

SHODH PRATIGYA SHREE

An Annual National Journal of Multi-Disciplinary Area
(Double Blind Peer Reviewed Journal)

शोध प्रतिज्ञा श्री

बहु-अनुशासनात्मक क्षेत्र की एक वार्षिक राष्ट्रीय पत्रिका

Volume – I Issue - I

December 2021



“हम शोध गुणवत्ता एवं शोध विकास के लिए हमेशा प्रतिबद्ध हैं”

Email for online journal-
shodhpratigyashree.dei@ac.in

Prof. P.K. Kalra
Director, D.E.I

Prof. L.N. Koli
Chief Editor

PUBLISHED BY

Dayalbagh Educational Institute (Deemed to be University)
Dayalbagh –Agra 282005
www.dei.ac.in

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DAYALBAGH EDUCATIONAL INSTITUTE (DEEMED TO BE UNIVERSITY)
DAYALBAGH, AGRA, 282005

PRESIDENT'S MESSAGE



Gur Saroop Sood
President

The Education Policy, 1975 of Dayalbagh Educational Institute (Deemed to be University) aims to develop a 'Complete Man' by focusing on his physical, intellectual, emotional and spiritual attributes. The course curriculum, co-curricular & extra-curricular activities and the research programmes of DEI persevere potently in delivering multidisciplinary value-based education to nurture and develop the inherent potential of its students, staff and faculty members.

The release of the first issue of “**Shodh Pratigya Shree**”, an annual online National Research Journal in Multidisciplinary Areas is another feather in the cap of DEI which is growing in an all-round manner. It gives me immense pleasure to convey my heartiest congratulations to the members of the Editorial Board and the Contributors to its first issue. I wish this endeavour would establish new and path breaking standards in research in emerging multidisciplinary fields of study.

Gur Saroop Sood
President

Radhasoami Satsang Sabha & Dayalbagh Educational Institute
(Deemed to be University), Dayalbagh, Agra – 282005

DIRECTOR'S MESSAGE



Prof. P.K. Kalra
Director

Innovation and Creativity have always been the hallmarks of our Institute. Shodh Pratigya shree (शोध प्रतिज्ञा श्री) (An Annual Online Journal of Commerce and Management) is going to be another manifestation of this forte. I congratulate all the team members who have put in their best efforts to bring out the First Issue of “Shodh Pratigya Shree (शोध प्रतिज्ञा श्री)” covering the emerging issues related to commerce and management streams.

I believe it will provide a wonderful opportunity to young researchers to present their ideas, finding and observation on a suitable platform and later discuss and deliberate upon the same in an academic environment.

I wish all success to the Journal!

Prof. P.K. Kalra,
Director,
Dayalbagh Educational Institute,
Agra, Uttar Pradesh

BEST WISHES



Prof. Umesh Holani
Ex-Pro Vice Chancellor

I am extremely glad to know that Dayalbagh Educational Institute (Deemed University), Agra has decided to publish an Annual Online Journal namely “Shodh Pratigya Shree” (National Journal of Multi-Disciplinary Area- NJMDA). It includes original research papers in the field of Arts, Humanities, and Social Sciences. Dayalbagh Educational Institute is rated “A+” by NAAC. I expect that the research paper to be published in this Journal will be of highest quality which will guide the society and nation towards positive thoughts and development.

I wish best for this journal and expect in future it will prove as a successful milestone in the field of Arts, Humanities, and Social Sciences.

Prof. Umesh Holani
Ex-Pro Vice Chancellor
Jiwaji University
Gwalior

(Ex-President All India Accounting Association)

BEST WISHES



Prof. Ajay Taneja
Pro Vice Chancellor

I am happy to learn that DEI is going to launch multidisciplinary peer reviewed research journals. This journal will provide valuable information to teaching and research community.

My best wishes are for the editorial team.

Prof. Ajay Taneja
Pro Vice Chancellor
Dr. Bhimrao Ambedkar University
Agra

BEST WISHES



Prof. S. C. Jain
Director Research

At the outset let me thank all members of the Editorial team for having reposed faith in me through nominating me as the member of Advisory Board for our Journal “Shodh Pratigya Shree शोध प्रतिज्ञा श्री” I take this opportunity to thanks all those who contributed research papers to this 1st issue and sincerely request all my friends to come up with more research work and research publications which we would welcome.

Wishing you all the very best and hoping to see quality research Papers in future, I conclude with gratitude.

Prof. S. C. Jain
Director Research
[Dean, Faculty of Commerce and Management]
Maharishi Arvind University,
Jaipur, Rajasthan

BEST WISHES



**Prof. J.K. Verma,
Head, Department of English**

It gives me immense pleasure to learn that “Shodh Pratigya Shree शोध प्रतिज्ञा श्री” (National Journal of Multi-Disciplinary Area-NJMDA) is being launched. I believe that Journal publication is not an easy job. It requires a lot of effort and academic commitment. I hope the team of “Shodh Pratigya Shree शोध प्रतिज्ञा श्री” will leave no stone unturned in maintaining its academic commitment and standard. The Journal will definitely give a wide opportunity to researchers especially young ones to show their talent and bring out some extraordinary observations to the fore front.

I convey my best wishes to everyone associated with the Journal for a grand success. ALL THE BEST!

**Prof. J.K. Verma,
Head, Department of English &
Chief Proctor,
Dayalbagh Educational Institute,
Agra, Uttar Pradesh**

CHIEF EDITOR'S MESSAGE



Prof. L.N. Koli (D.Litt.)
Chief Editor

Dear Readers,

It gives me much pleasure to publish 1st issue of “Shodh Pratigya Shree (शोध प्रतिज्ञा श्री)” to you an “Online National Journal of Multi-Disciplinary Area” in the month of April 2022 of the edition of December 2021. The first issue of the journal is being released to mark this important milestone in the history of the University. There are only a few institutions in the country that have an ever-increasing Commitment towards providing a value-based system of quality education and the DEI is one of them. DEI is a name that reminds us at the very first instance about ‘values. A university that provides academic excellence to the students with relevance to the contemporary needs of this dynamic, competitive era – Today, when the fabric of the society is deteriorating, this University provides unique, innovative, comprehensive and value – based education to its students; contributing to the all-round development of the students, hence creating a well-rounded personality. In this way, at the later stage, shall contribute to the nation – building, as the youth of this country are torch bearers of development.

“Shodh Pratigya Shree (शोध प्रतिज्ञा श्री)” would like to show – case pertinent research outcomes in the domain of Multi-disciplinary research area which would be an eye opener for researchers as well as readers. With the expectation, this issue of the “Shodh Pratigya Shree (शोध प्रतिज्ञा श्री)” will serve the philosophies of the research to encourage the research practices while fulfilling social and academic obligation.

This journal my gratitude to one more step in our journey towards research and education in serious issues particularly at a time when India making sustained efforts to establish its growth momentum for long journey.

I congratulate the editorial team, advisory board, review board and contributors of “Shodh Pratigya Shree (शोध प्रतिज्ञा श्री)” for its wonderful endeavor in developing worthwhile reading materials. Wishing you all the very best and hoping to see quality research papers in future, I conclude with gratitude.

Prof. L.N. Koli (D.Litt.)
Chief Editor
(University Coordinator)
University Post Graduate Studies and
Research, DEI

FROM THE EDITOR'S DESK

Dear Readers

Greeting's !!!

It is our great pleasure to welcome you to the 1st online edition of the Double-Blind Refereed Peer Reviewed Journal “Shodh Pratigya Shree (शोध प्रतिज्ञा श्री)”: An Annual Online National Journal of Multi-Disciplinary Area.

We are thankful to the contributors for their valuable contribution to make the Journal a Success. We are also grateful to the advisory board members, review panel and contributors for their support, without which the accomplishment of the journal would have been worthless. We value your association with us and welcome your comments and observations to improve the Journal.

Thank you.

Prof. L. N. Koli (D. Litt.)
(Chief Editor)

Dr. Anisha Satsangi
(Assistant Editor)
Faculty of Commerce, DEI, Agra

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किसानों की घटती किसानी

Shurveer S. Bhanawat Ph.D.

Professor and Head

Convener, B.Voc.(ATA)

Department of Accountancy and Business Statistics

Mohanlal Sukhadia University, Udaipur

हमें सपने देखने की आदत सी हो गई है। राजनेता चुनाव के समय सपने दिखाता है, प्लॉट बेचते समय प्रॉपर्टी डीलर सपने दिखाता है, किसी शैक्षणिक संस्था में प्रवेश लेते समय प्लेसमेंट के सपने दिखाए जाते हैं, किसी समस्या से ध्यान भटकाना हो तो सपने दिखाओ, ऐसी स्थिति किसानों के साथ भी हो रही है। किसानों को भी सपना दिखाया गया कि उनकी आय 2022 तक दुगुनी हो जाएगी। आज जब हम 2022 के दहलीज पर खड़े होकर राष्ट्रीय नमूना सर्वेक्षण संस्थान द्वारा जारी आंकड़े का अवलोकन करते हैं तो अलग ही तस्वीर बयां करती है। आय दुगुनी होने की बात दूर की कौड़ी नजर आती है। उलट कृषकों पर बढ़ता कर्ज, घटती कृषि आय, घटता औसत किसानी का रकबा, घटते कृषक आदि कुछ ऐसे संकेतक हैं जो कृषकों की हालात को दयनीय बनाते हैं। आज किसान को यह लगने लगा है कि खेती का काम मुनाफा का नहीं रहा है। परिणाम स्वरूप किसान गैर कृषि कार्यों की तरफ उन्मुख हो रहा है। कृषकों की आय का दो मुख्य स्त्रोत होते हैं। पहला फसल बेचकर आए कमाना और दूसरा दैनिक मजदूरी। कृषक के अपने मासिक आय में कृषि आय का हिस्सा निरंतर कम होना एक अच्छा संकेत नहीं है। 2012-13 और 2018-19 के बीच देश में एक औसत कृषि परिवार की मासिक आय में फसल उत्पादन की हिस्सेदारी 47.9% से घटकर 30.7% रह गई है। इसी अवधि में दैनिक मजदूरी की हिस्सेदारी 32% से बढ़कर 40% हो गई। इस तरह दैनिक मजदूरी कृषि पर आधारित परिवारों की आय का प्रमुख स्रोत बनता जा रहा है। इस तरह किसान की कुल मासिक आय में कृषि का हिस्सा कम होना चिंताजनक स्थिति को बयां करता है। एक चिंता का पहलू यह भी है कि कृषक कृषि कार्यों को प्राथमिकता नहीं दे रहे हैं। क्योंकि उनको उनसे उचित लाभ प्राप्त नहीं हो रहा है। कृषि आधारित परिवारों की संख्या में बढ़ोतरी की तुलना में गैर कृषि आधारित परिवारों की संख्या ज्यादा बढ़ गई है। यह भी एक चिंता का विषय है।

2013 और 2019 के मध्य कृषि आधारित परिवारों की संख्या 9 करोड़ से बढ़कर के 9.30 करोड़ हो गई जबकि गैर कृषि कार्य में लगे परिवारों की संख्या 6.6 करोड़ से बढ़कर आठ करोड़ हो गई। यह प्रवृत्ति दर्शाती है कि कृषकों का खेती के काम के प्रति रुचि कम होती जा रही है। किसानों की जीवन का एक महत्वपूर्ण हिस्सा कर्ज का भी होता है, जो उसे उत्तरोत्तर पतन की तरफ ले जाता है। किसान परिवारों पर बढ़ता कर्ज भी एक चिंता का विषय है। 2018-19 में भारत में कृषि व्यवसाय में लगे परिवारों पर औसतन ₹74121 का कर्ज हो गया था। जबकि 2012-13 में यह आंकड़ा मात्र ₹47000 था। बढ़ते कर्ज में एक चिंता का विषय यह भी है कि ऋण साहूकारों से लिया जाता है जो 20% तक ब्याज वसूल करते हैं। यही कृषि ऋण वित्तीय संस्थानों में 3 से 7% ब्याज दर पर उपलब्ध है। कर्ज बढ़ने का मूल कारण आय में वृद्धि नहीं होना। बढ़ता हुआ कर्ज किसानों की आय को दोगुनी करने में बहुत बड़ी रुकावट है। किसानों के पास दो मुख्य संपत्तियां होती हैं जमीन और पानी। इनका आकार और गुणवत्ता में भी निरंतर कमी होती जा रही है। वर्ष 2000 के दशक में एक किसान के पास औसत रकबा का आकार 0.8 हेक्टेयर हुआ करता था वहीं 2019 में 0.5 हेक्टेयर रह गया। कृषक के पास घटती कृषि भूमि ही उसको गैर कृषि कार्य करने के लिए प्रेरित कर रहा है। कृषि के लिए पानी एक महत्वपूर्ण घटक है। पानी आवंटन में अनियमितता भी कृषक को गैर कृषि कार्य की तरफ उन्मुख करेले प्रेरित कर रहा है। महाराष्ट्र के आंकड़े बताते हैं की कुल कृषि भूमि के 4% भाग पर गन्ने की खेती होती है। जबकि कुल सिंचाई के पानी का 65% उपयोग गन्ने की फसल में किया जाता है। जबकि सोयाबीन मक्का चना तुवर आदि फसलों को उगाने के लिए कृषि भूमि का 60% भूभाग प्रयुक्त होता है किंतु सिंचाई के पानी का केवल 8% उपयोग होता है।

इस तरह पानी वितरण के लिए भी तर्कसंगत नीति बनाने की आवश्यकता है। 1 किलो चावल उत्पादन करने में 5000 लीटर पानी की आवश्यकता होती है जबकि कई ऐसी फसलें हैं जहां पर बहुत न्यूनतम पानी की मात्रा पर कृषि कार्य किया जा सकता है तो हमें उन फसलों को प्रोत्साहित करना चाहिए। एक नई सिंचाई नीति घोषित करनी होगी जिसमें पानी वितरण की नीति में पारदर्शिता हो।

एकीकृत कृषि प्रणाली के लिए भी प्रोत्साहित करना चाहिए। एकीकृत कृषि प्रणाली का अर्थ है खेती के काम के साथ-साथ पशुपालन, मछली पालन, कुकुट

पालन, भेड़ पालन, आदि के व्यवसाय को भी प्रोत्साहन देना चाहिए। सरकार वर्तमान में कृषकों को ₹6000 वार्षिक नकद अनुदान दे रही हैं इस राशि में भी एक निश्चित सीमा तक बढ़ोतरी करनी चाहिए। ताकी किसान की आय दुगुनी न हो तो कोई बात नहीं किंतु उसे संकट से तो उभार सके। यदि सरकार वास्तव में किसानों की आय दुगुनी करने में कृत्संकल्प है तो सिंचाई नीति, एकीकृत कृषि प्रणाली, नकद अनुदान और काम पानी वाली फसलें का बढ़ावा आदि के बारे में गहनता से आत्ममंथन करना चाहिए।



APPLICATION OF RASADHVANI THEORY to ILANKO ATIKAL'S THE CILAPPATIKARAM or THE TALE OF AN ANKLET

Sugandha Khara
Research Scholar
Department of English
Faculty of Arts
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Tamil literature has a literary tradition of more than two thousand years. Chronologically divided in some periods or ages, the history of Tamil literature first began to take shape around 600 B.C., which is approximately marked as the beginning of the *Sangam* Age. It was named after the famous *Sangam* academies of poets and scholars centered in the city of Madurai. With a long duration of as much as 800 years (600 B.C. to 200 C.E.), the *Sangam* Age of Tamil Literature has produced literary gems like the ancient grammars *Tolkappiyam* and *Agattiyam*, the Ten Idylls or *Pattuppattu*, *Ettuttokoi* or Eight Anthologies, and moreover, five great epics.^[1]

Sangam writings can be classified on the basis of two main themes, first based on love (*akam*) and second based on heroic acts (*puram*), which includes praises of kings and their deeds. The first five anthologies of poems *Ainkurunuru*, *Kuruntokai*, *Narrinai*, *Akan anuru* and *Kalittokai* are based on the theme of love and the next two *Patirrupattu* and, *Purananuru* deal with heroic deeds. *Paripatal*, the eighth anthology of poems contains the themes, the *akam* and the *puram*. *Sangam* literature also deals with religious subjects, songs sung in the praise of their gods and goddesses and

Paripatal, a religious literary work contains poems about Vishnu, Shiva, Durga and Murukun.^[2]

The Five Tamil Epics or *Aimperumkappiyam*, the precious gems of the *Sangam* Age of Tamil Literature, need special attention. The first mention of the *Aimperumkappiyam* occurred in Mayilainathar's commentary of *Nannul*, a grammar work by Pavananthi Munivar around the 13th century. The names of the Five Tamil Epics are first mentioned in *Thiruthanikaiula*, a work of the late eighteenth and early nineteenth century. These Tamil epics are- *The Cilappatikaram*, *Civaka Cintamani*, *Manimekalai*, *Valayapathi* and *Kundalkesi*.^[3]

The first of the five Tamil epics, *The Cilappatikaram*, is one of the literary masterpieces of the world. Ilanko Atikal, "the venerable ascetic prince", is traditionally believed to be its author. Atikal is considered to be the younger son of Chera king Nedum Cheralatan and Sonai/Nalchonai of the Chola dynasty. His elder brother is believed to be Cenkuttuvan, the reputed warrior king^[4]. According to a famous legend, an astrologer predicted that Atikal would become the ruler of the land and hence to avoid it he let his elder brother be the king and he himself became a Jain monk.

The epic *The Cilappatikaram* is to the Tamil what *The Iliad* is to the Greeks-the story of their civilisation. The epic is rich in portraying the Jain, Buddhist and Hindu traditions. It spells out the problems that humanity for a very long time has been

struggling with: love, war, and the inevitability of death, evil and God's justice. It is said that *The Cilappatikaram* talks about the Tamil way of life, and at the same time, embodies a concern for spiritual knowledge represented by Kannaki's apotheosis.

This Tamil epic talks about the unhappy tale of Kovalan and Kannaki. The story is divided into three books, namely, the 'Book of Pukar', 'Book of Madurai' and 'Book of Vanci'. The story takes place in three cities and the books are named after these, the capitals of the three Tamil kingdoms of that time namely, the Chola, Pandiya and Chera. *The Cilappatikaram* derives its structure from the conventions of Tamil erotic (*akam*) and heroic (*puram*) poetry. The epic *The Cilappatikaram* is a blend of both the erotic and *puram* structures, which can be discussed as follows.

The Tamil poetics speaks of two kinds of love: the premarital and marital love (*kalavu*) and extramarital love (*karpu*). The 'Book of Pukar', explores both aspects of marital and extramarital love in Kovalan's relationship with his wife and the courtesan Matavi. In the beginning we see that Kannaki and Kovalan are having a good time in their marital relation, until Matavi, the courtesan enters Kovalan's life. Love in separation is witnessed by both Kannaki and Matavi. Kannaki awaits for Kovalan's return. Though she is betrayed by his infidelity yet doesn't complaint. In the case of Matavi due to his betrayal, anxiety is caused due to this separation, and Matavi pours her heart out in a letter to him and she sheds tears and tries to woo Kovalan for the last time. Thus the 'Book of Pukar', deals with both emotions that is love in union and love in separation; marital and extramarital love.

The other genre *puram*, talks about subjects such as wars, kings, poets and their personal

virtues. *Puram* speaks about the King's lifestyle, art of warfare and gifts. It leads to consideration as a historical record by Tamil literary scholars as it has details such as names of kings, poets, and places. The epic *The Cilappatikaram* also deals with the day to day aspects, like, the readers come to know about various working classes in the society; the social structure; their occupation like both the protagonists belonged to the merchant class; the courtly and exotic lifestyles of both the kings mentioned in the epics; various religions prevalent at that time like Buddhism, Jainism and Hinduism; their gods and goddesses; the famous artists like Cattan the author of *Manimekalai* and Atikal's contemporary; the beautiful Tamil landscapes; the famous wars mentioned in the 'Book of Vanci', where Cenkuttuvan fights the Northern kings Kanaka and Vijaya; and the heroic deed done by the female character Kannaki who outlaws the male dominated society and raises her voice against the injustice done to her husband. Thus both *akam* and *puram* elements are to be found in the epic.

The Indian critical *Rasadhvani* Theory can be applied to the following work. There are various *vyanjakas*, (suggesters) like words, (*shabdāh*); lines, (*vakya*); figures of speech, (*alanakaras*); symbols; objects, (*vastu*); prefixes, (*upsarg*) and suffixes, (*pratyay*) paradox and irony in the epic *The Cilappatikaram* that suggest meaning and evoke a certain *rasa* or emotion.

According to Bharata's *rasa* sutra, in order to produce *rasa*, the *samyoga* (combination) of the *vibhāvas* (determinants), *anubhāvas* (consequences) and *vyabhicāribhāvas* (transient emotions) is necessary.

The story of Kovalan and Kannaki opens with their wedding. They both belong to the famous merchant class families. The couple happily begins their married life, when a

courtesan named Matavi enters the life of Kovalan. She puts the garland gifted by the Chola king on sale and announces that she would marry the buyer. Hearing this, Kovalan buys the garland, abandons Kannaki and settles with Matavi. As time passes, Kovalan realises that he is no longer in love with the courtesan and Matavi is deeply hurt. She tries to woo Kovalan for the last time but he refuses and walks back home to Kannaki. Meanwhile Kannaki dreams that a misfortune is about to strike Kovalan. Kovalan returns home, reconciles with Kannaki and they decide to leave the city and settle in Madurai. They travel across the forests where they meet Kavunti a Jain ascetic who guides them to Madurai. Kovalan leaves Kannaki under Kavunti's care and proceeds inside the city. Kovalan is informed that Matavi has given birth to their daughter Manimekalai. He informs Matalan, that they left Pukar because he had a dream that he was riding a horned buffalo, the king of dead.

The couple Kannaki and Kovalan have just begun their married life and there are many words (*shabdah*) in the first book, which act as *vyanjakas* (suggesters) and *vibhāvas* (determinants) for the rise of an emotion. Words like, 'Serpentworld in pleasures', 'serpentine hair', 'lotus eyes', 'jewel legged', 'bright-faced', etc., are the *vibhāvas* (determinants) which suggest a strong meaning that the two characters Kannaki and Kovalan are deeply and madly in love with each other and have just begun their happy married life. These are the *vyanjakashabdah* (suggestive words).

Characters and their beauty too act as *alambana* (substratum), which are the cause for the rise of an emotion. Various examples of their beauty *vyanjakas* (suggesters) which act as *vibhāvas* (determinants) can be cited from the 'Book of Pukar', 'She is Laxmi herself, goddess, Of peerless beauty that rose from the lotus, And chaste as the

immaculate Arundhati'. (pp 26) The above lines suggest the beauty of the bride who is getting ready for her marriage. Kannaki, the *alambana* (substratum) is compared to Laxmi, Goddess of wealth and her beauty is compared to Arundhati, Goddess of the morning star. Whereas Kovalan, *visayalambana* (subject) is too getting ready for his marriage and is compared to Murukan, God of love and wisdom. 'He is the god of love himself, the incomparable Murukan'. (pp 26)

Kannaki's beauty (*vibhāva*) is described by the writer through the following figure of speech 'Eclipsed by your beauty, the bejewelled peacock with its resplendent black feathers hides itself in the fresh woods' (pp 31) and the lines 'In fair garlands bursting with flowers, in the intoxication of love they passed their days' (pp 32) also suggests the mood of the two characters who are in love. The clever movement of eyes and eyebrows, glances, soft and delicate movement of limbs, and sweet words which are depicted in the lines, "movement of Kannaki like the snake moves ...and her eyes spunned with kohl glancing at her lover", act as *anubhāvas* and are the visible effects seen by the readers. The last figure of speech as mentioned below acts as a *vyanjaka* (suggester) which acts as a *vibhāva* (determinant) between the couple, but with a premonition that something bad is about to occur in the lives of the characters.

Various objects (*vastu*) which are used for wedding as mentioned in the first book, like, 'royal procession', 'bridal pendent', 'pearls and gems', and the grooming of the bride with 'perfumes', 'sandalwood paste', 'earrings', and the wedding scenes which depict the marriage of Kovalan and Kannaki act as *uddipanas* (stimulants) of the sentiment of *śṛṅgāra*, as they are aware that this auspicious occasion will lead to the union of two souls and the blessings given by the elders to the couple to begin a new

and successful life, like, 'Your arms forever knotted, In embrace, inseparable in love may you, Remain, and unblemished be your life'(pp 27) act as *uddipana* (stimulant) which enhance the effect of the emotion. This sweet movement of limbs acts as an *anubhava* (consequent).

Figures of speech (*alanakaras*) and symbols too act as *vyanjakas* (suggesters) that suggest meaning and evoke a certain emotional response in the minds of the readers. For example, 'As they abandoned themselves to love, the South wind with a swarm of bees, at the opportune moment, entered through the lattice windows... (pp 29) this soft and delicate movement of limbs, and sweet words are *anubhavas* (consequent) that the two lovers who were deeply in love and were making love to each other were even unaware and undisturbed by the south winds which came rushing like the swarm of bees.

Prefixes and suffixes too add beauty to the poem and suggest a meaning (*vyangyarth*), which further helps in the analysis of the text. Prefixes like "incomparable Murukan", inseparable in love", "intoxication of love", "unblemished be your life", suggest a deeper meaning in the minds of the readers and act as *anubhāva* (consequent). They suggest that the two lovers who have submitted themselves to love are now inseparable and smitten by each other's beauty. The suffixes "peerless beauty", suggests Kannaki's beauty which is *at par* and cannot be compared to any other mortal. Kovalan is mesmerized by Kannaki's beauty and the writer makes use of various suffixes like, "helpless before your elegant step", "speechless", "flawless bridal pendant", "embellish your faultless breasts", the use of such suffixes not only describes the beauty of the character Kannaki, but acts as an *alambana* (substratum).

As the book proceeds Kovalan, one day meets Matavi and becomes enchanted by her beauty and leaves Kannaki and starts residing with the courtesan. The beauty of Matavi is described by the writer in the following lines,

Of heavenly nymphs was Matavi descended. A woman of flawless birth, of broad shoulders, and curly hair, spilling pollen, she was Noted for her style of distinction. (Atikal,pp 34)

Words which describe the beauty of Matavi are as follows- 'doe-eyed maid', 'red lips', 'swans gait', 'cool black sand her thick hair', 'fishlike eyes', etc., enhance the beauty of the character Matavi. Hence the character Matavi acts as an *asrayalambana* for the rise of the emotion of love. Words hence act as *vyanjakas* (suggesters) and help evoke an emotion.

Matavi in order to woo Kovalan makes use of various erotic objects which are *uddipana*, (Stimulant) which arise romantic feelings in the character, like she wears 'crescent earrings. Laden with perfume of matavi flowers...mullai, Jasmine mayilai...' (pp54). The writer has mentioned the object lute a plucked string instrument, in the speech of Matavi. The object lute is symbolic of love and romance, lust and lasciviousness. Its delicate and fleeting sounds also reflect love's transience. Canto 7 titled, 'The Love Songs of the Seaside Grove' is sung by both the characters accompanied with a lute. They both share their feelings of love and sorrow. Kovalan says, '...hair braided in five smooth plaits and lives in the cool seaside grove...her teeth like tender, sprouting shoots, her face like moon, her two youthful breasts.' (70)

Various figures of speech act as *vibhāvas* (determinants) which are used to show the love between Matavi and Kovalan and to describe the incomparable beauty, like, 'her mound of love a hooded cobra...My girl of

red lips and waist slender as an hourglass drum!’ (58) or ‘...on her legs suitable ornaments like angle rings...’ (60) Or ‘...slender as a creeper...soft as a flower...’ (63) Matavi’s love is thus compared to Uraeus a Greek snake which is the stylized, upright form of an Egyptian cobra, used as a symbol of sovereignty, royalty, deity and divine authority in ancient Egypt. Her incomparable beauty acts as a *vibhāva* (determinant) which is responsible for the rise of the emotion of love in the mind of Kovalan. The *anubhāvas* (consequents) in the line, “she with her sweet glances and delicate limbs moved towards Kovalan” (pp 123), hence, these clever movement of eyes, eyebrows, glances, soft and delicate movement of limbs, and sweet words and erotic objects give rise to the *sthāyibhāva* (psychological state) of love (*ratī*).

The readers, when come to know that Kovalan has chosen Matavi they feel sad about Kannaki, this grief in the mind of the readers becomes a *vyabhicāribhāva* (transient emotion). In the following lines Kovalan makes a choice between Kannaki and Matavi and abandons Kannaki for the sake of Matavi.

Matavi with wide, lotus eyes. With the hunchback, He entered Matavi’s residence: came under her spell the instant he took her in her arms. He forgot himself, and wished never to part from her, forgot his own blameless and noble wife, and home. (Atikal, pp 40)

The writer has further beautifully described through this paradoxical situation in Canto 4 ‘In the Praise of the Evening’, that if it is a moment of joy for Matavi then on the other hand Kannaki is in grief and she is going through harsh and tough times shedding tears *anubhāva* (consequent), and this grief is the *vyabhicāribhāva* (transient emotion) which she feels in the memory of her husband.

So thronged Kannaki’s left eye. And Matavi’s right one, shedding tears of sorrow and joy for the thoughts. Each had smothered within herself on the day. Of the festival of Indra, King of gods. (Atikal, pp 56)

Kannaki’s sad situation is further described through the following figure of speech, “So cried in grief Queen Earth, Deprived of her husband, the sun, but regal still in her robes of the billowing sea.” (pp 40) The objects sun, earth and moon act as *uddipana* (stimulants) which enhance the effect of grief in the character Kannaki. This fear and anxiety are the *anubhāvas* (consequents) and this visible emotion can be seen in the character Kannaki. Whereas Matavi’s situation is represented by a lake personified as a woman opening at dawn, ‘Her eyes of radiant blue lotuses’ after a night of love. Ilanko offers precise details that indicate polarization in their situations. He describes Kannaki’s situation with one negative particle, “no”, “not”, “never” or “without”, after another. “No anklets sounded on her graceful feet...no vermilion rouge was painted on her breast...she wished for no ornaments.” (pp 43) This fear, anxiety, and inactivity are the *anubhāvas* (consequents) faced by Kannaki.

A contrast can be made with this opulent description of Matavi’s situation, “ In the bedroom Matavi’s couch was down with homegrown mullai petals, jasmine...of love and fine garment unwound from her waist” (pp 42) Ilanko retorts to the subterfuge of indirect suggestion and negation because he is perhaps reluctant or unable to expatiate on Kannaki’s agony. There is tension in the discourse: it forewarns the reader that Kannaki’s situation is unnatural and will not be tolerated for long, just as it is unnatural for the earth to be separated even for a moment from the sun and the moon.

Later, when Kovalan gets back to Kannaki, again it is a moment of joy for Kannaki and the moment of grief for Matavi. Kovalan reconciles with Kannaki and they start living together. On the other hand Matavi laments on being separated from Kovalan and this emotion of love in separation brings with it the *vyabhicāribhāvas*, (transient emotions) like feeling of anxiety, fear and depression, but also brings hope that the two lovers will unite someday. Canto 8 in, 'The Coming of Spring', "spring", the *uddipana*, (stimulant) here denotes rebirth and renewal of new life after winter or hardships. Spring also refers to love, hope, youth and growth. "Spring has come, the young prince, who unites all creatures with their loved one", (pp 84) and "the red lotus blooms, the sprouts of sweet mango blow, the brilliant aroma opens its petals, when spring comes with its pageant of flowers".(pp 87) Not only the objects of nature begin a new life, but also there is a development in the lives of the characters. But the condition of Matavi on parting with her lover remains the same and is described in the following words, "And her skin turned pale. She fell ill...grief-stricken she implored", (pp 133) these emotions or *anubhāvas* (consequents) are the visible effects which can be seen in the character and "Matavi with wide flower dark eyes who is drowned in grief following her parting from Kovalan". (pp 132) She realises that Kovalan has permanently parted from her and left for Madurai with Kannaki.

Thus in the first book, 'Book of Pukar', the dominant *rasa* (sentiment) is love in union and love in separation, with the *vibhāva* (determinant) being the lover and beloved, *anubhāva* (consequent) being the clear movement of eyes, limbs, sweet talks, etc., in the case of love in union and indifference, fatigue, anxiety, drowsiness, etc., in the case of love in separation and the *vyabhicāribhāvas* (transient emotions) is pleasure in union and grief in separation.

The second book titled 'the Book of Maturai, forms the climax of the story. Kovalan and Kannaki begin their new life in the city of Maturai but ill omen keep occurring in the way of Kovalan which is the premonition to the future. He visits the goldsmith and pawns the anklet for some money.

The goldsmith in order to hide his theft puts the blame of stealing the queen's anklet on Kovalan and informs the King and his army who behead Kovalan without any trial. As they enter the city of Maturai, the beauty of the city is described by the writer in the following words,

Under three elegant parasols, like three moons, one on top of the other, sat the arahat. Whose existence had no origin, who outshine. The glorious light of the rising sun. (Atikal, pp 109)

The prosperity of the city is described in the following lines, "...thickly covered with wildrice, sugarcane, Miller's ready for plucking, ragi that grows on fertile soil, garlic and turmeric..." (112). The beauty and the description of the temple of goddess Konku when the couple visit is described in the following manner, "the goddess wore a silver petal of the moon on her head. Her lips were coral, bright as silver her teeth, and dark with poison was her throat. Her breasts smothered inside a bodice the venomous fangs of a snake" (121). The beauty of the temple on the other hand is thus described by the writer, "...and fragrant orange branch out, the sal and sandalwood grow tall everywhere, and crowded together are the mangoes" (122).

These lines act as *vibhāvas* (determinants). The sights of the city are described beautifully by the writer, **At daybreak, the sun adored by the entire world, opened the pearl of the red lotus**

in the pond, woke up the people of Maturai,...the roar of the morning drums, the

echo of the pure, white conchs... from the temple of Siva with an eye on his forehead. (Atikal, 140)

The beauty of the city as described by the writer thus acts as a suggester (*vyanjaka*) in order to evoke an emotion. Kovalan then goes in search for a home and visits the goldsmith and pawns the anklet. As soon as he leaves, Kannaki experiences the following *anubhāvas* (*consequents*) as mentioned in the lines, "her face coloured change and turned pale and yellow" (pp 224), she feels scared and her face colour changes. This grief is intensified by words like, "griefstricken", "sorrow", "parting away", "pale face", "ill", "ache", etc. These words or feelings are the *vyabhicāribhāvas* (transitory emotions) and the *sthāyibhāva* (psychological state) sorrow. Premonition of grief and suffering in the lives of Kovalan and Kannaki is denoted by the following figure of speech,

Even if he returns to me, my heart will ache because of a dream...The people spoke of monstrous omen. It was like a scorpion on me misfortune will fall upon Kovalan. (Atikal,pp 90)

Kannaki too felt that the goldsmith who acts as an *alambana*, (substratum) was "like yama's messenger. With folded hands", (pp 164) a premonition that something bad is about to occur, here the character goldsmith acts as an *uddipana*, (excitant) who is responsible for the rise of the *vyabhicāribhāvas* (transient emotions) as seen in the lines "Kannaki sprang up in rage, and fainted"(pp 180),these emotions like, are, indignation, restlessness, fury, perspiration and choking of voice. Later the unscrupulous goldsmith accuses Kovalan of the theft before the king, and Kovalan is instantly put to death on the king's orders.

Kannaki is in a determined, restless, furious and in a trembling state of mind and has a fear that something wrong has occurred in the life of Kovalan. Her condition is thus described in the following lines, "puffing and blowing in a forge. If the sighs from my heart exceed those from a bellows puffing and blowing in a forge." (pp 179)

On hearing the tragedy that occurred in the life of Kovalan, Kannaki is devastated. She feels angry (*sthayibhava*) and in fury visits the king to seek an explanation. Her state is described in the following lines;

Kannaki sprang up in a rage and fainted, as if the moon bursting with light had dropped on the wide earth with the clouds. She wept till her eyes turned red, and cried her heart out for her husband. (Atikal,pp 180)

There is a change in the beauty of the character Kannaki. In the initial lines where her eyes were compared to a fish, in the state of wrath, "her beautiful, red eyes are now stained with kohl. And spurting tears she laments inconsolably". (pp 183) Kannaki whose beauty was compared to Arundhati, has even become more angry (*sthāyibhāva*) The writer has beautifully by using the negative word "not", has intensified the wrath of Kannaki. He says,

She is not Korravi, the goddess of victory with the fierce spear in her large hand, Standing in the buffalo's neck that spurts. Continuous blood from its open wound. She is not Ananku,...who made Siva dance. She is not Kali who lives in dreadful forest. She is not Durga, who tore apart the broad chest Of Daruka. Pent up with hatred and anger. At the loss of her husband, she stands at the gate. (Atikal,pp 187)

Thus from being an angel in the house, she is metamorphosed into an avenging fury outside the law. It is an outlaw that she

challenges and subverts the authority of the king.

The suggestive meaning or *vyangyartha* is that, in the Tamil legends, it is an inauspicious omen to see a woman with her hair untied and disheveled. Widows are expected to leave their hair untied or to have it removed altogether, after their husband's death. But after Kovalan's death Kannaki with her hair in disarray storms into the King's presence to demands an explanation. Ilanko transforms her beauty into a force of nature: "lifeless as her body. Like a forest, her dark hair spread about her. The Pandiyan saw her, and died of terror"(pp 190); "her dark hair undone, the single anklet blazing in her hand he lost heart."

Another suggestive meaning or *vyangyartha* is that the wild, disheveled hair, sometimes interlaced with snakes, refers to fearsome deities such as Gorgon Medusa who had the power to turn anyone into a stone who looked at her. Kannaki exercised the similar power over the king: he "saw her and died of terror". When Kovalan was alive, she wore her hair in "five fragrant plaits", one of the traditional coiffures of a married woman. The comparison of a woman's disheveled hair to a forest is unusual. As a symbol, the forest is enveloped in complex associations. It is connected with the symbolism of the female principle or Mother Goddess.

All forms of life thrive uncontrolled in the forest. Since the female principle is associated with the unconscious, the first is also a symbol of the unconscious. Forests are generally outside the pale of human settlements, and therefore represent the opposite of order and control. Ilanko thus suggests that Kannaki has removed herself from the human community to become an uncontrollable force of nature. We can see here the beginning of Kannaki's transformation.

She breaks her anklet, and thundered Kannaki as she walked out of the palace. In a rage she cried out: " Men and women of Madurai! Of the four temples! O gods in heaven...I curse this city...Blameless am I. She wrenched of her left breast with her hand, and griefstricken... Curse hurled her fair breast. (Atikal,pp 214)

These *anubhāvas* (consequents) like, determination, energy, indignation, restlessness, fury, and choking of voice are found in Kannaki.

Kannaki's breaking of her anklet in the presence of the king is perhaps the most inauspicious omen of all. It is a symbol of the end of her married life. She discards her sexual energy that had been so far been contained by the anklets on her person. The anklet, a symbol of her stern chastity turns into an instrument of vengeance. It also functions as a metonymy for her sexual organ. Breaking it signifies castration. Thus it is further reinforced when she wrenched her breast, an embodiment of sexual power, off her body and girls it at the towers of Madurai. This comparison can be closely related to the Amazon female warriors who repeatedly battled the Greeks and removed a breast to facilitate throwing the spear or drawing the bow. This is her valour and heroism. She represents fearlessness, self-assurance and determination that she will seek justice for her husband. Strength and guts are the trademarks of a *vīra* or a fearless person and are seen in the character of Kannaki. Her triumph is compared to, "Laxmi, Saraswati and Kali who slew the Buffalo demon." (pp 198) Such is the power of an abandoned woman: they are the scourge of patriarchy. Kannaki represents the ancient Tamil belief in a divine mechanism of retributive justice to those whom human law fails to protect. Kannaki makes an attempt to break the patriarchal norms of the society where women are considered a threat to the power and

attempts to contain it. She breaks this repression and boldly questions the king and even has the power that with her curse the whole city of Madurai burns in flames. Her heroic act is praised and she in turn is worshipped as goddess. "The heroic wife in her despair had wrenched off her breast... Let us honour this woman as our goddess." (pp 211) Thus the dominant *rasa* (sentiment) in the 'Book of Maturai', is Furious (*Raūdra*) accompanied with the Pathetic (*Karūna*) which is a subsidiary emotion found in the second book.

In the final book titled, the 'Book of Vanci', Cattana, the great poet narrates the unhappy tale of events to king Cenkuttuvan. The king then decides to install a memorial stone for Kannaki taken from the Himalayas and engrave her image on it. Cenkuttuvan himself goes to North India fights endless battles and brings home the stone lustrated in river Ganga. In the Chera kingdom Kannaki is worshipped as Goddess Pattini and a temple is built where the worshippers pay respect and offerings. On the other hand Matari and Kavunti have taken their lives and Matavi has joined a Buddhist monastery and taken the holy vows of being a nun and peace is established all over the kingdom and Kannaki is worshipped as Goddess Pattini. Cenkuttuvan, the King of Vanci fights endless battles and brings the best stone from the Himalayas for Kannaki who is worshipped as Goddess Pattini. Bharata, the author of the *Natyashastra*, has mentioned three kinds of *vīra* person or hero:—Heroic of munificence (*dānavīra*), Heroic of duty (*dharmavīra*), Heroic of war (*yuddhavīra*). All the three are to be found in the character of Cenkuttuvan in the 'Book of Vanci', Cenkuttuvan, establishes his hegemony first by performing the *rajasuyayagya*, royal sacrifice and second by dedicating the memorial stone for the goddess Pattini. His presence of mind, perseverance, diplomacy, discipline, military

strength, aggressiveness, reputation of might, and influence act as a *vibhāvas* (determinants) and help in the rise of *vīra rasa* or heroism, "Remember the heroic acts of our king who tore apart the cadamba oak from the sea and engraved his bow-emblem on the forehead of the Himalaya". The royal consecration implies that he is now a king of kings *rajaadjiraja* and divinely ordained, "May the ruler of the entire world live forever! His head he bowed to no one before the holy shrine". (pp 229) The dedication implies that Pattini is now the tutelary deity of his kingdom and that he is under her protection. Cenkuttuvan thus sees himself as uniting the three Tamil kingdoms culturally into a single nation *Tamilakam*. Thus both the king and goddess become defenders of the realm, establishing a unified *dharama*, leading to the *sthāyibhāva* (psychological states) of *utsah* or energy.

Fired by imperial ambition, Cenkuttuvan hopes to be a universal emperor and he undertakes the *digvijaya* "conquest of the four quarters". There are many instances of Cenkuttuvan marching towards North in order to get the stone for goddess Pattini. The epithets act as *uddipana* (stimulants), like, "He who has the Himalaya for his boundary", and "He who has the sky for his boundary" shows the symbolic march to the Himalayas which is an appropriate gesture every Tamil king indulged in. Again his presence of mind, perseverance, diplomacy, discipline, military strength, aggressiveness and reputation of might are the *vibhāvas* (determinants) responsible for the rise of an emotion.

Cenkuttuvan finds it the right time to punish the Northern kings who had insulted and humiliated the Southern kings. "that way lies humiliation to kings. If my invincible sword fails to help me in persuading the northern kings" (227). When he recollects the words of the Northern kings "Kannaka and Vijaya with unbridled tongue poured

scorn on the Tamil kings during a banquet, ignorant of their courage" (233) These *vyabhicharibhavas*, (transient emotions) like, judgement, energy (*vega*) and indignation, rage in the mind of Cenkuttuvan.

In order to get the stone he even shows his firmness, patience, heroism, charity, diplomacy which act as *anubhāvas* (consequents) when he fights the Northern king Kannaka and Vijaya and conquers North India. Cenkuttuvan is compared to Lord Indra, "Like Indra setting forth from heaven to fight demons, the king left Vanci". The war is thus described, by the poet: "As a famished lion stalking his prey rejoices at sight of a herd of elephants, so did Cenkuttuvan rejoice on seeing his foes". (pp 234) Thus these *vyanjaka* (suggesters) give rise to the *sthayibhava* (psychological state) of heroism (*Vīra*).

As Cenkuttuvan marches on the battlefield the enemies dread in fear as Cenkuttuvan "the Aryan king was looking like the god of death himself, riding a buffalo and devouring all the lives in the span of a day" (236) This fear in the minds of the enemy made them "escape he battlefield, done braided their hair into plaits, some wore robes of a monk, some smeared themselves with ash, some sat like hermits with peacock feathers...casting aside swords and glances they fled in every direction" (236). This was the threat of Cenkuttuvan which made the army of the foe shiver with fear. Cenkuttuvan thus turns victorious and defeats Kannaka and Vijay in the battlefield, and establishes his rule in the North too, "in the North, and placed on the shining crowns of Kannaka and Vijaya who had challenged Cenkuttuvan of the force spear, the Lord of radiant anklet" (238). His valour in the battlefield was praiseworthy and his victory was commendable, "The god of death himself was moved to pity. By his great victory, the king had covered himself with

glory which the poets praised" (239). His heroism, charity and diplomacy are the *anubhāvas* (consequents) which give him glory.

The battle scene as mentioned by the writer is vicious where heads, shoulders and bodies of the dead were scattered on the land. It seems to be like a feast for all the goblins as they could now enjoy the taste of human flesh. The following *vyanjaka* (suggester) thus acts as a *vibhāva* (determinant) for the rise of the sentiment odious (*bibhātsā*) in the minds of the readers, with the *sthayibhava* (psychological state) disgust (*jugupsa*).

Heads and shoulders flew in all direction, as archers piled corpses. Cut by swords, the headless trunks. Danced to the music of ghosts with eyes like drumheads. Goblins clustered together, danced and drank the blood spurting from corpses.

Together with pieces of human flesh.

(Atikal, pp 236)

Atikal's reference to the "garland of portia", indicates Cenkuttuvan to establish himself as a universal emperor. The battle is compared to the "times of churning ocean...with crowned heads for an oven, broken heads for pans, shoulder blades for ladles, the goblin chef fed all the goblins." (pp237) Words like, "noble and mighty king", "gracious", "lion throne", "king of kings", suffix like, "fearless sword", and prefix like, "unfailing victor"; "upright scepter" ,etc., show the true qualities of a good, just and an honourable king who is aware of his people's subject and welfare. His heroism, charity, diplomacy are the *anubhāvas* (consequents) which give him glory.

Cenkuttuvan is a religious minded person. He is a charitable person, one of the qualities of a religious person who grants Matalan fifty measures of gold worth his

weight; he also distributes gold to the poor; and releases the culprits and forgives them of their theft. Cenktuttuvan is reminded by Matalan that he has not made any religious sacrifice after war in order to cleanse himself. He is also reminded by Matalan that the King is not at all a supreme being but there is another supreme lord who resides and is omnipotent and is watching over King's subjects. The theory of karma, one of the Jaina and Hindu doctrines reflects the religious aspect and helps the readers to realise the futility of the physical life-

In divine bodies are often reborn in human bodies, and would in human bodies may be reborn in animals...Men are actors on stage: they don't play one role forever. The actions of former birth determine life after death. (Atikal, pp 254)

Thus the qualities of a spiritual person are: positive thinking, inner peace, unconditional love, optimism, harmony, humility, responsibility, compassion, justice, simplicity and reciprocity which are to be found in the character Cenktuttuvan. Both Kannaki and Matavi realise the futility of the physical world without their partner and crave for eternal peace. Kannaki says, "O I'm a great sinner...among the women of the earth. Kannaki became a goddess and a quest of the women of heaven," (pp 206) she is reminded by Kavunti about her past birth and the *karma* which she had done in her previous birth. Matavi too realises the futility of her physical life without Kovalan and decides to end her life. Manimekalai, daughter of Kovalan and Matavi too renounces the world at a very young age and seeks for spirituality.

The book ends in the praise of Cenktuttuvan, his journey and the prosperity of his kingdom where at last peace is established. "Of Vanci coming of gods, splendour of festivals, of the coming of spring, of endless joy of its subject, abundance of food...who

won decisive victories in battle by fair methods, of his success...all these things reflect the career of Cenktuttuvan" (276).

The epic depicts futility, frustration, sorrow, suffering, misery and also impermanence of all worldly things. (For example, Kannaki suffers, first the betrayal of her husband then the goldsmith's dishonesty, and at last, king's injustice) The reader, after reading the poem, identifies himself with the characters and becomes a part of all this. Consequently, he feels hatred for all these things which results in his detachment from mundane pursuits and pleasures. When this feeling is evoked in his mind the *sama* (inner tranquility) is born. *Sama* is the *sthayi bhava* (basic emotion) of the *Sāntārasa* (sentiment of peace). The ultimate and the final *rasa* or emotion suggested by the writer at the end is that of *sānta* or peace which is marked by the feeling of calmness, quietness and peacefulness.

When this *sama* is evoked the *sahridaya* relishes the *Sāntārasa*. In this way the poem as a whole suggests *Sāntārasa* which is predominant here and hence *rasadhvani* (suggestion of sentiment) comes. Thus from the above discussion it is clear that the *samyoga* (combination) of the *vibhāvas* (determinants) *anubhāvas* (consequents) and *vyabhicāribhāvas* (transitory emotions) help in *rasa nispaṭṭih*. The union of these ingredients evoke a certain response in the minds of the readers and help in the relish of the *rasa*.

A play according to the Sanskrit literary principles must have a single dominant emotion although there may be several other subsidiary emotions. The application of *Rasadhvani* Theory to the epic *The Cilappatikaram* helps in giving more insight into passages giving more potent layers of meanings. These peripheral meanings sometimes stand in sharp contrast to the deeper meaning or *vangyārtha*

(suggested meaning). From the above discussion, it is clear that the eventual outcome of the dramatic spectacle is *rasa* and the dominant *rasa* produced through the *vyanjaka* (suggesters) is *sāntārasa*. It brings happiness and welfare to all beings and is accompanied by the stabilization (*saṁsthitā*) in the Self. It has as its stable emotion (*sthāyibhāva*) as impassivity (*sama*) which culminates in detachment (*Vairāgya*) arising from knowledge of truth and purity of mind[5]. The audience undergoes a transcendental experience, which forms a base to all aesthetic experience which is found in the play. *Anandavardhana* thus defines *sāntārasa* “as a flavor portraying the attainment of happiness through disconnection with all the worldly desires” which are attained by all the characters at the end of the play and the readers experience a transcendental bliss.[6]

When the hatred is developed in the mind of the reader seeing the desolation, futility, misery and deplorable nature of the world, it results in renunciation. The sense of renunciation, in its turn, brings final emancipation which is shown as a sure means towards the attainment of the Supreme Reality. The poem as a whole suggests the idea of highest human value and comes under *vastudhvani* (suggestion of idea). This interpretation is similar to the analysis of The *Mahabharata* given by *Anandavardhana* He writes that:

The central tone and mood of the Mahabharata is peace, the constant search for peace, which is continuously redefined. Freedom from what is achieved and freedom for reaching the unknown is the existential purpose as presented in the Mahabharata^[7]

He also says that all this has not been stated directly by the great sage Vyasa, the creator of the *Mahabharata*, but is conveyed in a suggestive way. It can therefore be

concluded that the epic at the end, evolves as a *dhvanikavya* where the *rasa* of peace regains prominence subordinating all other *rasas* as Erotic (*Srīngārā*) Pathetic (*Karūṇa*), Furious (*Raūdra*), Disgusting (*bibhātsā*) and Terrifying (*Bhayānaka*). This adds charm to the work as *Anandavardhana* in his theory concludes about.

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सद्विचार—राष्ट्रोन्नयन का आधार (वेद के संदर्भ में)

डॉ० निशीथ गौड़

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विचार हमारे व्यक्तित्व को बनाने में महत्वपूर्ण भूमिका अदा करते हैं, विचार एक ऐसा भाव है, जो मानव की क्रियाओं की धाराओं को गति देता है, बिना विचार के कोई भी कार्य किया जाना सम्भव नहीं है। विचार का क्रियोन्मुख दृढ़ रूप ही संकल्प कहा जाता है। अतः विचार की शुद्धता एवं सत्यता का महत्व बढ़ जाता है। सद्विचार मानव को सत्पथ पर ले जाते हैं एवं कुविचार व्यक्ति को कुत्सित पथ पर अग्रसर करते हैं। मनुष्य के उत्थान एवं पतन का कारण उसके मन में आने वाले विचार हैं।

ऐसा कहा जाता है कि जैसा हम सोचते हैं वैसे ही हमारे मुँह से शब्द निकलते हैं। जैसा हम बोलते हैं वैसे ही हमारा कर्तव्य होता है। जैसा हम करते हैं वैसे ही हमारी आदतें बनती चली जाती हैं जो संस्कारों के रूप में चित्त में प्रतिष्ठापित होती चली जाती हैं चित्त में विद्यमान यह संस्कार ही चरित्र का निर्माण करते हैं। इस प्रकार हमारे चिन्तन से ही हमारे चरित्र का निर्माण होता है यह कोई अत्युक्ति नहीं है।

वेद विशिष्ट ज्ञान—विज्ञान के भाण्डागार हैं। वेद मंत्रों में पराचेतना के गूढ़ अनुशासनों का समावेश है। शब्दार्थ आदि तो उसके कलेवर मात्र हैं। वे मंत्रों का भाव समझने में सहायक तो होते

हैं किन्तु केवल उन्हीं के सहारे गूढ़ तत्वों को समझ पाना सम्भव नहीं।

स्वामी दयानन्द ने अपनी ऋग्वेदादिभाष्य भूमिका के वेद शब्द की इस प्रकार से व्याख्या की है, 'विदन्ति जानन्ति विद्यन्ते भवन्ति विन्दन्ति सर्वा सत्य विद्या यैर्येषु वा स वेद' अर्थात् जिनके द्वारा या जिनमें सारी सत्यविद्याएँ जानी जाती हैं, विद्यमान हैं या प्राप्त की जाती हैं वे वेद हैं। ऋषियों ने वेद को पूर्ण तो कहा किन्तु उसी के साथ 'नेति—नेति' भी कहा। पूर्णमिदं के साथ 'नेति—नेति' कहना उनके तत्त्वदृष्टा और स्पष्टवक्ता होने का प्रमाण है।

वेद का प्रत्येक मंत्र हमें प्रेरणा देता है, ऊर्जावान बनाता है। ऋग्वेद के प्रथम मण्डल का प्रथम सूक्त अग्निसूक्त हैं। प्राचीन और अभिनव दोनों प्रकार के क्रान्तदर्शी प्रकाश रूप परमेश्वर का रहस्य समझते हैं और इसलिये वे उसकी ही स्तुति करते हैं। वे उससे प्रार्थना करते हैं कि वह सब दिव्य शक्तियों को इस संसार में सुख—समृद्धि के लिए उपस्थित करें। संसार रूपी यज्ञ ईश्वर द्वारा प्रेरित उन शक्तियों द्वारा ही संचालित होता है।

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्।

होतारं रत्नधातमम्।¹

अग्निः पूर्वेभिर्ऋषिरीडयो नूतनैरुत।

स देवाँ एह वक्षति।²

वासुदेवशरण अग्रवाल प्रभृति विद्वानों ने अग्नि को प्राणियों के भीतर विद्यमान अमर आत्मतत्त्व या शरीर को उष्ण रखने वाला प्राणतत्त्व माना है।

तुम्हारा संकल्प समान हो, तुम्हारे हृदय समान हो, तुम्हारा मन समान हो जिससे तुम्हारी शोभन संगति हो। एक जैसा संकल्प लेकर जब सब मनुष्य कार्य करेंगे और उनके मन और हृदय समान होंगे तो कल्पना की जा सकती है कि

कितना सुन्दर सामंजस्य समाज में होगा और वह समाज कितनी प्रगति करेगा और यदि समाज विकासोन्मुख होगा तो राष्ट्र की उन्नति तो अवश्यम्भावी है।

यजुर्वेद के शिवसंकल्पसूक्त में मन सम्बन्धी मंत्र मनोविज्ञान का सार प्रस्तुत करते हैं। प्रत्येक मंत्र में मन के शिवसंकल्प होने की प्रार्थना के आधार पर इस मंत्र समूह को शिवसंकल्पसूक्त के

नाम से भी अभिहित किया जाता है। मनुष्य का मन सबसे अधिक प्रभावशाली है। मनुष्य का मन सबसे अपरिमित है अतः यह दिव्य है। मनुष्य के सोते रहने पर भी मन का गतिशील होना अवचेतन मन की ओर संकेत करता है। सार रूप में हम कह सकते हैं मनुष्य वह है जो उसका मन है।

तपज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु।
यस्मान्न ऋते किंच न कर्म क्रियते तन्मे मनः शिवसंकल्पमस्तु।।³

अदृश्य रहते हुए भी मन कितना शक्तिशाली है इसकी कल्पना करना भी कठिन है। इसकी गति वायु से भी तीव्र है। आप अभी जहाँ बैठे हैं उससे करोड़ों मील दूर स्थित स्थान पर मन के द्वारा पहुँच जाते हैं। यही नहीं मन की गति तो लोक लोकान्तरों तक है। 'मन के जीते जीत है, मन के हारे हार' से यह अनुमान लगाया

जा सकता है कि मन सब कुछ करने में समर्थ है। मन में जीत की कल्पना कीजिए और आपकी जीत सुनिश्चित है। मन की जीत के विषय में आशंका कीजिए आपकी हार भी सुनिश्चित है। कैसा अद्भुत खेल है मन का ? छान्दाग्योपनिषद् में वर्णित है—

‘स यो मनो ब्रह्मेत्युपासते यादन्मनसो गतं तत्रास्य’⁴

वह जो कि मन की बात 'यह ब्रह्म है' इस प्रकार उपासना करता है उसकी जहाँ तक मन की गति है वहाँ तक स्वेच्छ गति हो जाती है। मन ही बंधन एवं मोक्ष का कारण है— 'मन एव मनुष्याणां कारणं बन्धमोक्षयोः'⁵ योगदर्शन के रचयिता महर्षि पतंजलि का कथन है— 'योगश्चित्तवृत्तिनिरोधः'⁶ अर्थात् चित्त की वृत्तियों को नियंत्रित करने का नाम

योग है। श्रीमद्भगवद्गीता में— 'योगः कर्मसु कौशलम्'⁷ कर्मों में कुशलता को योग कहा गया है। योग की उपर्युक्त परिभाषाएँ चाहे भिन्न-भिन्न प्रतीत होती हैं वस्तुतः वे एक ही विषय की ओर संकेत करती हैं और वह है चित्त की एकाग्रता या मन को वश में करना। शिवसंकल्पसूक्त में मन को एक कुशल सारथि के समान बताया गया है—

सुषारथिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिन इव।
हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसंकल्पमस्तु।।⁸

मन एक ऐसा सारथि है जिसके वश में मनुष्य रूपी घोड़े निरन्तर रहते हैं। जिस प्रकार लगान के द्वारा सारथि घोड़ों को इच्छानुसार ले जाता है उसी प्रकार मन भी मनुष्यों से सब कार्य करवाता है।

यदि आज व्यक्ति अपने मन को वश में कर सद्कर्मों की ओर प्रवृत्त कर ले तो भारत पुनः विश्व गुरु की पदवी पर आसीन होगा।

यजुर्वेद के उन्तालीसवें अध्याय में वाणी, प्राण वायु, आँखों एवं कानों को पवित्र करने के लिए आहुतियाँ समर्पित की गई हैं।

वचे स्वाहा प्राणाय स्वाहा, प्राणाय स्वाहा ।
चक्षुषे स्वाहा श्रोत्राय स्वाहा श्रोत्राय स्वाहा ।।⁹

उषासूक्त में उषा गति का प्रतीक है यह निश्चित समय पर और निश्चित स्थान पर प्रकट होकर प्रकृति के नियमों का उल्लंघन नहीं करती। प्राणि मात्र के लिए प्रत्येक नये दिन की सूचना देने वाली उषा पुरातन होती हुई भी नित्य-नूतन है, युवति है।

समभावना की प्रेरणा देने वाला ऋग्वेद का संज्ञानम् सूक्त वेद के समतापूर्ण दृष्टिकोण का ज्वलंत उदाहरण है। इसमें सब जनों की क्रियाओं,

गति, विचारों और मन-बुद्धि के पूर्ण सामंजस्य की प्रेरणा दी गई है। हम यह कल्पना कर सकते हैं कि इस सूक्त में प्रार्थित समान विचारों वाली विवादरहित सभा समाज का कितना उत्कृष्ट स्वरूप प्रस्तुत करती है। सभी सभासदों का एक सा जनकल्याण का दृष्टिकोण असंदिग्ध रूप से राष्ट्र को उन्नति की ओर ले जाता है। आज समस्त विश्व में इस भावना की आवश्यकता अधिक है।

संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे संजानाना उपासते ।।¹⁰

इस मंत्र में मनुष्यों को प्रेरणा दी गई है कि यह संसार ईश्वर द्वारा निर्मित है उसमें सबका समान भाग है, सबका कर्तव्यभाग भी समान है। अतः सबको मिलकर रचना चाहिए।

ऋग्वेद के अन्तिम सूक्त के अंतिम मंत्र में समता की पुनीत भावना युग-युगों तक मानव मन को अनुप्राणित करती रहेगी।

समानी व आकूतिः समाना हृदयानि वः ।
समानवस्तु वो मनो यथा वः सुसहासति ।।¹¹

यजुर्वेद के 39वें अध्याय में जहाँ यज्ञीय कर्मकाण्डपरक कहे गये हैं वह चालीसवाँ अध्याय विशुद्ध ज्ञानपरक है। इसे ईशावास्योपनिषद् भी कहा गया है। आचार्य महीधर ने लिखा है कि

यज्ञकर्म से शुद्ध हुए अन्तःकरण को आत्मज्ञान से संस्कारित करने के उद्देश्य से ऋषियों ने अन्तिम अध्याय उत्कृष्ट ज्ञान सूत्रों के रूप में स्थापित किया है।

ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद् धनम् ।।¹²

इस सृष्टि में जो कुछ भी है वह सब ईश्वर द्वारा आवृत्त है केवल उसके द्वारा उपयोगार्थ सौंपे गये का ही उपभोग करो (अधिक का) लालच मत करो (क्योंकि यह) धन किसका है। इसी अध्याय के दूसरे मंत्र से निरन्तर कर्म करने की प्रेरणा मिलती

है। शेर भले ही जंगल का राजा हो किन्तु यदि वह भी सोता ही रहेगा तो मृग स्वयं आकर उसके मुख में नहीं गिर जाएगा। अपने भोजन के लिए उसे ही प्रयास करना पड़ेगा।

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोस्ति न कर्म लिप्यते नरे ।।¹³

कर्म करते हुए सौ वर्षों तक जीने की कामना करें। इस प्रकार (अनुशासित रहने से)

कर्म मनुष्य को लिप्त नहीं करते। यह (मार्गदर्शन) तुम्हारे लिए है, इसके अतिरिक्त परम कल्याण का

और अन्य मार्ग नहीं है। स्वस्थ सुखी समृद्ध राष्ट्र के लिए जो कुछ भी मूलतः अपेक्षित है उस सबकी अभिलाषा शुक्ल यजुर्वेद के इस मंत्र में अभिव्यक्त की गई है "उपब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामा राष्ट्रे"।

शारीरिक, बौद्धिक और प्राकृतिक तीनों रूपों में समस्त राष्ट्र को समृद्ध होना चाहिए। सामवेद के 21वें अध्याय में ईश्वर से कामना की गई है कि हम कल्याणकारी कार्यों की ओर ही प्रवृत्त हो।

**भद्रं कर्णेभिः शृणुयाम् देवा भद्रं पश्येनाक्षभिर्यजत्राः।
स्थिरैरङ्गैस्तुष्टुवा संस्तनूभिर्व्यशेमहि देवहितं यदायुः॥¹⁴**

हे देवों! कानों से हम मंगलमय वचनों का ही श्रवण करें। नेत्रों से कल्याणकारी दृश्यों को ही देखें। हाथ, पैर आदि पुष्ट अंगों से आपकी स्तुति करें। देवों के द्वारा नियत आयु को प्राप्त कर

इसका हम भली प्रकार उपयोग करें। सामवेद के अन्तिम मंत्र में देवों से अपने कल्याण की कामना की गई—

**स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु॥¹⁵**

अथर्ववेद में न केवल आयुर्वेद के मूल संकेत मिलते हैं, साथ ही सरल काव्यात्मक भाषा में सामान्य शिष्टाचार और जीवन के मूल सिद्धान्त भी निरूपित है। अथर्ववेद के सांमनस्यम् सूक्त में सभी में समभाव तथा परस्पर सौहार्द की भावना व्यक्त की गई है। यह अभिलाषा प्रकट की गई है कि परिवार के सभी सम्बन्धी प्रेमपूर्वक मिल-जुलकर रहे क्योंकि समाज का मूल परिवार

ही है। सब एक दूसरे से मधुर वाणी में बोले और सबके मन एक समान हो। उनमें एक दूसरे के प्रति पूर्ण सहानुभूति हो यह सौमनस्य प्रत्येक काल में रहे जिससे समाज में कलह न हो और सब कार्य सुचारु रूप से चलते रहे। फलतः राष्ट्र उन्नति करे और समृद्धि को प्राप्त हो। स्नेह और सौहार्द का यह संदेश आज के स्वार्थपरक युग में और भी आवश्यक है।

**अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः।
जाया पत्ये मधुवतीं वाचं वदतु शान्तिवाम्॥¹⁶**

सन्तति का माता-पिता के प्रति स्नेह और आज्ञाकारिता उसका प्रथम चरण है। इसी प्रकार जिस घर में पति और पत्नी में मधुर सम्बन्ध नहीं होगा, वहाँ समाज में भी उसका प्रतिफल लक्षित होगा। घरेलू असंतोष से व्यक्ति बाहर के वातावरण को अनायास ही प्रभावित करता है।

राष्ट्रभक्ति से ओत-प्रोत वीरता की भावना वाले तथा मातृभूमि के यशोगान से परिपूर्ण भूमिसूक्त में बार-बार भूमि से प्रार्थना की गई है कि वह सब प्रकार की सुरक्षा प्रदान करे, दीर्घ बनाये तथा धन-धान्य से सम्पन्न एवं समृद्ध करके सभी प्राणियों को सुखी बनाये।

**माता भूमिः पुत्रो अहं पृथिव्याः।
पर्जन्यः पिता स उ नः पिपुर्त॥¹⁷**

इस मंत्र में कितना सुन्दर भाव है, भूमि और मनुष्य का सम्बन्ध माँ और पुत्र के सम्बन्ध के समान मान लिया गया है। आज आवश्यकता है

इन वेद मंत्र रूपी बहुमूल्य मणियों को समझने की, इन पर विचार करने की। जब मनुष्य भूमि को माँ स्वरूप समझेगा तो उसे दूषित करने से

पहले थोड़ा तो संकोच करेगा। आज इन वेदों के सद्विचारों पर न केवल चिन्तन, मनन करना है वरन् उन्हें अपने जीवन में उतारना है आज आगे बढ़ने की आवश्यकता है लेकिन साथ ही अपने नैतिक मूल्यों को भी सहेजने की जरूरत है जो

हमारी धरोहर वेदों से ही मिलती हैं। यदि मनुष्य ने इन्हें अपने जीवन में उतार लिया। कथनी-करनी को सुधार लिया तो "वसुधैव-कुटुम्बकम्" का हमारा आदर्श पूरा होगा और राष्ट्रोन्नयन को कोई रोक नहीं पाएगा।

सन्दर्भ

1. ऋग्वेद 1/1/1
2. ऋग्वेद 1/1/2
3. ऋग्वेद 10/191/2
4. ऋग्वेद 10/191/4
5. यजु0 34/3
6. छा0 7/3/2
7. ब्रह्मविन्दु 2/3
8. योग 1/2
9. श्रीमद् 2/50
10. यजु0 34/6
11. यजु0 39/3
12. यजु0 40/1
13. यजु0 40/2
14. साम0 21/26
15. साम0 21/27
16. अथर्व0 3/30/2
17. अथर्व0 12/1/12



Investigating The Mythological Mystery as a Socio-pedagogical tool in Girish Karnad's *Yayati*: A Constructive Approach

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Abstract

Modern Indian Drama has expounded tremendous innovations in the field of psychology, sociology and even pedagogy. To complement this statement, Indian playwrights have left no stone unturned in generating newer ideas from the older tales. The present research paper explores with Girish Karnad's first play – Yayati and makes an effort to investigate its mythological mystery as a socio-pedagogical tool through the lens of the Constructive Approach. Myths are often denounced as a fallacy but for the approach of this research paper, it can be regarded as a form of knowledge and also as a unique constructive tool to debunk the set patterns of the society. The researcher has probed into the ancient and modern facets of the Indian society presented in Yayati to bring forth its relevance as a unique tool in the present scenario. This research paper elicits a new dimension to the socio-pedagogical relevance of myths and utilise them in envisioning a constructive model of living. Myths can be acknowledged as an ever-expanding constructive system of knowledge and also can be used as a distinctive tool that can assist the present-day readers/learners to be self-constructive in nature.

Keywords: Constructivism, Yayati, Socio-pedagogical tool, contemporary issues, Myths, Reality.

Introduction

Girish Karnad is the most prolific post-Independence modern playwright who encompasses the elements of history, legends, myths and folktales in his plays to bring forward its relevance in the present times. His plays impart a strong foundational base for the educators and resource persons to explore the multifarious dimensions embedded in it. As a matter of fact, it can be augmented that the modern scenario was being dominated by the several layers of realism but Karnad's meticulous efforts to revisit the classical myths served as a boon to revamp the socio-cultural ethos of the Indian society. Girish Karnad, in his youth of mere 23 years, produced his first

master piece which was inspired by one of the greatest mythologies of all time – The *Mahabharata*. Considering the social strata around him, in the developing era of Indian nationalism, Girish found recluse in traditional attire and satire. The play *Yayati* could be exemplified as a unique pedagogical and sociological tool for its readers to enlighten their reflective and abstract thinking around the societal lamina around them. His usage of myths in the play *Yayati* could be observed from the lens of Constructivism to debunk the set norms of the society. As stated by a researcher:

Mythologies can be considered culturally enriched entities. It carries a more

philosophical and phenomenological approach rather than being just empirical in nature. Myths of Karnad's plays can be considered as an ideal tool to decolonize the set patterns of society. His mythical elements are highly intense and help in envisioning a constructive model of living (Seth, 2021, p. 1).

Therefore, myths could be acknowledged as a consciously constructed body of knowledge¹ which can be used as a potent medium to make our young readers self-constructive in nature. Mythologies have always impacted the religious, cultural, social and political life of an individual. Its immense influence on the human psyche is due to the fact that the human mind always thinks in terms of archetypes which are buried deep in the collective unconsciousness. Myths are projections of these archetypes. It is an attempt by an individual to make order out of chaos, make sense out of the manifold diversity existing in the world (Balodhi, 1996, p. 117). To corroborate, the preceding statement it can be well stated that myth-making is an individualised process and thereby can act as a potent agency to anchor the moral and behavioural attributes of an individual. It is well displayed in the Karnad's plays that "the ancient Indian myths can be harnessed to address the modern sensibility of loss of individuality" (Haritsa, 2006, p. 62). Karnad knows that by linking the present to the past, a kind of continuity can be ascertained and human predicament, in the light of the present, in the lap of the past, can be established. The myths, legends and folk forms are reflectors of the racial and cultural unconsciousness and all ritualistic performances (Trivedi, 2013, p. 160). Like Jean Anouilh, Karnad uses, "...myths and folk form in his plays to exorcise socio-cultural evils" (Sarat Babu, 1999, p. 235).

Mythological Mystery in *Yayati*

¹ (Seth, 2021)

The plot is inspired by King Yayati, the tenth lineage of Brahma's Family. The niche of Yayati is transcribed in *Mahabharata* in Chapters 75 to 93 of *Adi Parvah* (Watts, 2017). It revolves around King Yayati, his crown prince and son Puru, Wives of Yayati – Devyani, Sharmishtha and Chitrlekha and her maid Swarnalata. King Yayati has been portrayed as an invincible ruler and a man soaked in all illicit indulgences of life. Being promiscuous and attentive towards menial sexual pleasures of life, he is an epitome of misdeeds, misfortune, greed and fundamentalism. The folklore is revolved around the desires of a man to enjoy worldly pleasures for time immemorial, rendering him immortal and eligible to sap all that envisages a dominant male with a big ego. Girish Karnad introduces fictional characters like Chitrlekha (daughter in law of Yayati) and her maid Swarnalata to add value to his work but also to transmit a message of reformation.

Indian mythology had surprising characters with unbelievable qualities. Demon King Shukracharya, the father of Devyani, had access to Sanjeevani Vidya, a classified ability which can delay the aging of a man infinitely, granting him perpetual age. To acquire such a boon for himself, Yayati eyes for Devyani. However, being born of two different castes rendered the effort futile. The Demon King made an exception to this and allowed Yayati, a Kshatriya to marry a Brahman – Devyani and in return gave away Sharmishtha as dowry.

The major logjam starts when the King develops illicit relations with numerous women, a tradition which was glorified in every kingdom despite geographical presence. Kings maintaining harems and having pleasures of various concubines was not only an acceptable fact but a way to prove that the king is still powerful, just and lusty.

Sharmishtha was born in a Rakshasa clan while Devyani was a brahmin and of Aryan lineage. When Yayati had a relationship with Sharmishtha, it stunned his Devyani. Once a friend, Sharmishtha became a partner in the bed of her husband. The disruption of interpersonal relations between the characters is deep-rooted in the menace of caste society in India. Girish was vigilant enough to couple this animal passion with other prevalent dogmas of the time, viz – the caste system, patriarchal society, duty of characters towards one other, low status of women in society and repentance.

Girish Karnad here projects, the ever-existing belief that inter caste relationships or marriage is low worldly. In his plays, Girish had picked such intrinsic beliefs of a man that everyone inhibits but does not exhibit due to numerous factors. He explains how on one hand King Yayati just to satisfy his libido is ready to unite with a woman of low birth. As per his desires, the beauty of a woman nullifies her birth and had openly declared his union with Sharmishtha. We can understand the mental destruction of Queen. She sought vengeance. It was improper for a king to have a concubine who hails from the Rakshasa clan or the demon clan. The Queen had an objection to this inter caste amalgamation and despite several alarms, the king declared his allegiance towards his concubine.

Driven by unprecedented hatred and zeal of destroying Yayati's lust, her father Shukracharya caste a curse on King Yayati, stripping him from his youth and was condemned to old age by sunset. We see a grave desire to reverse the curse and a heightened lust for worldly pleasures especially women. The king searches for a soul who could reverse the curse and it was found that if any youth exchanges the King's curse, youth will return to him and will be for his forever. This sounds wicked and condemning, but driven by the duty of son, Puru, the prince, offers his youth to

nullify the curse and a chance to prove his loyalty towards the father. The king does not bother to think for a whisker and exchanges the youth with his own son. Now, his son is doomed with age-old body and his appearance is rendered unrecognizable. When Puru meets his wife, without revealing his face described that the swap was not just of an ordinary age. It was the sum total of his father's transgression and burden of the whole society (Watts, 2017).

Girish with few fictional characters here explains the dilemma a woman would face just because her husband wanted to prove himself as a duty-bound son or a son without courage who could question or straighten his father. This paradox of being a helpless wife, renders Chitrlekha stunned. The king who has no remorse of such barter had the audacity to tame his daughter in law reminding him of her state duties and duties towards her husband, her father-in-law and her people in general. This is another subtle satire outright to Indians, wherein a misdeed by a man is ignored while a misdeed by a woman is not only amplified but is condemned to life and status. The king even refuses to take Chitrlekha as his wife to bear sons and is just torn between his duties and his lust. With no recourse, his daughter in law consumes poison and dies in front of them. Raju B. Yadava states that "Through her Karnad explores the futility of being born a princess who finds reality too much to bear and kills herself (Yadav, 2006).

This apparently stuck chord of senses of the King and he realises the gravity of situation. He exchanges his youth with his son but is now left with nothing. No women to bed and no wife to care. He hands his kingdom to his son. The new king is now cheered for his state duty and duty of a son. This is another paradox when a son cannot rise to his father and save his own family, is seen as a righteous son and a noble ruler.

Further, Swarnalata, the maid of Chitrlekha had another plot to unfold. She was married and her husband had beliefs that she had affair with a boy and she has lost her virginity before wedding. This leads to mistrust and after numerous failed attempts to persuade her husband otherwise, Swarnalata failed. She had to admit, it without being true that she was bedded before the wedding. Her husband leaves her for good to germinate numerous affairs himself, without any objection.

The ever-existing divide between a male and female is heightened throughout the play. It narrates how a woman who is born of a higher caste, is of a noble race, is a queen is rendered helpless before lust of a man. Chitrlekha, who being a princess, is poised to consume poison, how Swarnalata is an example of desires of a virgin bride. All of these women belong to a higher social order but suffers at the hand of the unjust patriarchal order (Chaitanya, 2010).

Girish was creative enough to analyse the age-old tale in the context of today's dilemma faced by the common man, but transforming the ability to rise above the clutter of problems faced by people in general in Indian society 60 years ago. With a superb portrayal distinction between male and female, irrespective of their birth, status or colour, Girish also enumerates, the demon inside a male. A paramount message outlined here is owning up of responsibility for one's action. Here we see King is irresponsible and so are other characters. The king wants to defy age, aggravate lust forever, destroy relationships with his son, his daughter in law, his concubines, Queen and above all to himself and towards his subjects. When struck by a disaster the king realises his fault and seeks redemption but it's too late for any damage controls. This is a vital reasoning of today's society. We seek pleasure, vengeance, retribution and self-upliftment, without being responsible.

It is pertinent to mention here that at such a prime youth, Girish was able to produce a master piece which is based on a sacred text while incorporating his message, outlining the grave disparity in humans nature and perception of society in general. It also provides us with an end wherein every soul is bound to be judged by his deeds and a warning that more we indulge in self-gain, the faster we make ourselves aloof from our reality. It is certainly a mixture of reality in a myth that creates a superb combination of satire, realisation, ridge between sexes, desires, greed and duty. It certainly paved way for Girish to become a master. With a grand success, this play was translated to English and achieved a bigger, better and soaring fan base.

Through the character of Yayati, Karnad has represented a contemporary character to his young readers to demarcate the inefficaciousness in the modern man along with the interpersonal and intrapersonal complexities. Girish Karnad, in his 'Collected Plays' (2005), states:

The story of King Yayati that I used occurs in the Mahabharata. The king, for a moral transgression he has committed, is cursed to old age in the prime of life. Distraught at losing his youth, he approaches his son, pleading with him to lend him his youth in exchange for old age. The son agrees to the exchange and accepts the curse, and thus becomes old, older than his father. But the old age brings no knowledge, no self-realization, only the senselessness of a punishment meted out for an act in which he had not even participated. The father is left to face the consequences of shirking responsibility for his own actions (Karnad, 2005).

The afore-mentioned statements posit the self-centeredness of the modern man. It represents that the desires of the modern man are never-ending. The character of Yayati could be perceived by the young

readers as someone whom they can very easily relate to. He could be figured out as a typical common man who is bounded with unlimited desires that can never be accomplished. So, through the lens of Constructivism, when the young readers try to assimilate and accommodate the present knowledge with their prior-existing knowledge in their *schemas*, they develop a better sense of insight which helps them to make better decisions in life. After reading the play, *Yayati* from the constructive approach, it can be well assured that the young readers will sense the theme of responsibility underlying the objectives of the play. They will be able to relate the actions executed by them with their future consequences.

The play is a self-consciously existentialist drama on the theme of responsibility. It establishes that "...myth is not merely a narrative to be bent to present purposes, but a structure of meaning worth exploring in itself, because it offers opportunities for philosophical reflection without the connotations of realism or the necessity of a contemporary setting" (Dharwadker, p. 27). Thus, myths can be defined as a cultural narrative that incorporates the seeds of cultural and societal wisdom. It contains those recognizable patterns of diversified wisdom which can be addressed as the model of socio-pedagogical tool for sensitizing the affective domain of the individuals (Seth, 2021).

The concept laid down by Newman and Hull (1989) reveals the mechanism of conversion of mythology from a system to a tool. This process of unfolding transformation assists the explorers to dig out a wider aspect of myths in interpreting its functional aspects and using them in examining the socio-cultural elements of any instance. Campbell (1972) expands on this premise originally put forth by Jung in saying:

Myths state Jung when correctly read, are the means to bring us back in touch. They are telling us in the picture language of powers of the psyche to be recognized and integrated into our lives, powers that have been common to the human spirit forever, and which represent that wisdom of the species by which man has weathered millenniums. Through a dialogue conducted with... a study of myths, we can learn to know and come to terms with the greater horizon of our own deeper and wiser, inward self. And analogously, the society that cherishes and keeps its myths alive will be nourished from the soundest, richest strata of the human spirit (Campbell, *Myths to Live By*, 1972, pp. 14-15).

Constructivist Learning Theories & Mythology as Socio-pedagogical Tool

Campbell (1988, p. 50) assures that myth always serves at least as one of four functions, namely: mystical, cosmological, sociological, and pedagogical. On the latter he asserts, "...there is the fourth function of myth, and this is the one that I think everyone must try today to relate to – and that is the pedagogical function, of how to live a human lifetime under any circumstances. Myths can teach you that (Campbell, *The Power of Myth*, 1988).

Before one plunge into the establishment of myths as a socio-political tool, there must be a development of a theoretical framework where an explorer can adhere to the elements of myths being found in the plays of Girish Karnad. In the view of this research paper, it can be well asserted that the approach of Constructivism can serve as a strong base to fixate the mythical elements as a socio-pedagogical tool. As researched by Jean Piaget, Lev Vygotsky, Jerome Bruner, David Kolbe and many other constructivists, this approach can be described as one of the best psychological and pedagogical approaches which keeps the learners in its centre and works in

accordance to their holistic development. In this approach, the individuals construct their knowledge or view point, based on their experiences and prior knowledge. They put in their best efforts to create an equilibrium in what they know and in what they have assimilated from their current experience.

In accordance with the above view, it can be asserted that the constructivist pedagogy is bifurcated into three perspectives, mainly-exogenous, endogenous, and dialectical. The exogenous aspect of constructive pedagogy mainly deals with the concept of “knowing”. Here, knowing simply means the internal reconstructions of the perceived external world. Another perspective, i.e., endogenous mainly relates to the prior experiences and not directly from situational instances. Dialectical approaches to constructivist learning find themselves parallel to Vygotsky’s theories. This school of thought aligns with the significance of the cognitive influence that they have a significant role in the cultural environment. These efforts lead to the acquisition and creation of knowledge, which becomes a strong base for the development of social cognitive constructivist pedagogy (Seth, 2021).

Conclusion

The present research paper marks a departure into a newer dimension of developing a unique socio-pedagogical tool from Karnad’s *Yayati*. Myths have always made a significance place in Karnad’s works and have worked as a major source to highlight the issues of common man to the world. Here, in *Yayati*, Karnad with the use of mythical elements have thrown light upon the inner conflicts and unfulfilled desires inside the modern man. He has refashioned the mythical themes to represent a contemporary statement, “In fact, Karnad has given a twist to the story, for he places the individual in the centre as a representative of whole mankind, whose

desires are never dead..... Karnad shows that each man is what he aspires to be or makes himself” (Gupta, 2008, p. 34). Therefore, he has portrayed the real truth that the seeds of action are revealed later or sooner. Each of one us are responsible for our deeds and actions. One should solely take the responsibility of their own actions and should gain wisdom at the later stages of the life.

Now, when the learners/readers are being acknowledged with the underlying objectives of the plays. Their resource persons must trigger their previous knowledge through dialectical method of pedagogy so that they can instil in them the current knowledge and amalgamate it with their prior understanding. This kind of constructive approach will develop a better insight and Karnad’s play could be used as a socio-pedagogical tool in making learners real life examiners and analysers. In continuation, to this methodology, once the learners/readers have gained an insight via the dialectical mode of pedagogy, they utilise the objectives of the play more into their insights and use the socio-pedagogical tool in establishing an equilibrium between what’s known and what’s unknown. With this approach, mythology act as an analogical tool in establishing Piagetian accommodation, where after reading the play one can put the experimental approach across the saga of myths. This play displays a clash between two diversified sects of philosophies- one based on the concept of traditions and the other upholding modern views. Here, the learner constructs his brewing mindset with the ongoing situations & can correlate it with the underlying issues of the society (Seth, 2021). In this way, myths of these contexts can help a learner to understand the implicative aspects of responsibility in them. He can use the teachings of the play in developing his mindset, his ideologies, or his concepts in the real world.

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Green solutions to minimize waste reduction for developing sustainable society: An anthropocentric -cultural approach

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Abstract

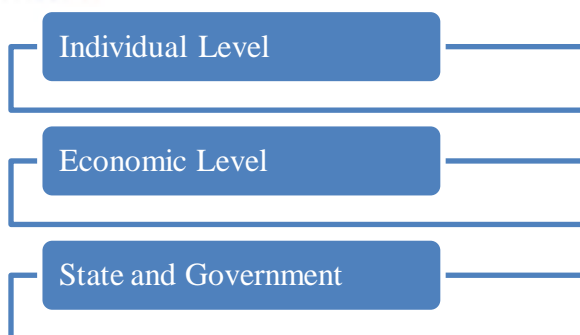
In present era of global scenario, the human civilization is facing a big challenge in sustaining life and own survival in context of harnessing energy resources and fulfillment of their own needs. The insatiable desire of human beings to fulfil their needs by means of producing technological advancement and means results into a hyper destruction of society. The present study focuses upon the central measure to repose out from the present concerning situation in the society i.e. a major change to be brought in the social structure and social system of human beings. Here, the Green solutions or the environment-pro solutions and cultural ways and measures are being discussed in order to minimize the waste reduction in order to develop a sustainable society. The prime way to resolve out the situation is the anthropocentric-cultural approach which focuses upon the individual or the man-made social structures which are responsible for environmental degradation so far. This approach deals with the cultural ways and methods which requires a shift or a transformation in order to save the planet earth and our environment. There are three broad pillars in the society on which relies the responsibility of reducing the waste thereby implying upon the green solutions so as to promote environmental sustainability. The individual aspect, the economic aspect and political aspect are considered to be vital and affirmative for promoting green solutions and to develop a sustainable society.

Keywords: Green solutions, waste, waste reduction, anthropocentric -cultural approach

Introduction

Sustainability is the condition in which the ability to sustain is reported. It is that standardized level which pertains to the balanced state of anything on this globe. It is a dire need of all human beings to achieve the sustainability in terms of ecology which states the direct relationship between human beings and environment. Though human beings is an inseparable entity of society; there needs to be a shift brought in the societal ways of achieving environmental sustainability. The three main aspects needs to be dealt with the incorporation of green solutions and technologies in the human

society for reduction of waste and thereby promoting sustainability are:



GREEN WAYS TO REDUCE WASTE ON INDIVIDUAL LEVEL-

1. Recycling/ Reusing

Recycling is one of the best techniques to promote sustainability as buying products made with recycled materials has many far-reaching benefits-

1. By cleaning up the house and recycling the old household trash, a person may instantly get a cleaner house and earn some extra cash by selling off the unused materials.
2. Buying products with recycled materials completes the loop of human consumption to material things.
3. By adopting the method of Recycling the raw materials, mining, the fuel and other costs associated with extracting, transporting and processing minerals get invariably reduced to a greater extent.
4. We also save valuable landfill space for disposal.

2. Make informed choices by reducing our greed

1. We can make a shift in our purchasing practices by choosing sustainable goods and services. We should gather reliable information and then should make an informed purchase. Before we should buy something, we must be sure of really requiring it the most.
2. If we does not need a product, we could make use of some of the products already have . Also, read the ingredients and make sure the food was made with sustainable methods.
3. Many products, especially cleaning products, are labelled eco-friendly. We should compare different products and make sure we should choose the right brand that promotes sustainability.
4. Avoid products that use excessive packaging because it is going to increase waste.

3. Grow your own garden/green space

1.The food you purchase from the market goes through a process where food is grown, stored and transported before it can reach the shelves of a supermarket and is not always grown through sustainable methods.

2.You can help reduce your carbon footprint and reduce negative environmental impact by growing food in garden and in organic way.

3.Planting vegetables in your backyard garden has many benefits as it is free from any chemicals or pesticides, also we can recycle your kitchen waste as and we enjoy freshly grown vegetables from our own backyard. It also redirects a humanistic perspective as is a great way to enjoy the outdoors, get some exercise, and also bring our family together thereby strengthening personal and social ties.

4. Minimize waste to a maximum limit

- 1.The first step of minimizing waste is to buy only the products that we need. Avoid excessive Packaging, recycle everything that we can.
- 2.When it comes to food, it is wasted in the process of marketing and packaging and transportation. Some of the food is also wasted by consumers after we purchase it, and then we throw it away.
- 3.The energy and resources wasted in distributing producing and storing food.
- 4.Reducing the food waste can significantly help the environment as well as save on us grocery bills.
- 5.Efficient waste management is an important factor in reducing environmental impact and promoting sustainability. The three keywords are reduced, reuse, and recycle which we can significantly reduce global impact and reduce pollution, conserve natural resources and reduce our carbon footprint.

5. Watch your utility bills

1.Conserving energy and minimizing waste will help us in reducing our utility bills as well as promoting sustainability.

2.Cutting our utility bill doesn't necessarily require an upfront investment and there are really some simple tricks to it. If we were seeing high electric bills or water bills, try to find out if we have been wasting energy or water through, leaking pipes or faucets, insufficient insulation, faulty wiring and old appliances.

3.We can save on energy bills significantly if we insulate our house and replace all our faulty appliances and fittings.

4.Also remember to turn off lights and air-conditioning when we leave the room.

5.Little things like unplugging our appliances while not in use or closing our windows when heat or air conditioner is on, makes a big difference in the long run to reduce environmental footprint, save energy and will also show up as a reduction on our bills.

6. Purchase energy efficient appliances

Replace all old home appliances with energy efficient ones. Energy efficient appliances are better insulated and save energy, such as new heat pumps, air conditioning, washing machines, water heaters, thermostats etc. Also, when we buy doors and windows for our home, look for energy star ratings and other energy saving features.

7. Compost kitchen waste

Try to use as much food from our kitchen as possible and employ many of the clever left-over cooking ideas given by popular cookbooks. Any unusable raw waste we can make great compost fertilizer for our garden. Avoid using chemical fertilizers to reduce negative impacts on the environment.

WAYS TO REDUCE WASTE AT STATE AND GOVERNMENT LEVEL

• **Government initiatives to tackle the obesity epidemic-** Obesity is the most

common nutritional disorder in the world, caused when an individual's energy intake exceeds her or his expenditure for a prolonged period of that time. For example, consuming an extra 200 kilocalories per day on top of an individual's energy requirements will cause a 10kg weight gain per year.

1. Encouraging healthy choices
2. Preventing obesity in children
3. Physical activity levels

• To encourage Carpool or usage of public transportation

Carpooling or using public transportation more often will reduce your transportation costs as well as reduce carbon emissions from car. If we took the cab to work once in a while, it would have a great impact on the air quality of our cities.

• Plant more trees or Promote afforestation

Government and many organizations promoting sustainability and environmental awareness on the internet by encouraging afforestation.

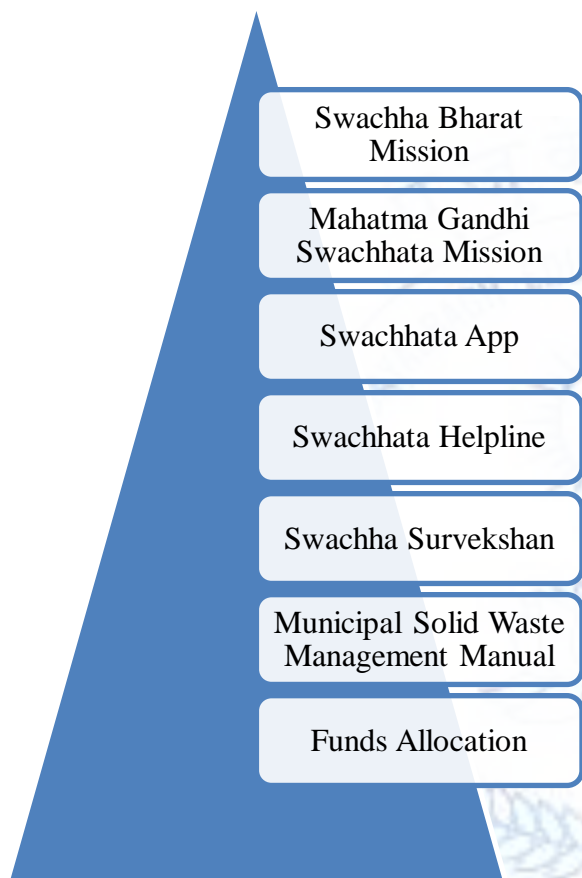
Planting more plants and trees has many environmental, social and economic benefits. Plants and Trees improve the air quality of the place we live in by releasing oxygen and absorbing carbon dioxide, give us food and shade. A regular sized tree can clean about 330 pounds of carbon dioxide while producing oxygen for the whole community every year. Plants and Trees also combat the greenhouse effects, reduce the pressure on heating and cooling, and there for saves energy. Plants and Trees also save us from natural disasters, climate change, catastrophes.

• Support organizations dedicated to sustainable development for the society

Non-profit organizations (NGOs) in our area that promote sustainability, we can join these groups. We can easily get involved and help these organizations promote

sustainability. We can Join and surely helping out a few sustainable organizations can go a long way in making a big difference in our local communities, society and environment.

*** Major initiatives and activities taken up at governmental level**



• **Swachha Bharat Mission 2019:** The Government of India, under the leadership of Prime Minister Shri Narendra Modi launched “Swachha Bharat Mission” on 2nd October 2014 with the goal to make our country clean and open defecation free by 2nd October 2019 to honour a tribute to Mahatma Gandhi on his 150th birth anniversary. The mission also aims to achieve the 100 % scientific management of municipal solid waste by year 2019.

• **Mahatma Gandhi Swachhata Mission:** The Government of Gujarat also launched Mahatma Gandhi Swachhata Mission to achieve and accomplish the mission, goals and objectives which is on the footprints of the Swachha Bharat Abhiyan launched by the Government of India. The dream of Mahatma Gandhi was aspired to turned into reality regarding all the cities, towns and villages should be made clean and a better sewerage system is essential for improved health.

• **Swachhata App:** This App is a 4th generation mobile and web application developed and promoted by the Ministry of Housing and Urban Affairs in association with the Swachha Bharat Mission. It is initially launched in 4041 corporations and various towns and cities of India. Any citizen can download the app from the Google Play Store or from other sources and file their complaint on App if he/she found dumped waste or overflowing dustbins or other cleanliness regarding problems in their areas and want to clean it. That person only needs to just click the picture and post it to on the Swachhata App. Once a complaint has been filed or posted, it will automatically forward to the concerned municipal authority. For the better and quick action, all the urban local authorities are mapped to this app.

• **Swachhata Helpline:** The Government has also introduced the four digits Swachhata Helpline -1969 to involve more citizens to reduce solid waste management or cleanliness regarding issues through one call. The citizen can call and file the complaint, inquire about the information of Swachh Bharat Mission in urban areas including the current status of their complaint and also regarding their applications for construction of toilets and other related issues as well.

• **Swachha Survekshan:** The Ministry of Housing and Urban Affairs has been conducting the Swachha Survekshan since year 2016 till date. This survey is introduced to encourage cities to improve their urban sanitation, including open defecation and to reduce the problems of solid waste management by improving waste management practices. The main objectives of this survekshan aims to encourage mass participation of citizens as well as to create awareness among all segments of society to work together so as to make towns and cities a better place to survive. The Ministry has conducted “Swachh Survekshan-2016” for rating a total of 73 cities in January 2016; “Swachh Survekshan-2017” for rating 434 cities in January-February 2017 and recently the “Swachh Survekshan-2018” is scheduled to assess more than 4000+ cities or towns in January 2018-March 2018.

• **Municipal Solid Waste Management Manual, 2016:** The Ministry of Urban Development in partnership with The Government of Germany published the revised Municipal Solid Waste Management Manual 2016 to assist Indian States and cities to understand the effective implementation of Municipal Solid Waste Management System with the association of Solid Waste Management Rules, 2016. This manual is prepared as a practical handbook and guideline for the Local Urban Body. It also proved to be useful for the policy makers, planners and professionals to achieve the goals of the Swachha Bharat Mission. This manual aims to provide the comprehensive information on municipal solid waste generation, segregation, collection, transfer, transportation, treatment and disposal techniques.

• **WAYS TO REDUCE WASTE AT ECONOMIC LEVEL:** The ways and strategies need to be adopted at the economy of any country contributes in the reduction of waste to a larger extent. The enterprises and the companies which are at the core of

economy should adhere and be compliant towards following the rules and regulations so as to promote environmental sustainability and a maximum reduction of hazardous waste.

Rules Regarding Municipal Solid Waste Management in India Some of the rules associated with Municipal Solid Waste Management revised by the Indian Government to implement better solid waste management practices in India which are discussed below:

▪ **Solid Waste Management Rules, 2016**

The Ministry of Environment, Forest and Climate Change has revised the Municipal Solid Waste (Management and Handling) Rules, 2000 and newly introduced Solid Waste Management Rules, 2016. It incorporated several important modifications like applications of rules extended to the other than municipal areas, duties of waste generator for solid waste management, collection and disposal methods of sanitary waste like diapers, sanitary pads and other disposal items their segregation and dumping methods apart from common waste. The terms, conditions and duties to Ministry of Urban Development, Central Pollution Control Board, State Pollution Control Board and Urban Local body etc. have been assigned, role and responsibility of government to support in marketing and utilization of compost, promotion of waste to energy plant to reduced waste and with this to recover energy from waste, criteria and standards for waste treatment facility and pollution control methods and techniques has been mentioned and added in the newly formulated rules. There are many other essential things described in the rules which are helpful to reduce the solid waste management problems and may improve the Solid Waste Management system effectively.

▪ **Plastic Waste Management Rules, 2016**

The enormous plastic waste generation and its management became the major global issue for the world as well as in India. For the reduction of plastic use and consumption and for better plastic waste management-Plastic Waste (Management and Handling) Rule, 2011 applicable only to the Municipal is revised by the Ministry of Environment, Forest and Climate Change into Plastic Waste Management Rules, 2016 which is now applicable to every waste generator, Local body, Gram Panchayat, manufacturer, importers and producer etc. The primary changes or features of the rules signifies the prohibition on thickness of plastic carry bag made of virgin or recycled plastic which has been increased from 40 micron to 50 microns as per new rules; responsibilities of waste generator is assigned and in case of any failure, spot fine is in the provision; responsibilities assigned on the plastic producer and brand owner to regulate waste collection system for collecting back the plastic waste within a period of six months in consultation with concerned authority and the department and implement it within two years after that; street vendor and retailers are not allowed to give free plastic carry bag to the consumer. If they wish to give carry bag to the consumer then they must possess the license from the local municipal authority and had to pay Rs. 48,000 per year in Local Municipal Authority.

▪ Construction and Demolition Waste Management Rules, 2016

The Construction and Demolition Waste Management Rules, 2016 is applicable upon individual or organization or any authority that generates construction and demolition wastes such as building materials, debris and other waste generated from new construction, repair and demolition of any civil structure. As per this rule, waste generators are responsible to collect the waste generated and had to hand over to the local authority or concerned agency. All those organizations who are generating more

than 20 tons per day or 300 tons waste per month, they have to submit a waste management plan and need to get approvals from the local authority before starting the work. Responsibility also given to the service providers like local authority is responsible for appropriate waste management of construction and demolition in its jurisdiction with insertion of proper containers for collection, transportation, processing and disposal. The site of C & D waste processing or recycling should be away from habitation clusters, forest areas, water bodies, monuments, National Parks, Wetlands and places having the important cultural, historical or religious interest. In this, the duties of State Government or Union Territory Administration, SPCB/PCC, the Central Pollution Control Board and the Central Government described and also gave the timeframe for implementation of the provisions of the rules.

▪ Hazardous and Other Wastes (Management & Transboundary Movement) Rules, 2016 introduced by the Ministry of Environment, Forest and Climate Change in the year 2016. This rule aim to define the hierarchy of Hazardous and other wastes in the sequence of prevention, minimization, reuse, recycling, recovery, co-processing and safe disposal because it should not be mixed with municipal waste. According to the rules, source recovery and disposal of hazardous waste should be handled in environmental as well as industry friendly manner. It is first time emphasized to differentiate between hazardous waste and other wastes. The waste which is recognized as a source for recycling and reuse such as waste tyre, paper waste, metal scrap, used electronic items, etc. are defined as the other waste. Some kinds of wastes are prohibited for import also.

▪ **E-Waste Management Rules, 2016** The framed rule is applied to components, consumables, spares and parts and equipment listed in schedule I. The responsibility of manufacturer, dealer, refurbisher and Producer Responsibility Organization (PRO) is introduced into the newly established rules. E- waste collection approaches are also keenly mentioned in these rules. Provision of authorization of Pan India EPR replaced from CPCB to state wise EPR authorization. As an economic instrument, Deposit Refund Scheme has been adopted where the producer takes the extra amount from consumer as a deposit at the time of sale and returns this amount with interest at the end-of life when electrical and electronic equipment is returned. The manufacturer is responsible to collect e-waste generated for recycling or disposal and reassures the approval from the State Pollution Control Board. If Producer can take the responsibility of the dealer, then the dealer is free to collect the E-waste and refund the amount of Deposit Refund Scheme on behalf of the producer. The State Government's role has been introduced to ensure the safety, health and skill development of the workers employed in the dismantling and recycling activity. The various responsibilities have been also assigned to the State's Department of Industry, Department of Labour and local urban body for proper execution. The State Government is responsible to set up incorporated plans for effective execution of all the aforementioned provisions and have to submit an annual report to MoEF. The transportation of e-waste should be carried out with a complete detailed document in three copies from sender. Provision of penalty for violation of the Rules has also been introduced as a Legal responsibility to prevent damage to the environment or third parties because of improper e-waste management.

▪ **Bio-Medical Waste Management Rules, 2016** The Bio-Medical waste management system and approach of the country will get transformed through implementation of this new rule. The coverage has increased for pre-treatment of lab waste, blood samples, etc. in the new system which will help them in contributing in Clean India Mission. According to the new rule, biomedical waste should not be mixed with municipal waste or other waste so that it's scientific disposal should be done through the segregation, collection and treatment in an environmentally friendly manner which minimizes the adverse effects on the health of workers as well as on the environment. For the quick and better disposal of bio-medical waste, hospitals need to set up an effective management system for common bio medical waste treatment and disposal. The responsibilities of the Central Government, State Government, Local Authority, waste generator, treatment and disposal facility provider assigned in the rules. There are total 198 common bio-medical waste treatment facilities are in working manner and 28 are in under construction. There are around 21870 HCFs are having their own treatment systems and about 1, 31,837 HCFs are using the common biomedical waste treatment facilities.

Conclusion

The road to achieve environmental sustainability is a tough journey but it is also necessary for the human survival. In this era of rapid industrialisation and urbanization, huge amount of waste generation is obvious but at the same time it is alarming that the waste production is getting enormous unexpectedly. Hence, the paper thus highlights the major aspects at individual, economic and political level for waste reduction and hence promoting green methods and technologies to achieve environmental sustainability whereby the relationship among human beings, society and environment get strengthens. In the

present scenario, green technologies are playing a significant role in changing the nation's economic growth towards sustainability and providing an alternative socio-economic model that will enable present and future generations to live in a clean and healthy environment, in harmony with environment.

Green technology, which is also known as clean technology, refers to the development and extension of processes, practices, and applications that improve or replace the existing technologies facilitating society to meet their own needs while substantially decreasing the negative impact of anthropogenic activities on the planet, and reducing environmental risks and ecological scarcities. The concepts of Green Technologies, if endorsed and pervaded into the lives of all societies, will surely facilitate the aim of the Millennium Development Goals of keeping the environment intact and improve it for the human civilization to survive. Green Technologies and Environmental Sustainability is focused on

the goals of green technologies which are becoming necessary for ensuring sustainability.

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Technological Banking Services in India: Problems and Challenges

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Abstract

India is one of the top ten economies in the world, where the banking sector has tremendous potential to grow. The last decade saw customers embracing ATM, internet and mobile banking. India's banking sector is currently valued at more than Rs. 81 trillion (US\$ 1.31 trillion). According to one of the industry report it has the potential to become the fifth largest banking industry in the world and the third largest by 2025. The Indian banking face is changing at a fast pace over the years. Banks are now reaching out to the masses with technology to facilitate greater ease of communication, and transactions are carried out through the Internet and mobile and other digital devices.

However, change in technological aspect is rapid and is evolving constantly and therefore what lies ahead in future cannot be predicted with conformity. The purpose of the study is to examine the problems and challenges faced by the customers while availing technological banking services and to analyse the relationship of the customers availing the technological services in different type of banks with respect to hidden cost, network connectivity, processing time and fear of using technological services. Primary Data was collected by using questionnaire under non-probabilistic - convenience sampling method. 400 samples were selected from various Public Sector Banks like State Bank of India and Indian Bank and Private sector banks like ICICI, HDFC Bank in Ajmer district. In this paper, the major findings on challenges faced by the customers while availing technological banking and suggestions.

Keywords: Banking Services; Technological Banking; E-Banking; Problems and Challenges; Public & Private Sector Bank.

Introduction

Banks in India are considered to be the lifeline of the economy. They play a catalytic role in activating and sustaining economic growth. It has been seen that the banking industry in India has undergone a significant process of changes over time. From nationalization of large banks in July 19, 1969, and strong dominance of public ownership till 1980, a swing of change process continued to dominate the Indian banking sector. However, the rate of transformation was very slow and technology intervention was minimal. A wide range of financial sector reforms was

introduced in India in the year 1991, with Liberalization, Privatizations and Globalization. Such reforms were initiated to improve resources efficiency and accelerate the growth process by removing structural deficiency affecting the performance of financial markets as well as financial institutions. Till the 90's no major technological breakthrough took place in the Indian banking system and one could only make payments through two most distinguished means: cash and cheque. But after the 1990's banks in India put greater emphasis on technology and product innovation, which resulted into many new

product and services deliverables. And today, a normal as well as an IT savvy customer is more empowered and left with many options of making payments, through his ATM and debit cards, credit cards, RTGS, NEFT transfer, ECS, or mobile payments and may more. However, change in technological aspect is rapid and is evolving constantly and therefore what lies ahead in future cannot be predicted with conformity.

Literature Review

According to a report, "Trends and Progress of banking in India," published by RBI, technology based service banking has failed due to a number of reasons such as socio-economic, technological, legal, infrastructural and psychological factors.

Gupta D. has stated that the slow pace of popularity in usage of technology based banking services in India are due to factors such as lack of early mass adaptors of technology based banking services, slowness in adoption of internet by 40+ age group and lack of security and trust in technology based banking service deliverables.

Agwu E. opines that mobile phones are the most convenient mode to provide mass marketing of banking services as these devices have higher rate of acceptance and penetration even among less educated sections of people. In fact there are predictions that banking services through mobile devices could suitably replace brick and mortar branch banking in future.

According to Kamesameven though banks are heavily investing on designing new delivery channels, there are other factors that require prior attention. Such factors according to him include: understanding customers underlying attitude, their current channel or transaction behavior and using

highly sophisticated experimental or scientific customer research in order to design tactics to change customer's behavior through economic impacts.

Akturan and Tezcan share similar views and opine that many customers today are looking for time and cost saving alternate delivery channels of banking services and are tired of old banking habits. Physical branch network banking involves waiting in long queues and requires moving from one counter to another to get even basic tasks accomplished, which is hectic, time consuming and cause unwanted delays. Therefore, the demand for convenience banking of financial services is gaining more prominent among today's generation customers.

Thus it is seen that technological interventions among banks have delivered a host of benefits that can be consumed by customers of any geographical space. Against this onset it has become very important to know what are the problems and challenges that the banking industry holds in India.

Statement of Problem

Once a time, people have to spend three to four hours to go for bank transaction sometimes cost of transaction was more than that of money deposited or withdrawn. E-banking allows customer to conduct financial transaction on a secure website. Nowadays, user Friendly Technology is becoming more popular among customers; most of the banks are providing e-banking facility. Today, most of the customers are increasingly using the technological banking facilities available in banking sector. It reduces cost and saves time. From the customers perceptive towards technological banking provides a convenient and effective way to manage finance that is easily accessible at 24 hours a day in 7 days a week. On the other hand, online banking has

certain problems such as lack of knowledge to operate the technology, set-up cost, legal issues, lack of relationship among banker and customer, security and privacy issues.

For some people the user Friendly Technology really simplifies their life style, while for others it is very much threatening and complex. Therefore in this context, it is necessary to study the perception of customers' challenges towards user Friendly Technology.

Objectives of the Study

The following objectives are focused in the study:

- 1) To study the customers insight towards technological banking services.
- 2) To examine the problems and challenges faced by the customers while availing technological banking services.
- 3) To analyse the relationship of the customers availing the technological services in different type of banks with respect to hidden cost, network connectivity, processing time and fear of using technological services.

Research Design, Methodology and Sampling

A structured questionnaire was prepared and was administered to the respondents. Data was collected through self-administered questionnaire by visiting the public and private bank branches and to fill the questionnaires from respondents personal visits to these banks were made during the banking hours.

The questionnaire was divided into two parts. Part one is respondents profile and Part two was the main survey. The sample to which the questionnaire was administered was based on convenience sampling techniques.

A. Primary Data:

Primary data was collected on the basis of convenience sampling through the structured questionnaire from various Public Sector Banks like State Bank of India and Indian Bank and Private sector banks like ICICI, HDFC Bank in Ajmer district.

1) Sample Size:

The study was limited to those participants who willingly selected to complete the instruments in their entirety. There were a total of 400 respondents, of which a 200 respondent from Public sector bank envisaging 100 from State Bank of India and 100 from Indian Bank in Ajmer, the other 200 respondents was from private sector bank of which 100 from ICICI and 100 from HDFC were taken for the study.

2. Sample Design:

The researcher relied upon convenience based non-probabilistic sampling technique, considering the research methodology and research type as per guidelines. A caution was exercised during the study that the respondents who did not show inclination to be a part of the study were not covered.

3) Area of Research:

The area of research covered the public sector and private sector banks in Ajmer city and nearby towns of Ajmer such as Beawar, Pushkarand and Kishangarh.

4. Period of Study:

The duration of the data collection was from October, 2021 to January, 2022.

B. Secondary Data

Secondary data were collected from internet, books, journals, magazines and newspapers.

C. Research Instruments

A summated closed end questionnaire and Likert scale statement in the questionnaire was used with different viewpoints of customers. In this questionnaire, all the

questions were positively framed to study the impact of variables like age, gender and factors of demonetization variable.

D. Statistical Analysis

Efficient and effective data analysis is the result of effective data preparation. This was found to be very crucial between the completion of the field work and the statistical processing of the collected data. Data preparation involved transferring the questionnaire into an electronic format which allowed and facilitated subsequent data processing. The statistical tools are Simple Percentage and Chi-Square Test.

E. Limitations of the Study

- The study is restricted to the selected sample of Ajmer District and hence the result of the study cannot be generalized.
- The statistical methods used to analyze the data have their own limitation.
- All the limitations of primary data are applicable to this study.

Hypothesis

- H_{01} There is no significant relationship in terms of hidden cost between the types of bank and using technological banking services.
- H_{a1} There is significant relationship in terms of hidden cost between the types of bank and using technological banking services.
- H_{02} The network connectivity does not have significant association between the types of bank and using technological banking services.
- H_{a2} The network connectivity have significant association between the types of bank and using technological banking services.
- H_{03} The Processing time does not have significant association between the types

of bank and using technological banking services.

- H_{a3} The Processing time have significant association between the types of bank and using technological banking services.
- H_{04} There is no significant association between the types of bank and using technological banking services with respect to fear of using technology in banking services.
- H_{a4} There is significant association between the types of bank and using technological banking services with respect to fear of using technology in banking services.

Analysis and Interpretation

Demographic Profile of the People:

Table 1 describes the demographic profile of the respondents for the study. Out of 400 respondents who were taken for the study: it has been identified that most (63%) of the respondent are male, (46%) whose age group is under 26 to 50 years, (37.5) were from Ajmer, (32.5%) of the respondents are up to school Level, (42.5%) of the respondents are employees and the annual income of (44%) respondents is above Rs.2,50,000, (60%) of the respondents belong to nuclear family.

Table: 1

Demographic Profile of the Respondents

Factors	Number of Respondents N=400	Percentage
Gender		
Male	252	63
Female	148	37
Age (Years)		

Up to 25	110	27.5
>25 and <50	184	46
Above 50	106	26.5
Location		
Ajmer	150	37.5
Kishangarh	100	25
Beawar	80	20
Pushkar	70	17.5
Educational Qualification		
School Level	130	32.5
Graduate	98	24.5
Post-Graduate	100	25
House wife	72	18
Occupation		
Business	140	35
Employee	170	42.5
Professionals	90	22.5
Annual Income		
Up to 1,00,000	56	14
Rs. 1,00,001 to Rs. 2,50,000	168	42
Above Rs. 2,50,000	176	44
Type of Family		
Nuclear Family	240	60
Joint Family	160	40

Relationship of the customer's technological services in different type of banks with respect to hidden cost,

network connectivity, processing time and fear of using technological services

Table 2: Types of Bank and using Technological Banking Services – Hidden Costs

Types of bank	Hidden Costs			Total
	Highly Influenced	Moderately Influenced	No such Problem	
Public	47	55	98	200
Private	76	89	35	200
Total	123	144	133	400

Source: Primary Data

Statistical inference

Calculated Value of $\chi^2 = 44.708$

df = 2; Table Value of $\chi^2_{0.05} = 5.991$

Calculated Value > Table Value = Significant Difference

In the above table it can be observed that the calculated value of chi square is 44.708 and the table value is 5.991 which is less than the calculated value hence there is significant relationship in terms of hidden cost between the types of bank and using technological banking services. Hence the null hypothesis is rejected.

Table 3: Types of Bank and using Technological Banking Services – Network Connectivity

Types of bank	Network Connectivity			Total
	Highly Influenced	Moderately Influenced	No such Problem	

Public	33	78	89	200
Private	22	73	105	200
Total	55	151	194	400

Source: Primary Data

Statistical inference

$$\chi^2 = 3.686$$

$$df = 2; \text{Table Value of } \chi^2_{0.05} = 5.991$$

Calculated Value < Table Value = No Significant Difference

In the above table, it can be noted that the calculated value of chi square is 3.686 and the table value is 5.991 which is greater than the calculated value thus network connectivity does not have significant association between the types of bank and using technological banking services. Hence the null hypothesis is accepted.

Table 4: Types of Bank and using Technological Banking Services – Processing Time

Types of bank	Processing Time			Total
	Highly Influenced	Modera tely Influenced	No such Problem	
Public	103	59	38	200
Private	97	68	35	200
Total	200	127	73	400

Source: Primary Data

Statistical inference

$$\text{Calculated Value of } \chi^2 = 1.76$$

$$df = 2; \text{Table Value of } \chi^2_{0.05} = 5.991$$

Calculated Value < Table Value = No Significant Difference

In the above table, it can be seen that the value calculated of chi square is 1.76 and the table value is 5.991 which is greater than the calculated value. Therefore it can be connoted that the Processing time do not have significant association between the types of bank and using technological banking services, Hence the null hypothesis is accepted.

Table 5: Types of Bank and using Technological Banking Services – Fear of using technology in banking services

Types of bank	Fear of using technology in banking services			Total
	Highly Influenced	Moderately Influenced	No such Problem	
Public	82	93	25	200
Private	48	112	40	200
Total	130	205	65	400

Source: Primary Data

Statistical inference

$$\text{Calculated Value of } \chi^2 = 14.116$$

$$df = 2; \text{Table Value of } \chi^2_{0.05} = 5.991$$

Calculated Value > Table Value = Significant Difference

The above table indicates that the calculated value of chi square is 14.116 and the table value is 5.991 which is less than the calculated value. In this case it can be said there is significant association between the types of bank and using technological banking services with respect to fear of using technology in banking services. Hence the null hypothesis is rejected.

Findings

It has been connoted that most (63%) of the respondent are male, (46%) whose age group is under 26 to 50 years, (37.5) were from Ajmer, (32.5%) of the respondents are up to school Level, (42.5%) of the respondents are employees and the annual income of (44%) respondents is above Rs.2,50,000, (60%) of the respondents belong to nuclear family.

Most of the respondents are facing too much hidden cost which is to be charged in the banks and have fear of using technological banking due to hackers and fear of forgetting the password.

Challenges

The Indian banking sector continues to face some structural challenges. We have a relatively large number of banks, some of which are sub-optimal in size and scale of operations. On the regulatory front, alignment with global developments in banking supervision is a focus area for both regulators and banks. The new international capital norms require a high level of sophistication in risk management, information systems, and technology which would pose a challenge for many participants in the Indian banking sector. The deep and often painful process of restructuring in the Indian economy and Indian industry has resulted in asset quality issues for the banking sector; while significant progress is being made in this area, a great deal of work towards resolution of these legacy issues still needs to be done. The Indian banking sector is thus at an exciting point in its evolution. The opportunities are immense – to enter new businesses and new markets, to develop new ways of working, to improve efficiency, and to deliver higher levels of customer service. The process of change and restructuring that must be undergone to capitalize on these

opportunities poses a challenge for many banks.

The Indian banking sector is faced with multiple and concurrent challenges such as increased competition, rising customer expectations, and diminishing customer loyalty. The banking industry is also changing at a phenomenal speed. While at the one end, we have millions of savers and investors who still do not use a bank, another segment continues to bank with a physical branch and at the other end of the spectrum, the customers are becoming familiar with ATMs, e-banking, and cashless economy. This shows the immense potential for market expansion. The exponential growth for the industry comes from being able to handle as wide a range of this spectrum as possible. In this complex and fast changing environment, the only sustainable competitive advantage is to give the customer an optimum blend of technology and traditional service.

Conclusion

Banks are at the core of any economic system whether developed or developing. Essentially, a technologically advanced, transparent and efficient banking system is the need of the hour for the growing economy like India. In our country, need for qualitative banking surpasses the conservative economic or financial logic as the financial inclusion is still a distant dream. In order to achieve the goal of faster and inclusive growth, it is high time the government and banking industry undertake a comprehensive relook into the existing policies and structures.

These banks are providing the basic services through technological banking viz account enquiry, details of last five transactions and statement of accounts, etc. they have the basic infrastructure to offer the art of services through technological banking. The study on the customer perception towards

user friendly technology in banking sector reveals that respondents are satisfied in some aspects and they want to continue in their respective banks. The shift from customerised service to personalized services is highly essential to satisfy all groups of customers. The findings of the study stresses upon the importance of the security and safety expected by the customers especially in technological banking like ATM, Internet Banking, Mobile Banking., etc. The future of Internet banking lies in offering personalized Internet based services that are not only valued by their customers but are also unique to them. This would help distinguish themselves in the crowd. This would also help them evolve continuously to meet customers' needs, capitalizing on new technology to build stronger customer relationship.

Suggestions

On the basis of the above study the following are the suggestions recommended to the banks to improve their technological banking services.

*The security and safety in access the ATM, Mobile Banking, Internet Banking has to been keenly noted.

* Make use of the technology much easier.

* The thumb impression is used as a PIN code or Password for Internet Banking to avoid hacker's money theft in technological banking.

* The software application for mobile banking is not suitable for all mobile phones. Due to tremendous development in the latest technologies in the mobile phones. Customers have various models of mobiles. So satisfy their customers banker has to take proper steps in having suitable software for all types of mobile phones.

* Charges, exchange rates, interest rates for deposits and for taking demand draft are to

be send to the customers periodically through SMS alters. It helps the customer to make interest to deposit money and take DD if necessary without having many quires while at the working time.

* A banker has to arrange facilities to solve their problems by themselves through online itself.

* New schemes introduced by the banks should reach the customer within limited period by informing the scheme through sending e-mail, SMS, advertising in media and newspaper.

* Research and studies are conducted frequently to understand the expectation of the customers.

* Bank Managers have to be very careful in analyzing the requirement of various groups of customers. Then only they can position the right product to right customers at the right time.

* Bankers have to give more advertisements in media to attract more customers through their services.

* New customers could be attracted to bank through marketing programmes.

* Internet banking there should not be time limit for transferring amount from the account to the beneficiaries.

* Public sector has to take steps to advertise about their latest services through advertisements because it is an easiest mode of advertising about the services and attract more users.

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Developments in Indian Mutual Fund Industry-A Study on Resource Mobilization

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ABSTRACT

The purpose of this study is to examine the growth in the Indian mutual fund industry. The data used for the study is secondary. The first part sets out the introduction and Evaluation of the mutual fund industry and various regulatory drives taken by the Securities and Exchange Board of India (SEBI). The part second discusses the resource mobilization by the Indian mutual fund industry and how the industry build-up with the intercontinental mutual fund industry. The last part of the current study provides some concluding observations, that the mutual fund industry in India is maturing with the largescale investors and increasing geographical area. While the penetration of the mutual fund industry in India, as measured by the Assets Under Management (AUM)/GDP ratio, is still low compared with the global average.

Keywords: Mutual funds, financial, Asset under management, industry, investor.

INTRODUCTION

Mutual funds are indispensable institutions for financial development and inclusion as they aggregate savings from a large number of investors, including retail investors, and deploy these resources in financial markets, based on different risk-return preferences. In a mutual fund, the investment is actively managed by professional portfolio managers who managed the fund by taking the advantage of present and expected market conditions. A mutual fund provides benefits to its investors by capital appreciation together with tax benefits. There has been a phenomenal expansion of the mutual fund segment in India as evident in the growth of the sheer size of assets under management (AUM) within a span of five financial years- from 12.3 lakh crore at the end of 2015-16 to 31.4 lakh crore at the end of 2020-21 (AMFI 2021). The Indian mutual fund industry emerges to be the fastest growing and competitive segment in India's financial sector as credit intermediation is shifting

from the traditional supremacy of the banking sector to the non-banking sector, including the assets management industry. With various investment opportunities and operational flexibility, the mutual fund industry is also providing a magnificent return to investors (RBI, 2017). As of now, there are 45 Assets Management Companies (AMC) registered with the securities and exchange board of India (SEBI). The net assets under management as of 31st March 2021 are ₹31,42,763.54 crore. There is immense potential in the Indian mutual fund industry as the share of mutual fund investment to GDP/Saving is still very low, though it has grown significantly over the year. With the increase in size and influence of financial institutions and markets, household savings have been shifting from physical assets to financial assets. Moreover, the mutual fund plays an important role through efficient allocation of resources in equity, debts, and the money market.

STATEMENT OF THE PROBLEM.

India ranked 7th in terms of nominal GDP, yet in terms of mutual fund assets under management, India ranked 17th. In a country of 1.3 billion people, less than 2 percent invest in mutual funds whereas in developed economies like the US this figure is much higher. Investments in mutual funds are an important part of the financial sector and have increased over the last decades (Anderson & Ahmed, 2005, p.1) Although a large number of studies have been carried out on the growth and financial performance of mutual funds in India (Boston Analytics, 2010), (PWC, 2013), not much light has been shed on the present circumstances and developments in India's mutual funds' industry. Today this is the most common form of investment. We also believe the mutual fund industry is a relevant area to investigate in terms of commerce and business Administration. The topic is interesting since many people are affected by mutual funds considering their savings and pension.

Therefore, a topic that needs to be further researched, moreover the relation between fund characteristics and its performance is complex and, from the investor's point of view, the topic is still current and further research is important to present the updated information about the risk-adjusted return of mutual fund performance in terms of their characteristic.

OBJECTIVE OF THE STUDY.

The primary objective of the present research paper is to evaluate the developments in the Indian mutual fund industry. Other objectives are as follows: -

- i. To analyze the resource mobilization by the mutual fund industry.
- ii. To analyze the sector-wise status of resource mobilization by mutual fund industry.

- iii. To analyze the scheme-wise status of resource mobilization by the mutual fund industry.

LITERATURE REVIEW.

This section provides a brief description of research work conducted in the field of mutual funds. Some of these studies are based on abroad and Indian mutual funds, which have been reviewed to identify the research gap and significance for the present study.

(Fredman & Wiles, 1993) The mutual fund machinists actively manage the portfolio of securities and receive income which is ultimately passed on to the unitholder.

(La Porta et al., 2000) Laws, regulations, and governance characteristics play an important role in the financial sector. The study examines the role of laws governing investor protection, transparency of reporting, Insider trading, taxation, the quality of enforcement of the laws, potential conflicts of interest between the fund and the investors.

(Sharpe, 1966, p. 132) Findings from the study showed a positive relationship between low expense ratio and fund performance. Moreover, Sharpe (1966, p. 133) investigated if fund size affected fund performance and found a positive relationship, although not statistically significant.

(Rao & Venkateswar, 1998) In the Indian context, studied UTI's performance for the period 1964-69 to 1993-94 and found that there is significant growth in the fund mobilized by UTI.

(Baral & Das, 2016) Mutual funds have a significant role to play in the financial development of a developing economy like India. The resources mobilized by mutual funds in India have recorded a two-fold increase during the study period. Sector-

wise analysis revealed that the share of private sector mutual funds in the resources mobilized was as high as 82 percent.

(Mishra, 2012) Through using time series econometrics this article finds that there is a direct relationship between the growth in the real gross domestic product and total gross fund mobilization in long run, in developing countries like India.

(Panda, 2016) The study highlights the drawback of mutual fund schemes, that once the issue is over the mutual fund are inevitable to invest the fund as per investment objectives as authorized in the offer documents. Thus, there is no option to invest in other securities, which may provide higher returns.

(Mohanani, 2006) This study finds that assets under management by mutual funds grew by 96 percent from 1997 to June 2003 as a result of this the AMU as a percentage of GDP rose from 8 percent to 15 percent. As per this study, the Indian mutual fund industry is one of the fastest-growing sectors in the Indian financial and capital market.

(Sharma, 2016) The study analyzed the various development phase in mutual fund industries since the creation of UTI and the entry of public and private players in the finance sectors. This study finds that the main cause of underdevelopment of a country is its poor capital management and suggests that proper mobilization of savings is very important for a sound financial system.

(Kanodia, 2017) This study reviews the various papers on mutual fund performance and growth and concludes that there is a correlation between the mutual fund and market return. And suggest that there should be more focus on the evaluation of ratios performance and ranks.

RESEARCH METHODOLOGY

Methodologies used in the study are analytical and empirical. The empirical analysis is based on the statistical analysis of secondary data. The secondary source includes journals, magazines, books, websites, publications of various research agencies like CRISIL, AMFI, SEBI annual report, UTI annual report, etc. The data has been properly analyzed and interpreted to draw conclusions and inferences.

EVOLUTION OF MUTUAL FUND INDUSTRY IN INDIA

The mutual fund industry started in 1963 in India with the enactment of the Unit Trust of India (UTI), at the initiative of the Reserve bank of India and the government of India. According to AMFI the evolution of Indian mutual fund industries is divided into five broad phases.

(i) The first phase (1964-1987) The 1st phase started in 1963, with the establishment of unit trust of India (UTI) by the act of parliament. It operates under the regulatory and administrative control of the reserve bank of India (RBI). UTI was separated from RBI in 1978 and the regulatory and administrative control was taken over by the Industrial development bank of India (IDBI). The first mutual fund scheme was introduced by the UTI was Unit Scheme 1964 (US'64). UTI had an asset under management (AUM) of ₹ 6,700 crores at the end of the year 1988.

(ii) The second phase (1987-1993) The 2nd phase started with the development of a public sector mutual fund set up by the public sector bank and the life insurance corporation of India (LIC) and the general insurance corporation of India (GIC). In June 1987 State Bank of India (SBI) mutual fund was 1st non-UTI mutual fund accompanied by Canbank Mutual Fund (Dec.1987), Punjab National Bank Mutual

Fund (Aug. 1989), Indian Bank Mutual Fund (Nov. 1989), Bank of India (Jun. 1990), Bank of Baroda Mutual Fund (Oct. 1992), the Life Insurance Corporation of India (LIC) established its mutual fund in June 1989 and General Insurance Corporation (GIC) also set up their mutual fund by Dec. 1990 and the industries AMU had reached ₹47,004 crores by the end of 1993. Securities and Exchange Board of India (SEBI) was established on 12 April 1988 and it was given statutory powers on 30 January 1992 through the SEBI Act, 1992. The formation of SEBI in India was to safeguard investors' rights and to strengthen them.

(iii) The third phase (1993-2003) The 3rd phase was started with the entry of private mutual fund players as erstwhile Kothari Pioneer mutual fund (now merged with Franklin Templeton) registered in July 1993. Now a new generation began in mutual fund Industries as the SEBI started regulating Indian mutual fund industries (except UTI). In 1996 the previous SEBI mutual fund regulation was replaced by a new comprehensive set of SEBI mutual fund regulation Act 1996, which is applicable at present. During this phase, there were several mergers and acquisitions and many foreign sponsors' mutual funds were started operation in India. There were 33 mutual fund assets management companies (AMC) with a total of ₹1,21,805 crores, assets under management (AUM), from which individually UTI had AMU of ₹44,541 crores.

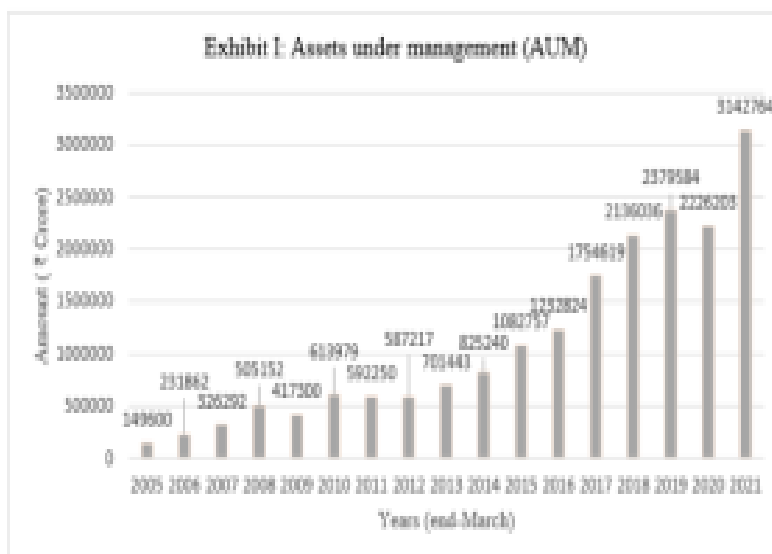
(iv) The fourth phase (2003-April 2014) The mutual fund industries set foot in its fourth phase of consolidation with the revoke of UTI Act 1963 in February 2003. This led to the decoupling of UTI into two separate entities, i.e., the Specified Undertaking of the Unit Trust of India (SUUTI) and UTI mutual fund. This phase came across a global Economic collapse in

2009, which led to a financial crisis and several mergers were noted among private-sector mutual funds. Most of the investors have lost their faith in mutual fund products, the industry's growth was interrupted due to global meltdown and there was sluggish growth in mutual fund AUM between 2010 to 2013.

(v) The fifth phase (May 2014 onwards) In the 5th phase the SEBI has initiated several progressive regulatory measures in September 2012, as a result of which the industry has observed regular inflows and increases in the AUM. The SEBI's regulatory measures amplified the distribution networks and included many new personnel from postal agents, retired government officials, and bank officers. The accessibility of mutual fund products improved with greater transparency, which enhance the number of investors folios.

TRENDS IN RESOURCE MOBILISATION.

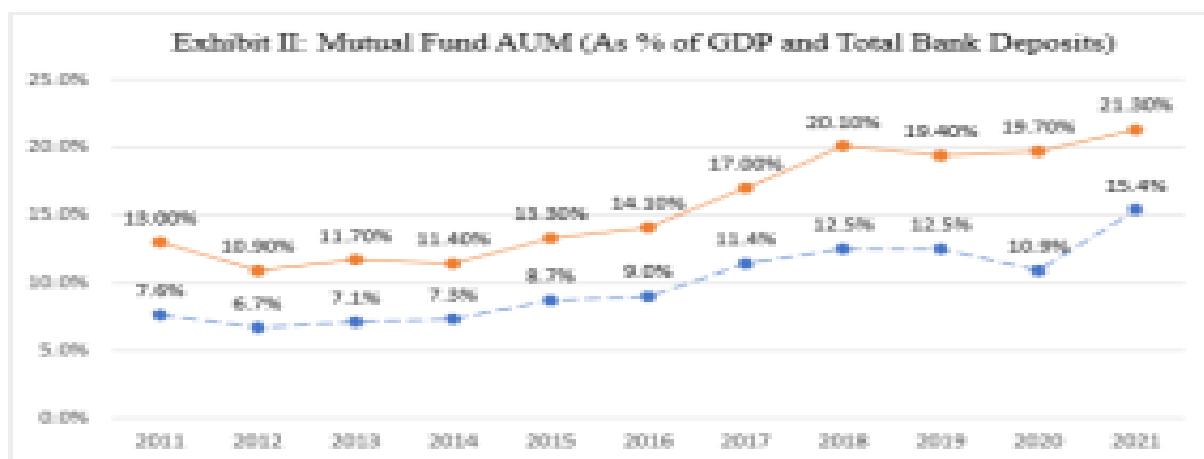
The mutual fund industry has come a long way with current net assets under management (AMU) as of 31st March 2021 being ₹31,42,763.54 crore. For the first time the Indian mutual fund industries breakthrough the AUM of ₹10 lakh crore on 31 May 2014. Within three years of a short period, the AMU size had enlarged to 20 lakh crores in August 2017.



Source: SEBI and AMFI

By the side of November 2020, the AUM size of the mutual fund industry achieves a landmark and crossed 30 lakh crores. The overall amount of the mutual fund industry's AUM has grown from ₹7,31,000 crores as of 31st May 2011 to 33,06,000 crores as of 31st May 2021, within 10 years there is a growth of 4.5 times (Exhibit: 1). The

average annual funds assembled by the mutual fund industry were notably higher at ₹1,802,003.83 crores for the period 2015-20 as against 733,814.33 crores during 2010-15. However, for the period 2020, there was a decrease in fund mobilization because of excessive net outflows due to higher redemptions pressure by institutional investors.



Note: Based on the end of fiscal AMU and GDP at current price | Source: AMFI, IMF, CRISIL Research.

In the financial year 2021, the Indian mutual fund industry's Assets Under Management (AMU) to Gross Domestic Product (GDP) ratio have reached an unprecedented level of 15.4 percent, which is backed by the outstanding performance of the stock markets in the current financial year. In March 2020, due to the effect of Covid-19, the crash in the Indian stock market this ratio has plunged to a 4-year-low of 10.9 percent. Before the outbreak of covid-19, the AUM to GDP ratio had risen continuously over the six financial years and made a peak of 12.5 percent. There is a considerable increase in the ratios of AUM of mutual funds to GDP over the year. In the financial year 2021, the mutual fund AUM to total bank deposit ratio has been increased to a new high of 21.3 percent (Exhibit: II).

Sector-Wise Total Resource Mobilization by Mutual Fund Industry.

Table I shows the sector-wise position of fund mobilization by the Indian mutual fund industry during 2015-2021. It is observed from the table that total assets mobilized by private sector mutual funds are increased from ₹ 9,17,762.35 in the year 2015 to ₹ 25,94,987.86 as of 31st March 2021.

The influence of private sector mutual funds is more in overall net resource (assets) mobilization by all mutual fund companies in the country is observed from table I. The participation of private sector mutual funds in total resource mobilization was 84.76 percent in the year 2015 with a nominal decrease it is 82.57 percent as of 31st March 2021.

Table I: sector-wise mobilization of net assets as of March 31st (₹ in crore).

Position of net assets as of March 31	Private Sector Mutual Funds A	Public Sector Mutual Funds B			Grand Total A+B
		UTI (I)	Others (II)	Sub-total (I)+(II)	
Year					
2015	9,17,762.35	79,009.87	85,985.01	1,64,994.88	10,82,757.24
	84.76 %	7.30 %	7.94 %	15.24 %	100 %
2016	10,22,032.97	94,878.92	1,15,911.63	2,10,790.56	12,32,823.53
	82.90 %	7.70 %	9.40 %	17.10 %	100 %
2017	14,80,637.72	1,32,123.33	1,76,285.96	3,08,409.30	17,89,047.02
	82.76 %	7.31 %	10.04 %	17.34 %	100 %
2018	17,65,740.49	1,35,957.16	2,34,338.10	3,70,295.26	21,36,035.75
	82.66 %	6.36 %	10.97 %	17.34 %	100 %
2019	19,21,800.26	1,42,327.82	3,15,456.05	4,57,783.87	23,79,584.13
	80.76 %	5.98 %	13.26 %	19.24 %	100.00 %
2020	17,59,175.31	1,17,806.12	3,49,221.44	4,67,027.56	22,26,202.87
	79.02 %	5.29 %	15.69 %	20.98 %	100.00 %
2021	25,94,987.86	-	-	5,47,775.68	31,42,763.54
	82.57 %	-	-	17.43 %	100.00 %

Note: Assets pertaining to Funds of Funds Schemes (Domestic) for March are not included in the above data. Source: AMFI

The resource mobilization by the public sector mutual fund industry in India is mainly divided into two categories i.e., the UTI and others. Above table I shows that total assets mobilized by public sector mutual funds are increased from ₹1,64,994.88 in the year 2015 to ₹ 5,47,775.68 on 31st March 2021, with a share of 17.43 percent in total assets. The participation of UTI in total assets is ₹ 1,17,806.12 with a share of 5.29 percent as of 31st March 2020.

Scheme- Wise Total Resource Mobilization by Mutual Fund Industry.

Table: II shows the position of scheme-wise fund mobilization of the Indian mutual fund industry during 2015-2021. On the ground of scheme-wise classification, it is observed that the Debt-oriented scheme (Income scheme) of the mutual fund hold a maximum position in fund mobilization. But it can be depicted from the table that it is in decreasing trends as it accounts for 64.10 percent in 2015 and it contributes 46.62 percent in 2021 in total fund mobilization. Equity-oriented scheme (Growth scheme) holds 2nd position in resource mobilization, which accounts for 32 percent on average with marginal change in trends from 2015 to 2021.

Table II: scheme-wise mobilizations of net assets as of March 31st (₹ in crore).

year	Income/ Debt Oriented Schemes	Growth/ Equity Oriented Schemes	Balanced Schemes	Exchange- Traded Fund	Fund of Fund (Overseas)	Total	Fund of Fund (Domestic)
2015	6,94,127.68	3,45,138.94	26,367.84	14,714.80	2,407.98	10,82,757.24	5,924.54
	64.10 %	31.88 %	2.45 %	1.35 %	0.22 %	100 %	-
2016	7,82,899.57	3,86,403.01	39,145.79	22,408.18	1,966.97	12,32,823.53	5,391.78
	63.50 %	31.35 %	3.18 %	1.81 %	0.16 %	100 %	-
2017	10,74,652.03	5,43,541.26	84,763.02	49,915.47	1,747.30	17,54,619.08	5,346.44
	61.24 %	30.98 %	4.83 %	2.85 %	0.10 %	100 %	-
2018	11,34,949.71	7,49,789.73	1,72,151.25	77,694.06	1,450.99	21,36,035.75	4,271.04
	53.14 %	35.11 %	8.05 %	3.63 %	0.07 %	100 %	-
2019	11,65,891.02	8,92,101.02	1,80,648.41	1,39,072.28	1,871.39	23,79,584.13	4,320.92
	49.00 %	37.50 %	7.59 %	5.84 %	0.07 %	100 %	-
2020	11,88,006.71	6,11,203.85	2,62,149.87	1,62,500.73	2,734.36	22,26,202.87	12,257.11
	53.37 %	27.45 %	11.77 %	7.29 %	0.12 %	100 %	-
2021	14,64,871.50	10,13,309.17	3,42,957.25	3,09,217.70	12,407.91	31,42,763.54	27,325.48
	46.62 %	32.25 %	10.91 %	9.83 %	0.39 %	100 %	-

Note: Assets pertaining to Funds of Funds Schemes (Domestic) for March are not included in the above data. Source: AMFI

The balanced scheme shows an increasing trend in fund mobilization which increased to 10.91 percent as of March 31st, 2021 from 2.45 percent in 2015. The exchange-traded fund also shows an increasing trend as it increased to 9.83 percent as of 31st March 2021 from just 1.35 percent in 2015. The analysis from scheme-wise resource mobilization shows that investors highly prefer Debt-oriented schemes (income schemes) and balanced funds because these funds give stable returns and have less risk in comparison to others schemes.

FINDINGS

(i) Findings based on a study of the evolution of the mutual fund industry in India.

a. The study found from 2014 onwards several regulatory measures were taken by the SEBI to rationalize mutual fund schemes in order to bring uniformity, which plays a crucial role in the development of the mutual fund industry in India.

b. The study noticed that there is a shift in saving from physical assets to financial investments mainly due to the implementation of several new regulations such as demonetization, Benami transactions (prohibition) amendment Act 2016, and Real estate regulation and development Act 2016 (RERA).

(ii) Findings based on a study of the trends in resource mobilization by the mutual fund.

a. The Indian mutual fund industry recorded the highest ever resource mobilization as net assets under management (AUM) recorded more than ₹ 30 trillion in the financial year 2021.

b. The mutual fund net assets under management (AUM) as a percentage of GDP has touched a record high of 15.4 percent in the financial year 2021.

c. The study also found that mutual fund net assets under management (AUM) to total bank deposit ratio increased to 21.3 percent in the financial year 2021.

(iii) Findings based on a study of the sector-wise total resource mobilization by the mutual fund.

a. On the basis of sector-wise classification, the study found that a major portion of the resource is mobilized by the private sector mutual funds companies, as of 31st March 2021 it is 82.57 percent of total net assets under management.

b. The participation of public sector mutual fund companies in total resource mobilization is nominal, as it contributes 17.43 percent in 2021 whereas it was 20.98 percent in the financial year 2020.

c. In the public sector UTI mutual fund managed 5.29 percent of assets and other public sector mutual fund companies managed to mobilize 15.69 percent in the year 2020.

(iv) Findings based on a study of the scheme-wise total resource mobilization by the mutual fund.

a. On the basis of scheme-wise classification, the study found that Debt-oriented schemes (Income schemes) account for the majority of mutual funds and it is in decreasing trends as it decreases to 46.62 percent from 64.10 percent between 2015 to 2021.

b. The Equity oriented schemes (Growth schemes) account for the second position of mutual funds and on average contributes 32.36 percent during 2015-2021.

c. The Balanced schemes are in increasing trends as the study shows the Balanced scheme increased to 10.91 percent from 2.45 percent during 2015-2021.

d. The Exchange-traded funds are also in increasing trends as the study shows the

Exchange-traded fund increased to 9.83 percent from 1.35 percent during 2015 to 2021.

CONCLUSION

The mutual fund is one of the important investment instruments in the Indian financial market. Mutual funds facilitate efficient channelization of savings and expand investment opportunities. This industry is among the fastest-growing and profitable segments in the Indian financial system. In recent years the SEBI's regulatory and reform initiatives like an emphasis on investor education and financial awareness, greater disclosure from assets management companies helps in the development of mutual fund industries. The assets under management (AUM) of the mutual fund industry stood at ₹ 31,24,764 Crores in the financial year 2020-2021. Even though the Indian mutual fund industry is still far behind the global financial market. "In the long term, i.e., between march 2021 and march 2026, the overall industry's AUM is projected to sustain a high growth trajectory of 11-13 percent compounded annual growth rate, reaching ₹ 57 trillion," (CRISIL research).

The mutual fund industry growth in India will be driven by the following factors:

- a) Continuous improvement in ease of investing, with increasing internet and technological innovations.
- b) Better awareness and huge penetration of mutual funds products in rural areas.
- c) Perception of individual investors for the mutual fund as long-term wealth creators.
- d) Higher disposable income and investable household surplus.
- e) Increase in aggregate household and financial savings.

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A Tale of Dalit Women's Agony in Bama's *Karukku*

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ABSTRACT

The Predicament of Dalit women in the Indian culture as portrayed in the book Karukku is dejected. They are exploited on the basis of gender and caste. The book written by Bama raises issues on caste which harm our Indian culture and society. The author of Bama in her fictional writings depicted some issues of sexual harassment, oppression on Dalit women and loneliness. The whole Dalit community is being exploited by upper caste people and Bama in her literary writings portrayed the exploitation and marginalization of Dalit women. The entire Dalit community are economically and socially exploited by the upper caste people, but the plight of Dalit women is miserable. Bama's Karukku is an autobiographical novel where the novelist attempts to show the sufferings and circumstances that she has to go through in her life, being a Dalit woman. The novelist tries to convey the social reality of every Dalit women who struggle in Indian society for their survival. This research paper gives an overview of the patriarchal society where women have to follow the rules which are constructed by the male members of the family. In that scenario, women are bound to go on a difficult path and in result they are separated, segregated and become as subaltern. The patriarchal society does not allow women to speak of their own, and they have to fight for their basic rights in the society. This paper reflects on the plights and issues of Dalit women depicted in the novel Karukku.

Keywords: Patriarchal, marginalization, segregated, Dalit, Women, caste

Introduction

Dalit literature has been an integral part of Indian literary traditions. Dalit writers in their writings presented the plight and agony of the Dalit people. Even the Dalit male writers started writing about the oppression of Dalit women in Indian society. There are many Dalit women writers like Bama, P. Sivakami who depicted the agony of Dalit women and tried to show the real side of the caste discrimination in the society. Bama's novel *Karukku* is an autobiographical work which presents the challenges that she has to face in her real life as a Dalit woman.

The novel *Karukku* presents the agony of Dalit women in a caste- based and male

dominated society. From the beginning of the novel the protagonist experience the traditional and patriarchal constructed norms. Dalit women have to experience the traditional caste backdrops wherever they go. At home also they are trapped by the patriarchal notions which are constructed by the society. These norms drag them into the category of 'other'. Bama is one of the finest novelist in India who portray the plight and sufferings of Dalit women in a more realistic manner. In real life, Bama has to face these cultural and caste based norms in her real life, and she has explores her real life sufferings in the novel. Bama write down in her book, "In this society if you are born into a low caste, you are forced to live a life of humiliation and degradation until your

death. Even after death, caste-difference does not disappear.....If you are born into a low caste, every moment of your life is a moment of struggle” (Holmstrom, 26, 27).

Therefore, Bama through her works gives a ray of hope to the Dalit women to fight back for their rights and break the norms for their freedom.

Objective

The objective of the paper is

- 1.To explain the issues of caste exploitation with reference to Dalit women in the novel *Karukku*.
- 2.To study on the circumstances of Dalit women in a patriarchal and caste tyrannical society.
- 3.To study the Dalit women agony in Bama's autobiographical novel.

Research Methodology

In doing this research, the writer uses the qualitative research approach. The resource data of this paper is the novel *Karukku* which is written by Bama. The data of this paper is sentence, phrase and words which helps in analyzing the agony of Dalit women in Bama's *Karukku*.

In Indian culture, people divided the society into different structures and these structures does not allow lower caste people to become free- spirited and liberal. Human beings in India are categorized according to their castes. In this category, lower castes are always exploited and treated as others in the society. These people are not even given the required opportunity to move forward in their life. The community and caste divide the normal human beings into different sections. In the novel the protagonist belongs to the Paraya caste, this is a lower caste group which is found in the state of Tamil Nadu. These lower caste people are surrounded by many higher caste groups like

Naicker, Aasaari, Nadar, etc. The novelist narrates the story of the cultural and traditional harassment done by the upper caste groups on the Paraya caste people.

Review of literature

A complete literature review has been done to collect details towards research objectives to find out the issues of caste exploitation with reference to Dalit women in the novel *Karukku*. The research articles, reviews, websites and journals have been analyzed to frame the research design. The review studies and theories constituted by the research scholars and critics of the similar field of study would help in effective results. Literature review aid the researcher to comprehend the background and establish the future study on that foundation.

The lower caste groups are bound to show their regard towards these higher caste groups. Women are also bound to give their services to these upper caste people and bear their mistreatment. In India every woman have to go through this mistreatment in this male dominated society but Dalit women have to go much more than that. These Dalit women suffer in the Indian culture in many ways. As Chandra Mohanty in her work, *Under Western Eyes: Feminist Scholarship and Colonial Discourses*, presents the double colonization of third world women. At first, the Dalit women suffer from western colonization, after that they suffer from current tradition and patriarchy system at their own place.

Analysis and major findings

India is a country where the caste elements are rigidly preserved, and it left no place for women to live freely. People make a line between upper caste and Dalit women. This line not just divide the people into different

segments, but it also divides the humanity. Bama in her novel *Karukku* mention an incident from her childhood in the novel,

“The elder went straight up to the Naicker, bowed low and extended the packet towards him, cupping the hand that held the string with his other hand.....He said everybody believed that Naickers were upper caste, and therefore must not touch Parayas” (Holmstrom, 15).

The incident mentioned above changed the entire thought process of the author. This is the first time that Bama saw the elder from her community bowing down before an upper caste person. Bama did not know about the caste system and untouchability when she was young, but when she saw this happening in front of her eyes then she experienced it and felt humiliated. The domination and cruelty of the higher caste group have always been devastating on the lower caste people. Dalit people have to face exploitation every day in their life, but Dalit women have to face a lot more. They are confined to follow the nonsensical caste rules made by these upper castes. In Dalit community, social discrimination is a serious topic to discuss. On the other hand, untouchability is mentioned in other works written by the Indian Playwrights which further power up the discrimination. In the novel, *Sangati*, when the novelist ask her grandmother about the Dalit community exploitation, she answers that all the Dalit people have to follow the rules and regulations which are imposed by the upper caste people because they have the power of money which Dalit community do not have. They cannot go against them and their rules because at the end all the Dalit people have to go for the wage work at their places.

Dalit women face a lot of exploitation from upper caste men. Sometimes they have to deal all the atrocities by herself, as Dalit men cannot stand with them for their justice.

Dalit men tolerate the ruthlessness of the upper caste community where they treat them as animals and sometimes do not pay their wages even after their work. Bama in her novel reflects an incident where all men from her community hide in jungle for countless days. They were hiding in fear from the upper caste people.

The upper caste community is very belligerent towards the Dalit people. There was an incident in the novel where these upper caste people attempted to kill Dalits just for the sake of a small cemetery land. They do not want Dalit to be free and liberal, and they attempt to grab all the things which make them to earn money. Even government don't support these lower caste groups. In the novel, novelist highlight an event where police is supporting and helping the upper caste people in their misdeed. And Dalit women struggling every day for justice and patiently waiting for a good turn.

Karukku is a novel which portrays the agony of Dalit women in a more realistic manner. It depicted the plight of the women right from a young to an old Dalit woman. This novel questions numerous patriarchal and traditional rules existing in our Indian society that suppress women. With the help of this text, Bama explores the sufferings and everyday struggle of Dalit women. In this novel the Dalit women are the earning members in their family and because of their wages they are supporting their family. Despite being an earning person, they are not given that recognition and respect in the family. Women are always paid less compared to men in the work. And their income is spent mostly in the household chores. Whereas men spend their income according to their wish. Another significant issues which has been presented in the novel by Bama is Sexual harassment. Dalit women are considered as a sexual object. The author expresses the exploitation of women at their

homes and at workplace. Dalit women are sexually harassed by the upper caste men at their workplace and when they return their home then they have to surrender their bodies for sexual pleasures to their husbands.

Conclusion

In summing up, the novel depicted the plight of Dalit women. They face atrocities in every phase of their life, still they fight back with their strength. Women have been exploited by the upper caste people and resistance is seen throughout the novel. The government tried their best to help Dalit women by implementing certain rules in the constitution, still all these rules and regulations are not sufficient for Dalit women to secure a safe place in the society. The exploitation and oppression of the Dalit women is still prevalent in Indian society, but things need to be change for the betterment of women. Colonial and traditional forces become the reason for Dalit women to face hardships in the society. These forces need to change for the improvement in Dalit women's status in Indian society.

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Career consciousness among youth: role of career counselling and guidance

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ABSTRACT

This paper discusses career consciousness among youth and the role of career counselling and guidance in the formation of their career. As said by Albert Einstein: “ You cannot judge the ability of a fish by its capacity to fly” Because a fish cannot fly, it swims. It becomes important for an individual to choose the right career path because it will help them realise their ability and strength. Youth in present times is in constant process of identity formation, life transition and self-exploration related to developing views on personal, social, educational, and career selves. Sometimes they face challenging times which can cause stress and turmoil. To cope up with expectations and pressure exerted by society, career counselling and guidance need new approaches and address the concerns of youth pertaining to career opportunities. Career consciousness is the state of being aware of your career and the influences that affect it. Career conscious individuals are aware about what they want to achieve in their professional life and make strategies to achieve it. Career conscious individuals set their clearly defined goals and accomplish them. Career counselling helps individuals to understand the career opportunities and various options available which are less known and explored by them. Career counselling and guidance helps them analyse their strengths and weaknesses and eventually helps in finding the perfect career path. Effective career counselling and guidance is the need of the hour. Right career guidance given at the right time can play a life changing decision in the life of an individual. On a contrary note in the lack of career counselling, youth is misled which eventually affects their self esteem, confidence and quality of life they lead.

Keywords: Career, Consciousness, Youth, Intrinsic motivation, Extrinsic motivation, Guidance, Counselling

INTRODUCTION

The term “youth” as defined by the United Nations Educational Scientific and Cultural Organisation (UNESCO) as a more fluid category than a fixed age group and it refers to young people within the period of transitioning from the dependence of childhood to adulthood independence and awareness of their interdependence as a member of a community (UNESCO, 2017). Career choice is an important aspect in the developmental life of youth because it is reported to be associated with positive as well as negative psychological, physical and

socio-economic inequalities that persists into youth's life. It is observed that the complexity of career oriented decision making increases as age increases. Younger children are more likely to give precise answers about their ideal career which shows their dreams and aspirations about what they want to do when they grow up. As children get older, they are more likely to describe their career choice as a result of prevailing environmental circumstances. With the aid of proper guidance and planning, various career options are

explored and career decisions become more understandable by defining what they want to do. The area of career counselling and guidance needs to change because expectations of youth are evolving with the changing educational and career opportunities. Career counselling needs to move beyond providing client-relevant information, to broader issues, such as: career development, work-adjustment, job-satisfaction and integration of quality of life.

CAREER CONSCIOUSNESS

Career is a whole life concept and not just what you are currently doing as a job. It is the inter-relatedness of all things in your life such as education, values, recreational aspects, family, friends, voluntary and community work and how all these aspects fit together. A career is the pursuit of a lifelong ambition or the general course of progression towards lifelong goals. *Consciousness* is the state of awareness of one's own environment and one's own existence, sensations and thoughts. Career consciousness is the state of being aware of what truly motivates as an individual to achieve his goals of monetary sustenance. It is the ability to listen to your internal compass or follow your heart. Career consciousness is the shift away from the outdated notion that career is just a form of paid job- instead it is about grabbing a job which integrates one's own passion, values, unique set of skills and depth into the career experience.

Components of career consciousness:

Intrinsic motivation: Intrinsic motivation is anything from within that motivates an individual, such as internal passions and desires. This includes:

Self efficacy

Job satisfaction

Involvement

Professional efficacy

Commitment

Autonomy

Vitality

Positive affectivity

Rationality

Heightened perception of competence

Extrinsic motivation: Anything outside of an individual that is needed to obtain or acquire motivation, such as money incentives, material objects and approval or recognition from others. Work strain

Income

Occupational prestige

Job security

FACTORS INFLUENCING CAREER CHOICES OF YOUTH

Career choices of youth are influenced by various factors that include extrinsic factors, intrinsic factors and interpersonal factors. Extrinsic factors include financial remuneration, job security, professional prestige and job accessibility. Intrinsic factors include personal interests, self efficacy, outcome expectations and professional development opportunities. Interpersonal factors include influence of family members, teachers and educators, and peer influence.

Extrinsic factors

Financial remuneration: Financial remuneration is identified as the most influencing factor when it comes to making career decisions. Income is considered as an important component of life, particularly among youth who have a higher expectation from life. Financial reward is a high

motivator factor influencing career choice of youth.

Professional prestige: Professional prestige was identified as an important deciding factor for career choice of youth. Prestige statuses linked with various occupations are deciding factors for choosing the career. Youth want prestigious jobs which could give them a good life and respect in society. Youth is influenced by occupational prestige and it is considered to be of higher importance to them.

Job security: Job security is seen as an influential factor for choosing a career. Youth prefer jobs which have permanent contracts over jobs having temporary contracts. They avoid having jobs which have temporary contracts and do not take risks when it comes to job security.

Geographical proximity: Geographical proximity is one of the important factors in deciding the career. It is observed that youth prefer jobs that are nearer to their home.

Intrinsic factors

Personal interests: Personal interests appeared to be an important factor in making career choices. Youth gives more importance to their personal interests over societal interests. Personal interests are more likely connected to their self identity which influences them to choose the right career path for them.

Self- efficacy: Youth want to become self-reliant and independent. They chose a career which makes them more self-sufficient and less dependent on others.

Professional development opportunities: The opportunity for professional career development is also an important factor in career choice. Youth chose careers which are linked with more professional development opportunities.

Interpersonal factors:

Influence of family members: It is observed that the father has been seen as the most influencing family member in choosing the career for youth. It can be viewed as a result of patriarchal society. Fathers influenced the career choice of youth and motivated their career selection.

Teachers and educators: Teachers and educators are significant figures in the process of career decision among youth. Teachers are observed as the agent of development and influence career choice of youth.

Peer influence: Peer influence is also an important factor in influencing career choice of youth. Youth seek approval and acceptance from peer groups in the process of career decision making.

THE NEED OF CAREER COUNSELLING AND GUIDANCE

Youth seem to recognize the need of career counselling and guidance in making the right career choice for them. It becomes important for them to seek guidance from a professional counsellor in order to make the right decision. A career conscious individual becomes an active member of society. Youth are looking for diverse career opportunities and eventually choose the career which is more suitable for them. Career counsellors help them to realise their true potential and interest which help them to choose the right career path for them. Career counselling and guidance prepare youth for upcoming challenges in work life and help them choose the career path which is most satisfying and rewarding to them. Expectations of youth are becoming high and it is the relevant time we realise the importance of career counselling. In the lack of career counselling, youth is misled which eventually affects their self esteem,

confidence and quality of life they lead. Every individual is different and unique. Career counselling caters to the needs of every individual and helps to realise their strength, and interest suitable to their personality and aptitude. In the absence of career counselling, an individual may choose the wrong career path for them which affects their work efficiency, job satisfaction and career growth opportunities.

ROLE OF CAREER COUNSELLING AND GUIDANCE

It is observed that career counselling and guidance is the need of the hour. But, it becomes important to examine whether these services are utilised properly in the current milieu. Career counselling makes the information available on various career opportunities and job requirements. This piece of information is customised for a particular individual or group. Youth are advised to use this information in the best possible way to choose the right career path for them. It is important that the information provided by the counsellor is utilised by individuals and it is valid even in the current context of rapid change. In the area of career, educational and job opportunities often change so rapidly that the information must be updated on a regular basis in order to be useful for an individual. For some individuals mere providing information is not sufficient, some kind of assessment may be required to expand their awareness of strengths or interests. This is helpful in making them aware of more options that are available to them and opportunities where their abilities and interests are utilised in the best possible manner. Following are the benefits of career counselling and guidance:

Career counsellors are aware of all the opportunities: The most crucial factor in

choosing the right career path is to have clarity of thought and readiness to take action. Lack of clarity becomes the hindrance in choosing the right career path. Here, career counsellors make youth aware of opportunities available and lead them to the path of choosing the right career for them.

Helps to pick the right career: Every individual is unique and special. A career counsellor helps to choose the best suitable career based on the strength, personality, aptitude and interest of an individual. It becomes important to choose the right career path.

Helps to gain confidence and insight: Career counsellors help individuals to identify the hurdles in choosing the career. It helps them to remove these hurdles which eventually boost their confidence. In the lack of confidence, youth are prone to choose career paths which are not suitable for them.

Helps remove career related frustration: Choosing a career path can be demanding for an individual. Career counsellors help to remove any kind of frustration associated with choosing the right career path. They provide a platform to vent out all negative emotions and clear their mind of any negative feeling and frustration.

Helps in embracing a broad perspective to examine career skills: Every individual has different skills and expertise. A career counsellor helps them realise which is the best suited skill for them which leads to work fulfilment.

A clear road-map towards a fulfilling career: Career counsellors set a clear road-map to a career which becomes difficult for an individual to achieve. They make a career plan for an individual. It is a process that encourages youth to analyse their skills,

understanding their career matches and embracing more optimal career solutions.

Educational and Vocational Guidance, 24, 32-43.

CONCLUSION

Youth is the future of any nation. It comprises the major workforce in every sector of the economy. Career is not merely a job but a long journey of self exploration and realising self-worth. Career consciousness is the state of being aware of various career opportunities and making a strategy to pursue the career of our one's choice. Career conscious individuals are aware of available opportunities and make best use of them. Career choice of individuals is affected by many external and internal factors. Career counselling and guidance plays a crucial role in selecting and shaping a career of one's own choice. It acts as a guiding light to make a career which is based on ability, strength, capacity and interest of the individual. Right career path gives an individual job satisfaction as well as opportunity to grow. Career conscious individuals become an active member of society and contribute towards growth and development of society.

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Operational Effectiveness in Rajasthan's Energy Sector (An Analysis with Reference to Rajasthan Rajya Vidhyut Utpadan Nigam Limited)

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ABSTRACT

A world class organization whether it's a public sector or a non-public sector, applies performance measurement to achieve insight into and are available to a conclusion about the performance of the organization and assess the operational efficiency and effectiveness (the extent to which outputs of any organization meet the objectives set) of its business. The organizations use the performance measurement data to drive components and successfully translate them into action. Company strategists also are concerned with the Operational Performance of their organization in addition because the general performance trends within the commercial section during which they operate. Improving the Operational Performance of any organization relies on both Operational efficiency and effectiveness. An increase in its measured Operational efficiency must be made at the expense of the effectiveness of its service. Operational Efficiency, particularly, technical efficiency (the conversion of physical inputs into outputs relative to best practices) is decided by the difference between the observed ratio of combined quantities of an organization's output to input and also the ratio is achieved by best practice. Producing the most output or consuming the minimum inputs, as compared to what's technically feasible, is a vital step for the service providers to be able to meet their objectives. The matter of measuring the Operational efficiency of an industry or a service provider is a crucial phenomenon to both the economic theorist and also policymaker. If the theoretical arguments on the relative Operational Efficiency of various economic systems are to be subjected to empirical testing it's essential to create some actual measurements of efficiency. Equally, if economic planning is to concern itself with particular industries, it's important to grasp how far a given industry may be expected to extend its output by simply increasing its efficiency, without absorbing further resources.

Keywords: Energy, Operational Performance, Production, Turnover, Improvement, Consumers

INTRODUCTION

Energy is an important input for the rapid economic development of any country. There's an instantaneous correlation between the degree of economic and industrial development on one hand and also the per capita consumption of energy on the opposite. Electricity is one of the foremost

vital styles of commercial energy. Electricity is an important input for all productive economic activity; it's also necessary to produce the necessary infrastructure for the development of the countryside. Electricity is extremely useful not just for increasing agricultural produce and productivity, except for the promotion of small-scale

industries and other agro-based activities and also as consumer services. Over the past years, the financial performance of State-Owned Electricity Utilities (SOEUs) has deteriorated, leading to large accumulated losses. There's now a movement towards estimating and monitoring AT&C losses (defined because of the difference between the energy input and units of energy that payment is realized) in the country. The AT&C losses are within the range of 35% on a mean. This has led to an unplanned increase in distribution lines, overloading of system components such as converters and operators, and a lack of adequate power support. Business losses are mainly caused by the inefficiency of small meters, theft, and pilferage. However, it must be admitted that the SOEUs aren't responsible solely for this debacle. One must also give due weightage to the fact that in the pursuit of the social objective, utilities might not have encouragement to innovate and appearance for improvements. However, the financial and operational performances suggest the requirement for an in-depth technical and financial appraisal of the SOEUs reveals the underlying inefficiencies and therefore the extent of scope for improvement in the newly reformed regime.

The technical efficiency of a company depends on its level of productivity or the ratio of its outputs to inputs. Productivity is an absolute concept, measured by the ratio of outputs to inputs, while efficiency could be a relative concept, measured by comparing the particular ratio of outputs to inputs. The subsequent could lead on to productivity improvements, in the form of

- (a) The adoption of technological advances; and/or
- (b) Increasing efficiency by eliminating unnecessary restrictive work practices or better management; and/or

- (c) Change in the operating environment during which production occurs.

OBJECTIVES OF STUDY

1. To review the operational efficiency of the Rajasthan Rajya Vidhyut Utpadan Nigam Limited to assess the efficiency and effectiveness with which it's achieved its objectives.
2. To check the issues faced by the Rajya Vidhyut Utpadan Nigam Limited.

REVIEW OF LITERATURE

1. Lassila, J., Viljainen, S., Honkapuro, S., & Partanen, J. (2004) applied DEA for the efficiency benchmarking of the 94 Finnish electricity distribution companies. The efficiency scores are calculated for every company and therefore the results of the efficiency benchmarking are evaluated using sensitivity analysis. Development of benchmarking relies on weight restricted DEA model. During this work, the author considered one input factor, two output factors, and environmental factors. The input factor considered for the study is operational cost; the output factor considered is distributed energy and power quality; the environmental factors considered are the length and also the number of consumers. The author applied the study and made benchmarking of the efficiency that affected the reasonable return on capital of the distribution systems and also the investment strategies of the distribution systems.

2. Raul Sanhueza et al (2004) applied DEA to see the distribution added value required in the tariff fixation process of power distribution that used the concept of a model firm on a regulatory basis. The authors applied the strategy to calculate the relative efficiency of 35 Chilean distribution companies using the info reported by the

Superintendence of Electricity and Fuels for the tariff process.

3. Tripta Thakur (2004) presented a framework for evaluating the comparative performance of the Indian State-Owned Electrical Services. This study attempted to survive unemployment in SOEUs. The average performance of 26 resources was evaluated using DEA. The physical data for the year 2001 – 02 was used to calculate the relative efficiency by CCR and BCC model. Two different combinations of input and output parameters were used for calculating the efficiency (Model A and Model B). Model A used the entire cost as input and energy sold, number of shoppers, and distribution line length as output. Model B utilized the adjusted cost and therefore the number of an employee because of the input parameters and energy sold, number of consumers, and distribution line length as output parameters. The results of the study indicated the chance of achieving substantial savings through retrenchment of an excessive level of employment.

4. Tanure et al (2006) suggested a technique for performances target setting associated with continuity metrics in electricity distribution networks. He used DEA combined with dynamic cluster technique and this was applied for the classification of Brazilian networks.

5. Antonio Estache et al (2008), in his paper, reported a primary attempt at documenting efficiency levels in African electricity firms, their evolution, and therefore the sources of the evolution. The analysis has supported a sample of 12 operators providing services to 12 country members of the Republic of South Africa Power Pool. The changes in the Total Factor Productivity in the largest operators between 1998 and 2005 were considered for the analysis. DEA analysis was decomposed to spot the changes in total factor productivity.

The analysis covered the 1998–2005 periods and focuses on 12 countries around the Southern African Power Pool. The study relied on the measurement of the input-oriented Malmquist productivity index.

RATIONAL OF STUDY

A detailed case study is required for reviewing the performance of those utilities so lessons from failures are taken note of and effective steps must be taken to mitigate the shortcomings. Although the structure of the ability sector operation and also the approaches to reform vary across the countries, the most objective of the reform program is to create SOEUs are efficient and commercial. The purpose of this study is therefore to develop a scale that supports the performance comparison of SOEUs and analyze the inefficiencies of resources available in the policy context and report on performance proposals.

RESEARCH METHODOLOGY

The research objective is to gather and find the reasons if any for the decrease in operational efficiency of Rajasthan Rajya Vidhyut Utpadan Nigam Limited, as well as to find out how various measures can be implemented with its optimum level and utilization so that operational efficiency can be achieved and profitability can be increased. For the study, data is very important. The data is collected through either primary sources or secondary sources. For the study, the secondary data was considered as it is easily available through the annual reports, it is reliable and the findings are accurate. The data for the study was collected from administrative reports of the Rajasthan Rajya Vidhyut Utpadan Nigam Limited.

For the study, we have collected, organized, and interpreted the data of four years. From the financial year 2016-17 to the financial year 2019-20. First of all, the

comparative analysis was conducted of various selected variable and their averages, such as sales, assets, inventory, cost of goods sold, payables, and receivables. Secondly, ratios are calculated for four years, such as inventory turnover ratio, asset

turnover ratio, and accounts receivable turnover ratio. Lastly, the ratios are compared and progress is observed for every year in comparison to base year, which is the financial year 2016-17.

RESULTS AND ANALYSIS

Table 1: Financial Data

(In Crore)

Items	2019-20	2018-19	2017-18	2016-17
Total Sales*	16450.67	14570.59	12784.11	11760.03
Cost of Goods Sold	9486.23	8738.19	7278.43	7126.43
Inventory	1201.19	1082.89	502.58	893.08
Average Inventory	1142.04	792.74	697.83	856.95
Accounts Receivable	21863.41	18409.55	12491.90	11000.95
Average Accounts Receivable	20136.48	15450.73	11746.43	8339.58
Accounts Payable	2983.76	2201.43	868.59	1996.46
Average Accounts Payable	2592.60	1535.01	1432.53	1877.73
Total Assets	61852.38	57947.19	49169.40	46287.78
Average Total Assets	59899.79	53558.30	47728.59	41826.24

Source: Annual Reports of RRVUNL (<https://energy.rajasthan.gov.in/content/raj/energy-department/rvunl/en/investors0/Annual-report/annual-report>)

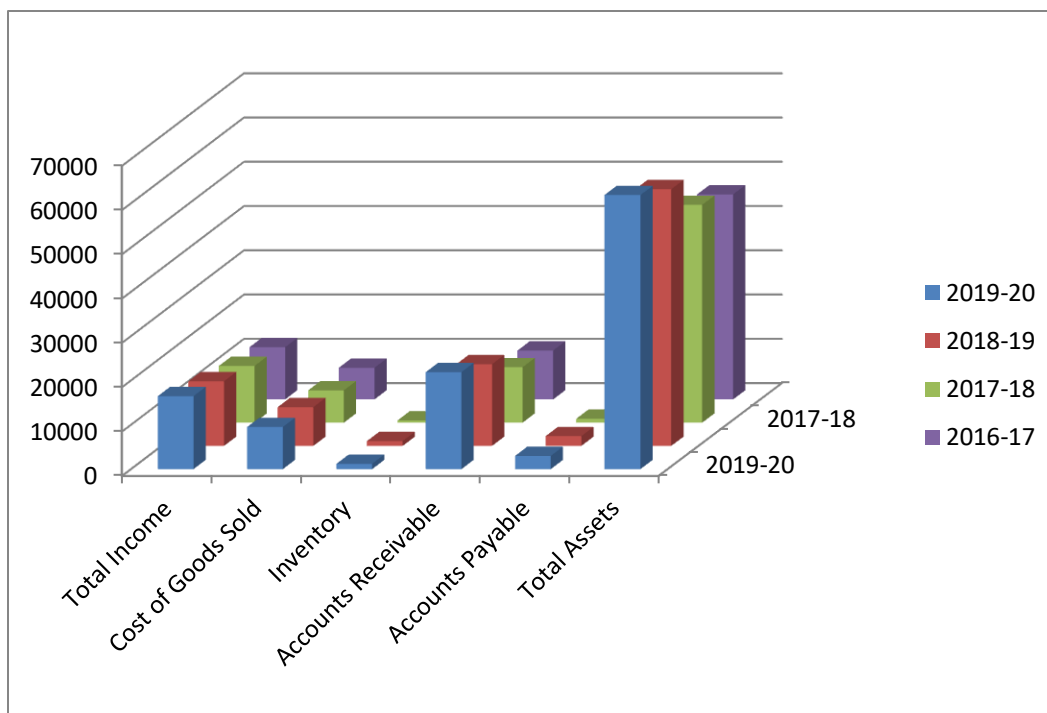
Interpretation: The operational performance analysis of the Rajasthan Rajya Vidhyut Utpadan Nigam Limited can be observed from the table 1, it can be observed that the operational performance of the company has increased in the four years. It can be observed that the sales have increased, because of which there is a need to keep more inventory, therefore, inventory have also increased. Accounts receivable and assets have also increased. The sales have increased by around 40% in 2019-20 against the income of 2016-17. Because of the increase in sales, it can be said

that the cost of production would have also increased.

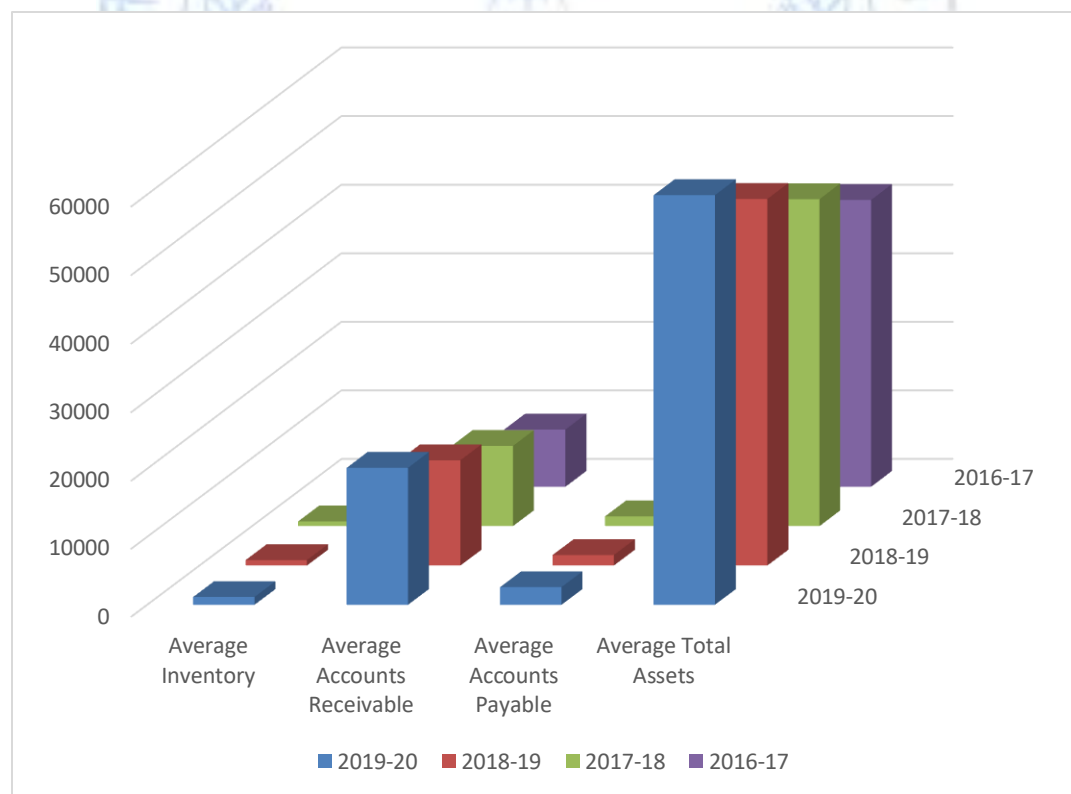
On the other hand, while observing accounts payable, it was found that there are substantial changes (increase). It is almost one and half times in 2019-20 as against 2016-17. Same as total assets have increased substantially in the year 2019-20, as against 2016-17, by almost 34 percent.

Note: It is assumed that sales made (Electricity Supply) is completely on credit, as bills get due only after the end of the month, and hence sales are always made on credit.

Chart 1: Graphical presentation of Various Operational Figures



Source: Created with reference to table 1



RATIOS

1. Inventory Turnover: Calculate inventory turnover ratio by dividing the cost of products sold by the average amount of inventory. Average inventory is the average of opening and closing inventory.

2. Accounts Receivable Turnover: It is calculated by dividing net credit sales with

average accounts receivable. Average accounts receivable is the average of opening and closing debtors.

3. Assets Turnover Ratio: This is calculated by dividing turnover with average total assets. Average total assets is the average of opening and closing assets.

4. Table 2: Financial Ratio's

Ratios\Years	2019-20	2018-19	2017-18	2016-17
Inventory/Turnover Ratio	8.31	11.02	10.43	8.31
Accounts Receivable Turnover	0.82	0.94	1.09	1.41
Assets Turnover Ratio	0.275	0.272	0.268	0.263

Source: Created by calculating from reference to table 1

Interpretation: As we can see in table 2, companies inventory turnover ratio has increased from 2016-17 to 2018-19 but after that it started decreasing. This indicates that company has a downward trend in ability to convert inventory. However, in 2019-20 assets

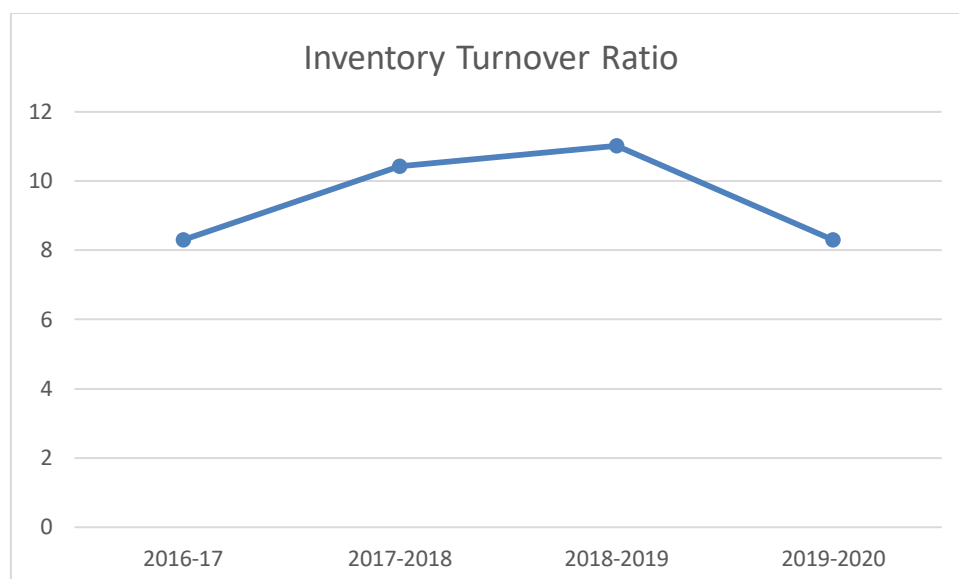
turnover ratio has increased compare to 2018-19, but increase is almost negligible. Same, as in 2018-19 assets turnover ratio has increased compare to 2017-18 but again increase is almost negligible.

Table 3: Comparative Statement of Inventory Ratio's

Ratio\Years	2016-17	2017-2018	2018-2019	2019-2020
Inventory Turnover Ratio	8.31	10.43	11.02	8.31
Comparison to Base year 2016)	-	2.12	2.71	0

Source: Created with reference to table 2.

Chart 3: Inventory Turnover Ratio's



Source: Created with reference to table 3

Interpretation: In the table 3 change in the inventory turnover ratio is described in reference to 2016-17, which is considered as the base year. Through table 3, it can be observed that inventory turnover ratio increased by 2.12 in the year 2017-18, from the year 2016-17. In 2018-19, the inventory turnover increased by 2.71

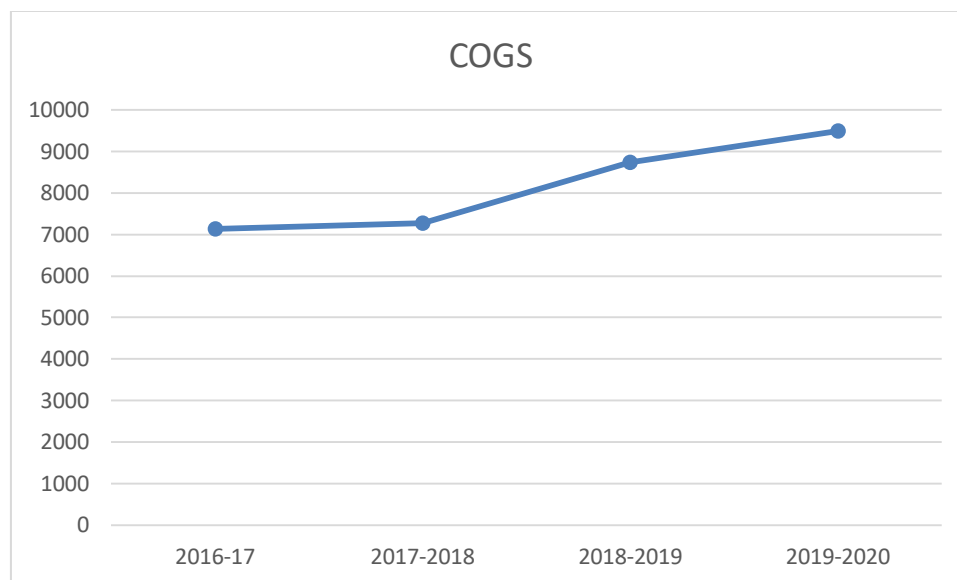
from the base year. But it can be observed that increment in 2018-19 inventory turnover ratio is very low compared to the year 2017-18. While in 2019-20, there was no increment, inventory turnover ratio was similar to the ratio of 2016-17. Through the chart 3, it can be seen that, the trend of increase breaks out in the year 2019-20.

Table 4: Comparative Analysis of Cost of Goods Sold for 4 Years

Year	2016-17	2017-2018	2018-2019	2019-2020
COGS	7126.43	7278.43	8738.19	9486.23
Comparison to Base Year 2016	-	2.13%	22.61%	33.11%

Source: Created with reference to table 1

Chart 4: Comparative Analysis of Cost of Goods Sold for 4 Years



Source: Created with reference to table 4

Interpretation: Through table 4, it can be observed that keeping 2016- 17 year as base, when increase in cost of goods sold is analysed. It was found that in the year 2017-18 the cost of goods sold increased by 2.13%, in 2018-19 the increment in the cost of goods sold is 22.61 % more than 2016-17 and 20% more than the year 2017-18. While in the year the cost of goods sold is 33.11% more than the base year and 11% more than 2018-19, which indicates the rate of increment declined in the year 2019-20. Chart 4, indicates that company has a increasing trend in cost of goods sold. Y axis indicates cost of goods sold in rupees.

CONCLUSION

India could be a developing country where there's a greater need for electricity, for increasing industrial production and meeting the ever-growing demand for electricity in various sectors. The key to economic prosperity lies in judicious planning and effective management of energy resources. To satisfy the growing power demand, the government has drawn a large program of energy development in the country. Power

contributes to the diversification of economic activities while it runs the wheels of industry. It's the stimulator of increased productivity in agriculture.

Hence, the availability of electricity to any or all segments of society at a reasonable price and at an adequate level in any respect times is incredibly important for the development of the economy in the state. The demand for power is especially due to population and economic process, which reflects growth process happening in the primary, secondary, and tertiary sectors. To accelerate the economic process of the state, we've got to extend power resources. Power and positive growth are linked. It's used not just for the event of the industry but also for agriculture, where its role is worth mentioning. Indian economic development has been dependent to an oversized extent upon the supply of power. And yet at crucial stages during the last 20 years, the Indian economy has suffered from the periodic crisis in the kind of power shortage. At some stages during this era power plants were underutilized because of the inadequate demand for power, particularly in regions. Whether the developmental efforts lagged or

power plants were installed more ambitiously is yet to be ascertained. The economic development of a country is the result of aggregate work of all economic and non-economic variables. Since power is a crucial basic variable, it's a novel and vital role in economic development. As an integral part of the infrastructure, it enhances integration with agricultural and industrial production and improves the quality of the service sector. In rural areas, higher living is fostered through electricity. So, studies associated with these fields are helpful to the government and therefore the planners to know and take necessary steps to beat the present problems. Therefore, the researcher has made a shot to review the economical implications of the operational efficiency of Rajasthan Rajya Vidhyut Utpadan Nigam Limited.

Energy creates beautiful externals that serve as implantation, intermediate and final product in production, distribution, and exchange. During this process, power creates and increases employment, and production, generates income and eventually results in the economic development of a country. Hence, it becomes very imperative to form sure that the Operational Efficiency of the Power Sector should be optimum and shall be ensured to tier where it may be increased to a different level to create extension within the given resources.

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सह शिक्षा विद्यालयों एवं एकल शिक्षा विद्यालयों में अध्ययनरत माध्यमिक स्तर की छात्राओं के
उपलब्धि अभिप्रेरणा का तुलनात्मक अध्ययन
(भोपाल भाहर के वि'श संदर्भ में)

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सारांश

शिक्षा व्यक्ति के चरित्र को उत्कृष्ट बनाती है एवं मूल्य, रुचि, ज्ञान तथा व्यक्तित्व का निर्माण करती है। जैसा कि प्रत्येक व्यक्ति का व्यक्तित्व भिन्न होता है प्रत्येक विद्यालय का वातावरण भी भिन्न होता है। विद्यालय वातावरण का विद्यार्थियों के मनोविज्ञान पर गहरा प्रभाव पड़ता है। एक सुरक्षित महिला परिवार का आधार होती है। स्त्री शिक्षा के महत्व को ध्यान में रखते हुए भोघार्थी ने अपने भोध हेतु छात्राओं का चयन किया है। सह शिक्षा एवं एकल शिक्षा विद्यालयों का वातावरण भी बहुत भिन्न होता है। विद्यार्थियों की उपलब्धि अभिप्रेरणा धनात्मक रूप से विद्यालय के भौक्षणिक वातावरण से प्रभावित होती है। प्रस्तुत भोध का उद्देश्य सह शिक्षा विद्यालयों एवं एकल शिक्षा विद्यालयों में अध्ययनरत माध्यमिक स्तर की छात्राओं के उपलब्धि अभिप्रेरणा का तुलनात्मक अध्ययन करना है। भोध हेतु भोपाल भाहर के 100 छात्रों का चयन न्याद" हेतु किया गया है।

मुख्य भाब्द सह शिक्षा, एकल शिक्षा, माध्यमिक शिक्षा, उपलब्धि, अभिप्रेरणा।

प्रस्तावना

शिक्षा का महत्वपूर्ण उद्देश्य होता है विद्यार्थियों को उनकी उपलब्धि से अभिप्रेरित करना। जिसमें विद्यालय का भौक्षिक वातावरण महत्वपूर्ण भूमिका निभाता है। सह शिक्षा एवं एकल शिक्षा विद्यालयों के भिन्न वातावरण का गहरा प्रभाव छात्राओं में देखा जाता है। सह शिक्षा विद्यालयों में भिन्न भारीरिक, मानसिक संवेगात्मक भिन्नता के कारण विद्यार्थियों में प्रतियोगिता की भावना उत्पन्न हो जाती है। जो उन्हें उन्नत प्रदर्शन एवं सर्वोच्च स्थान प्राप्त करने के लिये प्रेरित करती है। वही यह भी हो सकता है कि भिन्न भारीरिक मनोगत संरचना के कारण प्रतियोगिता में असफल हो जाए। एकल शिक्षा विद्यालयों में समान रुचि आव"यकता के कारण विद्यार्थी श्रेष्ठ प्रदर्शन करते हैं।

सह शिक्षा

सह शिक्षा से अभिप्राय है कि लड़के एवं लड़कियों दोनों एक साथ एक ही विद्यालय में एक ही पाठ्यक्रम का अध्ययन करें।

एकल शिक्षा

एकल शिक्षा से तात्पर्य है लड़के एवं लड़कियों के लिए अलग-अलग शिक्षा व्यवस्था अर्थात् एक ही पाठ्यक्रम हेतु अलग-अलग विद्यालय हो।

माध्यमिक शिक्षा

‘पो. हुमायू कबीर’ के अनुसार “माध्यमिक शिक्षा, शिक्षा की एक ऐसी कड़ी है जो प्राथमिक व उच्च शिक्षा को दृढ़ता के साथ जोड़ता है।” इस स्तर के छात्र किशोरावस्था के होते हैं। यही से छात्र जीवन की कला सीखते हैं।

उपलब्धि अभिप्रेरणा

‘मैकडेविड एवं हेनरी’ के अनुसार “मनोवैज्ञानिक उपलब्धि अभिप्रेरणा उसे कहते हैं

जिसमें क्रिया क्षमता, आक्रमणशीलता तथा प्रभूता का घनिष्ठ संबंध मानव व्यवहार में लक्ष्य निर्देशन की एक पद्धति से है।”

अभिप्रेरणा से संबंधित नई विचारधारा का नाम उपलब्धि अभिप्रेरणा है। इसका जन्म यू.एस. ए. में हुआ। प्रस्तुत भोध अध्ययन में उपलब्धि अभिप्रेरणा से तात्पर्य भौक्षणिक उपलब्धि अभिप्रेरणा से है। छात्राओं के लिये किसी भी उपलब्धि के लिये प्रेरणा कितनी आवश्यक है। विद्यालय का भौक्षणिक वातावरण उपलब्धि अभिप्रेरणा में महत्वपूर्ण भूमिका निभाता है। प्रत्येक विद्यार्थी उपलब्धि अभिप्रेरणा से ही अपने लक्ष्य तक पहुँचता है।

साहित्य का सर्वेक्षण

संबंधित साहित्य का अवलोकन भोध प्रक्रिया का एक महत्वपूर्ण कदम है। साहित्य के अध्ययन से समस्या के सीमांकन में सहायता प्राप्त होती है।

अग्रवाल स्वर्णकार (2006) ने सह शिक्षा विद्यालयों एवं एकल शिक्षा विद्यालयों के भौक्षिक वातावरण का छात्राओं के आत्मविश्वास पर प्रभाव का अध्ययन किया परिणाम में देखा गया कि सह शिक्षा तथा एकल शिक्षा विद्यालयों का भौक्षिक वातावरण भिन्न होता है। एकल विद्यालयों का भौक्षिक वातावरण का प्रभाव आत्म विश्वास पर सार्थक रूप से पाया गया। एकल विद्यालयों का शैक्षिक वातावरण सह शिक्षा विद्यालयों से उच्च होता है।

दीक्षित, शिखा (2017) ने उच्चतर माध्यमिक विद्यालयों के कला एवं विज्ञान वर्ग के विद्यार्थियों की उपलब्धि अभिप्रेरणा एवं समायोजन क्षमता पर भौक्षिक वातावरण के प्रभाव का तुलनात्मक अध्ययन किया। परिणाम में देखा गया कि उच्चतर माध्यमिक विद्यालयों के कला एवं विज्ञान वर्ग के विद्यार्थियों की उपलब्धि अभिप्रेरणा पर भौक्षणिक वातावरण का प्रभाव पड़ता है।

फूल कुमार (2017) ने विद्यालय वातावरण में उपलब्धि उत्प्रेरणा के संदर्भ में किशोरों के व्यक्तित्व एवं निम्न उपलब्धि उत्प्रेरक किशोरों के अंतर्मुखिता एवं बहिर्मुखिता के संदर्भ में कोई

सार्थक अंतर नहीं पाया गया। उपलब्धि उत्प्रेरणा एवं समायोजन में सार्थक संबंध पाया गया।

अमिता बेनिवाल (2020) ने विद्यार्थियों की उपलब्धि प्रेरणा पर सहयोगी अधिगम के प्रभाव का अध्ययन किया। परिणाम में देखा गया कि सहयोगी अधिगम प्रणाली में सीखना आसान होता है।

अध्ययन की आवश्यकता

विद्यालय का अकादमिक वातावरण विद्यालय की भौक्षणिक गुणवत्ता एवं सफलता का दर्पण होती है। विद्यालय वातावरण एक नहीं अपितु कई भाक्तिगाली कारकों का सम्मिश्रण होता है। साहित्य सर्वेक्षण में भोधार्थी ने पाया कि सहशिक्षा एवं एकल शिक्षा विद्यालय का वातावरण भी बहुत भिन्न होता है। प्राचीन भारत में सहशिक्षा थी। कई विदुशी नारियाँ गुरुकुलों में विद्याध्ययन करती थी। परंतु मध्यकाल में इसमें गिरावट आई।

सहशिक्षा के समर्थकों का मानना है कि लड़को एवं लड़कियों के एक साथ शिक्षा ग्रहण करने से उनमें हम भावना का विकास होता है। भाारीरिक, मानसिक, संवेगनात्क भिन्ता के कारण विद्यार्थियों में प्रतियोगिता की भावना उत्पन्न हो जाती है जो उन्हें उन्नत प्रदर्शन एवं सर्वोच्च स्थान प्राप्त करने के लिये प्रेरित करती है। यह भी हो सकता है कि भिन्न भाारीरिक एवं मनोगत संरचना के कारण प्रतियोगिता में असफल हो जाये एवं लक्ष्य प्राप्त करने में असफल हो जाये।

एकल विद्यालय में समान रूचि आवश्यकता के कारण विद्यार्थी श्रेष्ठ प्रदर्शन करते हैं। विद्यार्थी की उच्च उपलब्धि स्वयं प्रेरक का कार्य करती है। परंतु भावी जीवन में विद्यार्थियों को सबके साथ जीवन व्यतीत करना है। व्यवसायिक क्षेत्र में लड़के एवं लड़कियों को एक साथ काम करना होता है। वहाँ संघर्ष की स्थिति आने पर घबरा जाते हैं। इसलिये एकल शिक्षा विद्यालय के विद्यार्थी बेहतर परिणाम नहीं दे पाते हैं। विद्यालयीन वातावरण (सह शिक्षा विद्यालय, एकल शिक्षा विद्यालय) को छात्राओं के उपलब्धि अभिप्रेरणा के लिए एक महत्वपूर्ण कारक

माना गया है। इसलिये भोधार्थी को इस विषय में भोध कार्य करने की आवश्यकता महसूस हुई।

अध्ययन के उद्देश्य

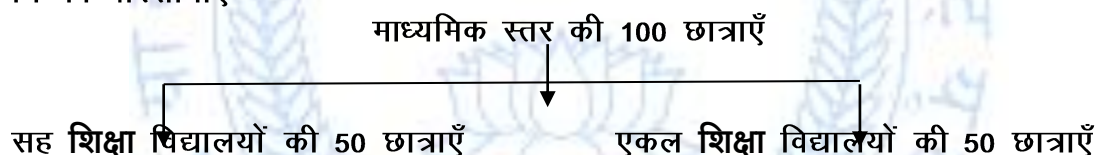
प्रस्तावित भोध हेतु निम्न उद्देश्यों का निर्धारण भोधार्थी द्वारा किया गया है—

1. भोपाल भाहर के सह शिक्षा विद्यालयों एवं एकल शिक्षा विद्यालयों में अध्ययनरत माध्यमिक स्तर की छात्राओं के उपलब्धि अभिप्रेरणा का अध्ययन करना।
2. भोपाल भाहर के सह शिक्षा विद्यालयों एवं एकल शिक्षा विद्यालयों में अध्ययनरत माध्यमिक स्तर की छात्राओं के उपलब्धि अभिप्रेरणा की तुलना करना।

अध्ययन की परिकल्पना

भोपाल भाहर के सह शिक्षा विद्यालयों एवं एकल शिक्षा विद्यालयों में अध्ययनरत माध्यमिक स्तर की छात्राओं के उपलब्धि अभिप्रेरणा में कोई सार्थक अंतर नहीं है।

अध्ययन की परिसीमाएँ



उपकरण

आकड़ों के संकलन हेतु डॉ. डी. गोपाल राव कृत राव उपलब्धि अभिप्रेरणा परीक्षण का प्रयोग किया गया। परीक्षण कक्षा 8-11 के लिये निर्मित है, परीक्षण में 20 अपूर्ण वाक्य हैं जिसके दो संभावित उत्तर A एवं B हैं। दोनों स्वीकार्य

सांख्यिकीय विश्लेषण

परीक्षण हेतु न्यादर्श को प्राप्तियों के अनुसार तीन उपलब्धि अभिप्रेरणा स्तर— उच्च, औसत एवं निम्न में समायोजित किया गया —

1. भोध केवल भोपाल भाहर तक सीमित रखा गया है।
2. भोध अध्ययन में भोपाल भाहर के सह शिक्षा विद्यालयों एवं एकल शिक्षा विद्यालयों में अध्ययनरत माध्यमिक स्तर की 100 छात्राओं को न्यादर्श के रूप में चयन किया गया है।

अध्ययन भोध प्रविधि

प्रस्तुत भोध हेतु वर्णात्मक सर्वेक्षण विधि का प्रयोग किया है।

अध्ययन प्रतिदर्श

प्रस्तुत भोध में प्रतिदर्श भोपाल भाहर के सह शिक्षा विद्यालयों एवं एकल शिक्षा विद्यालयों में अध्ययनरत माध्यमिक स्तर की 100 छात्राएँ हैं।

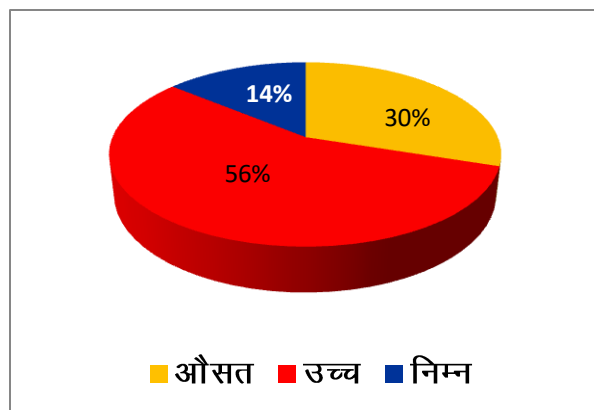
है। A एवं B दोनों उत्तरों में से एक उच्च उपलब्धि (HAR) एवं दूसरा निम्न उपलब्धि (GAR) से संबंधित है। इस प्रकार प्राप्त कुल अंक उच्च, औसत एवं निम्न उपलब्धि अभिप्रेरणा की ओर इंगित करते हैं।

तालिका – 1

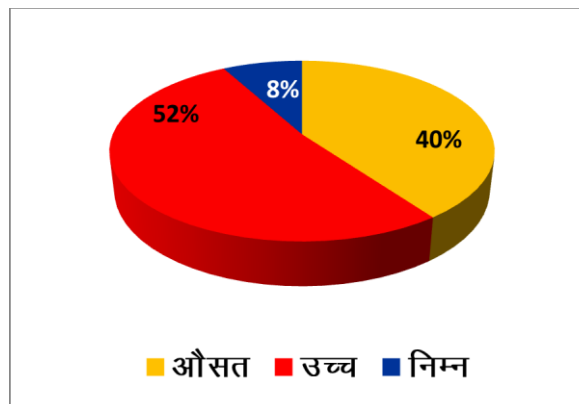
क्रम संख्या	उपलब्धि अभिप्रेरणा स्तर	सह शिक्षा विद्यालय	एकल शिक्षा विद्यालय
1.	उच्च	28 (56%)	26 (52%)
2.	औसत	15 (30%)	20 (40%)
3.	निम्न	07 (14%)	04 (8%)

उपलब्धि अभिप्रेरणा स्तर पर सह शिक्षा विद्यालयों एवं एकल शिक्षा विद्यालयों की छात्राओं (प्रति) में

सह शिक्षा विद्यालय



एकल शिक्षा विद्यालय



तालिका

सह शिक्षा विद्यालयों एवं एकल शिक्षा विद्यालयों में अध्ययनरत माध्यमिक स्तर की छात्राओं के उपलब्धि अभिप्रेरणा संबंधी प्राप्तांकों का मध्यमान, मानक विचलन तथा टी- अनुपात –

क्रमांक	चर	छात्राओं की संख्या	मध्यमान	मानक विचलन	t मान	सार्थकता स्तर
1.	सह शिक्षा विद्यालय	50	48.68	15.32	.094	0.05
2.	एकल शिक्षा विद्यालय	50	48.40	14.24		

तालिका के अवलोकन से स्पष्ट है कि माध्यमिक स्तर की छात्राओं की उपलब्धि अभिप्रेरणा का टी- अनुपात 0.094 है जो 0.05 सार्थकता स्तर पर सार्थक नहीं है। परिणामतः

भ्रूण परिकल्पना स्वीकृत की जाती है। अतः सह शिक्षा विद्यालयों एवं एकल शिक्षा विद्यालयों के माध्यमिक स्तर की छात्राओं में कोई सार्थक अंतर नहीं है।

निष्कर्ष

उपलब्धि अभिप्रेरणा का तालिका 1 एवं पाई चार्ट के प्रदर्शन से स्पष्ट है कि सह शिक्षा विद्यालयों एवं एकल शिक्षा विद्यालयों के माध्यमिक स्तर की छात्राओं का उपलब्धि अभिप्रेरणा का स्तर लगभग समान है उच्च उपलब्धि अभिप्रेरणा का स्तर अधिक है। तालिका -2 से स्पष्ट होता है कि दोनों प्रकार के विद्यालयों के माध्यमिक स्तर की छात्राओं के उपलब्धि अभिप्रेरणा में सार्थक अंतर नहीं है।

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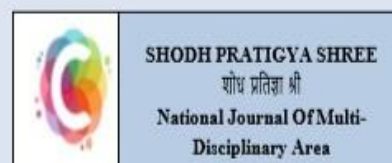
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Prof. Koli has twenty-three years of teaching and research experience in Auditing, Management Accounting, Social Accounting and International Financial Management etc. He has participated and presented papers in IInd Round Table Conference at GNDU Amritsar (organized by All India University Association, New Delhi) and other important Conferences (All India Accounting Association and All India Commerce Association). He has published more than 50 noteworthy Articles and Research Paper in reputed Journals and Magazines like The Management Accountant and BVIMR Management edge. He has also published 8 Books in the field of Commerce and Management. More than 15 Ph.D Theses and more than 12 M.Phil Dissertations have been guided by him. He has organized more than Ten National and International Conferences under his Chairmanship.

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