, after being elected as the presiding officer of the House, voluntarily gives up the membership of his party or rejoins it after he ceases to hold that office. This exemption has been provided in view of the dignity and impartiality of this office.

It must be noted here that the provision of the Tenth Schedule pertaining to exemption from disqualification in case of split by one-third members of legislative party has been deleted by the 91st Amendment Act of 2003. It means that the defectors have no more protection on grounds of splits.

C. DECIDING AUTHORITY

Any question regarding disqualification arising out of defection is to be decided by the presiding officer of the house. Originally, the act provided that the decision of the presiding officer is final and cannot be questioned in any court.

D. RULE-MAKING POWER

The presiding officer of a house is empowered to make rules to give effect to the provisions of the Tenth Schedule, all such rules must be placed before the house for 30 days. The house may approve or modify or disapprove them. Further, he may direct that any willful contravention by any member of such rules may be dealt with in the same manner as a breach of privilege of the house. According to the rules made so, the presiding officer take up a defection case only when he receives a complaint from a member of the house. Before taking the final decision, he must give the member a chance to submit his explanation. He may also refer the matter to the committee of privileges for inquire.

EVALUATION OF THE ACT

The Tenth Schedule of the constitution is designed to prevent the evil or mischief of political defections motivated by the lure of office or material benefits or other similar considerations. It is intended to strengthen the fabric of Indian parliamentary democracy by curbing unprincipled and unethical political defections. Rajiv Gandhi, the then prime minister, described it as the 'first step towards cleaning-up public life'. The then central law minister stated that the passing of the 52nd Amendment bill (anti-defection bill) by a unanimous vote by both the Houses of parliament was 'a proof, if any, of the maturity and stability of Indian Democracy'.

ADVANTAGES

The following can be cited as the advantages of the anti-defection law -

- It provides for greater stability in the body politic by checking the propensity of legislators to change parties.
- It facilitates democratic realignment of parties in the legislature by way of merger parties.
- It reduces corruption at the political level as well as non-developmental expenditure incurred on irregular elections.
- It gives, for the first time, a clear-out constitutional recognition to the existence of political parties.

CONCLUSION

The Anti-defection law was passed by the parliament in the year 1985. Thereafter almost thirty-two years have elapsed, but the law fails to curb the evil of political defection has to its desired extent due to certain inbuilt loopholes in the law. The main intent of the law was to combat "the evil of political defections". The Tenth Schedule provides for the disqualification of the members of parliament and the state legislatures on the ground of defection one political party to another. The scope, object and constitutional validity of the Tenth Schedule were examined in detail in Kihoto Hollohon Vs Zachilhu, case. The object is to preserve the democratic structure of the legislature and to safeguard political morality of the legislators.

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S.L. BHYRAPPA'S AUTOBIOGRAPHY BHITTI- AN ENDLESS STRUGGLE OF THE REAL SELF OVER THE GLORIFIED SELF IDENTITIES OF THE WORLD

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INTRODUCTION

Throughout his autobiography, Bhyrappa asserts his identity as a knowledge seeker and a creative hunter against glorified contemporary models, structures and identities. This is a common motif of his autobiography. His lifetime fight against the glorified contemporary models, structures and identities continue even after he achieves success over them. This success was branded as negative by the popular critics of Kannada literary field. At a later stage he has to fight against all this in order to assert his real self identity when popular critics spread harsh criticism over his works..

As a child born to a poor Brahmin family, he refuses to stay contented with the traditionally and socially fixed identities of a priest and a Shanubhog. No doubt he enjoys his upward mobile social status of a Brahmin but refuses to succumb to the pressures of economic structure. His family leads a life of penury. Bhyrappa was born to a Brahmin family in pre independent India and basics of social conventions of collective governance were taught to him by his parents and Brahmin community around him. Governance at those times was decentralized in villages based on the Varna system. The Varna system was the basis for the governance of economy, society and culture of a particular village in historic India. The Varna system imposed duties, responsibilities and jobs for each individual based on the Varna he belonged to. He believed in all those as a young boy with lot of fear. As he started experiencing life he came to know that all these practices were done without any logic and reason. His mother was the one who initiated transformation from casteism to pragmatism, rationalism and empiricism. His mother believed that there is no end to the argument of which caste is superior and which is inferior. Bhyrappa writes what his mother said to his brother on a question on higher caste and lower caste. "She said, each caste people think so, who is higher, who is lower, leave it". (Bhyrappa 15).

Bhyrappa's mother valued the virtues of cleanliness, and non-violence and kindness and self-respect. If there is no opportunity for self-respect there is no point in eating in superior caste houses according to her. She asks, "What

will happen if we eat in the house of people who have no self-respect for us". (Bhyrappa 15). According to her, castes are categorized as higher and lower depending on the cleanliness, self-control and purity of practice. Her beliefs were based on observable data and not prejudice and blind faith. She taught him the religion of values and not blind religious practices. Bhyrappa feels contended in the Varna system of society. According to him Varna system only assigns duties to individuals by birth but that does not mean that a lower caste individual cannot reach the highest order in the caste hierarchy through hard work and devotion. In personal sphere, he was pragmatic and rational in practicing religion and condemned blind faith and practices.

Bhyrappa's identity as a knowledge seeker is developed in him through his mother. Expanding the mental horizons, attaining the highest pinnacle of knowledge hill, mastery of all the nuances of knowledge becomes the life time goal of Bhyrappa. He writes, "After all, our property was dissipated away by the foolishness of my father and my grandmother, my mother built that house by her own effort". (Bhyrappa 19) Though Satyanarayana took over the work of Shanubhog, the official position continued to be in the name of my father. Satyanarayana would keep 60 rupees out of Shanubhog allowance and give 60 rupees to my father. But father was not giving a single pie out of his money to his motherless children Lalitha, Krishnamurthy and the little child Susheela. All these children were looked after by my grandmother and uncle. He writes, "As soon as my father got money, he would go away to Tiptur, eat at hotel and being fond of Masala Dose, spend all money in about a month and a half and would return. (Bhyrappa 79). He writes, "Nobody had enough to eat. Some had nothing. As for us, we didn't have even a few inches of land which we could call our own. Where could we get Ragi to prepare Roti in the morning? Still, my brother never missed going to school. He would walk four miles on an empty stomach and sometimes while returning he would fall down unconscious." (Bhyrappa 78) In spite of all this Bhyrappa's mother would not spare any opportunity to see to it that his sons got educated. More over his mother feared

Bhyrappa's craze for swimming. In order to avoid his experiments with different kinds of water bodies in and around the village, and to initiate him into education, she sent him to his brother in Baguru. She knew that her brother was a cruel man. He writes, "My mother was bringing us up by doing odd jobs in addition to writing accounts. My mother was a great soul as she not only managed to live within a husband like him but retained a sanguine temperament without losing her mental peace and happiness even in such utter poverty." (Bhyrappa 20) Her aim in life was to see her sons get education. Bhyrappa writes, "She knew that her brother was a cruel man. I thought I would run back to Santeshivara and tell mother 'Your brother is a Rakshasa. He hits hard like a demon'. But she wouldn't believe me. She was firm that I should learn and become educated only through her brother. (Bhyrappa 28). When his mother came to know that Bhyrappa needed twenty rupees for extra tuitions to KLS Bhyrappa writes, "Mother got a cart ready and came with twenty rupees along with the provisions like Ragi, lentils, chilly powder, castor oil etc that she would give to uncle to feed me every year. She had also brought 15 coconuts for the teacher". (Bhyrappa 41)

He invests enormous amounts of time energy towards knowledge improvement goal. Directing all his energies towards knowledge seeking he identifies himself as a knowledge seeker with his patrons, well wishers, supporters, guides and mentors. His first interests in script writing and dialogue writing was encouraged by Swamy master his patron in his higher primary school in Nuggehalli. When he was in Nuggehalli, he would go around and see plays.

Bhyrappa remembers the contribution of Swamy master in his life. He writes, "It was difficult for me to imagine Nuggehalli without Swamy master. He was the source of my progress, self respect and courage. Srinivasa Iyengar master was affectionate. I had school full of friends. But Swamy master was my friend philosopher and guide. Besides, his house had become my house. I had left my dwelling and started living here. Attige had accepted me as part of the family. When Attige was in periods, for three days, I would put Veebhuti and Bilwapatre on the photo of the god in the niche. She did not treat me as an outsider. Caste was not a barrier to me" (Bhyrappa 91)

As high school student in Sharada Vilas High school in Mysore, he tried all ways of earning money to survive schooling every year. He took acquaintances of all the boys of his coconut country studying in Sharada Vilas School and those boys invited him to their places. He visited all of their houses not without reason. Wherever he went he undertook a story telling program and collected people's enjoyment in terms of money and coconuts. He writes:

Wherever I went, there was my story telling program. What was really surprising to me was the fact of how people were drawn to the art of storytelling and surrendered themselves to the teller and conceded the place of a leader to him. I would spend all my time in finding out lives in the villages that I visited, the local temples, weekly markets that were held. Individuals of all sorts, like honest people, the evil ones, the philanthropists, the stingy, the cheats and rogues, the faithful honest wives, the harlots, and the gamblers began to confess to me a variety of rumors, hearsays, popular beliefs and the like. (Bhyrappa 207)

Bhyrappa feels that the foundation for his aestheticism and creative writing is the authentic and genuine knowledge of the geography of the canvas he is picturing. He travelled 50 to 60 Kms during his endeavor to see company drama shows, storytelling sessions by walk right from his primary school day till he got job. He writes, "The reason, that the villages of Tiptur, and Channarayapattana taluks appear again and again in my writing is, that is the area with which I am most familiar. I have seen the many villages. However, from the point of understanding details of life and language of characters, no other region is intimately known to me as the coconut country." (Bhyrappa 208)

His friend Puttaswamy encouraged him to write novels. He wrote short stories and sent it for publication. Two of them got published. One in the magazine brought out by the literary Association of Students of Anathalaya and the other one in the Annual magazine of the Sharada Vilas School. He writes, "He wrote his first novel. He met Ananda a short story writer. He gave him valuable suggestions on novel writing.

Even when economic problems threaten to sabotage his aims towards knowledge expansion, he fights till the last grain of his breath.

He never bothered about the charm and glory of societal identities as a rich popular man but he struggled to assert his identity of the real self of knowledge which he sustained and nurtured for a life time. He realized the dream of a creative writer. He relaxes and fights for his real self identity which he climbed painstakingly with enormous investment of time and energy of a life time. He fights to identify as a good writer. He complains, criticizes people who obstruct this self identity This state of his ideological orientation had to face challenges and conflicts from his father and relatives, his father and grandmother wanted to divulge of their responsibilities and make Bhyrappa bring money to them. He becomes angry when the fruits of his pragmatism were stolen by hedonism of his father and orthodoxy conservatism of his grand mother. His father had broken open the trunk where he kept the money

collected by selling Sherbath.. He writes, "I had earned the hard way by wandering from market selling Sherbath has been stolen and spent by this man. My grand mother came to her son's rescue. What is this- filing a suit against father by the son? This is Kaliyuga where son rebels against the father. My immediate reaction was to rush into the kitchen of grandmother, take out a large wooden stick and beat the life out of both of them until they bled. (Bhyrappa 131). His grandmother wants to throw away his sisters and brother to Bhyrappa's custody. She asks, "Tell me, why I should bring up his sister and brother? Why can't he take teacher's job and take them with him. If you don't get a teachers job till you are eighteen, you look after your brother and sister by selling Sherbath. (Bhyrappa 123)

His progressivism, pragmatism and rationalism was supported by Kale Gowda the Gowda of the village. Kallegowda the conscience keeper of the village procured 25 rupees from Deverayya the rented Shanubhog who was supposed to give to Bhyrappa's father Linganniah. He also made Linganniah to sign a letter saying that he received the money.

Bhyrappa went to Channarayapattana and started studying through Bhikshanna. He thought of doing some business at the Saturday weekly market at Channarayapattana to pay for room rent, school fees, buying book, pencil, soap and other items. (Bhyrappa 141). Narayana Gowda who was his classmate got him the job of gate keeper with 5 rupees payment for month. He writes, " I had no other option and so I jumped at the opportunity I was asked to stand at the gate of theatre entrance for men" (Bhyrappa 141) During Dassara vacation of his high school days in Sharada Vilas School in Mysore, he visited the boys who came from his coconut region. They would invite him to their villages. He collected coconuts as remuneration for storytelling. He writes, "Whenever I went there was my story telling program. What was really surprising to me that hoe people were drawn to the art of storytelling? Without any effort from my part, I became a confessor figure and individuals.....(Bhyrappa 207)

The money through various employments solved many of his problems. Money gives him safety, security and self confidence. He writes, "One hundred and twenty rupees had been collected by the sale of coconuts. I decided that as soon as I went back to Mysore, I should buy 2 lungies, 2 knickers, 2 bananas and 2 shirts for 20 rupees. I should secretly deposit the rest of the amount in the Graduates Cooperative Bank and take out 10 rupees every month and spend it on room rent and other items (Bhyrappa 209)

His pragmatism and progressivism was diverted by urge of basic necessities and desire for materialism and

utilitarianism. His relative Venkamma's son and Bagur school master Ramachandra's brother Chandru wanted to join army. He took Bhyrappa to show him Bangalore city . After selection procedure, Chandru was rejected and Bhyrappa did not entertain the idea of joining army as an ordinary soldier. They left the idea of finding some job in Bangalore as a man advised, "There are no jobs in this city. Those who want jobs go to Bombay. That is a city of Goddess Lakshmi. Those who go as beggars will return as millionaires. We told ourselves that this was our way out". (Bhyrappa 214) They went to Bombay and started earning as railway coolies.

His interests and dreams start to dissolve. He writes, "Going in the morning, earning and searching for other opportunity all day wasn't difficult either. But to do anything, enthusiasm inside me was lost. A state of mind when life seemed meaningless. My roommates would tell me stories of people who came to Bombay and became millionaires. It was a dream of everyone. But I had lost that dream. While returning from Bombay central, I would buy a cope of times of India and read it from beginning to end. He abandons the coolie's job and agrees to cook for his room mates who were working as coolie's in various places and he would go the public library through out the day and come back and cook in the evening". (Bhyrappa 220)

He also tried becoming a sadhu with the help of three sadhus who came to stay with his fellow coolies. He wore the ochere. After about 20days of wandering, he felt life was boring. He decides to go back to Mysore. He derides himself for break of his education. He writes, " Why did I come under Chandru's influence? My mind engaged in self criticism. I was in the mood of self analysis and introspection." (Bhyrappa 244) Yet materialism and love of animal existence could not hold him for too long. He deserted such avenues and returned to his struggle for progressivism and higher levels of existence.

He came back to Mysore . When Ramaswamy the clerk of Sharda Vilas High School denied permission to get admission to him he even decided to throw himself from the KRS dam and die. After a break of one year, with lot of procedure and permission he joined 9th class. He writes, "even if I stayed for one more day in Raja's room, our clothes and things would be thrown out.at this juncture, an opportunity presented itself. Raja's uncle's son Suryanarayana was an accountant in the Sunanda Agarbatti company . Through him, Bhyrappa became a sales man and earned to his food and shelter.

His poverty, hunger, helplessness, did not hinder his urge to progress and advancement in the field of acquisition of knowledge. He writes, "The aim of going to college

was crystal clear. Not just getting a degree. The dream was crystal clear of reading all the books in first grade college Library, maharaja college library, the University Library and had acquainted myself with what books were, the places where the books had kept according to subjects and disciplines. The dream was clear of reading all the books in those three libraries, obtaining knowledge and scholarship of those whose lectures I listened to in the junior B.A hall of maharaja college. Before giving T.C, Ramaswamy the principal of Sharada Vilas High school advised him to join science and he would get him an engineering seat after PUC. He said, " I want to study arts. I have applied to the Yuvaraja College. Ramaswamy said, 'What are you going to do with arts you will have no career' he replied, 'I don't understand mathematics. Not much interested in science either. I am interested in History, sociology and literature. (Bhyrappa 262). The ideology of progressivism combined with aestheticism discouraged him to join science.

He meets opposition from hedonism and utilitarianism of his father. His father starts to gather people for questioning session of why he had not yet joined for the job as a primary school teacher and look after his father. Linganaiah had arranged for interrogation session. He went from house to house and said, " Now he says he has applied to join a college. All of you please come and advise him"(Bhyrappa 264) His father went to B.L.Krishnappa of Bagur whose words had weight and asked him to dispense justice.

B.L Krishnappa said, "Applying for a teacher's job and looking after your father is your life's mission and your sacred duty. If you transgress you will go to hell (Bhyrappa 265) Bhyrappa opposed his advice. He writes, "At a certain stage, without my own knowledge, my anger burst forth and I thundered, " Have the two of you got itching in the arse? What the hell are you talking about" (Bhyrappa 265)

His grandmother was not happy about his decision to join college. With a great sadness asking myself why I come to this place at all, I started for Mysore" (Bhyrappa 266)

He joins intermediate in Yuvaraja College. Poverty was a constant comarade to him. He writes, "Quite a few of them got new trousers and shirts stitched so that they could come to college in style. I had nothing except one Lungi, one Pyjama and two shirts. they were too old and reached the state of tearing away. I have never experienced wearing chappals. I didn't have exhilaration of entering a college and listening to the lectures. (Bhyrappa 267) even after completing high school exams I had saved money by selling Agarbattis. It was only with this strength that I had ventured to join college". (Bhyrappa 272) He struggled for

free seat in anathalaya and Hoysala Karnataka Hostels. In spite of all this his urge to excess and progress did not come down. he writes, " I would borrow books from the library, sit in the last bench and read for myself. since many of my classmates were tall and well built, my reading in the last bench would not be seen by the teachers." (Bhyrappa 270). His name was announced in the notice board for nonpayment of fees.

Doing two things at the same time, taking up job and studying were difficult. he writes, " Deep study was not possible in such circumstances. by that time, I had developed the habit of studying for 10 hours a day. I had been given an accommodation in Hoysala Karnataka Hostel by the Warden along with three other boys. They had thousand such subjects like actresses things, sexy actresses, cricket, Set Dosa. Nobody would listen to me if I asked them to be quiet as I wanted to study. There was a tiny vacant space to the left of the stair case. Except for the noise of footsteps going up and down the stair, it was a silent place. (Bhyrappa 279)

"Until two in the morning, in the early morning, in the last bench in the class, sitting on the stone benches on the bund facing Kukkarahalli lake, and after the night meals, I would keep reading continuously. Then I was reading collected works of Bernard Shaw". (Bhyrappa 279)

His interests were supported by many of his friends. His classmate Puttaswamy helped him by bringing 3 of his friends for tuitions to Bhyrappa. Puttaswamy also gave a loan of 14 rupees to him. He also encouraged Bhyrappa in his writing career as a novelist. There was another opportunity to tide over his money problems. he had secured the highest marks in a particular subject would get the 'Subject scholarship'. he has scored highest marks in History and Philosophy and without discrimination, whether he was of any caste, the scholarship of fifteen rupees per month for eight months . He chose to take philosophy because he was impressed by the knowledge and experience of Yamunacharya the Philosophy professor. He writes,

"Yamunacharya's classes would lift me to a higher intellectual level. I started reading all the books recommended by him, borrowing them from the library." (Bhyrappa 298). In his first year honours, Prof Yamunacharya arranged for tutorials in Mysore with Bhyrappa as a teacher. Most of his money problems of Bhyrappa were solved through subject scholarship and tutorials payment. Prof Yamunacharya also helped him by recommending him for a free seat and survival in Hoysala Karnataka Hostel. During Dasara when the colleges closed for the vacation, the hostels also stopped giving food to the inmates. During such times, he writes, "When I was

going back, I met a friend. I asked him, would you lend me 10 rupees? I will return it next month. he gave. Just in two minutes, my plan took shape. I came to the hostel and vacated the room. I just took a bed spread, a sheet to cover myself, a dhoti and a shirt and five books and walked to Maharaja College. it was closed since it was vacation. I knew the servant. During nights I would sleep in the place where the watch man would. Reading in the lamp provided by him. All day sitting on the stone bench and reading. The thoughts I had absorbed these last twenty days- the sublime and noble concepts! the great intellectual happiness I had enjoyed. Where was the comparison? I consoled myself that if I had to die immediately, I could do so with the satisfaction and contentment that I have read" (Bhyrappa 348-349)

He found intellectual guidance in his Philosophy lecturer in Maharani College H.T Shanta.

More than anything, his boundless passion for reading nurtured progressivism. He writes, "There was no relationship between the extra study I had indulged in for my own habit and pleasure and class room learning. Reading was my lifelong passion. There was nothing that prevented them from doing the same. (Bhyrappa 361). He nurtured his natural interests in Yakshagana , village fairs, music and village plays. He started learning music.

To his luck he was appointed as lecturer in philosophy in Kadasiddeshwara College in Hubli. Throughout his stay he searched for a suitable guide to do his Ph D. He wrote his novel Dharmashri. One of his student's father P.L.Naik the manager of corporation bank introduced his works to Publisher Govinda Rao of Sahitya Bhandar .Govinda Rao himself came to Bhyrappa and talked the terms for the publication of his novels. He started to learn Sanskrit from his senior colleague. He also began learning music from Pappanni Desai. His happiness of getting selected for Smith-Mundt and full bright foundation to go to America and carry out research waned shortly as his employers were not ready to give him NOC. Later he joined as lecturer in the Pg department of Sardar Vallabhabai Patel University in Gujarath. He obtained higher grade and respect as professor of the university. He discussed his mission of doing PhD with Devakule his HOD and he suggested Dr Javadekar of Baroda as a guide. He recommended Bhyrappa to Dr Javadekar also. He writes, "I would finish my teaching work at Vallabhnagar in the morning, would go to Anand on my bicycle, take the train there and reach Baroda by half past twelve. I would search for books in the library till evening and borrow books I needed. I would borrow 10 to 12 books in my guide's name" (Bhyrappa 461). He completed his Ph d in 12 months. He writes, "All in all, exactly 12 months after my registration, I had

given a final shape to my thesis. In the fifteenth month I took the copies to the university.(Bhyrappa 461) Parallel to his research work he kept pace with his creative writing also he said, " After I submitted my thesis, the subject matter of novel Vamshavriksha which occurred to my mind even while I was writing my thesis was making its presence felt within me now and then was growing. Now, that my Phd over, I earned some leisure it started taking shape pretty fast. (Bhyrappa 462)

He expresses strong desire to hold on to aestheticism (Creative writing) even at the cost of progressivism in the field of knowledge. His mind becomes a seat for the conflict between these ideologies. He resolves the conflict between materialism, progressivism in research in favor of creative writing.

His aesthetic productions became popular. His new productions were Matadana and Jalapatha. He writes, "I got a letter from Hubli Govinda Rao who requested him to make final copy of Vamshavriksha Novel and send it for publication. And they had announced it two years ago to the readers and they are making enquiries frequently." (Bhyrappa 470) Literary creation engrossed his mind so much that he slowly forgot his assignment for D Litt under his guide. He writes, "the meaning of the book to be submitted for D litt had completely vanished . I started to reflect. In about a months' time it started to flash. 'I have been reading and thinking for 10 years continuously about the source of art, its goal, its form and pattern. Now, again I have worked on the same subject for my Phd and again trying to do the same thing for the D Litt. This exercise has given me an intellectual stimulation. It has given me a degree. And as a result of degree the university has given three increments in my pay. But there is no Rasa in it. I have created rasa in the novel Vamshavriksha and enjoyed the happiness of creation. Should I become a creative writer or should I become an art critic/ studying what other people had written about art, their concepts and doctrines of Art and comparing one with the other and writing a thesisall these are intellectual work. They are third rate or fourth rate exercises (Bhyrappa 471)

He sticks to the grasp of creativity to such an extent that he becomes prepared to desert promotion in his profession of a lecturer. He loses trust in professional growth as he comes to know that higher positions are the domain of influential people. He knows that advancement in profession with higher degrees was an absolute necessity in order to survive as professor in the university. His mind was filled with conflicts of intellectual growth and creative growth he writes, " I got a place in Gujarat only on the basis of my exceptional qualification . People who go out of their merit ten inches higher than the locals. Otherwise

they can't survive. If a local man with PhD came along they would brush me aside. However, if had a D Litt also, it wouldn't be easy for them to do so. Therefore, not only getting another degree but having more publications was the only path for survival. This reality was confronting me. My mind was reluctant to give up the notion which had taken root of going to England or America and publish in international publishing houses there and like Radhakrishnan become a professor. I wrote novels I would write only in Kannada. But what value does it have in the department of Philosophy in Gujarat? (Bhyrappa 473)

He shared his indecisiveness with Dave the HOD of English department. He writes, " I shared with him the problem that was bothering me. I also told about my growth in utter difficulty, tenacity and determination are formed". (Bhyrappa 474) RA Dave suggested him that if he can overcome the feelings of disgust at the promotion of his juniors and incapable people overlooking him, he can certainly engage himself in writing. He said, "Take a decision that even if an unworthy fellow is posted on top of you as reader, you will not bother about it but will teach honestly, take your pay, go home and engage yourself in writing what you like. (Bhyrappa 474) Bhyrappa is overjoyed at the resolution of his conflict. He calls R.A.Dave's advice as Buddha' wisdom. he writes, " I thought this was really wisdom of Buddha. But it took a whole month for my mind to accept this and become calm. I had tied together all the research papers and materials into a bundle and put them away. The subject matter of two novels were developing within me and were demanding to be noticed, 'Tabbali Neenade Magane and Nayi Neralu. After this his goal of life was chosen and no looking back. He began to improve the literary skills. He read many representative books of Kannada literature from Sahitya Bhandar through railway parcels. He joined for M.A. English course. He mixed with lot of people places and things to get to know the life around them. He writes, "I tool a leading role in getting together all Kannadigas in Anand area and in establishing Kannada Sangha . a creative writer, especially the novelist has to mix with everyday life around him to get insights. The inspiration for my creative writing came from Upanishads, Sermons of Buddha, the principles and Logic of nagarjuna , the concepts of illusion and reality in Advaita , the teachings of Ramana Maharshi and Ramakrishna Paramahansa, great thinkers of western thought like Socrates, Plato, Aristotole,m Descartes, Spinoza, Kant, Hegel, Nitzche, Shopenhauer, marx and the existentialists. When I read a western creative writers also, I can recognize whether they are children begotten by their fathers or works signed to the petitions to accept them as adopted children (Bhyrappa 479-80) Once he declared his loss of interest in D.Litt in

Philosophy with his guide Jaavadekar, his guide reacted strongly and said that he was ruining himself by orienting towards literature and creative writing. He continued to write novels Jalapata and Tabbaliyu Neenade Magane

He aimed at government jobs not just for the status and prestige, security, safety it brings but to fulfill his basic necessities and perform his duties as a son and a brother to his sister. He becomes ready to quit government job to complete his creative projects. He decides to satisfy his basic necessities by keeping a hotel.

Underestimation and demotion which Bhyrappa had suspected while dropping D litt and embracing Creative writing and aestheticism came true shortly. Ishwar Bhai Patel the new V.C overlooked his qualification and scholarship and appointed Mr G.K Dave as the head of the Department of Philosophy. Caste considerations and nativity affinities neglected his qualifications in the appointments in Banaras Hindu University and Udaipur Universities. He writes, "My mind had come to a decision about what I wanted to do. If I resigned the University job, I would get a provident Fund of five thousand rupees, including the University contribution. I thought of starting a hotel, about which business I knew. With the indomitable compulsion that I had no other vacation except that of a creative writer. I had immersed myself heart and soul in study of literature applying my entire time, talent, emotions and effort under the supervision of Dave. The more deeply I had engaged myself in writing novels, greater was the intense longing in me to return to Karnataka so that I could listen to Kannada language every day. Now I had to start a hotel, it had to be in Karnataka. In the beginning, I would give it all my attention and after I had brought it to a certain stage I would only supervise it spending about eight to ten hours every day in literary study, and writing. I must reach this stage. I must erect a room right at the back of the hotel, shut the door and engage myself in creative writing. Such were the ideas I told to Javadekar. (Bhyrappa 505).

Govind Rao of Sahitya Bhandar stood by Bhyrappa in this testing time. He brought new jobs for him. He brings a proposal of buying a hotel in Haveri or joining as a Assistant head master of a High School in South Canara. Bhyrappa was almost decided on the hotel. He wrote" Please, fix up the Haveri Hotel for me. Though I may continue here for a year more, I don't want to waste time. I will come there soon get trained by the gentle man and will take over the hotel (Bhyrappa 507). But his Ph D guide Javadekar averted his decision by saying, " How can you create literature by managing hotel? You have surrendered your mind to the effect of bitterness you have experienced here. You have given room to anger. the mind filled with anger r will not have the quality of logically weighing and

grasping the pros and cons (Bhyrappa 510) Through Javadekar he got job in the Humanities department of NCERT.

His self image doesn't waver at the negative propaganda, neglect, dishonor, embarrassment which his jealous opponent writers created. The popular critics belittled, embarrassed and created an identity of inefficiency, incapability for him. Still the strong mettle of Bhyrappa pounced his positive self image and real self identity intact. He was shocked to see the influence of groupism, caste ideologies in recognizing the merit of literary work. The evaluative language in favor of empiricism rationalism against nepotism and favoritism is expressed in many incidents.

Bhyrappa expresses shock at the power politics in its ugly face in the Kannada Literary field of 1970ties 80ties and 90ties. He questions, "When this is the situation, where is the ideology of socialism and democracy accepted by the constitution of India?" Navya was dominated by Brahmin leadership. The Navya mouth piece Sakshi magazine was owned by Subbanna and directed by Ananthamurthy and Adiga. Bhyrappa recognizes all the three of them as Brahmins. This hegemony of the Brahmins was the effect of the Chief Minister Devraj Urs's political manipulation. He writes, "But actually this union was a literary reflection of the political manipulation of Devraj Urs. He reigned in office by getting together all other communities against the powerful Lingayats and Vokkaligas who were controlling landlordship, trade and commerce and educational institutions. This union had a hidden agenda but the irony was that the chiefs were again Lingayats and Vokkaligas. In just a few days that movement came into its logical end. Just as Harigans, realizing that they would lose their political identity if they joined hands with these two powerful groups and formalized the Ambedkar movement, in Kannada literature also they started a new movement called the 'Dalit movement' and came out of that union". (Bhyrappa 586)

Bhyrappa's real self did not emerge all of a sudden. This ever evolving self did not find fulfillment as a lecturer, professor and researcher. It wanted look beyond these positions to ennoble and entertain humanity through creative writing. It took different shapes and forms before it became stabilized. As William Jones says Bhyrappa succumbed to the pressures of the glorified self identities of the existing contemporary world and went through them. Finally his real self burst through these identities emerging saner and purer. As Swain makes a reference to William Jones as "William Jones does not believe in the existence of a single self. What we call our 'self' was constructed by him as a series of momentary or fleeting selves, each one of which transmits all its consciousness to its successor self. That all 'adopts' this consciousness as its own, and in turn transmits its own consciousness together with what it had adopted from its earlier self and so on." (Swain 14)

Swain continues with Soren Kierkegaard observations. He writes, "Man's identity, observes Soren Kierkegaard, is threatened by the metaphysical systems in which his nature is irrevocably fixed. Kierkegaard discovers the real identity of man in his 'inner self' which is the 'true self'. To him subjectivity is truth and reality; hence it is the 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 endeavors for the acquisition and formation of this self image through a quest of identity (Swain 15)

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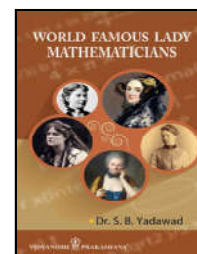

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A STUDY ON THE PERFORMANCE OF MUDRA YOJANA IN INDIA

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ABSTRACT

Micro Units Development and Refinance Agency (MUDRA) is a financial institution developed with the aim of providing financial assistance to the small business enterprises through the last mile agents. This study is an attempt to understand the product offerings of MUDRA and also to analyze the performance of MUDRA in India.

INTRODUCTION

Micro Units Development and Refinance Agency (MUDRA) is a public sector financial institution in India. It provides loans at low rates to micro-finance institutions and nonbanking financial institutions which then provide credit to MSMEs - Micro Small & Medium Enterprises. It was announced by the honorable Finance Minister while presenting the union budget for financial year 2015-16. It was launched by Prime Minister Shri Narendra Modi on 8 April 2015. The MUDRA banks were set up under the Pradhan Mantri MUDRA Yojana scheme. It provides services to small entrepreneurs outside the service area of regular banks, by using the last mile agents.

1.1 Statement of the Problem

Finance is very effective tool in enhancing economic opportunity and fighting poverty. Financial Inclusion is a much cherished policy in India and our economic policy has always been driven by an underlying intent of a sustainable and inclusive growth. The concept of financial inclusion is introduced first time by the Governor of RBI Shri Y.V.Reddy in 2005. Financial Inclusion means process of ensuring access to appropriate financial services where needed by all sections of the society such as weaker section and low income groups at an affordable cost in a transparent manner. Government of India (GOI) has been introduced a number of financial inclusion initiatives such as Pradhan Mantri Mudra Yojana (PMMY), Pradhan Mantri Jan Dhan Yojana (PMJDY), Pradhan Mantri Jeevan Jyoti Beema Yojana (PMJJBY), Pradhan Mantri Surakhsha Beema Yojana (PMSBY) and Atal Pension Yojana (APY) etc., for the weaker section, low income groups, small business man and micro enterprises. PMMY was announced by the Hon'ble Prime Minister Shri Narendra Modi on 8th April, 2015 along with the announcing of MUDRA bank. It is also known as the Mudra loan scheme. This scheme is open and is available from all bank branches across the country.

NEED OF THE STUDY

Micro, Small and Medium Enterprises are facing many financial problems. They are struggling to expand their business due to financial deficit. To encourage them financially and also to mobilise their savings, a scheme called MUDRA was introduced by our Indian government mainly for the purpose of lending loans to micro and small enterprises. MUDRA at present acts as a subsidiary of SIDBI. By this study an attempt was made to analyse the performance of MUDRA.

OBJECTIVES OF THE STUDY

- To understand the practice of MUDRA.
- To know about the impact of Pradhan Mantri Mudra Yojana (PMMY) on financial inclusion.
- To highlight the PMMY concept, its current progress and performance in India.

RESEARCH METHODOLOGY

This is the descriptive nature of study about the Micro Units Development and Refinance Agency. Looking into requirements of the objectives the proposed research is based on Primary data and secondary data. Secondary data has to be collected through journals, articles, research papers and reports available at official website of MUDRA.

PRADHAN MANTRI MUDRA YOJANA (PMMY)

Salient features of PMMY: PMMY was announced by the Hon'ble Prime Minister Shri Narendra Modi on 8th April, 2015 along with the announcing of MUDRA bank. Accordingly, the Micro Units Development & Refinance Agency Ltd (MUDRA) is set up by the Government of India. PMMY is a new financial inclusion initiative of Government of India. Its aim is not only the funding the unfunded but also aims to increase the funding gap to micro enterprises and help the existing micro units enhance their activities.

GOI makes rules, regulations and guidelines relating to PMMY, to all banks and all MFIs. MUDRA is Non-banking finance institution for supporting the micro enterprises segment in the country. It provides refinance support to the banks or all MFIs for granting to micro enterprises having loan necessity up to 10 lakhs. It facilitates refinance under the PMMY. Beneficiaries of scheme Any Indian Citizen who has an income generating plan from micro business activities in trading, manufacturing and processing and whose loan requirement is less than Rs.10 lakh can approach for availing MUDRA loans under PMMY. Lending rate in this regard is issued by Reserve Bank of India (RBI) time to time. Non corporate small business sector (NCSBS) engaged in service sector, micro manufacturing units, fruits & vegetable vending, maintenance & repairing, handicraft making and operating food services etc. in both areas rural as well as urban are mudra borrower under the scheme. From financial year 2016-2017 onwards, agriculture activities had made eligible under this scheme.

MAJOR PRODUCT OFFERINGS

MUDRA Bank has divided borrowers into three categories such as:

- Shishu : shelters loans up to Rs 50,000/-
- Kishor : shelters loans above Rs 50,000/- to up to Rs 5 lakh
- Tarun : shelters loans above Rs 5 lakh to up to Rs 10 lakh

MUDRA : ROLE AND RESPONSIBILITIES

It will be responsible for developing, enhancing and refinancing all Micro-enterprises zone by supporting the Micro Finance Institutions which are engaged in the business of lending to micro / small business sector. MUDRA is formed to achieve the goal of "funding the unfunded". MUDRA provides refinance support. It manages the web portal for monitoring the PMMY data. It takes other responsibilities or activities granted to it. Despite of refinance, MUDRA will also give credit guarantee to the eligible loans provided as per the scheme of Pradhan Mantri Mudra Yojana.

FINANCIAL INCLUSION AND PMMY

Reserve Bank of India had set up a committee under Shri Deepak Mohanty, Executive Director to look the medium term path on financial inclusion. The committee formed under the guidance of Shri Deepak Mohanty discussed issue regarding credit and insurance to the financially excluded group's. Towards achieving full

financial inclusion across credit and insurance Government of India had launched Pradhan Mantri Mudra Yojana. There is a crucial requirement for enhancing the economic engine is MUDRA. Many entrepreneurs of micro enterprises belong to the economically weaker section of society so that is why they are unable to access financial services. Funding this unfunded section of the society is the main aim behind the formation of Pradhan Mantri MUDRA Yojana (PMMY). It provides refinance and credit guarantee for the lenders who finance further in such type of activities. MUDRA grants loan such micro enterprises which engaged in trading, manufacturing and service sector for loan amount up to Rs. 10lakh. Micro enterprises establish a major economic portion in our nation. It gives large employment after agriculture in India. This economic portion includes micro units, small business enlist in manufacturing, trading and other sector. Micro Finance is an economic development tool whose objective is to provide income generating opportunities to the people who are financially excluded. It covers a variety of financial services which include, in addition to the provision of credit, many other credit plus services, financial literacy and other social support services. The overdraft granted of Rs.5000 under Pradhan Mantri Jan DhanYojana (PMJDY) is also treated as a part of MUDRA loans. Financial inclusion through PMMY increases the opportunities for credit requirement and refinance.

CONCLUSION

The small businesses form the foundation of the economic strata needs to be strengthened and supported. A large number of initiatives have been taken in the past few years are a step in the right direction. MUDRA Yojana is the latest scheme to boost the small and micro businesses in India. This initiative has been taken to focus exclusively on entrepreneurs. This scheme will contribute to the well-being of the individuals engaged in small scale industries which will positively affect the progress of the economy as a whole. MUDRA as a financial tool is found very effective in its initial stages across the country. This will surely make a dramatic change and will help in making a developed India.

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THE RIGHT APPROACH !!

✍ Dr. R. Girija, Asst. Professor, SSCE. Tumakuru

✍ Dr. G.B. Devamma

If there is one thing that plays vital role in everyone's life, that's -knowledge, could be in any forms.

One need not necessarily be educated to have that knowledge, similarly not all educated will have the appropriate knowledge.

Today, we have access to so many things, there are number of platforms which continuously feed information into our heads, be it television, phone, social media and classes. But most of them are facts, or if not they are just information whose credibility no one checks we just consume it the way it is put up! Also, how long can anyone pump in facts into their brains without knowing the concept behind it?

Let's take an instance, when you know how exactly electricity is produced by water, that information stays with you forever and you start extrapolating it, experimenting with it and the clarity grows and can even lead to another invention.

But instead if you just take "water can produce electricity" as a fact without wanting to know how just for the sake of a paper/exam, you are not going to go any far with it. That is not knowledge. That fact meets a dead end there.

Thomas Alva Edison though did not go through a regular scholarship system, his knowledge was far more than those his classmates. He had great knowledge, he acquired it, he was curious, he was not competing with anyone but still succeeded;

In Regular schooling, 60% of the children tend to take whatever they are taught as a way to get passed out of that class, Not as something to be known for life.

Even though the literacy rate of India is an increasing trend (74%) the effective output of knowledge/wisdom is less.

Yes, there are people , say 20% who effectively take that part of learning into his/her life and become successful. But the aim is not 20% it is 100%. It is not that regular schooling is degrading people No!! it needs a modified

approach. Where marks ranking, competing have to be given a lesser importance and practical applicability should be applauded.

Today with in population, every tenth person you meet, Would have scored a 90+ in his/her class. Do they all end up with a beautiful carrier? Not really. Also after 5 years some..... won't remember the SI unit of force. What I mean to say is if a person learns anything because he loves it/accompanies it the rest of his life, he knows how to lead life/ what to choose.

GRADES ARE IMMEDIATE GATE PASS ONLY

With all this stress to succeed, racing for a better social life, mental health is greatly ignored. Human brains function ability is shaped up in the first 2 years of life and the mental health shapes up in first 20-25 years of life.

First quarter of life a man has highest vulnerability to get affected to any trivial disappointments.

Though the topic mental health has been grabbing a lot of importance recently, the understanding and dealing of mental illness is sparse, largely due to the stigma around.

A child at home/school/college needs to be taught on how to handle stress, manage expectation, keep realistic goals and that there is always a plan B! (alternate) Every third person is mentally disturbed. Not common among all is depression & it may not always be clinically significant .Subclinical depression is on and off seen among children/teenagers. Judgmental outlook on depression prevails and deworming the stigma about mental health is the first step towards a healthy country.

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CURRENT ISSUES OF WOMEN EMPLOYMENT PATTERN IN INDIA

✉ **Dr. Suresha K.P.** Project Director, ICSSR-IMPRESS Department of Economics , Karnataka State Akkamahadevi Women's University, Jnanashakthi Campus, Torvi, Vijayapura.

ABSTRACT

The participation of women in the labour force has always been lower than that of men. The risks to health are not confined to those who work industrial sub contacting has increased work, opportunities for women, but it is unfortunate that, that earnings are very low, sometimes well below the minimum wage. The women labour constitutes an important segment of the labour force in India and their participation in the labour force is increasing over the years. Wage work in India, as elsewhere, in a number of sectors is sharply differentiated along sexual lines. Their participation in economic activities of the country has grown enormously after rapid industrialization in post independence era. Increased participation of women in economic activities on one hand has helped them to narrow down the gap between their needs and resources, while on the other hand it has given rise to a number of complex problems having a direct bearing on their Socio- economic Conditions. The present scheme titled "Socio-economic Conditions of Women Industrial Workers in North Karnataka " Initially, the Research was confined to the Unorganised sector only. However, keeping in view the utility of the data so generated, it was considered to extend the scope of scheme to the Un- organised Sector as well. A beginning was made by covering Building and Construction industry followed by Handloom, Khadi, Beedi, Readymade Garments, Agarbathi, Lime Manufacturing, Cashewnut Processing, Food processing Industry (including Sea Food and Marine Products) and Plantation Industry. The present report relates to the Socio-economic conditions of Industrial women workers in North Karnataka.

Key Words : Wage, Employment and Output And Its Impact On Women Workers In Industry In India

INTRODUCTION

Their participation in economic activities of the country has grown enormously after rapid industrialization in post independence era. Increased participation of women in economic activities on one hand has helped them to narrow down the gap between their needs and resources, while on the other hand it has given rise to a number of complex problems having a direct bearing on their Socio- economic Conditions. The present scheme titled "Socio-economic Conditions of Women Industrial Workers in North Karnataka " Initially, the Research was confined to the Unorganised sector only. However, keeping in view the utility of the data so generated, it was considered to extend the scope of scheme to the Un- organised Sector as well. A beginning was made by covering Building and Construction industry followed by Handloom, Khadi, Beedi, Readymade Garments, Agarbathi, Lime Manufacturing, Cashewnut Processing, Food processing Industry (including Sea Food and Marine Products) and Plantation Industry. The present report relates to the , Employment And Output And Its Impact On Women Workers In Industry In India: Issues And Challenges

OUTPUT AND ECONOMIC DEVELOPMENT

The half of the Population of the country Consist of women and therefore half of the potential work force is of the gender based, any social, economic, or Industrial system that ignores the potential talents and special aptitudes of this half will be defective on many counts, it is

therefore necessary to ensure equal opportunities and protection to the women of the country particularly to the women worker who are living in rural area from indignities. The participation of women in the labour force has always been lower than that of men. The Textiles and garments industry is a major area of employment for women which, however, remains low-paid, insecure and hazardous for health. The risks to health are not confined to those who work industrial sub contacting has increased work, opportunities for women, but it is unfortunate that, that earnings are very low, sometimes well below the minimum wage.

The materialistic attitudes is dampening and frustrating the attitude of self respect and provides a scope to denounce women's empowerment. Though the national policy has an elaborate provision but retains many of prospective and practices already in practice which shows that there was no major changes in women's positive despite constitutional provisions, changes in law and other development programmes implemented from time to time under various plans and non-plans schemes.

IMPORTANCE OF WOMEN WORKERS IN INDUSTRY IN INDIA

Economic development in an economy faced with the vicious circle of poverty and unemployment is a long-term process. To remove poverty, the purchasing power of the poor masses will have to be increased first, to enable them to fulfill their basic needs. The question of removal of poverty could therefore be identified with the question

of providing employment to the unemployed and underemployed. Agriculture is the main source of livelihood for the masses in the country and this primary sector is featured with chronic unemployment and underemployment. It is necessary that avenues of employment in the non-farming occupations have to be provided to tackle this problem. Khadi and village industries with its intermediate technology answer this need very well. The khadi and village industries fulfill the social objective of providing employment and at the same time fulfill the economic objective of producing saleable goods of daily use on a decentralized basis.

PRESENT STATUS WOMEN WORKER IN INDUSTRY IN INDIA

In India, women-workers constitute about one-fifth of the total work force in the overall economic activity. Out of these, very few are employed in organised sector. In spite of the mandatory legislative protective provision, the extent of their exploitation exists not only in the unorganised sector but in the organised sector also. Due to inadequate implementation of protective legislative provisions concerning women workers, there still remain a yawning gap between these provisions and the facilities actually available to them. Some instance have occurred, where women workers were deprived of the benefits and amenities like equal remuneration vis-a-vis their male counterparts, maternity benefits, child care service etc. Several factors are responsible for their plight, like weak bargaining power, indifferent attitude of the employers, and non-awareness of the rights available as per the legislative provision. Although the Government is seized of the situation, yet it continue to remain a problem area due to non-availability of reliable statistical data and other information pertaining to working and living conditions of womenworkers.

PROBLEM AND PROSPECTUS OF WOMEN WORKERS IN INDUSTRY

In India, the unorganized sector accounts for 92 per cent of the total workforce of about 458 million. And more than 90 per cent of women workers are concentrated in informal sector. Women are found to be over-represented in the informal sector because the flexibility, especially in home-based work, is advantageous to them given their other needs and demands upon their time in the form of unpaid labour. Women, who are generally unskilled, are considered to be the cheap source of labour. Typically, work in the informal sector is less remunerative and the conditions are inferior to the organized sector. They lack economic security and legal protection. Therefore there is much greater vulnerability of workers who are outside the

reach of labour legislation or trade union organization due to absence of workers' rights and social protection.

PURPOSE OF THE PROPOSED STUDY

Women's employment in unorganized sector consists of self-employment in petty trade, food processing, or in family units of traditional occupations or manufacturing establishments that are small workshops scattered geographically or in various forms of putting out systems. As rapid industrialization and mechanization have destroyed traditional crafts, poor women in the developing countries face extensive and acute unemployment. Women are mainly found in traditional unorganized units as they face difficulties in entering in the more structured units because of illiteracy, low technical skills and lack of opportunities for acquiring either literacy or new skills. As men move up through education and higher jobs, women continue to hold traditional occupations that ensure basic survival for the family. And whenever there is an availability of alternate job opportunities, men are quick to grab it. Women's employment in petty ventures provides men and society in general, an insurance against unemployment and sickness, against inflation and wage cuts. Majority of women, sell or produce goods from their homes, stitching garments, weaving cloth, embroidering textile goods, making crafts, making shoes, processing food or assembling electronic and automobile parts and work as domestic workers. Thus informal employment is generally a large source of employment for women than men in developing world. In Indian context, woman's capacity to earn is to maintain herself, her children and family and not actually to give her the economic independence. In this context, the proposed Project to attempt on this theme "Socio-Economic Conditions of Women Workers in Industry: A case of North Karnataka "will focus on identifying and overcoming the problems of women as well as improve their working conditions in the study area.

MAJOR EXISTING RESEARCH WORKS REVIEWED

A large proportion of the workers engaged in the urban unorganized sector is migrants from rural areas with poor educational, training and skill background and are employed in low-paying, semi-skilled or unskilled jobs. The productivity and earning levels in most of the enterprises are low and do not often provide full time work to those engaged. For the employees, the working environment is not conducive; working hours are long and most of the conditions of decent employment (e.g. paid leave, pension, bonus, medical support and health insurance, maternity leave benefits, compensation against accident, etc.) are nearly non-existent. The past trends and all the available evidence suggest that the bulk of the

growth in employment in future will come from the unorganized sector. It will be an important challenge to ensure that employment in this sector consists of jobs with safe conditions of work, decent and growing earnings and a measure of income and social security. Moreover, increasing the proportion of organized sector employment will be an important task to accomplish in the near future.

The size of the organized sector, characterized by higher earnings and job security is small, it accounted for less than 6% of the total employment in 2017-18. Around two-thirds of the total organized sector employment is in the public sector. Over the years, organized sector employment has grown more slowly than the total employment, reflecting the faster growth of employment in the unorganized sector. As a result, there has been increasing informalisation of employment over the years. This informalisation has been more pronounced in the case of female workers. As a whole, about 96% of female employment is in the unorganized sector as against about 91% of males. In urban areas, the percentage of unorganized sector workers is close to 65-70%. Not all of them are poor but crude estimates suggest that close to half of this number is in dire need of occupational up-scaling.

THE SCOPE AND RESEARCH GAP

Ever since ancient times, women have constituted an effective part of workforce in India. They worked along with the male members of house hold, in sowing weaving, transplanting, watering the fields, harvesting the crops, gathering cattle, poultry, helping in family enterprises, such as beedi-making, rope-making, pottery etc., they do all this in addition to their normal domestic work and those women always played, a dual role in India economy. Women in the state in spite of enjoying better status and position compared to other parts of the country have low levels of participation in economic activity

. Find some related review research gap are following .The reasons for their vulnerability are irregular work, low economic status, little or no bargaining power lack of control over earnings; need to balance paid work with care for children and homework, little or no access to institutional credit, training and information, and lack of assets. Unequal gender relations play a very important role in defining their insecurities. Given their vulnerable status at home and at work, income generation alone may not improve the socio-economic status of women attached to the informal sector.

WOMEN WORKERS IN INDUSTRY IN INDIA: ISSUES AND CHALLENGES

Recognition of women workers and providing proper

jobs to suit their qualifications and experiences providing equal rights and wages under labour economy is in practice in advanced countries, which is the issue to be implemented in the new millennium in developing country like India. It is an emerging issue which will be given due consideration by both the State and Central Governments for upliftment of women work force in particular society, in general and for the total development of National Economy as a whole. The proposed research work consists of the To study the working pattern and wages earnings of women workers in Industries. To study the job satisfaction and problems faced by women at the Work place. To study investment expenditure and economic condition of women workers in common life. To study standard of living of working women in industries. To study about the economic benefits derived by working women in their work place of industries. To study the union activities among the working in North karnataka areas.

The present study is based on Simple Random sampling method. The study is based on primary and secondary sources. The sample consist of women respondents from different industrial area of North Karnataka District. In order to cover two areas under study area a total of 1500 samples have been selected for the study. In order to get more meaningful and useful respondents the tested questionnaire was used as a schedule and entries were made by the interview respondents answered the questions. The feed back obtained the final version was analyzed. The secondary data compilation also taken into consideration from Government reports, labour magazines, labour chronicle, labour review, Government Bulletins, State Government Publication, I.L.O. Study also considered apart from prepare articles Economic Times, Political and Economic weekly, National Sample Survey estimates committee reports have been fully utilized to explore the working women's problems. The respondents were also asked the questions to indicate their level of satisfaction.

The present study the North Karnataka district has been selected as there is a concentration of industries located and lakhs of women worker both skilled and unskilled being employed. The District namely Vijayapura ,Rayachuru, Kalbhurgi and Bhidhar. In these taluks women are predominantly employed in textiles, plantations, garments, weaving, and other related industries. These workers are paid very negligible wages and no social security. It is very interesting to study the social, economic and educational status of women workers in these industries, and their problems. Hence in this particular field 50 textiles industries and plantation related industries were selected for interview and to enquiry about their existing

problems. The development of social and economic status of the working women and their employment in the industries, and its impact on the family life of the working women has been considered for investigation. The size of the sample for primary survey is 1500 working women in Industry.

CHALLENGES

The present study is restricted for the need, scope and objectives. It has also certain conditions. Since there is no systematic, maintenance of records, data collection was difficult and data was not available for the recent years of women workers of different selected industries and in case of village industries information is not available to the year 2016.

CONCLUSION

Women's employment in petty ventures provides men and society in general, an insurance against unemployment and sickness, against inflation and wage cuts. Majority of women, sell or produce goods from their homes, stitching garments, weaving cloth, embroidering textile goods, making crafts, making shoes, processing food or assembling electronic and automobile parts and work as domestic workers. Thus informal employment is generally a large

source of employment for women than men in developing world. In Indian context, woman's capacity to earn is to maintain herself, her children and family and not actually to give her the economic independence.

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roots. Every civilization is a story of these memories passed on through time as recollected in the stories, myths, history, legends and customs of the people living in that geographical area. To explore subaltern history is to map the geography of silence in their existence more essentially because most of what they have lived and said is not recorded.

To search the language that suits to address this silence it is essential to search different ways of existence of different cultures and the diverse ways of their expression. The influence of colonial's language on indigenous ways of expression has led to forgetting. "Poetry and history share one burden: memory. Just as there can be no history without memory, poetry can come into being only when it remembers that languages have been lost, taken and forgotten. Therefore if the poet is to sing again, like Philomela, she must undergo the metamorphosis that changed the raped woman without a tongue into a nightingale. If the pool is to be replenished with fish for the coming winter, the skeleton of the season's first salmon must be put back ritually into the water. In the re-membered

death of an ineluctable past, the present begins to realize its future."⁹

The colonial mind has an imperial mission and to be imperial is to capture power at the cause of depriving the other and hence oppressive. Many a times the imperial source is not aggressive outwardly but silently corruptive and all encompassing. The culture and producers of culture silently approve and accept its domination. As such the project of decolonization attempts to decode the corruptive influences of imperialism.

"The process of literary decolonization has involved a radical dismantling of the European codes and a post-colonial subversion and appropriation of the dominant European discourses."¹⁰

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9. 'Beginning Postcolonialism', John Mcleod, Viva Books, 2010 pg P 36.

10. The Empire writes Back, Bill Ashcroft, 1989

"A STUDY ON THE IMPACT OF MEDIUM OF INSTRUCTION OF PREVIOUS YEARS ON THE ACHIEVEMENT OF VIII STANDARD ENGLISH MEDIUM STUDENTS OF TUMKUR DISTRICT"

✍ Dr. R. Rudraradhya, Principal, Sree Siddaganga College of Education, B.H.Road, Tumakuru.

Educational institutions are built on strong foundation. Education is an instrument of social change and transformation and facilitates them to acquire skills and competencies. One of the aims of education is to develop the required skills, competencies and capabilities and aims at holistic development of students' personality, physical, psychological, intellectual and spiritual. Any system of education remains incomplete to if it doesn't satisfy and accomplish the objectives designed.

This study throws light on the medium of instruction to be adapted to enhance the students to acquire academic excellence and acquire necessary skills and competencies to meet the global standards.

NEED FOR THE STUDY

The Topic chosen is of great importance and relevance as it discusses and addresses the problems pertaining to the medium of instruction. It highlights the impact of medium of instruction and the scholastic achievements of students.

It focuses on the students who have opted and studied in Kannada Medium schools and shifted over to English Medium Schools. This paradigm shift from English Medium to Kannada Medium affects adversely on the scholastic achievement of students"

One of the objectives of the study is to understand whether the low achievement is due to the medium of instruction or any other factor is responsible for the low achievement of students.

STATEMENT OF THE PROBLEMS

"A Study on the Impact of Medium of Instruction of previous years on the achievement of VIII standard English Medium Students of Tumkur District".

OBJECTIVES OF THE STUDY

1. To find out the relationship between to scholastic achievement of students and the medium of instruction opted by VIII Standard students with particular reference to Tumkur District.

2. To study the impact of the medium of instruction on the achievement of students' learning level.
3. To understand and analyse the impact of sex factor in the learning level of students.

VARIABLES

1. Independent variable Academic Achievement of Secondary school Students
2. Dependent Variable
 1. Types of tests
 2. Sex

HYPOTHESES

- There is no significant difference/change in the scholastic achievement of VII Standard students who have been exposed to Kannada Medium in the previous years.
- There is no significant difference in the achievement of boys and girls of VIII standard who have been exposed to Kannada Medium in previous years.
- There is no significant difference in the scholastic achievements of girls students of VIII standard who have been exposed to Kannada Medium and English Medium in the previous years.
- There is no significant difference in the scholastic achievements of boys of VIII standard who have been exposed to Kannada Medium in the previous years.
- There is no significant difference in the scholastic achievements of both boys and girls of VIII standard who have been exposed to English Medium in the previous years.

SAMPLING

The investigator has adapted 'Random Sampling Method' for the collection of data from the selected schools. Ten schools were selected from different areas across the district.

STATISTICAL TECHNIQUES

The following statistical Techniques were used for analysing the data and were computed by using standard formula.

1. Means and standard deviation
2. t. test

FINDINGS OF THE STUDY

- a. There is significant difference in the academic achievement of VIII Standard Students particularly those who have been exposed to both Kannada Medium and English Medium in previous years.
- b. There is no significant difference in the achievement of boys and girls of VIII Standard who have been exposed to Kannada Medium in previous years.
- c. There is no significant difference in the achievement of girls of VIII standard who have been exposed to Kannada Medium and English Medium in previous years.
- d. There is significant difference in the achievement of boys of VIII standard students who have been exposed to Kannada Medium and English medium in previous years.
- e. There is significant difference in the achievement of boys and girls of VIII standard who have been exposed to English Medium in the previous years.

EDUCATIONAL IMPLICATIONS

1. The Teacher has to adapt suitable medium of instruction to facilitate the students to achieve academic excellence.
2. The Teacher has to initiate suitable steps to enable the students to understand the material/content delivered by the Teacher.
3. The Teacher has to analyse and revise the factors that led to low performance in the academic achievement of students.

LIMITATION OF THE STUDY

1. The investigator has selected only VIII Standard students for the study.
2. The Teacher has adapted a few independent variables in the present study.
3. The researcher has not included any other variables like rural and Urban schools, Government and Aided Schools.
4. The study is restricted to Tumkur District only.

SCOPE FOR FURTHER STUDY

1. The study may be conducted/extended to other cities/districts.
2. Similar kind of study may be extended at higher level
3. 9th and 10th Standard students may also be included.
4. This study focuses only the medium of instruction and academic achievement of students and other pyrometers might be considered in the further research.
5. This study is confined to secondary school only. The same study might be extended to primary & Higher Primary also.
6. The Study/Research may be conducted for students whose medium of instruction is different.

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INFLUENCE OF MENTAL HEALTH ON ACADEMIC PERFORMANCE OF ADOLESCENT GIRLS

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ABSTRACT

Success in academics can be considered a core metric by which to measure the relative success of a adolescent as the skills conveyed and measured in school are such as to foster positive long-term outcomes. Therefore, all efforts ought to be made towards encouraging this achievement. School success however, is a complex phenomenon shaped by a wide variety of factors and many adolescents are missing opportunities to develop their full potential in the educational system. The goal of this research was to present a perspective on students' relationship to their academic outcomes that emphasizes the role of the mental health of adolescents towards their learning and academic success. The present study examined the relationship between students' mental health and achievement outcomes. Present study was conducted on adolescent girls of Vijayapur district.

THE CONCEPT OF MENTAL HEALTH

"Mental health is a term which defined as the state of an individual with high emotional stability, well adjustment in the society, adequate perception of reality, selfconcept, integrated personality and environmental competencies".

Mental health describes either a level of cognitive or emotional well-being-it is all about how we think, feel and behave of a mental disorder. From perspectives of the discipline of positive psychology or holism mental health may include an individual's ability to enjoy life and procure a balance between life activities and efforts to achieve psychological resilience. Mental health is an expression of emotions and signifies a successful adaptation to a range of demands

"Mental health is the ability to adjust satisfactorily to the various strains of the environment that we meet in life and mental hygiene is the means to assure the adjustment"

- **Norman E. Cuts**

"A state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community". WHO stresses that mental health is not just the absence of mental disorder"

- **World Health Organization**

Good mental health and wellbeing makes a vital contribution to the overall health and wellbeing of individuals and our communities. It also influences social and economic outcomes for individuals of all ages and cultural backgrounds, affecting lives of many people in

our community, their families and friends. The impacts of poor mental health on individuals, cares, families and the wider community can be significant.

THE ACADEMIC ACHIEVEMENT

The word Academic Achievement is a very broad term, which indicates generally the learning outcome of pupils. Achievement of these learning outcomes requires a serious of planned and organized experiences and hence learning is called a process. In this process of achievement of change in behavior one cannot say that all students reach the same level of change during the same span of time. The level of achievement reached by the students in the schools is called Academic Achievement (School performance) of the students.

Learning affects three major areas of behavior of students, Cognitive, Affective, Psycho motor. It is difficult to say without proper evidence that students reach at the same level in all the three domains at the same time. Students may be at somewhat higher level in one domain and at a somewhat lower level in the other domain. This means pupil may be at different levels of achievement in different areas. As the areas of affective and psycho-motor domain are not sufficiently explored, it is generally a custom to restrict the term school performance to the level of achievement of students in the cognitive areas of various school subjects.

Here are some of the principles of measurement of educational achievement as given by Robert.E.Bell (1971)

1. The measurement of educational achievement is essential of effective education.

2. An education test is no more or less than a device for facilitating, Extending, and refining a teacher's observation of student achievement.
3. Every important outcome of education can be measure.
4. The most important educational achievement is command of useful knowledge.
5. Written tests are well suited to measure the students command of useful knowledge

Academic achievement is the amount of knowledge derived during the process of learning at school. It is the product of knowledge and intelligence derived from the environment or attainment can be measured in every aspect to instruction. R.S. Wood Worth states that educational achievement tests show how much knowledge has been obtained and retained in a school subject.

OBJECTIVES OF THE STUDY

- To find out the status of mental health of rural and urban adolescent girls of Vijayapur district.
- To assess the correlation between mental health with academic performance of adolescent girls in Vijayapur district

HYPOTHESIS OF THE STUDY

- There is no significant difference between the status of mental health of rural and urban adolescent girls of Vijayapur district.
- There is no significant correlation between mental health with academic performance of adolescent girls in Vijayapur district

METHODOLOGY

For the present study, the observational descriptive normative survey methods was used and were administered to adolescent girls in Vijayapur district collect the data, analysis of data and interpretation of the results.

DATA COLLECTION TOOLS

For the present study the investigator used mental health status inventory (MMHSI) developed and standardized by Mithila and revised by Dr. Anandkumar and Dr. G.P.Takhur. The original tool is in Hindi version

DATA ANALYSIS

Table 1 : Status of mental health of rural and uran adolescent girls

Variable	Location	N	Mean	SD	Degrees of freedom	t-value	P-value
Mental health	Rural	250	127.90	19.4	498.00	5.0739	0.0001*
	Urban	250	136.35	17.7			

and researcher translated into regional language (Kannada).As part of researcher collected the academic scores of the students from the schools

SAMPLE

A total of 500 adolescent girls in Vijayapur district were selected by cluster random sampling method, in which, 250 each from rural and urban including 250 from government and 250 from private schools living nuclear and joint families

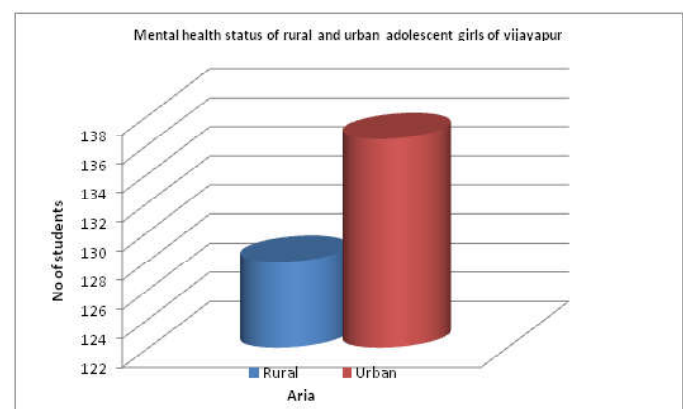
COLLECTION OF DATA

The investigator visited personally in selected government and private schools from rural and urban areas. Then the selected 500 adolescent girls in Vijayapur district, the of mental health was distributed and collected data. Also the academic performance of adolescent girls was collected from the previous examination. The data were coded and entered in Microsoft excel 2010 and converted in SPSS 20.0 version for statistical analysis. The data were analysed by using the following statistical procedures.

STATISTICAL TECHNIQUES USED

- Chi-square test for association
- T- test
- Tukeys multiple posthoc procedures
- Karl pearson's product moment correlation coefficient
- Multiple linear regression

The calculated value of t test is 5.0739 and the critical value of t with 498 degrees of freedom at 5% level is



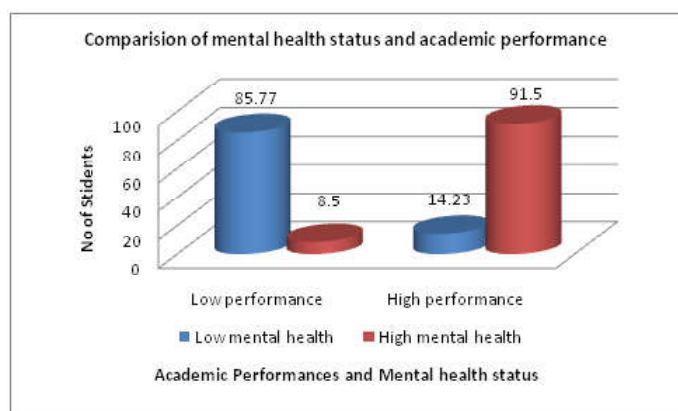
1.9600. It indicates that, the calculated value i.e. 5.0739 is greater than 1.9600. It means that, a significant difference was observed between rural and urban adolescent girls in Vijayapur district with mental health. Therefore, the null hypothesis is rejected and alternative hypothesis is accepted. It concludes that, the students of urban schools have significant and higher mental health as compared to students of rural schools.

From the results of the above table, it can be observed that, out of a total of 500 adolescent girls in Vijayapur

Table - 2. : Summery of association between levels of school performance and levels of mental health of adolescent girls in Vijayapur district

Levels of mental health	Levels of school performance				
	Low performance	%	High performance	%	Total
Low mental health	217	85.77	36	14.23	253
High mental health	21	8.50	226	91.50	247
Total	238	47.60	262	52.40	500

Chi-square = 299.1690, $p = 0.0001^*$ * $p < 0.05$



district. A total of 253 adolescent girls have low level of mental health, in which, a majority of 217 (85.77%) adolescent girls have low level of school performance and 36 (14.23%) adolescent girls have high level of school performance. Similarly, a total of 247 adolescent girls have high level of mental health, in which, a majority of 226 (91.50%) adolescent girls have high level of school performance and 21 (8.50%) adolescent girls have low level of school performance. The association between levels of school performance and levels of mental health is found to be statistically significant (Chi-square = 299.1690, $p = 0.0001$). Therefore, the null hypothesis is rejected and alternative hypothesis is accepted. It means that, the adolescent girls with high level of mental health have significant and higher in high level of school performance.

FINDINGS

- The mental health status of adolescent girls of urban area is significantly high compared with rural girls of Vijayapur district.
- The school performance and mental health of adolescent girls in Vijayapur district are dependent on each other. Therefore, the amount of explained variation of mental health on school performance of adolescent girls in Vijayapur district was found significant.

IMPLICATIONS OF THE STUDY

- Present research findings suggest that mental health significantly influence on academic performance of students and it is necessary to take proper exercises to develop our mental health.
- At schools teacher should suggest proper activities which promotes the mental health status in a positive way.
- Students should take care of their mental health as taken to their physical health.
- Mental health status of rural area should be improved.
- The awareness programmes related to mental health can promote good mental health in rural area girls.

SUGGESTIONS FOR FURTHER STUDY

- Similar study can be conduct for the students of higher education.
- Similar study can be administered on male students
- The same study can be expand on larger sample
- The same study can continue with some other moderating variables.

CONCLUSION

It is found that mental health influence on academic performance of students. The present study reveals that there is a variation in mental health status of adolescent girls of rural and urban areas which is a major factor of academic performance.

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Form - IV

(See Rule 8)

Statement Showing the Ownership of

DIMENSIONS OF EDUCATION

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| 1. Place of Publication | : Gadag |
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Karnataka State (India) |

I Jayadev M. Menasagi hereby declare that the particular given above are true to the best of my knowledge and belief.

7-3-2020

Jayadev

Signature of the Publishers

PAUL GOODMAN

(1911-1972)

✍ Dr. N. B. Kongawad, Former Principal, Dharwad.

"It is in the schools and from the mass media, rather than at home or from their friends, that mass of our citizens in all classes learn that life is inevitably routine, depersonalized, venally graded; that it is best to toe the mark and shut up; that there is no place for spontaneity, open sexuality, free spirit, Trained in schools, they go on to the same quality of jobs, culture and politics. This is education, mis-education, socializing to the national norms and regimenting to the national needs".

Paul Goodman's insights into the ways of the American society, which especially vulgarize and prevent its schools, are more valid today than when he published them in the 1960s. Until he was fifty, he struggled to be recognized as a writer and an intellectual force without much success. It is said that readers in America began to take Goodman seriously after the launch of the Soviet space satellite, Sputnik, in 1957. Though Sputnik impressed the Americans, it also terrified them into scrutinizing American education as the probable cause of deficiencies in American technical and scientific competence. This forced them to take a look at what is happening to the American youth. This, of course, Goodman was more than eager to tell them in his book, **Growing Up Absurd**, the preface of which said.

"The present widespread concern about education is only superficially a part of the Cold War, the need to match the Russian scientists. For in the discussions, pretty soon it becomes clear that people are uneasy about. ashamed of, the world that they have given to their children to grow up in. That world is not manly enough; it is not earnest enough; a grow up may be cynical (or resigned) about his own convenient adjustments, but he is by no means willing to see his children robbed of a worthwhile society".

Goodman was obsessed with boys and firmly believed in this superiority, Acknowledging that his interests were asymmetrical with respect to the gender, he had no problem in justifying his neglect of girls in his book **Growing Up Absurd**. As had no problem in justifying his neglect of girls in his book **Growing Up Assured**. As he said :

"The problems I want to discuss in this book belong primarily, in our society, to the boys; how to be useful

and make something of oneself. A girls does not have to, she is not expected to 'make something' of herself.. Her career does not have to be self-justifying, for she will have children, which is absolutely self-justifying, like any other natural or creative act. With this background, it is less important, for instance, what job an average young woman works at till she is married".

Growing Up Absurd is clearly intended to have a practical and beneficial influence on school and society. This book firmly states that boys are to be treasured and nurtured rather than, as so often happens, crippled and distorted to make then useful to others in the social roles for which they are to be prepared. Conversely, it is society's obligation to provide them with the means to develop in to decent citizens and members of a caring and productive community.

Goodman did not address questions of education until he was fifty years old. He vehemently felt that serious improvement in education, as in life, could only be achieved by fundamental restructuring of the society itself.

"Our abundant society is at present simply deficient in many of the most elementary objective opportunities and worth while goals that could make growing up possible. It is lacking in enough man's work. It is lacking in honest public speech, and people are not taken seriously. It thwarts aptitude and creates stupidity. It corrupts indigenous patriotism. It corrupts the fine arts. It shackles science. It dampens animal ardor. It discourages the religious convictions of Justification and Vocation and it dims the sense that there is a Creation. It has no Honor. It has no Community".

The first chapter of **Growing Up Absurd** deals with the role of schools in preparing pupils to acquire jobs.

"For the uneducated there will be no jobs at all. This is humanly most unfortunate, for presumably those who have learned something in schools, and have the knack of surviving the boredom of those schools, could also make something of idleness; whereas the uneducated are useless at leisure too. It taken application, a fine sense of value, and a powerful community-spirit for a people to have serious leisure, and this has not been the genius of Americans.

From this point of view, we can sympathetically understand the pathos of our American school policy, which otherwise seems so inexplicable; at great expense compelling kinds to go to school who do not want it and who will not profit by it. There are, of course, unpedagogic motives, like relieving the home, controlling delinquency, and keeping kids from competing for jobs. But there is also this desperately earnest pedagogic motive of preparing the kids to take some part in a democratic society that don't not need them. Otherwise, what will become of them if they don't know anything ?"

Compulsory public education spread universally during the nineteenth century to provide the reading, writing, and arithmetic necessary to build a modern industrial economy. With the over maturity of the economy, the teachers are struggling to preserve the elementary system when the economy no longer requires it and is stingy about paying for it".

Goodman's other book, **Compulsory Miseducation** offers a multi-pronged critique of schooling, besides provocative programmed for improving education at the elementary, secondary and college level. These are often directed at enabling learners to find alternatives to the schools that might enhance their prospects for education.

"It is in schools and from the mass media, rather than at home or from their friends, that the mass of our citizens in all classes learn that life is inevitably routine, depersonalized venally graded; that it is best to toe the mark and shut up; that there is no place for spontaneity, open sexuality, free spirit. Trained in schools, they go on to the same quality of jobs, culture and politics. This is education, mis-education, socializing to the national norms and regimenting to the national needs".

While criticizing the educational system, which he regards as the compulsory system that has become a universal trap, Goodman presents six alternative proposals. They are -

1. Have 'no school at all' for a few classes. These children should be selected from tolerable, though not necessarily cultures, homes. They should be neighbors and numerous enough to be a society for one another and so that they do not children any academic harm, since there is good evidence that normal children will make up the first seven years' schoolwork with four to seven years of good teaching.
2. Dispense with the school building for a few classes; provide teachers and use the city itself as the school - its streets cafeterias, stores, movies, museums, parks and factories.

3. Use appropriate unlicensed adults of the community - the druggist, the storekeeper, the mechanic - as the proper educators of the young into the grown-up world. Certainly it would be a useful and animating experience for the adults.
4. Make the class attendance not compulsory, in the manner of A.S. Neill's Summerhill. If the teachers are good, absence would tend to be eliminated; if they are bad, let them know it. The compulsory law is useful in getting the children away from their parents, but it must not result in trapping the children.
5. Decentralize an urban school (or do not build a new building) into small units. 20 to 50, in available storefronts or clubhouses. These tiny schools, equipped with record player and pin-ball machines, could combine play, socializing, discussion, and formal teaching. For special events, the small units can be brought together in to a common auditorium or gymnasium, so as to give the sense of greater community.
6. Use a pro-rata part of the school money to send children to economically marginal farms for a couple of months a year, perhaps six children from mixed backgrounds to a farmer. The only requirement is that the farmer feed them and not beat them; best, of course, if they take part in the farm work.

These strategies, Goodman says, should be applied to particular individuals and small groups without the obligation of Uniformity.

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- From Continued on Page No. 29

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