

**Published on 1<sup>st</sup> April, 2018**

*U.G.C. Approved International Refereed Monthly Research Journal*

**Quest**

**International Multidisciplinary Research Journal**

**ISSN : 2278 - 4497**

**<http://www.researchjournals.in>**

**Volume – 7, Issue – 4  
April – 2018**

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## **A STUDY ON THE PERFORMANCE OF CITY UNION BANK AND KARUR VYSYA BANK**

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### **ABSTRACT**

*There is no denying the fact that the banking system plays a significant role in the development of the economy of a nation. The banking system is considered the lifeblood of an economy. It plays a decisive role in transmitting monetary policy impulses to the entire economic system. A well-organized banking structure can help achieve a faster economic growth. An economic reform process initiated in the early 1990s with the opening up of the Indian economy has slowly but surely transformed the Indian banking sector. Most of the Indian banks have been able to stand firm even in times of financial meltdown across the world. In India, private sector banks are categorised as old private sector banks and new private sector banks. Two old private sector banks, namely, City Union Bank (CUB) and Karur Vysya Bank (KVB) have been chosen for the purpose of analysis. The primary objective of the study is to assess the performance of CUB (1904) and KVB (1916) on the basis of different parameters. The study is based on secondary data which have been collected from the websites of the chosen two banks, journals, reports, dailies, and web materials. The period of study is five years from 2012-13 to 2016-17. The parameters used for the purpose of the study include the number of branches, number of employees, advances, deposits, capital adequacy, quality of assets as represented through net non-performing assets (NPAs), soundness of management, profitability etc. The findings of the study have revealed that both the banks have been able to increase their number of branches, number of employees, deposits and advances continuously during the period of study. KVB has a better asset quality (excepting 2016-17), business per employee, net interest income (NII) and non-interest income (NI) than CUB during the entire study period. In terms of capital adequacy (barring 2012-13), profit per employee and return on assets CUB has done better than KVB.*

**KEYWORDS:** Banking System, Capital Adequacy, City Union Bank, Karur Vysya Bank, NPA

### **I. INTRODUCTION**

There is no denying the fact that the banking system plays a significant role in the development of the economy of a nation. The banking system is considered the lifeblood of an economy. It plays a decisive role in transmitting monetary policy impulses to the entire economic system. The Indian banking sector has witnessed fabulous growth since the nationalisation in 1969. Both public sector and private sector banks have played their roles in such growth. An economic reform process initiated in

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the early 1990s with the opening up of the Indian economy has slowly but surely transformed the banking industry. Most of the Indian banks have been able to stand firm even in times of financial meltdown across the world.

## II. REVIEW OF LITERATURE

Many studies have been conducted by researchers and academicians; and many scholarly articles have been published in journals, dailies, and magazines on different aspects of the Indian banking system.

**Prasuna (2004)** has analysed the performance of 65 Indian banks on the basis of the CAMEL Model. The author observed that better service quality, innovative products and better bargains were helpful because of the prevailing tough competition. **Mishra et al (2012)** attempts to analyse the performance of 12 public and private sector banks during the period between 2000 and 2011 in the Indian banking sector. For this purpose, CAMEL approach has been used and it is established that private sector banks are at the top of the list, with their performances in terms of soundness being the best. Public sector banks like Union Bank and SBI have taken a back seat and display low economic soundness in comparison. **Prasad and Ravinder (2012)** have tried to evaluate the performance of 20 nationalised banks by the CAMEL model which measures the performance of banks from each of the important parameter like Capital Adequacy, Assets Quality, Management Efficiency, Earning Quality and Liquidity. According to the importance of study each parameter is given equal weights. Results show that, on an average, Andhra Bank was at the topmost position followed by Bank of Baroda and Punjab & Sindh Bank. It is also observed that Central Bank of India was at the bottom-most position. **Denis and Sheth (2012)**, in order to study the sturdiness of the Indian banks in the face of competition, have analysed the performance of banks on CAMEL Model. The overall performance reveals that Axis Bank, HDFC Bank and Punjab National Bank have shown a good growth record. **Misra and Aspal (2013)** have evaluated the performance and financial soundness of State Bank Group using CAMEL approach. It is found that in terms of Capital Adequacy parameter State Bank of Bikaner and Jaipur (SBBJ) and State Bank of Patiala (SBP) were at the top position, while State Bank of India (SBI) got lowest rank. In terms of Asset Quality parameter, SBBJ held the top rank while SBI held the lowest rank. Under Management efficiency parameter it has been observed that top rank was taken by State Bank of Travancore (SBT) and lowest rank was taken by SBBJ. In terms of Earning Quality parameter State Bank of Mysore (SBM) got the top rank while SBP was at the lowest position. Under the Liquidity parameter SBI stood on the top position and SBM was on the lowest position. The authors are of the opinion that SBI needs to improve its position with regard to asset quality and capital adequacy, SBBJ should improve its management efficiency and SBP should improve its earning quality. **Devanadhen (2013)** has studied the performance of 14 public sector and 3 private sector banks under the CAMELS model for the period from April 1, 2000 to March 31, 2011. The author feels that in liberalised environment, the private sector banks give a tough competition to their public counterparts in terms of Earning Capacity, Management Efficiency and Asset Quality. Further, the findings reveal that the Andhra Bank has secured the first place, followed by Corporation Bank and HDFC Bank. Axis Bank and ICICI Bank are ranked 6th and 14th respectively. Central Bank of India has secured the last position in the overall performance; and SBI (largest public sector bank) has exhibited better performance than ICICI Bank (largest private sector bank). **Goel and Rekhi (2013)** have observed that new banks are more efficient than old ones. This apart, the public sector banks are not as profitable as other sectors are. It means that efficiency and profitability are interrelated. The key to increase performance depends upon Return on Assets (ROA), Return on Equity (ROE) and Net Interest Margin (NIM). **Gupta (2014)** has attempted to evaluate the performance of public sector banks in India using CAMEL approach for a five year period from 2009-13. On the basis of CAMEL model analysis, Andhra Bank stood at first position followed by Bank of Baroda and State Bank of Hyderabad while United Bank of India secured the last (26) position. **Mohiuddin (2014)** has made an attempt to evaluate the financial performance of the two major banks in Bangladesh (NCB and PCB) by using CAMEL Parameters. It is noticed that the

position of the banks under the study is sound and satisfactory in terms of their capital adequacy, asset quality, management capability and liquidity. **Limbore and Mane (2014)** have observed that the economic slowdown and global developments have affected the banking sectors' performance in India in FY12 resulting in moderate business growth. As a result, banks are compelled to consolidate their operations, re-adjust their focus and strive to strengthen their balance sheets. **Ahsan (2016)** has examined the financial performance of three selected Islamic Banks (Islami Bank Bangladesh Limited, Export-Import Bank of Bangladesh Limited, Shahjalal Islami Bank Limited) over a period of eight years (2007-2014) in Bangladeshi banking sectors with the help of CAMEL Rating Analysis approach. It is found that all the selected Islamic Banks are strong and sound in every respect, i.e., in capital adequacy, asset quality, management quality, earning capacity and liquidity conditions.

### III. OBJECTIVE AND METHODOLOGY

In India, private sector banks are categorized as old private sector banks and new private sector banks. Two old private sector banks, namely, City Union Bank and Karur Vysya Bank have been chosen for the purpose of analysis. The primary objective of the study is to assess the performance of City Union Bank (1904) and Karur Vysya Bank (1916) on the basis of different parameters. The study is based on secondary data which have been collected from the websites of the chosen two banks, journals, reports, dailies, and web materials. The period of study is five years from 2012-13 to 2016-17.

The parameters used for the purpose of the study include number of branches, number of employees, advances, deposits, capital adequacy, quality of assets as represented through net non-performing assets (NPAs), soundness of management, profitability etc.

### IV. RESULTS AND DISCUSSION

#### (A) NUMBER OF BRANCHES AND NUMBER OF EMPLOYEES

Table 1 and Table 2 show the number of offices and the number of employees of City Union Bank (CUB) and Karur Vysya Bank KVB.

**Table 1: Number of Branches**

	2012-13	2013-14	2014-15	2015-16	2016-17
<b>City Union Bank</b>	375	425	475	525	550
<b>Karur Vysya Bank</b>	551	572	629	667	711

Source: Websites of City Union Bank and Karur Vysya Bank

**Table 2: Number of Employees**

	2012-13	2013-14	2014-15	2015-16	2016-17
<b>City Union Bank</b>	3785	4215	4365	4517	4689
<b>Karur Vysya Bank</b>	6730	7340	7197	7211	7400

Source: Websites of City Union Bank and Karur Vysya Bank

In case of the number of branches, it is observed from Table 1 that the figures have recorded a continuous increase from 2012-13 to 2016-17 for both the banks. Further, it is observed from Table 2 that there is a continuous increase in the number of employees during the period between 2012-13 and 2016-17 for CUB. But in case of KVB, the number of employees increased in 2013-14, then decreased in 2014-15 and then again started increasing from 2015-16 and the increasing trend continued in 2016-17 as well. Moreover, a look at the above two tables (Table 1 and Table 2) reveals that KVB is a bigger institution than CUB in terms of the number of branches and in respect of the number of employees as well.

**(B) Capital Adequacy**

Capital adequacy ratio represents capital to risk-weighted assets ratio (CRAR). The higher ratio is always preferred. Table 3 exhibits the capital adequacy ratio of the chosen two banks. Capital Adequacy reflects the overall financial condition of the banks. At the same time, it indicates the ability of the management to meet the need for additional capital. It also indicates whether the bank has enough capital to absorb unexpected losses.

**Table 3: Capital Adequacy Ratio (Total CRAR) (%)**

	2012-13	2013-14	2014-15	2015-16	2016-17
<b>City Union Bank</b>	13.98*	15.01	16.52	15.58	15.83
<b>Karur Vysya Bank</b>	14.41*	12.60	14.62	12.17	12.54

Source: Websites of City Union Bank and Karur Vysya Bank

\* Basel II norms, others are as per Basel III norms

It is noticed from Table 3 that KVB has outperformed CUB only in 2012-12 when CRAR was calculated as per Basel II norms. But during the period between 2013-14 and 2016-17 CUB has better CRAR than KVB. CRAR of CUB ranges between 13.98 (2012-13) and 16.52 (2014-15); whereas the CRAR of KVB has remained in the range of 12.17 (2015-16) and 14.62 (2014-15).

**(C) Asset Quality**

Asset quality of a bank is represented by the Net NPA ratio. The net NPA ratio is the ratio between net non-performing assets (NPAs) and net advances. The lower ratio indicates better asset quality of a bank. It reflects the efficacy of banks' credit risk management and the recovery environment.

Table 4 exhibits the net NPA ratio of the chosen two banks.

**Table 4: Net NPA Ratio (%)**

	2012-13	2013-14	2014-15	2015-16	2016-17
<b>City Union Bank</b>	0.63	1.23	1.30	1.53	1.71
<b>Karur Vysya Bank</b>	0.37	0.41	0.78	0.55	2.53

Source: Websites of City Union Bank and Karur Vysya Bank

It is revealed from Table 4 that KVB has outperformed CUB on four out of five years excepting 2016-17. The net NPA ratio figures of CUB are really alarming because the figures recorded a continuous increase over the years. In case of KVB, The net NPA ratio figures recorded an increasing trend between 2012-13 and 2014-15, then decreased in 2015-15 and then again increased significantly in 2016-17. During the period under study, the net NPA ratio of CUB increased by 2.71 times (1.71/0.63) whereas the same of KVB increased by 6.84 times (2.53/0.37).

**(D) Soundness of Management**

Business per Employee (BPE) and Profit per Employee (PPE) are the parameters which determine the soundness or efficiency of the management of a bank. In calculating BPE, business is defined as deposits plus advances. Here, the higher figure implies that the management is more sound and.

Table 5 and Table 6 show BPE and PPE figures respectively, of the chosen two banks.

**Table 5: Business per Employee (INR crore)**

	2012-13	2013-14	2014-15	2015-16	2016-17
<b>City Union Bank</b>	9.38	9.06	9.65	10.69	11.53
<b>Karur Vysya Bank</b>	10.14	10.55	11.30	12.41	12.85

Source: Websites of City Union Bank and Karur Vysya Bank

**Table 6: Profit per Employee (INR crore)**

	2012-13	2103-14	2014-15	2015-16	2016-17
<b>City Union Bank</b>	0.09	0.08	0.09	0.10	0.11
<b>Karur Vysya Bank</b>	0.082	0.059	0.065	0.079	0.082

Source: Websites of City Union Bank and Karur Vysya Bank

Table 5 shows that CUB has underperformed KVB during the entire period of the study. Table 6 reveals that CUB has performed better than KVB throughout the study period.

#### (E) Profitability

Return on Assets (ROA) is taken as measures of profitability. The higher figure is preferable for the ratio. Table 7 exhibits ROA figures of the chosen two banks.

**Table 7: Return on Assets (%)**

	2012-13	2013-14	2014-15	2015-16	2016-17
<b>City Union Bank</b>	1.58	1.44	1.49	1.50	1.50
<b>Karur Vysya Bank</b>	1.35	0.86	0.88	1.03	1.00

Source: Websites of City Union Bank and Karur Vysya Bank

Table 7 reveals that CUB has performed better than KVB in all the years under study. Further, ROA of CUB has recorded a continuous increase from 2014-15 till 2016-17.

#### (F) Earnings

In order to measure the performance of the chosen banks with respect to earnings, net interest income (NII) and non-interest income (NI) are taken into consideration. Table 8 and Table 9 reveal the NI and NII of the chosen two banks.

**Table 8: Net Interest Income (in INR crore)**

	2012-13	2013-14	2014-15	2015-16	2016-17
<b>City Union Bank</b>	624	759	807	981	1199
<b>Karur Vysya Bank</b>	1158	1284	1466	1781	2074

Source: Websites of City Union Bank and Karur Vysya Bank

**Table 9: Non-Interest Income (Other Income) (in INR crore)**

	2012-13	2013-14	2014-15	2015-16	2016-17
<b>City Union Bank</b>	255	280	404	410	484
<b>Karur Vysya Bank</b>	453	564	581	707	782

Source: Websites of City Union Bank and Karur Vysya Bank

Table 10 throws light on the net profit scenario of CUB and KVB.

**Table 10: Net Profit (Rs. In Crore)**

	2012-13	2013-14	2014-15	2015-16	2016-17
<b>City Union Bank</b>	322	347	395	445	503
<b>Karur Vysya Bank</b>	550	430	464	568	606

Source: Websites of City Union Bank and Karur Vysya Bank

Table 8 shows that NII has recorded a continuous increase for both the banks. KVB has been able to garner more NII than CUB during the entire study period. It is observed from Table 9 that both the banks are able to increase NI continuously over the study period. Here also, KVB has outperformed CUB throughout the period of study. A look at the net profit figures reveals that KVB has performed better than CUB during the entire study period. However, CUB was successful in increasing its net profits continuously during the study period.

**(G) Deposits and Advances**

Table 11 and Table 12 show the figures of Deposits and Advances of the chosen two banks.

**Table 11: Deposits (in INR crore)**

	2012-13	2013-14	2014-15	2015-16	2016-17
<b>City Union Bank</b>	20305	22017	24075	27158	30116
<b>Karur Vysya Bank</b>	38653	43758	44690	50079	53700

Source: Websites of City Union Bank and Karur Vysya Bank

**Table 12: Advances (in INR crore)**

	2012-13	2013-14	2014-15	2015-16	2016-17
<b>City Union Bank</b>	15343	16224	18089	21253	24112
<b>Karur Vysya Bank</b>	29706	34226	36691	39476	41435

Source: Websites of City Union Bank and Karur Vysya Bank

Table 11 shows that deposits have recorded a continuous increase for both the banks. But KVB has gathered more deposits than CUB during the entire study period. Advances reveal the similar trend (Table 12).

**V. LIMITATIONS OF THE STUDY**

The limitations of the present study are summed up below:

- (1) The study considers only two old private sector banks whereas there are many such banks under this category.
- (2) The time frame of the study has been for five years, which ranges between 2012-13 and 2016-17. A study period of around ten years or more may reveal the more meaningful result.

(3) The study has taken into consideration certain ratios in analysing the performance of the chosen banks. Hence, it is not free from the limitations of ratio analysis.

## VI. CONCLUSION

The Indian banking sector has been witnessing globalised environment for more than two decades since liberalization in the early 1990s. Economic development of a nation is primarily influenced by the growth of the banking sector of that nation. A healthy banking system acts as the bedrock of social, economic and industrial growth of a nation.

The findings of the study have revealed that both the banks have been able to increase their number of branches, number of employees, deposits and advances continuously during the period of study. But in all these aspects the figures of Karur Vysya Bank are more than that of City Union Bank. Karur Vysya Bank has a better asset quality (excepting 2016-17), business per employee, net interest income (NII) and non-interest income (NI) than City Union Bank during the entire study period. In terms of capital adequacy (barring 2012-13), profit per employee and return on assets City Union Bank has done better than Karur Vysya Bank. Further, so far as NPA is concerned, the situation looks dicey for Karur Vysya Bank in 2016-17.

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## **ENGLISH TEACHING COMPETENCY IN TRIPURA AT SECONDARY LEVEL: AN INVESTIGATION**

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### **ABSTRACT**

*The paper intends to identify English teaching competency at secondary level in Tripura. T.B.S.E. and C.B.S.E boards were selected for the present study. Descriptive method is obtained to collect data and stratified random sampling method was applied from 40 samples in the 2016-2017 academic year. ETCOS was administrated to identify English teaching competency of the associated teachers. Descriptive statistics (Mean, Median, Mode, and S.D.) and Inferential statistics (Independent samples t test) was used to draw inference on the hypothesis: There is no significant difference in English teaching competency of teachers belonging to different boards (C.B.S.E. and T.B.S.E.) of Secondary education in Tripura. The obtained 't' value 4.12 at 0.05 level of significance ( $p < 0.05$ ) helped to draw the inference that there exists a significant difference in English teaching competency of C.B.S.E. and T.B.S.E. school teachers in Tripura. The major implication focused that orientation programme, workshop, seminar etc for English teachers and focus should be projected on T.B.S.E. teachers (especially for the teachers who are working in rural areas) so that English teaching competency can be improvised; the English teachers of T.B.S.E. should be more punctual, serious while teaching; they should be very conscious at preparation, presentation, closing, evaluation and managerial part of the teaching. The study opened some other areas to work on such as other studies would be conducted on other standards/levels such as IX, XI, and XII etc; influence of other demographic variables (type of family, parental educational qualification, income level of the family, number of family members etc) that may affect teaching competency can be studied. The paper grounded the proposition that English teaching competency can be achieved when the three phases of teaching (pre-active phase, inter-active phase and post-active phase) will have their proper coordination in terms of context-specific application.*

**KEY WORDS:** English teaching competency, Secondary level, Stratified sampling, ETCOS.

### **1. INTRODUCTION**

In a nation like India, English language is losing its ground as foreign language. It is arguable that the native speakers of English language can no longer make strong claim to the language which they share with most of the developed world. English language was taken on a number of regional forms



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(Kudchedkar, 2002). A number of world varieties of English language exist: British, American, West African, East African, Indian, South East Asian or Australian and so on. Within these broad varieties, there are dialects of those geographically desperate varieties of English language, there are two kinds: those of First Language situations where English language is the mother tongue as in U.S.A., U.K etc. and English language has become Second Language (L2) where English language is not mother tongue but is used for commercial, administrative, educational purposes etc (Venkateswaran, 2005).

In pre-independent India, the British rooted English in educational system and in the pre-independent context English was used for almost 200 years. As India was a British Colony, English became an official language for all diplomatic and administrative conveniences and thereby came to be widely used in both spoken and literary context. But the reason that English remained an official language after 1947 is attributed to the fact that as a language it played an important role in unifying regions with different people under the one flag and constitution. So, English could be rightly termed as the *Lingua Franca* of India. The post-independence phase of Indian education system faced the dilemma to use English in curriculum transaction; as English is a foreign language and regarded as L2. But the emergence of this language from micro level to macro level perspectives along with education to administration, from administration to day to day life use has transformed the paradigm shift of English both in curriculum transaction and implementation. Due to globalised context, use of English has become '*Wikipedia*' and become context-specific. Hence, the functional notion of English gradually comprehends to use English as like as of mother tongue or L1. But, English being a language, has its own uniqueness that has made this language separated from the other languages. English has its own syntax, morphology, semantics, phonetics and phonology and its own symbolical meaning to encode and decode ideas. So, teaching of English is very crucial where English is not considered as mother tongue and the learners are not competent enough to use English as like as their mother tongue.

The English teacher is an important figure in the language course. Literature indicates clearly that it is the teacher who sets the tone for learning activities (Allen & Valette, 1997; Quist, 2000). Since to teach is to communicate, English teacher must have required competency. Also a teacher must be knowledgeable in the language itself so that he/she can make useful decision regarding what should be taught to whom, and how the teaching should be done. Researches demonstrate clearly that among the factors that lead to students' performance are qualities of teachers (Harmer, 2003; Mosh, 2004). Moreover, empirical studies showed that if early years at the school fail to provide the right foundation for learning, then no amount of special provision at later stages will be able to achieve the full potential of the child in terms of how his/her learning will proceed, and how beneficial his/her attitudes are towards his/her future life and learning (Quist, 2000).

## 2. CONCEPTUAL ADDRESS

The most general meaning of the concept of teaching competency is completing a task and being able to effectively fulfil the necessary knowledge, skills and attitudes (King and Newmann, 2001). A general definition of competency is the level of integration of knowledge, skills, and attitudes (Tigelaar, Dolmans, Wolfhagen, & Van Der Vleuten, 2004). Hativa, Barak, and Simhi (2001) pointed out that teaching competency is not merely about fitting a particular teaching type or conforming to a set of external criteria; rather, it involves understanding what being a good teacher really means and incorporating classroom practices that are appropriate for the wider social context. According to Peklaj and Levpscek (2007) the function of the teacher is to "equip" students with education with the help of various professional competencies that will enable his/her to work efficiently with students. Venkataiah (2000) had the view that teaching competency is not any single knowledge, skill or professional expertise which (a) a teacher may be said to possess and (b) the possession of which is believed to be relevant to the successful practice of teaching.

Teaching competency is the totality of interactions among a set of variables such as intelligence, socio-economic status, gender differences, personality characteristics, social acceptance, academic

performance, self-control, empathy, sociability, teaching aptitude, emotional intelligence; in addition to a mastery of basic skills, effective teachers are expected to demonstrate thorough understanding of the content of their curricular areas, pedagogical capabilities, communication skills, and professionalism (Ahmad & Khan, 2016).

Henninger and Hurlbert (2006) emphasized the point that good teaching practice promotes student-teacher contact, cooperation among students themselves, and active learning. Besides, it gives immediate feedback and stresses the idea of time on task. Oliva and Henson (2001) identified twenty three essential teaching competencies to all teachers and grouped around five major categories: knowledge of basics, communication skills, technical skills, interpersonal skills and administrative skills (Appleton- Knapp & Krentler, 2006; Clayson, 2005; Desai, Damewood, & Jones, 2001; Faranda & Clarke, 2004; Kelley, Conant & Smart, 1991).

Four core competencies are considered important to underline teachers' innovative teaching: learning competency, social competency, educational competency and technological competency (Cairney, 2000; Chen, 2009; Ferrari et al., 2009; Chen & Lin, 2009; Pantic & Wubbels, 2010; Robison, 2001; Runco, 2007; Sternberg & Lubart, 1999). According to Sandit (2007), content based pedagogical knowledge includes knowledge of approaches to school topics, teachers' knowledge of teaching procedures such as effective strategies for planning, classroom practices, behavioural management techniques, classroom organizational procedures, motivational techniques, different ways of presenting facts etc.

According to Asmani (2009) pedagogical competency refers to control of learning theories and principles of learning, developing of curriculum related to subject matter, utilizing the assessment and evaluation for the maximization of learning, taking scientific steps to improve the quality of reflective learning. Shulman (1986) referred pedagogical competency as the principles and strategies of classroom management and organization, knowledge of specific subject etc. Singh (2008) viewed that professional competency refers to managing classroom using a media resource, assessing achievement of the students, controlling of materials, managing learning programmes etc. According to Sudirman (2000) professional competency refers to the tasks and rules of teaching, mastering and developing learning materials, planning and preparing of lessons, controlling and evaluation the students' learning activities etc. Mulyasa (2007) viewed that social competency refers to the ability of the teachers to communicate and interact with the parents and guardians of the learners and to the members of the community. According to Komara (2007) personal competency refers to become able and wise, to become noble and honest, and to evaluate the students' objectively.

Teachers' knowledge and understanding of psychology of the learners and application of teaching in that way ( Biddle,1964); stimulation of interest of the learners, proper knowledge of subject matter, helping attitude to the learners ( Feldman,1976); teaching experience has positive relationship with teaching effectiveness ( Sharma,1974); proper knowledge about the learner and behavioural modification of the learners while imparting teaching ( Borich,1977) ; knowledge of curricula, teaching methods, knowledge of proper skills of teaching ( McDonalds,1978); good communication skills from the part of the teacher and helping attitude can be the characteristics of an competent teacher ( Feldman,1988); proper classroom management and knowledge of learning situation ( Chen & Lin,2009) etc are some of the important aspects which can ensure teaching competency and quality. In the similar ways, Bargava (2011) argued that sill of presentation of subject matter, motivating the learners, warm and cordial behaviour are some of the important aspects of a competent teacher. Prakashan (1986) identified the effect of organizational climate on teacher effectiveness and the study revealed that the teachers who are working in schools run by the local bodies display better teaching competency than other schools. The studies (Sharma, 1970; Sridhar, 1991; Mohanty, 1994) inferred that teaching experience and local of the school and educational qualification of the teachers are very important for teaching competency.

Biddle (1964) justified the statement that teacher effectiveness is a sister concept of teacher competence. Teacher competence is one or more abilities of a teacher to produce agreed upon educational effects. The term teaching is a complex skill and can be defined as a set of observable teacher behaviours that intend to facilitate learning in the pupils. Teaching is comprised of teaching skill, which have specific instructional objective to be achieved. Teaching competency means the right way of conveying set of knowledge, skills and application to the students by understanding and applying the child psychology also. Debnath (1971) found that age, experience, academic achievement and professional training were significant determinants of teaching efficiency. In a study of Sharma (1971), the combination of five predictors i.e., teaching aptitude, academic grades, socio-economic status, teaching experience, and age, in that order, appeared to be sound predictors of teaching effectiveness. Sharma (1971) studied the relationship between six predictors: aptitude, age, academic grades teaching experience, socioeconomic status and three criterion measures: classroom teaching rating, personality rating and final marks of the training course. He found academic grade as main predictor of teaching effectiveness. He also found the positive relationship between teaching experience and teacher effectiveness. Feldman (1976) analyzed seventy two studies on characteristics reported by college students as associated with ideal teachers and as important for effective teaching. Across this large body of research, he found the following characteristics to be consistently associated with superior college teachers or teaching: stimulating interest of the learners; being clear and understandable; being knowledgeable in subject matter; being prepared and organized for the course and being enthusiastic about the subject matter and teaching. Friendliness, helpfulness, and openness to others' opinions were traits that students said they preferred in teachers especially when they freely described their ideal or best teacher.

Borich (1977) suggested that teacher competency is an extremely complex phenomenon that is made up of both behavior and knowledge. He viewed competency as a developmental phenomenon. One would start out by describing a general teacher behavior, transfer this general behavior to a specific instructional situation, and then translate these teacher behaviors into competencies with specification for a desired quantity and a level of proficiency. According to Borich, there are three categories of such competency: Knowledge competency, which specifies the cognitive understanding a teacher is expected to possess (this is subdivided into process and content knowledge); Performance competency, which specifies the day-to-day behaviors teachers' exhibit in class and Consequence competency, which we know as student outcomes. McDonalds (1978) argued that the major areas of teacher competencies included substantive knowledge of the content of curricula, teaching methods, performance skills, strategies and attitudes towards teaching and learning. Teachers' knowledge of the subject to be taught and their attitudes towards the subject will affect the way they actually teach and the manner in which the children learn.

### **3. CONCEPT MAPPING**

Kulkreti (1994) studied the relationship between job-motivation and teaching competency and found that competent teachers had joined the teaching profession because they regarded teaching as a prestigious profession. They believed that the teaching profession provided them with a reasonable salary, security, opportunity for improving their knowledge and for undertaking social service. They had chosen the teaching profession because they had an inherent interest in teaching. Incompetent teachers, on the contrary, entered the teaching profession because they thought that this would get them fame, and enough leisure with very little by way of work. Sridhar (1991) tried to find-out the inter-relation between quality in teaching and competency in teaching. The sample comprised of 30 Graduate Science teachers. Findings revealed that there exists very positive relationship between quality teaching and competency in teaching. The researcher also inferred that impact of 'locale' has its major influence both on quality teaching and also on competency in teaching. According to Odden and Kelley (2002) teaching competency is important for student outcomes; knowledge- and skills-based pay seeks to provide an extrinsic incentive for teachers to acquire important skills. Unlike merit pay systems, which were common in earlier attempts to reward outstanding teachers, knowledge- and skills-based pay

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systems do not foster competition amongst teachers because they pay all teachers who demonstrate the desired skills and competencies.

A study on teachers' age carried out in Turkey by Martin and Smith (1990), teachers' age was grouped into three levels – young age, middle age and old age. The study revealed that middle aged teachers were perceived by learners to be more effective in classroom organization, motivation, communication and competence.

Motivation, attitude towards job have significant impact on teaching competency. Geographically remote area schools hardly receive competent teachers for longer span of time. Urban area schools exhibit better academic performance by the learners and the role of competent teachers of the schools can never be ignored (Panda, 1995).

For Mwamwenda and Mwamwenda (2002), female teachers performed significantly better than pupils taught by male teachers in English Language, Mathematics, Science and Social studies in Botswana. A study conducted on the Primary English language teachers by Pillai (2002) has discarded the idea of gender impact on teaching competency in language subjects.

Himabindu (2012) explored that the Teaching Competency aspect does not influenced in respect of variables locality, qualification, age, and type of institution.

In the study of Anbuthasan and Balakrishnan (2013) emphasized on comprehensive measure of teaching competency should include contextual, conceptual, content, transactional, evaluation, management competencies and competencies related to other educational activities. The study carried by them had the objectives. 1. To find the teaching competency of teachers. 2. To find if there is any significant difference between the pairs of the following sub – samples such as gender, age, locality of teachers in their teaching competency. The hypotheses were formulated from the above objectives. 1. The teachers have high level of teaching competency. 2. There is no significant difference between men and women teachers in their teaching competency. 3. There is no significant difference between different age groups of school teachers in their teaching competency. 4. There is no significant difference between different localities of school teachers in their teaching competency. The study was conducted on the teachers working in high schools located in Kanchipuram District of Tamilnadu state. A random sample of 300 teachers was selected for the present study. The investigator employed normative survey method in this study. Teaching Competency Rating Scale (TCRS) constructed and validated by Amaladoss, (2009) was used for the collection of data. The scale consists of 39 statements related to three major components namely knowledge, performance and behaviour. It was concluded that there is significant difference between 25-35 of age and above 35 years of age. The above 35 years of age teachers are better than 25-35 years of age. Also the 't' value for teaching competency between rural and urban school teachers is 2.41 and it was found to be significant. Therefore, the null hypothesis was rejected. It is concluded that there was significant difference between the rural and urban teachers. The rural teachers were better than urban teachers in their teaching competencies. Furthermore, it was concluded that the teachers have high level of teaching competency and it was inferred that gender, age and locality were the influential factors of teaching competency.

Pachaiyappan (2014) revealed that there was a significant difference in teacher effectiveness among the school teachers with respect to locale, arts and science stream, secondary and higher secondary level, teaching experience and type of school management.

Joan (2015) in their paper tried to know about the influence of teachers' age, marital status and gender on the academic achievement of secondary school students in English Language as a subject was the focus of the study. The population for the study was the 304 public senior secondary schools in the three senatorial districts of Edo State, Nigeria. The proportionate sampling technique was well to select 52 senior secondary schools. 52 senior secondary final year (SS III) English language teachers

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and their 1,689 students consisted the sample for the study. Instruments used for the study are the English Language Teachers' Age, Marital Status and Gender Questionnaire (ELTAMGQ) and the English Language Achievement Test (ELAT). Data was collected and analyzed using the one-way ANOVA and t-test. Alfa level set at 0.05 level of significance. The findings of the study revealed that students' academic achievement was significantly influenced by teachers' age, marital status whereas; teachers' gender did not have a significant influence on students' academic achievement.

According to Stringfield and Teddlie (1991) more experienced teachers are considered to be more able to concentrate on the most appropriate ways to teach particular topics to students who differ in their abilities, prior knowledge and backgrounds. Experienced teachers do tend to focus on the organizational and structural aspects of teaching (Kagan & Tippins, 1992). The role of teachers' experience has a significant effect on pupil performance in primary schools and at upper secondary level or not. Experienced teachers have a richer background of experience to draw from and can contribute insight and ideas to the course of teaching and learning, are open to correction and are less dictatorial in classroom. Teachers' experience and student achievement was that students taught by more experienced teachers achieve at a higher level, because their teachers have mastered the content and acquired classroom management skills to deal with different types of classroom problems (Gibbons et al. 1997).

Competency in teaching sometimes may be question on the basis of educational qualification, teaching experience (Norton, 1996). Macually (2000) denied any significant impact of higher qualification and much experience in teaching and on competency. This view is also supported by Mwamwenda and Mwamwenda (2002). Smith (2003) favoured the notion towards qualification and experience in teaching. The researchers have argued that more qualification and much experience have significant impact on teaching. According to Rivkin, Hanusheck and Kain (2005), there has never been consensus on the specific teacher factors that influence students' academic achievement. Researchers have examined the influence of teacher characteristics such as gender, educational qualifications and teaching experience on students' academic achievement with varied findings.

Singh (2008) conducted a study of teaching competency of secondary school teachers in relation to gender and teaching experience. The main objectives of the study were: ---1) to find-out the difference in the level of teaching competency of male and female secondary school teachers. (2) to find-out the difference in the level of teaching competency of teachers having teaching experience of less than 5 years and 6 to 10 years. (3) to find-out the difference in the level of teaching competency of teachers having experience of less than 5 years and 11 to 20 years. (4) to find-out the difference in the level of teaching competency of teachers having experience of less than 5 years and above 20 years. (5) to find-out the difference in the level of teaching competency of teachers having experience of 6 to 10 years and 11 to 20 years. (6) to find-out the difference in the level of teaching competency of teachers having experience of 6 to 10 years and above 20 years. (7) to find-out the difference in the level of teaching competency of teachers having experience of 11 to 20 and above 20 years. Sample of the study consisted of ninety six secondary school teachers working in aided and private schools, chosen by systematic random method from 12 Secondary schools of Lucknow. General teaching competency scale developed by Passi and Lalitha (1994) and self-made personal data sheet were used. Finings of the study were :---( 1) the difference between teaching competency of male and female secondary school teachers was found not significant. (2) The difference between teaching competency of teachers having teaching experience of less than five years and six to ten years; less than five years and above twenty years was found significant. (3) The difference between teaching competency of teachers having teaching experience of six to ten years and eleven to twenty years; six to ten years and above twenty years; eleven to twenty years and above twenty years was found non-significant.

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The objectives of the study of Rahman, Jumani and Akhter (2011) were to assess the training skills of female teachers to examine the attitude of trained female teachers towards teaching and to determine effectiveness of teaching in terms of student achievement. The findings of the study were that the Teachers had a positive attitude towards teacher training and its effectiveness in classroom situation including actual instruction/academic work, classroom management, evaluation procedures, assignments, and developing human relationships with students, principal, and society in general. It was concluded that teacher training was positively related to effective teaching.

Aziz and Akhtar (2014) aimed to diagnose the impact of training on teachers competencies. The study was of descriptive nature. The Competencies of teachers having no training and trained teachers were compared. Teachers Competencies Measurement Scale (TCMS) was used to compare competencies of both cohorts. To measure the impact of FPDP (a training program) on teacher competencies three categories of competencies: pedagogical, assessment & management and research competencies were made. After applying descriptive statistics, t -test was used to find out the difference. Trained teachers showed a significant difference in pedagogical competencies, management and assessment competencies and research competencies. It depicts that in all the categories trained teachers were more competent than teachers having no training. The study suggested that training program of this type should be continued to enhance the teachers' competencies.

### 3.1 EMERGING THE ISSUE

English subject in the context of Tripura is considered as *Second language* as like other parts of India. T.B.S.E. and C.B.S.E. are the two most popular boards in Tripura in terms of students' enrolment. English teachers of these two boards have their significatory impact in order to display better English teaching competency while imparting teaching and the result of the students are not often same. The distinct diversification has some obvious grounds which need to be identified. As the performance of the students is dependent upon their associated teachers at a large scale , so this present paper is attempted to find-out whether there is any distinction in terms of English teaching competency between the teachers of these two boards ( T.B.S.E. and C.B.S.E.).

### 3.2 THE STUDY AND ITS DELIMITATIONS

The present study is attempted to get a comprehensive picture about competency of English teachers in English teaching at 10<sup>th</sup> standard students belonging to different Secondary schools of Tripura. But, this study has delimited as follows:

- i) The study is delimited to the state of Tripura only.
- ii) Only T.B.S.E and C.B.S.E boards are considered for the study.
- iii) Only 10<sup>th</sup> standard s is considered for the study.

## 4. MATERIALS AND METHODS

### 4.1 OBJECTIVE:

To find out the difference in English teaching competency of teachers belonging to different boards (C.B.S.E. and T.B.S.E.) of Secondary education in Tripura.

### 4.2 HYPOTHESIS:

There is no significant difference in English teaching competency of teachers belonging to different boards (C.B.S.E. and T.B.S.E.) of Secondary education in Tripura .

#### **4.3 OPERATIONAL DEFINITION OF THE KEY WORDS OF THE STUDY:**

**SECONDARY LEVEL TEACHERS:** In the present study, the Secondary level teachers are those who teach English in 10<sup>th</sup> standard in the selected schools of Tripura.

**ENGLISH TEACHING COMPETENCY:** English teaching competency is viewed in terms of effectiveness in planning the lesson, presentation of the lesson, closing, evaluation of the students' learning and managing the class.

**T.B.S.E:** T.B.S.E. is Tripura Board of Secondary Education and under this Board, there are many Govt. and Private schools of Tripura are there and they are affiliated by this board.

**C.B.S.E:** C.B.S.E. is Central Board of Secondary Education and under this Board, there are many Govt. and Private schools of Tripura are there and they are affiliated by this board.

#### **4.4 METHOD:**

Descriptive method/study describes and interprets what is the present situation and it is concerned with conditions or relations that exists, opinions that are held, processes that are going on, effects that are evident, or trends that are developing. It is primarily concerned with the present, although it often considers past events and influences as they relate to current conditions.

#### **4.5 POPULATION:**

English teachers who are teaching in 10<sup>th</sup> standard and the 10<sup>th</sup> standard students belonging to T.B.S.E. and C.B.S.E. boards of Tripura have constituted the population of the present study.

#### **4.6 SAMPLE AND SAMPLING:**

40 English teachers (20 teachers from T.B.S.E board and 20 teachers from C.B.S.E. board) have chosen as the sample of the study through stratified random sampling technique.

#### **4.7 TOOL:**

The researcher decided to measure English teaching competency and found no such tool which appropriate for the context of the study; thus the researcher decided to prepare tool to measure English teaching competency: by the observation of the researcher 'English Teaching Competency Observation Scale' (ETCOS) was consisted of five major areas named:

- A. Planning
- B. Presentation
- C. Closing
- D. Evaluation
- E. Managerial

#### **4.8 DEVELOPMENT AND STANDARDIZATION OF TOOL:**

*The tool developed by the researcher was standardized using well established procedures:*

Review of related literature in the form of books, journals, articles, Ph.D theses etc helped the researcher to comprehend with the required concepts to prepare the items for the tool. Thus, it exercised clubbing of items as per codified explicit areas and implicit areas for the tool. Writing and clubbing of items for the tool was carefully done with the help of experts in the field. For the tool, 5 point Likert scale was given.

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#### 4.8.1 VALIDITY:

Validity is the extent to which a test measures what it is supposed to measure. A research instrument is valid if its content is relevant and appropriate to research objectives (Kombo & Tromp, 2006). As the nature of the study focused on English teaching competency, so for the tool, it was decided to find out the Content Validity Ratio (C.V.R.) and Content Validity Index (C.V.I.) which was put forward by Lawshe (1975).

Minimum C.V.R required to retain an item when scored by 15 experts is **0.49** and 46 items of the tool got a score more than **.49**. Content Validity Index (C.V.I.) was **0.69**. Hence; items are found to be essential for the tool. Thus validity of 'English Teaching Competency Observation Scale' (ETCOS) was secured.

#### 4.9 AREA OF STUDY:

The study was conducted in various districts of Tripura; 20 rural and 20 schools from T.B.S.E. and C.B.S.E.

#### 4.10 DATA COLLECTION AND SCORING PATTERN OF THE TOOL:

##### TO STUDY ENGLISH TEACHING COMPETENCY:

The subjects were been considered from various Secondary schools of T.B.S.E. and C.B.S.E. boards of Tripura in Secondary Level in 2016-2017 Academic Year. After getting consent from the concerning authority, the purpose of the present study was explained to the subjects and confidentiality was assured. 'English Teaching Competency Observation Scale' (ETCOS) was used by the researcher and in some cases more than one English teaching observation was required to get the required information as per the tool where in some cases, one observation served the purpose.

English Teaching Competency Observation Scale (ETCOS) is a Five-point Likert Scale which has in total 46 items; the scale has five major sections (**A:Planning** (Pre-instructional), **B: Presentation** (Instructional), **C:Closing**, **D: Evaluation**, **E :Managerial**) and these five major sections have their own segmentations. The highest score of ETCOS is 230 (46\*5) and the lowest score is 46 (1\*46). Through the ratings against the 46 items by the researcher, 40 English teachers of two different boards (T.B.S.E. and C.B.S.E.) from classroom teaching of English subject of 10<sup>th</sup> standard in the 2016-2017 Academic Year were observed. As per the observation of English teaching subject, rating was given to every individual teacher of English and the three groups were identified (based on received scoring through ETCOS) such as Low Competency Group (120-160), Average Competency Group (161-200) and High Competency Group (201 and above). Thus, these three groups helped to distinguish English teachers as per sum total rating scores through ETCOS by the researcher. Thus, in this entire process, the researcher observed 40 classrooms with ETCOS to measure English teaching competency. 40 English teachers from rural and urban areas belonging to T.B.S.E. and C.B.S.E. board of Tripura. A 5 point Liker scale for ETCOS was used and helped the researcher to get a complete and specified data to get the actual picture of English teaching competency in 10<sup>th</sup> standard level from the observed classroom teaching.

## 5. ANALYSIS AND INTERPRETATION

### 5.1 DESCRIPTIVE STATISTICS:

#### ENGLISH TEACHING COMPETENCY OF C.B.S.E. AND T.B.S.E. TEACHERS:

Measures of central tendency and dispersion of the scores on 'English teaching competency' of C.B.S.E. and T.B.S.E. teachers are shown in the table .1



**Table.1**

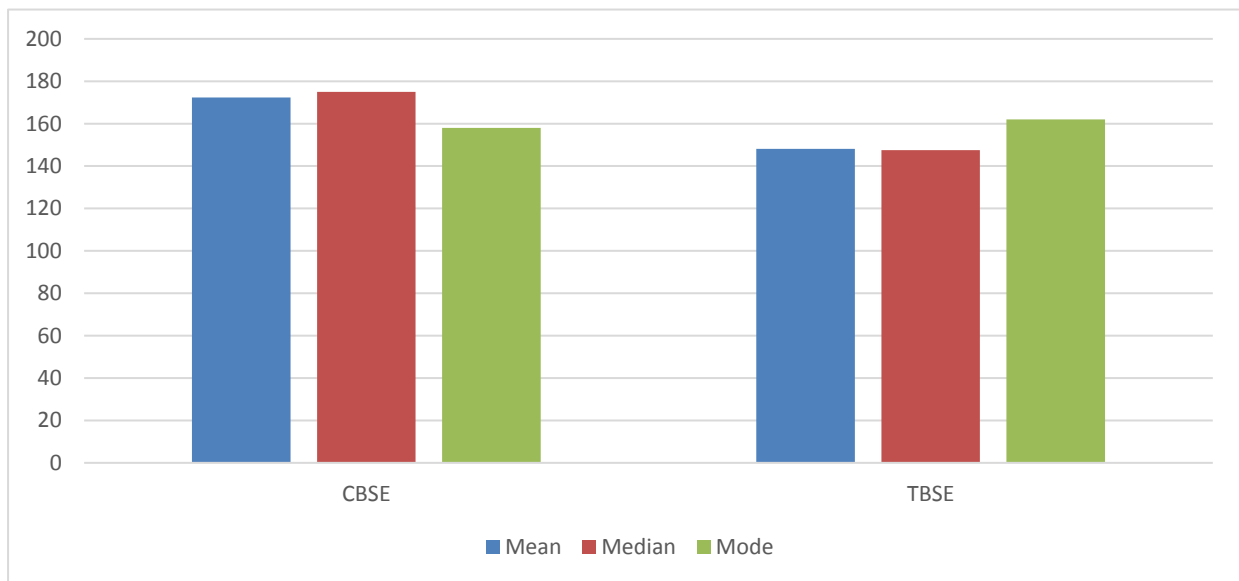
**The statistical parameters of on ‘English Teaching Competency’ of C.B.S.E. and T.B.S.E. teachers:**

Statistical Parameters	Mean	Median	Mode	Standard deviation	Skewness
<b>C.B.S.E.</b>	172.35	175.0	158.0	20.63	.396
<b>T.B.S.E.</b>	148.10	147.50	162.0	16.27	.070

From the table.1, it is observed that the Mean value of ‘English Teaching Competency’ of C.B.S.E. and T.B.S.E. teachers are 172.35 and 148.10 respectively. The Median value for C.B.S.E. is 175 and T.B.S.E. is 147.50. The Mode of scores was found to be 158.0 and 162.0 for C.B.S.E. and T.B.S.E. respectively which give the most frequently occurring score in the distribution. As the scores have shown a skewness of 0.396 and .070 for C.B.S.E. and T.B.S.E. respectively, it can be interpreted that clustering of scores is on the ‘Lower End’ of the distribution.

**Figure.1**

Figure.1 Comparison of Mean, Median, Mode of ‘English teaching competency’ between C.B.S.E. and T.B.S.E.



Analysis: The figure indicates that the clustering scores of ‘English teaching competency’ of both C.B.S.E. and T.B.S.E. teachers in Tripura are in the ‘Low End’ of the distribution. The Mean, Median and Mode scores of ‘English teaching competency’ belonging to C.B.S.E. teachers are comparatively higher than of T.B.S.E. teachers.

## 5.2 INFERENTIAL STATISTICS:

### 5.2.1 DIFFERENCE IN ENGLISH TEACHING COMPETENCY OF TEACHERS:

The objective of the study was: *To find out the difference in English teaching competency of teachers belonging to different boards (C.B.S.E. and T.B.S.E.) of Secondary education in Tripura.* To answer this objective the investigator tabulated the scores and find out the mean and standard deviation of English teaching competency score. For this investigator developed a null hypothesis which is stated as : *There is no significant difference in English teaching competency of teachers belonging to different boards (C.B.S.E. and T.B.S.E.) of Secondary education in Tripura* and tested the hypothesis using 'Independent samples t test' at 0.05 level of significance.

**Table.2**

Data and results of test of significant difference in the English teaching competency of C.B.S.E. and T.B.S.E. Secondary school teachers in Tripura.

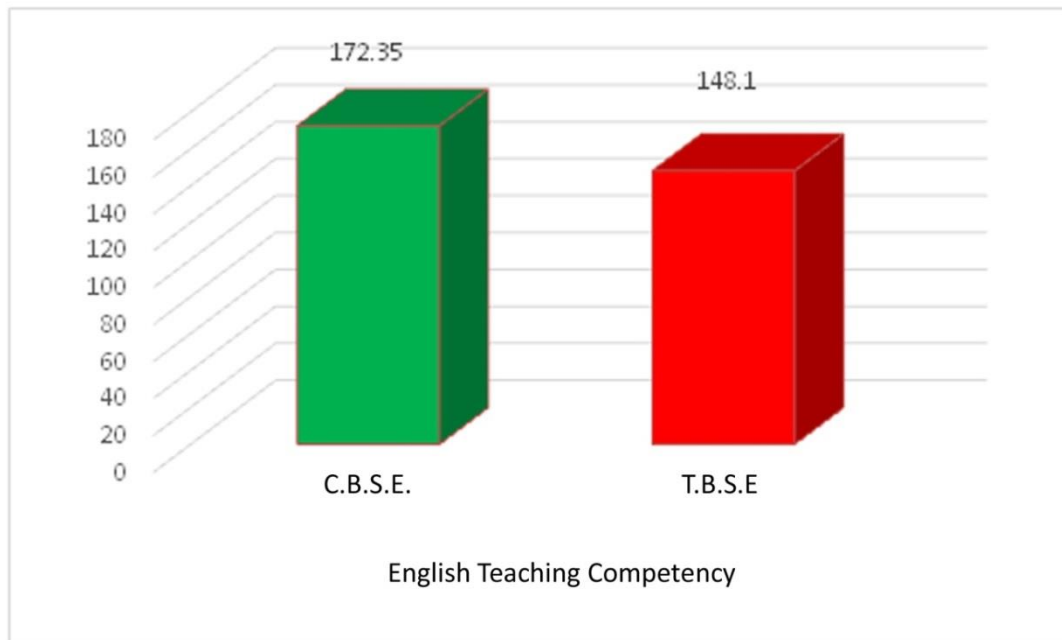
	Type of Boards	N	Mean	Std. Deviation	t	P value
<b>English Teaching Competency</b>	<b>C.B.S.E.</b>	20	172.35	20.6379	4.12	P< 0.05
	<b>T.B.S.E.</b>	20	148.10	16.2736		

\* Significant at 0.05 level

The above table shows that the obtained 't' value 4.12 is greater than the table value 1.96 at 0.05 level of significance ( $p < 0.05$ ). That means there exists a significant difference in English teaching competency of C.B.S.E. and T.B.S.E. school teachers in Tripura. Moreover the Mean score of C.B.S.E. teachers, 172.35 is greater than the Mean score T.B.S.E., which is, 148.10. So it can be concluded that C.B.S.E. teachers are having higher English teaching competency than T.B.S.E. teachers hence the hypothesis stated that: *There is no significant difference in English teaching competency of teachers belonging to different boards (C.B.S.E. and T.B.S.E.) of Secondary education in Tripura is not accepted.*

**Figure.2**

Figure.2 showing the Mean difference in ‘English teaching Competency’ of C.B.S.E. and T.B.S.E. Teachers in Tripura.



Analysis: The figure indicates that the ‘Mean Score’ of C.B.S.E. is 172.35 whereas the ‘Mean Score’ of T.B.S.E. is 148.1 with regard to score of ‘English teaching competency’. Hence, it can be pointed out that C.B.S.E. English teachers have better ‘English teaching competency’ than of the T.B.S.E. teachers.

The importance of teachers’ characteristics in realizing educational goals and objectives in any educational system cannot be over emphasized. Teacher characteristics are the instructional behaviours exhibited by the teacher towards goal attainment. These characteristics are the combination of peculiar qualities, traits, mental or moral nature/strength and status that make one person or group different from another. Successful teachers’ characteristics are those that have been found by empirical researches to be related to improved achievement by students in the cognitive, affective or psychomotor outcomes of education (Offorma, 1994). Trivedi (2004) identified that the teachers who are of above 50 years are found less competent in terms of execution of teaching in instructional phase than of the teachers below 40 years. The study of McDonald (2007) revealed that the impact of competency on English teaching based on some variables such as age, span of teaching experience. The findings of the study revealed that age of the English teachers can be attributed for a successful and competent English teacher. The findings revealed that the teachers whose age group belongs to 25 to 40 years can display better English teaching competency than of the other age group English teachers such as 41-45 age-group teachers and above. Sander et al. (2000) in a typical study found that the students expected to be taught by formal and interactive lectures but preferred to be taught by interactive lectures and group-activities.

C.B.S.E. English teachers have better English teaching competency than of the English teachers of T.B.S.E. There are some obvious grounds behind such distinction. Poor students, lack of monitoring and supervision, rigidity in teaching methods, improper environment of teaching and learning, improper infrastructure, lacking of T.L.M. (teaching-learning material) and its use, improper teacher-student ratio, lengthy syllabus, not conduction of regular parent-teacher meetings, absence of library, negligence attitude of working, too much use of mother tongue etc are some core contributory factors

behind low English teaching competency of T.B.S.E. English teachers whereas C.B.S.E. English teachers receive good infrastructure, sufficient T.L.M. (teaching-learning material), regular monitoring, enriched library, proper teacher-student ratio for the students, scientific syllabus and timely evaluation in true sense, regular conduction of parent-teacher meeting, timely attending of refresher course, orientation courses, competitive attitude to better performance are some of the prominent factors in order to achieve better English teaching competency of C.B.S.E. English teachers. In state board, most of the English teachers are on the verge of old age whereas the English teachers of C.B.S.E. have the young and energetic English teachers.

**5.3 FINDINGS**

*There is no significant difference in English teaching competency of teachers belonging to different boards (C.B.S.E. and T.B.S.E.) of Secondary education in Tripura is not accepted.*

Hypotheses	Purpose	Test	Scale	Type	Rationale	Level	Hypothesis Accepted/Hypothesis Not Accepted
There is no significant difference in English teaching competency of teachers belonging to different boards (C.B.S.E. and T.B.S.E.) of Secondary education in Tripura.	To compare two conditions or groups (two levels of the independent variables).	Independent Samples t test (Student's t)	Nominal	Inferential ( Parametric)	Sample mean is normally distributed, Respondents are selected randomly, Respondents of both the groups are not related, Variances of both the groups are equal.	0.05	Not Accepted

**5.4 OUTCOME**

Teaching competency can be achieved when the three phases of teaching (pre-active phase, inter-active phase and post-active phase) have their proper coordination. This coordination have their context-specific relevance in teaching as these three phases of teaching have their sub-elements such as preparation, announcement, black-board work, questioning, voice modulation, individual attention, eye-contact, impartial behaviour, sitting arrangement, recapitulation of lesson etc. These sub-elements are some of the process indicators which help to identify competency in teaching in specific teaching-learning context.

**6. IMPLICATION**

- There should be orientation programme, workshop, seminar etc for English teachers and especially focus should be projected on T.B.S.E. teachers and for the teachers who are working in rural areas so that English teaching competency can be improvised.
- The English teachers of T.B.S.E. should be more punctual, serious while teaching. They should be very conscious at preparation, presentation, closing, evaluation and managerial part of the teaching.

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- The English teachers should be given individual attention to each of the learners.
  - The English teachers should try to develop their teaching competency so that the students can increase their English mark as the students' academic achievement is correlated with English teaching.
  - Policies should be framed in order to create better infrastructure to the Rural schools. Proper student-teacher ratio must be maintained, sufficient provision of using T.L.M., enriched library must be increased.

### 6.1 SUGGESTIONS FOR FURTHER RESEARCH

- The present study has been conducted in the 10<sup>th</sup> standard level, so other studies would be conducted on other standards/levels such as IX, XI, and XII etc.
- Influence of other demographic variables (type of family, parental educational qualification, income level of the family, number of family members etc) that may affect teaching competency can be studied.
- Similar studies can be conducted in other places also.

### 7. CONCLUSION

The objective of the paper was: *To find out the difference in English teaching competency of teachers belonging to different boards (C.B.S.E. and T.B.S.E.) of Secondary education in Tripura* and it was found that the teachers of C.B.S.E. have better English teaching competency than of the state board teachers (T.B.S.E.). Although gender, locale, age-group have their profound influence in order to display better English teaching competency and these aspects have observed and identified while conducting the present study and have opened other areas to further work on. According to Addison (1998), Ecverarria (1995), Kauffman, Sheppard, Burkart, Peyton and Short (1995), Genesee (1999), Vogt (2000), Echevarria and Graves (2003) have identified certain teaching techniques such as slower speech, use of visuals, scaffolded instruction, relating learners to learners experiences, learner to learner interaction, adopting learning materials to students' level, use of enriched learning materials to support and enhance students' learning indicators which contribute better teaching performance. Bhattacharjee and Carri (2017) favoured in the same notion that the competent teacher always makes his/her pre-instructional and instructional works in very scrutinized manners and always keeps in mind about the psychology of the child as without understanding the psychology of the child, no competency will be fruitful and in order to improve competency of the teaches, proper teaching-learning environment, enriched library, positive criticism, democratic behavior, conduction and attending of seminars etc have to taken under serious consideration.

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## **TRANSFORMATIONAL STEPS IN HIGHER EDUCATION: A CASE STUDY**

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### **ABSTRACT**

*Increasing number of graduates and post graduates, mushrooming growth of higher educational organizations but proportionally decreasing number and quality of placement has become a serious concern in India. The rate and level of educational attainment will accomplish little if students learn nothing of lasting value. College students today, seem to be spending a lot of time and money in attending classes passively and much less time on learning hands on experience. The evidence of their abilities suggests that despite paying a huge amount on fee, hostel etc, and giving considerable years on gaining education through traditional teaching-learning method, they are probably learning less than they are supposed to learn. Employers complain of lack of basic skills in hired freshers. The following case study has been undertaken to highlight the measures introduced at the ABC University to make higher education more skill and practice based rather than theoretical.*

**KEYWORDS :** Transformation, Implementation, Strategies, Pedagogy

### **1. BACKGROUND**

**ABC university** , approved by UGC, with multi-discipline campus is an upcoming university in India. With focus on research, training, innovation, Indian culture and values; the university has a vision of producing professionals equipped with required skills, knowledge and human values. The strength of students has considerably increased in the short span of time. The university offers a wide range of courses and is running following schools with Doctoral, Post graduate and Undergraduate programmes in numerous subjects.

- Institute of Engineering and Technology
- Institute of Business Studies
- Institute of Media Studies
- Institute of Law
- Institute of Education

Everything in the university was going on well. Then, there came a tough phase of time. Suddenly, one day, there were anti university slogans in front of the management office. Social media was flooded with anti-university reviews. The issue was placement. Despite the fact that the university - focuses on holistic learning and imbibing competitive abilities in students; has outstanding faculty and world class

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teaching standards; the placement was a big issue .On the one hand, the university intends to set a new benchmark in the Indian education system on the other hand, unsatisfactory placement seemed to shatter this dream.

The owners were shocked as they were doing everything that traditional universities have been doing for long in the best possible manner. The top management became alert and realized that transformation in the system is the need of the hour. The management was dreaming of making rapid progress over the coming years. The management realized that traditional universities offer various educational and professional programmes, and churn out a large number of graduate and post graduates every year but, today, to a large extent ,they fail to meet the placement criteria. Hence, there was a dire need of transforming the landscape of the pedagogy across the entire spectrum of undergraduate and graduate programs in the university. After several sleepless nights and analysis of all the data the management decided to bring holistic transformation in the system throughout the university and for that it sought committed and concerted effort from all stakeholders involved i.e. Faculty, students, program coordinators, HODs and Training & Placement Cell.

A high profile meeting was scheduled at 9: 30 A.M. . It was chaired by Chancellor, Pro Chancellor, Vice Chancellor, Dean Academics and was attended by faculty .The caravan of management entered at sharp 9:30 A.M. There was pin-drops-silence. After the anger was poured out, efforts were made to normalize the environment. The meeting was followed by several meetings at different levels and after, rounds of discussions and survey , certain important areas and challenges were identified and it was decided that some tranformatory changes at gigantic level will be implemented.

## **2.THREATS IDENTIFICATION**

First , the threats were identified:

**2.i. Threat from Corporate Based Universities :** Setting up of Corporate Universities has been a recent breakthrough in higher education. These have several advantage: One -they can provide practical experience in their organization; Two- These universities can easily get students trained by industry experts; three, they can teach the students the skills they need to solve the problems and fourth, thereafter ,they can place the students in their own organizations.

**2.ii Threat from Online Learning :** Today, There are multiple opportunities for Online learning . The MOOC is very popular among these. This virtual learning system is creating an opportunity for thousands of learners to obtain a wide range of degrees of their choice at low cost and as per their convenience. The issues discussed in the meetings were- why would students come to their university if they do not get something beyond these online courses and if they do not get placement guarantee.

## **3.STRATEGIES ADOPTED**

**3.i. Attendance:** The attendance of students in the physical class in higher education has become a big concern in almost all the universities and higher education institutes. The university under consideration was not an exemption to this.

In the university, earlier ,the students having attendance less than 75% were debarred from the End Term Exam. This used to create last- moment-chaos. Because the percentage of students with lower attendance used to be very large, debarring students created lots of problems and complications and finally, every year, at the last moment, the rules were relaxed . The students were accustomed to this tradition. Throughout the year, they generally were careless about the attendance and finally most of them were allowed to appear in the exam.

The problem associated with this was - when they do not attend the class, how could they develop Employability skills i.e Presentation skills, GD, Mock Interviews, Specialisation topic analysis, writing and speaking skills, Soft skills etc.

To improve the attendance following strategies were followed:

75% attendance was made mandatory for -

- Appearing in the Mid Term Exam. This means if a student's attendance is less than 75%, he/she would be debarred in the Mid- term exam itself
- Appearing in weekly Quiz which would be evaluated and be a part of continuous assessment.

### **3.ii. Professional Excellence Programmes :**

The university realized that there is a need to implement innovative and transformational approach to make their educational system placement oriented and more relevant and competitive. The university management realized that, along with 'Good academic achievement' there is a need to develop other competencies also in the students so that they be an effective performer and achiever. For this focus was fixed on:

**3.ii.a. Corporate Engagement:** To bridge the gap between industry and academia, high priority was given to corporate engagement through interaction with business leaders and entrepreneurs, industrial visits and workshops. It was hoped that this would prepare the students to face and address the most urgent and challenging problems that the management world is facing today. Along with this, with good practical exposure, they would perform better in the GDs and interviews.

**3.ii.b. Hands on Experience:** To Introduce realistic and innovative teaching process, the university decided to provide management students an opportunity to get hands on experience of managerial skills at various departments within the university also : At exam Cell, marketing, admissions and administrative departments.

**3.ii.c. Employability Skills :** Employability skills such as presentations, group discussions, simulated interviews were made a part of ongoing curriculum and a team of corporate trainer was appointed to train students for the placement.

**3.ii.d. Real Life Business Situations :** To Enhance students' understanding of real life business situations the focus was put on - case studies, Industrial visits, talk shows and events where students could hone their talents by making short films, reports and getting feedback from industry as well as faculty.

**3.ii.e. Syllabi:** To make teaching content relevant, it was decided that modules should be course outcome based, programme outcome based and integrated outcome based. Cut on redundant and repetitive portions from the syllabi- some parts of the curricula could be merged. Say for example in BBA if some part is being taught in one compulsory course there is no need to teach the same in another course. Faculty was advised to seek suggestions from Industry experts for the development of curriculum.

**3.iii. Evaluation :** To make the entire system effective, efforts are in process to devise a constructive evaluation plan which could measure knowledge, skills (employability), and attitudes.

**3.iv.Placement Cell:** To improve placement, an active 'Placement Department' was established which comprises of professionals from Industry, Faculty members and students. The department is supposed to give weekly report.

**3.v. Pedagogy:**

To strengthen its students the following pedagogies were suggested and are being followed in the university:

- **Participatory Learning:** The focus of learning has shifted from Push to Pull i.e. from Centralized learning to Learner – Centric Learning.” Students’ progress is based on learning not time. Chalk and Talk has to be integrated with participation and performance ,innovation and technology.
- **Management Games :** To overcome the threat from ‘Google Guru’ and MOOC courses ; to make class interesting ; to Give students the edge over the challenges of a typical working environment, to stimulate curiosity and to encourage self-learning; games are made part of pedagogy.
- **Group Discussions( GDs) and Personal Mock Interviews:** GDs are made mandatory in every subject. In this activity, corporate experts are also roped in to help students mould their GD skills to a level suitable for corporate discussions and business meets.

Mock interviews are scheduled every Friday to enable the student to do their own competitive analysis and find their strengths and weaknesses. the University provides virtual corporate environment for the interviews, invites industrial professional to be a part of interview panel and judge the students. This complete process is recorded audio-visually and shown to students to judge themselves.

- **PPT Presentation:** Credit based system has made PPT presentation a part of course curriculum. Thus, a student is polished throughout the course duration.
- **Mentoring:** To provide an easy access to the solution to any challenge faced by student, the institute follows a unique system of assigning a professor to a certain number of students as their mentor.
- **Experiential Learning :** Focus is put experiential learning by extensive use of laboratory for teaching various skills. These skills communication skills, exploitation of MS Word, and Power Point. Most importantly training in basic and advance Excel is made mandatory for all the students. Gradually, training in SPSS, R and the ERP modules will be made part of the curricula.
- **Creative Classes :** Classroom teaching must focus on creativity by adopting various methodologies like - Flipped Learning, Independent Learning, Interactive learning and Virtual Learning

**4. OTHER MISCELLANEOUS STEPS**

The theoretical background was ready and now there was the time for implementation. After rounds of meetings, due deliberations and discussion the following course of action were decided:

- The existing system kept students occupied with classroom studies the whole day ,all five working days a week. The new plan was to curtail classroom teaching hours and devote more time to field visits, survey, experiential learning, group projects, lab works.

- Head of the departments were asked to reduce number of subjects and check the repetition of topics in various subjects, to make the programmes more comprehensive.
- The university encouraged the shift from teacher-centered education to learner centered education system where the teacher acts as a facilitator and students discover things for themselves, enabling students to be more independent and becoming active learners rather than be passive learners by receiving information passed on to them or by passively watching a video or PowerPoint presentations. This student oriented learning process also focused on involving students in their own learning through field activities. Field trips were encouraged wherein students could learn by experiencing things. One field trip by each faculty was made mandatory. Shift from students as “passive player” to “active learner” was emphasized. The faculty were asked to design the module and use the pedagogy to engage students in learning experiences that would not only enable them to learn content but also help them to develop greater passion for learning. Thus, efforts were made to enable students to realize their own responsibility for their learning outcomes.
- The instructions came from the management regarding use of technology by integration for transformation. The new shift from industrial age to information age as pointed by Toffler(1984) ;was widely discussed in the meetings. This drew attention to use of modern technology. There was unanimous consensus that the learner-centered paradigm of education can be made effective by utilizing technology for both- the students and the faculty. Technology is not only an add-on to teacher centered teaching through tools like powerpoint ; it serves the students as well in multiple ways. In the traditional class room pattern students are supposed to learn within limited college hours, while use of technology offers 24\* 7 availability of learning. For this” Lecture capture” system was introduced so that student could watch the lecture whenever required. The system permits students to learn at their own pace – for instance, slow learners can go over certain content and exercises multiple times with special tools to aid their learning. The efforts were made to use full potential of technology from computer to internet. Use of LMS was made mandatory. Self assessment facility enabled by technology which is a great asset was planned to introduce. Facility of online record on LMS was suggested to equip faculty with the data about the performance of students . Thus, changes in monitoring and evaluation system also were planned to a great extent.
- The change in pedagogy became the main concern. The faculty got busy in finding videos, devising management games, thinking and planning of simulation activities, contacting industry experts and devising other innovative methods which could be effective in overall development of students. Class lectures were now more focused on group activities, interactive learning etc.
- The university is also exploring various options . For example industrial and field visits, guided and accompanied by faculty, to give exposure and hands-on experience to students, are planned . The second option is to set up industry sponsored skills specific training laboratories in the university where industry experts can provide practical training to keep pace with the changing

needs of the work environments. For example some bank sponsored training, IBM sponsored trainings are being set up.

- Efforts are under process for extensive use of laboratory and technology for teaching management skills. These include language lab, written communication activities, exploitation of MS Word, Power Point. Most importantly training in basic and advance Excel has been made mandatory in most of the programmes. The steps to make SPSS, R and the ERP an integral part of the module are in the process.

#### **. Challenges Faced in Implementation Process:**

The university is working on the plans but there are certain challenges on the way :

- Funding
- Low motivational level of students
- To maintain balance among economic , educational , pedagogical and reputational considerations as per national and international market demand while formulating strategy
- To consider and satisfy the needs and ambitions of numerous players : Domestic and international students, faculty , support staff, quality assurance agencies etc.
- Fulfill norms fixed by various national regulatory and quality assurance bodies and take various accreditations .

#### **SUGGESTIONS**

Based on the findings of the study there are following suggestions:

- As the university is serving a broad array of students who are coming to campus for vastly different reasons and different motivations ; the university cannot serve them all in the same way, a one-size-fits-all, and that too expensive education pattern cannot work. As the university has to serve numerous segments the university should offer various programmes with specialized offerings that appeal to their different motivations.
- Through the use of advanced technology ,teaching-learning process should be tuned to the individual needs of the student, not the average student in the classroom.
- For the successful implementation of technology enabled training, proper and exhaustive training should be given to staff and faculty.
- Effective and efficient communication management should be taken care of for the successful change implementation process which comprises active, coordinated and cooperative efforts of all – Management, faculty, students, teachers, IT staff. Clear and timely flow of information from various lines of management should be ensured.
- Curricula should be relevant to present as well as future employment as changes are taking place fast and technology is advancing rapidly.
- Internships, live projects, career counseling and placements should be taken seriously.

- To give students and faculty international exposure, more and more efforts should be made for student and faculty exchange programmes.
- To improve the higher education system we need to improve teaching pedagogy, build synergies between research and teaching, facilitate alliance of higher institutions, research centers and industries.
- The roles of different actors i.e. Faculty, students, Lab administrators, administration department etc. who are involved in meeting these needs, should be clearly defined.
- Efforts should be made to create and develop positive environment in the organization and build supportive relationships and trust between the relevant actors (students, academic staff, support staff, IT staff and if applicable, employers)
- Strong feedback system at various levels: From students, faculty, staff, placement department and employers etc. on performance and impact of schemes; should be established.
- Positive and negative short term as well as long term consequences of the transformation should be clearly identified.

## **CONCLUSION**

ABC University, has endeavored to create a "student and employability centric approach" for its students. The university with a futuristic vision and approach is boldly trying to replace obsolete one way communication based teaching-learning process by the hybrid model, where faculty and students both have active participation, where classroom lectures are blended with experiential learning. No doubt, in the implementation process, it is facing various constraints and challenges. The results of experiments are awaited. It is hoped that successful transformation will take place and the changes would be able to create industry ready students and would contribute to their overall growth.

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## **HUMAN DEVELOPMENT THROUGH EDUCATION IN UPANISHADS**

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### **ABSTRACT**

*Human development should be ultimate goal of whole education system. Indian philosophy of Upanishads talks about the supreme rise of human abilities. In Present research paper, researcher studied the Upanishads. Researcher used the metho of Content analysis. Researcher, in this research paper, has stated about the objectives and aims of education and the methods for such education.*

### **INTRODUCTION**

Man is an intellectual animal. Thus, to survive in life and to be aggressive on the path of progress, they think about their lifestyle and problems of life. As a result of their thinking they deduce facts which are known as the principals of philosophy. Man also put these principals in practice and give dynamic form to these principals with the help of education. So, philosophy is a contemplative aspect of education and education is dynamic aspect of philosophy. Thus, there is an intimate relationship between education and philosophy. Philosophy decides the goals of life and creates the principals to get them and education dynamically puts them in practice.

Philosophy has great impact on educational aspects such as aims of education, curriculum, teacher-student relationship, discipline etc. All recent developments have impact on each of these aspects. Education is the only means of human development. Valuable teacher can introduce valuable student to society and can guide the society in right direction. The present education has become information centered and it seems that to fill information in student is the only aim of education. Also; devaluation is a great risk factor of recent education system. So, it is clear that there is something missing in present education system.

### **UPANISHAD AND EDUCATION**

Education is the only means of human development. Valuable teacher can introduce valuable student to society and can guide the society in right direction. Also; in India, Upanishads have shown us the milestone in human development through self-actualization. 'Upanishad' means "sitting down near teacher and learn the highest pick of philosophy- *Brahmgyan*." Also; 'to increase the capacity to have honesty towards the truth' is the main principal in Upanishads. The main aim of education in Upanishads is to gather the knowledge of *bhuh*(the physical world), the knowledge of *bhuvh*(the world of living beings) and the knowledge of *swah*(self). Also Upanishads aims towards the *mah*(brahm). Guru believed that, by achieving *brahm* one can achieve the eternal piece.

### **AIMS OF EDUCATION IN UPANISHADIC EDUCATION**

Complete development of student was the principal aim of education at that time. The other objectives of education were as follows:

- To create educated humans to serve the mankind.
- To create healthy character in healthy body.
- Self-actualization of each disciple.
- Physical, psychological, emotional and sociological development of students.
- To create self-dependence in students.
- To create responsible citizens.
- To make disciples free from bondages.(*sa vidya ya vimuktyaye*)

**To achieve these aims, the key features of Upanishadic education system were as follows:**

- It took 4-5 months per year for 12 years to learn one Veda.
- Students had to stay in Gurukuls. Gurukuls were the home of Gurus(Teachers) and were situated far away from the villages and near the rivers or forests. The distance was very helpful to provide the peaceful atmosphere to learn. Students could learn in natural atmosphere.
- Curriculum involved physics, chemistry, biology, geography, philosophy, different types of arts, music, literature, astronomy, calculations and astrology.
- Gurus were used to take care of his disciple's physical, psychological, emotional and social development.
- Also; Guru and the disciple were living as in a single family, so there were no adjustment problems. If they persists, Guru could handle it with ease, because Guru not only was a teacher for a disciple, but a role model who provides the inspiration to learn.
- The relation between The Guru and The Disciple were very close. The Guru considered his disciple as a family member.
- The methods of acquiring knowledge involved...
  1. *Listening*- it is related to listen the words very carefully for particular educational objective.
  2. *Manan*- it is related to think on given objective of knowledge.
  3. *Nididhyasan*- it is related to meditate on given objective of education.
  4. *Saxatkaar*- it is related to acquire the educational objective.
- The guru had to draw out the best from the disciple. There was individual teaching for each disciple.

**EDUCATIONAL IMPLICATIONS**

- Every teacher should have to believe in different abilities and capacities of students and try to find out the abilities of each student.
- Teacher should have love for knowledge.
- A motivational teacher will make the student involved in discussion and other activates to draw out the best of him/her.
- True education should imply honesty in students.
- Teacher should make student think scientifically.
- Teacher should be a friend, philosopher and a guide for his/her students.
- Curriculum should involve choices for students, which can draw out the multiple abilities of students.

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## **CULTURE THAT DETERIORATES ITS OWN IDENTITY: AN EXPLORATIVE STUDY OF BAPSI SIDHWA'S WATER**

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### **ABSTRACT**

*The paper makes an attempt to elucidate the deterioration of cultural identity of people, particularly Brahmin widows, of pre-colonial era. Based on the film version of Deepa Mehta's Water, Bapsi Sidhwa's Water chisels the plight of Brahmin widows who live a life of self-denial in the house of widows. The paper explicates the annihilation of the cultural identity of Brahmin widows and others in the society. In this effort, the paper also pays special attention to child widows like Chuyia who lost their identity as they are made to obey the laws of upper caste men. It is the culture that deteriorates the identity of its people.*

**KEYWORDS:** Culture, Identity, Brahmin Widows, Child Widows

Bapsi Sidhwa, a Pakistani novelist of Gujarati Parsi descent in her novel *Water* documents the cultural identity of Brahmins as a group and the cultural identity of individuals living in the Brahmin society. Brahmin widows are treated as sinners because in their culture, it is believed that it is only because of the past sinful existence, they are experiencing punishment. Agarwal says that it is the "norms of the conventions of Brahmanism that were responsible for the humiliation of women"(62). Most of the characters such as Chuyia, Kalyani, Patirajji, and Madhumati become victims of child marriage. It is the culture that devastates its own identity, customs and its people.

Brahmin widows are treated as ill-ominous among married women. They are subjugated not only by men, but also by women, culture, custom, laws etc. The widows cannot choose a life of their own. The society decides their identity, and they have to suppress their desires and live a life of self-denial. Certain laws have been laid for the sake of Brahmin men. The Holy Texts are interpreted by some Brahmin men like Seth Dwarkanath for their own benefit. So, the widows are unable to sustain their identity as their fate is sealed by others.

One of the main characters struggling for her identity is Chuyia. She is a child who loves to play not only with her brothers but also with nature and animals. In the Prologue of the novel, Chuyia is found amidst nature. Chuyia goes deep into the forest to pluck some gooseberry bushes and tastes them. Chuyia is also a lover of nature. She has little fear of the forest. When she finds the puppy Tun-tun whimpering in the forest, she takes it to her home and gives shelter for it. She enjoys its company. In the house of widows, though she misses Tun-tun, she entertains herself with Kaalu, the puppy which Kalyani rears in the House of Widows. She lives her life as she wants but when she is forced to move out of her home she loses her identity. Chuyia loves to be with her parents and her brothers Prasad and Mohan. When women sing some of the doleful songs about the bride's sorrow at leaving her parents'

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house during the day before her wedding, she weeps bitterly saying, "I don't want to leave you and baba," "I don't want to leave Mohan *bhaiya* and Prasad *bhaiya* or Tun-tun"(23).

The girl who loves her parents, brothers, animals and nature is taken away from all of them and confined into the House of Widows at the age of eight. She is unable to get acquainted with the new circumstances. In the beginning, she is very stubborn to hold up her own identity. Inside the *ashram*, Chuyia continues to shriek her outrage at finding herself deserted in her strange surroundings. " 'Let me go! I'm not staying here!' she screamed over and over as Kunti, using both hands, pulled her into the courtyard" (50).

Chuyia, being unable to get rid of the circumstances, tries to make herself one with the widows. She becomes a great friend of Kalyani. She adopts Shakuntala as her own mother and Patirajji as her grandmother in her heart. In any situation, she tries to adjust with everyone. During *Maha Shivratri*, Chuyia does not protest when she comes to know that she will not get food that day. Though she gets acquainted with the surroundings, she maintains her own identity. This becomes clear when she looks a young girl not more than seven, wearing red shirt and blouse in the temple. She remembers her past days and is reminded of her red sari. She becomes furious while looking at the girl. She is unable to tolerate it and goes out of the place.

When Madhumati, the head of the House of Widows locks Kalyani inside a room, Chuyia, who has once shared her food with parrots becomes brutal and kills Mitthu, the parrot reared by Madhumati, in retaliation. She thinks if Kalyani can escape her terrible circumstances and remarry Narayan, she can someday escape from the *ashram* and sustain her own identity. "If Kalyani could escape her circumstances and remarry, then Chuyia might someday manage to do so also and break away from the *ashram*" (167).

Chuyia sees Shakuntala as a mother figure. As her mother Bhagya used to tell stories from *Mahabharata* to Chuyia, Shakuntala also tells stories from the epic. When Chuyia enters the House of Widows, she feels like fish out of water. Shakuntala gives refuge to the new comer. She applies turmeric paste all over Chuyia's scalp to cool her head. Chuyia is treated by Shakuntala as her own child. Eventually it is Shakuntala who helps Chuyia to escape from the established traditions and conventions and find her own identity.

Education is denied to Chuyia. When her brothers go to school, she does all the chores in her home. She is married at an early age and becomes a widow very early. Finally, she is put into the House of Widows. If she had been given education, perhaps, her life would have been different.

Kalyani, the widow-prostitute is another character who loses her identity. Kalyani loses her mother on her first birthday. Her family is poor and has no landholdings. She has two brothers and two sisters. When she is six, she is married to a sixty year old man. She has had no childhood days like Chuyia and becomes a widow at nine. Unlike other widows, Madhumati allows only her to grow her hair to use her for prostitution. She is controlled by Madhumati. Though she does not want to be a prostitute, she is made to work as a sex worker. She has to meet her clients, whenever she is asked to and is taken to the clients by Gulabi in boat. Her talk with Gulabi reveals her loneliness. Kalyani is a pious devotee of Krishna. Every morning she wakes up with the hope that she can someday gain her identity. Her relationship with Chuyia soothes her mind and she feels happy to be with her. Like Chuyia, she loves animals. She rears Kaalu without the knowledge of other widows. She is not educated.

Kalyani's identity becomes meaningful when she sees Narayan and senses his love for her. She sees Narayan as her saviour and feels contented with him. To her, Narayan is her redeemer. She believes that one day he will redeem her from the House of Widows. She has been waiting for the day. She rebels against the fetters of established conventions and makes her way to see Narayan at Karma Ghat. She takes courage to come out of the ashram. "Marvelling at the resources of courage and strength the widow must have drawn upon to defy Madhumati and the tradition of the ashram, she quickly bent to touch Shakuntala's feet"(188). But destiny is so strong in her life that it creates dejection in her mind. It is only after Narayan tells about his father, she is stunned and realizes that she cannot make her way to Narayan's home.

Kalyani acts according to her conscience. She knows very well that she cannot live with Narayan. At the same time, if she goes back to the *ashram*, she will again be driven to prostitution. She

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tries to gain her identity, but in vain. Fate changes her life and leads her to the extent that she drowns herself. It is her own culture that crushes her and her identity.

Another important character who is unable to assert her identity is Shakuntala. She follows the Hindu Texts and reads them every day. She reads them without questioning them. Every day she goes to the river to get holy water for the priest, Sadananda. She loves freedom and has lived her childhood with liberty. She is the only daughter among the five children of her parents. Her father is a respected figure in their village. Her brothers love her that they involve her in all kinds of activities that girls are not allowed to do. They also teach her to read. As her parents cannot find a suitable husband before she reaches puberty, they give her in marriage to a younger widower. She is fourteen when she is married. Shakuntala is lucky to get her husband's love in her married life. As years pass, her mother-in-law blames her for her failure to produce children. "Though the love between Shakuntala and her husband was full of passion, each month Shakuntala was disappointed to see the depressing evidence of her failed fertility. She desperately longed for a child (175)."

When Shakuntala turns thirty, her husband spits blood and dies. It is after her husband's death that she starts losing her identity. She is not able to stay at her husband's home after her husband's death because of her mother-in-law's torture. "She was forced to stay with her husband's family, with her embittered and spiteful mother-in-law and for the year that she remained with them, she lived in an earthly hell"(175). In all cultures, the animosity between mother-in-law and daughter-in-law is proverbial. All her jewellery and possessions are taken away from Shakuntala and she has to cover her body with white cloth. She is limited to one meal a day and has to sleep on the ground. She comes to the House of Widows after experiencing all these tortures. She prefers to live a self-restrained life. Though she is incapable of bearing a child in her womb, she bears Chuyia in her heart as her own child. She bestows her motherly love to Chuyia. Before she meets Chuyia, she thinks that her role as a mother is gone over. It is Chuyia who makes her realize her identity. She controls Chuyia when Chuyia becomes violent towards Madhumati who refuses to accept Kalyani's marriage with Narayan. When Shakuntala comes to know that Chuyia is sent for prostitution in place of Kalyani after Kalyani's death, she rushes towards the bank of the river and takes her to the ashram. "Like a mother bear whose cub is endangered, she was quite liable to bound into the boat and thrash the life out of her" (27).

It is only after Chuyia is raped, she realizes that the Holy Texts which favour men are formulated for the sake of men to suppress women. She realizes a woman's identity in the society. The words of Mohandas Gandhi really make a great change in her attitude. She understands from the teachings of Gandhi that widows are strangers to love. The talk of Gandhi on widows' remarriage makes an impact on her. Now she wants to break the laws which have spoiled the life of Chuyia, Kalyani and herself. She takes Chuyia to the prayer meeting held by Mohandas Gandhi and sends Chuyia with his follower, Narayan. Though she helps Chuyia to get freedom, she is unable to free herself. She lives the rest of her life in the *ashram* amidst the ruthless cultural practices. She realizes her identity, yet cannot attain freedom to assert that identity.

Like Chuyia brings a change in Shakuntala's attitude, Kalyani also changes her attitude. The other widows view Kalyani as a prostitute. Kunti, the widow tells that it is a sin to eat with her. But Shakuntala is the one who accepts Kalyani as a human being. She helps her by reading Narayan's letter. She protests against Madhumati for having locked Kalyani inside a room in the attic, snatches the keys violently from her and helps her to escape from the *ashram*. Her face reflects a light of triumph of having rescued a life. "Shakuntala's strong face was unwavering, confidence- inspiring" (188). Shakuntala is more at ease when she labours for others rather than for herself. Though she cannot regain her identity, she helps others to seek their own identity. She is the emblem of freedom.

Narayan, Kalyani's lover is a Gandhian follower. He comes from a Brahmin family and is unique in his personal ways. He is unlike his father. He loves to play flute. He is looked upon by Kalyani as Krishna, the Lord to whom she is a devotee. As a rebellious person, he rebels against the established traditions which suppress and degrade women. He not only supports the Gandhian principles but also implements them. He never bothers about others' reviews. But he lives on his own. That is why he is able to attain his identity at the end. He finally achieves his goal. His love for Kalyani is endless. When Kalyani becomes a prey in the hands of fate, he is totally dejected. But he does not give up his goal.

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When he understands that Kalyani has become a prey to the lust of his father Seth Dwarkanath, he questions him. While his father tries to convince him, he tells, "God Ram told his brother never to honour those Brahmins who interpret the Holy Texts for their own benefit" (201). Even after knowing about everything, he does not abandon Kalyani. He does not bother about his father's opinion with regard to Kalyani's affair. He does not think that such a woman in his noble family will bring disgrace and dishonour to their house.

Narayan follows his heart. He sees things differently like Mohandas Gandhi. He is filled with new ideas and new ways of viewing the world. He never thinks widows are ill-ominous. He accepts the Gandhian principle of widows' remarriage. When Shakuntala hands over Chuyia to Narayan, he accepts her to make her become a part of Gandhi's roving entourage. He is kind and compassionate to Chuyia. He respects Shakuntala as an elderly person and calls her 'didi'. He is a man with courage and faces the problems boldly. That is why he could overcome all his sorrows and continues following Gandhi. He is the only person who sustains his identity and exercises his individuality, rejecting the narrow-minded traditions and pernicious customs.

Madhumati, the head of the *ashram* has evolved her own identity as a person who just wants to have her food at the right time. Kunti serves her food every day. She is entertained by Gulabi, the eunuch and torments the other widows. She forces Kalyani into prostitution and Chuyia too is victimised by her. She does not bother about others.

Madhumati goes with tradition and her words reveal that she has never questioned the Hindu tradition and its laws. She does not have any concern for others. When no money is found in Patirajji's bundle, Madhumati decides to place Patirajji's body in a sack and throw her body into the river. When Gulabi offers *puri* to Chuyia, Madhumati asks Gulabi, "Give a widow forbidden food!" (166). It shows that she follows traditional ideas. She favours them.

Patirajji, also called Bua is the oldest woman in the ashram. Though she is the oldest, she is also scared of Madhumati. She mostly lives in the past. She often dreams of the *laddoos* served in her marriage. She has a close intimacy with Chuyia. Patirajji has not lived a life according to her own wish. It is only when she is about to die, she breaks away the traditional views and eats fried food *laddoo*. She yearns to die outside. As she wishes, she dies in the open air. Though she has lived her life according to the society's views, she dies in the way she wishes. She sustains her identity at the brink of her death.

Like Shakuntala, Bhagya is not able to come out of traditional culture and uphold her individual identity. Though she questions her husband against the Brahmanical tradition, she is controlled by him. Bhagya is suppressed by her husband, custom, laws, tradition and culture. Because of all these, she loses her personal identity and lives her life for her family.

Narayan's mother Bhagwati does not recognize her identity. She lives just like an ordinary woman. She spends her life doing all her domestic works and stitching clothes. When Narayan informs her that he is going to marry a widow, she is totally upset and tells that marrying a widow is a sin. She asks him about her caste, morals, health and family. Even though she knows about her husband's immoral behavior, she is not able to question her husband. She can only weep when her son comes to know about it. She finally leaves his son to follow his heart. "Her face was ravaged. *She must have heard every word of the heated exchange*, thought Narayan, as he stopped and turned to her. *She must have known of his tawdry infidelities: how could she tolerate them?* He knew at the same time that she had no options but to..." (202).

Bhagwati's husband Seth Dwarkanath degrades his identity in the society because of his immoral behavior. When Narayan talks about his father to Rabindra in the beginning, Narayan thinks that he is a good man. There is no doubt that Narayan loves him. It is only because of men like Seth Dwarkanath, Kalyani becomes a victim of prostitution, and because of him she loses the opportunity for a love-filled married life. He interprets the Holy Texts for his own benefit. Though he lives happily with his wife Bhagwati and son Narayan, he keeps other women to satisfy his physical pleasure. When Narayan comes to know that his father has spoiled the life of Kalyani, he starts hating his father. It is a custom that has prevailed in the Brahmin society that spoils the life of the entire family.

Rabindra, Narayan's friend fails to recognize his cultural identity. So he adopts English culture and its ways. He does not want to be identified in the culture he lives in because of the Brahmin men's

‘unnatural concern’ for widows. He does not want to follow the ways of his father because like Narayan's father, his father uses widows as prostitutes. It is because of the society's attitude towards widows, Rabindra adopts another culture and loves to be identified with English ways.

As Gulabi is neither female nor male, she is unable to identify herself in either of them. This makes a great impact on her life that she does not recognize her cultural identity. She prefers her ancestor's profession. In Indian society, eunuchs are not even considered as the third sex and are not accepted by anybody. As they are refused by everyone, they make their own livelihood by earning money through prostitution. So, Gulabi too prefers prostitution. She is a pimp who takes Kalyani to her clients every night. After Kalyani's death, she takes Chuyia in place of Kalyani. This shows that she does not bother about Chuyia or any other for matter. She just wants to have her work done. Since the society seals them as eunuchs, Gulabi is not able to come out of that identity. She takes no pain to come out of it and sustain her identity.

Sidhwa has strived hard to bring out the cultural identity of Brahmin widows and others of colonial era. She has tried to alert the conscience of the world to the continued neglect of women who are forced, in their cultural contexts, to forego their personal identity, and thereby suffer incredible hardships in society. The traditional culture and its customs deteriorate its people and their identity.

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## INTERPRETING PRESENT THROUGH THE IDIOM OF PAST IN THE PLAYS OF GIRISH KARNAD

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### ABSTRACT

*Girish Karnad is one of India's most renowned and significant playwrights. Karnad has interpreted and analysed almost all aspects of modern life – be it politics, or social concerns involving ambition, competition, gender sensibilities etc. through the looking glass of history, myths and folk tales. He makes a liberal use of the folk theatrical devices like the masks, dolls, puppets, curtains, chorus, sutradhar etc. Tughlaq and Tale-danda draw inspiration from history to make an apt commentary on the contemporary political scenario and also the social situations arising out of them. Tale-danda also explores the reasons for the survival of caste system even today. Tughlaq emerges not only as a play of disillusionment with the present political situation but also as a commentary on the present day men and women, who are in a hurry to achieve their aims. Tughlaq, a comment on the rootlessness of present day society, could succeed in rooting the modern youth in history. Karnad shows a deep concern for all human issues, and gender sensitivities forms the core of his three very important plays Hayavadana, Naga-Mandala and The Fire and the Rain. Myth, history and folk lore acquire a new life in Karnad's hands and become alive in modern context. Along with them symbols are also used as dramatic tools for conveying Karnad's vision to his reader or audience.*

**KEYWORDS:** *Myth, Folk Lore, History, Tradition, Symbolism, Humanism, Gender, Politics*

Girish Karnad is one of India's most renowned and significant playwrights. He emerges as a major voice of post-colonial literature. Through his works he creates an art that is culture specific. At the same time, it is universal too, and Karnad achieves this by voicing concerns of caste, race and gender. Thus through his works Karnad transcends the barriers of region and culture, and becomes a universal voice. His recognition internationally can be gauged from the fact that he was commissioned to write two of his well-known plays, *Naga-Mandala* in 1980 and *The Fire and the Rain* in 1998, by Guthrie Theatre at Minneapolis, USA. Karnad went abroad to study so that he could become an English writer. However, Karnad found that when it came to expressing his tension or the concerns close to his heart, they came out in Kannada. And history, myth and folk legends became the vehicles of his expression. By reworking on ancient myths, traditions, folk lore and also history Karnad interprets and views the various aspects of contemporary society and the modern life. He is concerned “*about the cultural fabric of the country in the face of rising tide of fundamentalism*”<sup>1</sup>. This concern which remains eternally relevant is suitably voiced in his plays too.

Karnad depends on history, myth and folklores for the plots of his plays; and this brings him closer to the common people. The stories of his plays are almost always known to his audience beforehand. And because the audience are already familiar with the storyline, they react to it better,



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and are in a better position to understand or relate to the issues dealt therein. Further, Karnad makes a liberal use of the folk theatrical devices like the masks, dolls, puppets, curtains, chorus, *sutradhar* etc. In fact, because of his dependence on past and folk culture for his themes and dramatic tools; Karnad succeeds in establishing a meaningful dialogue with his audience through his plays. He is able to draw an intellectual response from his audience. Karnad's uniqueness lies in his interpretation of the present through the idiom of the past. His writings present a blend of history, myth and folk legend with a contemporary relevance.

Though Karnad's creative genius manifests itself through Indian myths, folk tales and history; his concerns, technique and approach are decidedly modern. He presents the conflict of the modern man through the lens of the past. In this sense Karnad has done another service to his culture – that of keeping it alive for the modern youth. R.K.Dhawan rightly observes that Karnad and his fellow playwrights are “*the symbols of the new resurgence in their own areas and have made bold innovations, fruitful experiments and given new directions which go in the history of Indian drama as a significant mark of achievement.*”<sup>2</sup> His *Tughlaq* seems to be lost and rootless when the curtain draws. He becomes a prototype of the modern youth who is in a hurry to achieve. Thus *Tughlaq* emerges not only as a play of disillusionment with the present political situation but also as a commentary on the present day men and women, who are in a hurry to achieve their aims. Interestingly, *Tughlaq*, a comment on the rootlessness of present day society, could succeed in rooting the modern youth in history.

Karnad has interpreted and analysed almost all aspects of modern life – be it politics, or social concerns involving ambition, competition, gender sensibilities etc. through the looking glass of history, myths and folk tales. In fact Karnad interprets modernity through tradition by reinterpreting history, myths and folk tales.

*Tughlaq* and *Tale-danda* draw inspiration from history to make an apt commentary on the contemporary political scenario and also the social situations arising out of them. *Tughlaq*, emerges as an intensely insightful play, which reflects the public mood of disillusionment with the existing political set-up. *Tughlaq* is in fact an expression of crumbling to ground the hopes and aspirations of common man. In its treatment *Tughlaq* is both relevant and contemporary. Common man was disillusioned with the idealism of the early independent India. The Nehruvian idealism had failed to uplift the common public of the young India and after Nehru's passing away common man was feeling lost. Karnad captures the situation beautifully and presents the poignant tale of Mohammad who turned into Tughlaq. *Tughlaq* is a tale of disillusionment of the common man. The common man in *Tughlaq* fails to understand the whimsical idealism of its king and feels cheated that the promised land of plenty has turned into a land of misery, death and corruption. At the same time it is also the tragedy of Muhammad who is even more lost and disillusioned, because of his people's inability to understand him. He finds that his ideals too have failed him and he does not have anything to hold on to. The situation in 1960's was much the same, and thus the play is contemporary. The situation is very much the same even today and *Tughlaq* remains relevant even fifty-five years after it was written. Talking of the relevance of the play Nibir K. Ghosh opines that “the play also offers useful insights into the inter-textual connection between history, historiography and the creative mind of the artist to reveal how a historical narrative related to the society of the past can serve as a key to the understanding of the present.”<sup>3</sup> Karnad himself looks at the play as being relevant to all times. While in conversation with Paramita Ghosh the actor-playwright says “Written in the '60s, everyone latched on to UR Ananthamurthy's comment of it being a critique of Nehruvian socialism. The point about a play is that it cannot simply be about its own time. *Tughlaq* is not just about Nehru. There are lines in the play when two guards talk to each other and one of them says ‘Oh, this is such a strong fort!’ The other guard doesn't agree. He says ‘This fort will crumble due its inner weaknesses.’ An 80s' audience watching it, interpreted it as the aftermath to Indira Gandhi's assassination... Every audience interprets a play according to his own sense of reality. The question is whether it will connect it to Modi...”<sup>4</sup>

Along with *Tale-danda*, *Tughlaq* reflects the strife within the society. Both these plays also present the chasm between the ideal and the real, between aspirations and practicality. The protagonists of both these plays hankered after an ideal situation. And the plays succeeded in exposing the various divides plaguing our society. The rampant caste and communal considerations find expression in *Tale-*

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*danda*. The play manifests how any effort to bring a change in the established social structure meets bitter resistance. It exposes the Varna system as prevalent in our society. *Tale-danda* also brings to the fore the fact that communal and casteist trends dominate politics. The 12<sup>th</sup> century could very well be the 21<sup>st</sup> century. *Tale-danda* deals with the influence of the larger social and intellectual milieu on individual action. It is an intense commentary on the so-called modern psyche. Any attempt to bring about any social change is still frowned upon. Caste, religion and politics are still very much the driving force and guiding spirit of our social life despite all talk of banishing all distinctions on the basis of caste, colour or creed. For A.R.Shukla, Karnad seems to have “taken up a job to reinterpret and, if necessary and if possible to restructure the traditional values of social and political systems concerning caste.”<sup>5</sup>

*Tale-danda* also explores the reasons for the survival of caste system even today. The caste system provides a cocoon for its members to hide, and gives them shelter and protection. In the absence of a group, human beings feel exposed and vulnerable. It is precisely because of this fact that caste system flourishes even today. Thus *Tale-danda* breaks the myth that universal brotherhood can be achieved. Though Karnad does not offer any solutions to the contentions issues of either the 12<sup>th</sup> or 20<sup>th</sup>/21<sup>st</sup> century, he does seem to assert that any change – social or political – should be so gradual that it seems to be occurring naturally. He cautions through *Tale-danda* that any effort by an individual or a group to tutor a change will always face stiff resistance. This play is a perfect vehicle for expressing the complex web of Indian society where politics, sociology and religion are inextricably interwoven and together they create history. Picking a historical and political background for his plot Karnad moulds his theme to suit the present social scenario.

Karnad shows a deep concern for all human issues, and gender sensitivities forms the core of his three very important plays *Hayavadana*, *Naga-Mandala* and *The Fire and the Rain*. *Hayavadana* presents before us a world of tangled human relationships and incomplete beings. Padmini, of *Hayavadana* is a very modern and emancipated woman who is torn between two polarities, because she cannot have both of them. In her we come across a woman, who loves her husband, but desires another man too for an entirely different aspect of his personality. Padmini’s dilemma is the dilemma of every modern woman, who is divided between two extremes, not of men only, but may be also of home and career. *Hayavadana* could also be interpreted as a commentary on how the newly independent woman is finding it difficult to strike a balance. It can also be seen as a play of rebellion “against the socially established idea that a married woman cannot love anybody else other than her husband.”<sup>6</sup> The main plot of *Hayavadana* comes from the written traditions of folk lore whereas the sub-plot is drawn from *Mahabharata*, but it highlights a very important concern of today—that of incompleteness of the self. In *Hayavadana*, the incompleteness is visible in the form of physical deformity. In Padmini, Devadatta and Kapila the incompleteness exists within, and is therefore, more complicated. *Hayavadana* thus explores the identity crisis that every individual in modern society is experiencing. Conformity to social norms, be it physical or psychological, is a precondition to be acceptable. Any deviation will be seen as an aberration. Thus a Hayavadana, till he is a Hayavadana i.e., a person with a horse-head, will remain an outsider. A Padmini can never belong and thus the final tryst with fire. In Padmini we come across a woman who knows what she wants. She is also aware of the limitations that the society imposes, yet she tries to fulfil her desire. Through Padmini Karnad also makes a reference to another issue of importance, which has so far been considered a taboo – the presence of physical aspect and desires in a relationship. In *Hayavadana*, Karnad visits myths and folk tales to make them a lens for his vision. Along with the issue of so-called imperfection, Karnad also draws our attention to the moral codes established by our society. He neither eulogizes them nor condemns them, but he does set the reader thinking about the implications of strict codes imposed by the society. However, one is tempted to agree with S.Krishna Bhatta when he says that “*Hayavadana* is an interpretation of the myth attempting to solve the problem of man’s identity in a world of complicated relationships.”<sup>7</sup>

*Naga-Mandala* is poetry in prose, and it deals with very delicate issue of feminine sensibility. Here the inspiration comes from oral tradition of folk lore. *Naga-Mandala* is a commentary on the position and status of women in our society. It takes us on a journey of the female quest for her identity. The sub-plot, involving the flames, makes a very pertinent commentary on our patriarchal society. Like

flames, women must work till others need them. The main plot involving Rani and Appanna brings to the fore the reality of the social institution of marriage. In a marriage ideally both partners should enjoy equal status, yet in Rani and Appanna we come across a relationship of subservient and the master. Jyoti Rane rightly says of the marriage in Indian context:

*The relationship demands compatibility, both on the intellectual and the physical level— a demand that is rarely ever satisfactorily fulfilled.”<sup>8</sup>*

Like Rani, many women lead a caged existence in a marriage, *Naga-Mandala* also comments on the male chauvinistic attitude in our conventional society. Appanna can have a mistress, yet he has the right to sit on judgment on Rani. The play also satirizes the moral standards of a society, where physical chastity is the yardstick to test the purity of heart. After Rani has been proved to be physically pure, she the subservient till now is elevated to the status of a goddess. Thus a woman is either an inferior or a superior – never an equal. *Naga-Mandala* is a tale of women on the periphery—of a Rani, a Kurudavva or even Appanna’s concubine. Her voice is always smothered, though the play does extend a hope that her voice will eventually be heard, and she will some day claim her rightful position in society.

*The Fire and the Rain*, the play of epic dimensions, takes the issue of gender sensitization forward, while presenting a tale of bitter rivalry, revenge and ruthless ambition. The play has been derived from ‘Myth of Yavakri’ from Mahabharata and explores very modern concerns of the futility of the so-called profound knowledge and the frailty of human nature. In *The Fire and the Rain* Karnad tries to bring out the mystery of evils residing within man himself. The play also suggests that caste snobbery is harmful, that women should be liberated so that men may become real human beings, and that for solemnising a marriage love should be the only consideration. *The Fire and the Rain* employs myth to highlight the moral problems of the modern society. Though set in Vedic times, the play presents powerful contemporary insights. The play also presents the constant struggle for establishing supremacy among the different classes and sections of society. And even within the sections, a struggle to win and assume leadership is always going on. *The Fire and the Rain* catches it beautifully. *The Fire and the Rain* presents an interplay of intellect and emotions. Intellect emerges as ruthless and selfish, which does not elevate the society. It is left to the emotions to redeem the society. The simple and uneducated Arvasu succeeds in quenching the thirst of the parched land, not the learned Parvasu. The intellectuals are consumed by the desire of revenge only, and they can only unleash a demon—a Brahmarakshasa—on the society. *The Fire and the Rain* presents before us a society which can pass on no morals to the posterity. Betrayal, lust, breach of trust, selfishness form the fibre from which the social network of *The Fire and the Rain* is woven. Here also Karnad shows his concern for women and their issues by a sensitive portrayal of Vishakha and Nittilai. Women whether educated or not, whether belonging to high castes or low, remain marginalised despite all the talk of empowerment and gender sensitization. However, *The Fire and the Rain* gives us two very noble and powerful women characters in the shape of Vishakha and Nittilai.

*The Fire and the Rain* also suggests that redemption for humanity can be achieved also through a concern for women. All men in the play, except Arvasu, either exploit or use women and they are consumed by their own passions of hatred, revenge or ambition. Arvasu succeeds for he has retained his humanness, through his emotional interaction with the two women. Both Vishakha and Nittilai become the carriers of universal brotherhood. Knowledge or intellect fails to achieve this. *The Fire and the Rain* sends out a message that if we want to sustain ourselves, we will also have to sustain simple emotions, in this world of cut-throat competition. *The Fire and the Rain* is a very complex play in which all the issues that the modern society is concerned with are interwoven inextricably. The society of self-seekers and cruel persons of *The Fire and the Rain* is acutely reflective of our own modern day existence. The play becomes a complete theatre experience which interprets life as it is. It “embraces tranquillity and chaos, freedom and determinism, freedom and responsibility, love and hate, demonic and rational.”<sup>9</sup>

Myth, history and folk lore acquire a new life in Karnad’s hands and become alive in modern context. Along with them symbols are also used as dramatic tools for conveying Karnad’s vision to his reader or audience. *Tughlaq* specially impresses the reader for its symbolic richness. Karnad uses four

major symbols around which the dramatic texture is woven. In fact, all of Karnad's plays can be interpreted as symbols in their own right. All his plays whether drawn from history, popular myths, or folk tradition can be interpreted symbolically. In *Tughlaq* prayer, sleep, rose and game of chess are the overt symbols. Prayer symbolizes faith, which goes awry in the present society of almost no ideals. Sleep is that peace which eludes not only the Sultan but his people too as also whole of the modern humanity. Rose withers thereby conveying that there is no place for softer emotions in this world where emotions have been replaced by hard-core materialism and cut-throat competition. The Game of Chess is an obvious reference to political manoeuvring. However, at the same time the Game of Chess also symbolizes the clever moves that even the ordinary men and women use to checkmate their competitors or rivals.

This symbolism is taken to still greater heights in *The Fire and the Rain*. This play makes use of complex symbolism which is very pertinent to modern life style. The Brahmarakshasa becomes the symbol of modern man who is also caught in a limbo, and is struggling to belong. Like Brahmarakshasa, the modern man has also lost the power of taking initiative. He has to follow the path charted out by others. The demons unleashed to disrupt the 'yajna' are the internal aberrations of human beings. The play is full of images depicting the moral turpitude of the society. Symbols give added meaning to text. In *Naga-Mandala*, the caged bird is Rani herself. In fact all the incidents and characters in Karnad's plays can be interpreted symbolically.

Violence in day-to-day life is fast becoming the norm. This trend is projected in Karnad's plays too, be it political/historical *Tughlaq*, *Tale-danda*, or folk culturist *Naga-Mandala*, *Hayavadana*, or mythical *The Fire and the Rain* or *Hayavadana* again. In *Tughlaq* violence is omnipotent and omnipresent. Muhammad adopts tyranny as his way of life though he wants his people to practise tolerance. However, his whole reign becomes a saga of loot, deceit and unscrupulous killings. The social unrest and extreme reactions that India of late 1980's experiences does not bear a direct relation to the 12<sup>th</sup> century Kalyan, for there have been considerable changes in the social set-up. Yet the core of the problem remains the same, namely, a shift in the established social or political or religious norms. In *Tale-danda* this shift evokes power backed bloodshed and large scale destruction of the Sharanas. *Naga-Mandala* too reflects the streak of violence in modern man in the cruel oppression that Appanna metes out to Rani. Though his actions may not reflect ultimate violence, the thoughts nurture only violence and not love. *The Fire and the Rain* presents before us a world of cold, calculations and ruthless designs to achieve one's desired goals. The means are not fair or foul, only the ends matter. However, Karnad nowhere shows that violence brings achievements or contentment. In fact, all his plays show the contrary.

A unique feature of Karnad's creative genius that emerges from Karnad's play is that though Karnad uses myths, folk tales and history to present his vision, and express his thoughts and feelings; he does so using a discerning eye. He does not take the myths in their entirety. From history also he picks up those parts only which consolidate his vision and implies hues of meaning to them, so that he can present his point of view to his readers clearly and lucidly.

Karnad's thematic concerns have universal significance. He presents fundamental human motives through his plays, though of his creativity he himself has this to say:

"I write what excites me and I want to share that excitement with people."<sup>10</sup>

#### NOTES

<sup>1</sup>'A Life in Three Acts,' *First City Magazine*, Vol. 9 No.11, June 1999, ( New Delhi), p.41.

<sup>2</sup>R.K.Dhawan, *Fifty Years of Indian Writing* (London: Sangam Books, 1999), p. 20.

<sup>3</sup>Ibid., p111

<sup>4</sup>(<https://www.hindustantimes.com/art-and-culture/what-girish-karnad-s-play-tughlaq-says-about-india-s-politicians/story-XzzTR7m9xB0XUtmx1NsPdP.html>, May 27 2017)

<sup>5</sup> R.K.Dhawan, *Fifty Years of Indian Writing* (London: Sangam Books, 1999), p123

<sup>6</sup> L.S.Gill, “*Hayavadana: A Critical Assessment*”, in *Girish Karnad’s Hayavadana: A Critical Study* ed. L.S.Gill (New Delhi: Asia Book Club, 2005), p. 95.

<sup>7</sup> S.Krishna Bhatta, “The Pre-Independence Phase” in *Indian English Drama: A Critical Study* ( New Delhi: Sterling Publishers, 1987), p. 189.

<sup>8</sup> Jyoti Rane, “The Problematic Marriage in the Plays of Girish Karnad” in *Indian English Drama: Critical Perspectives*, ed. Jayadipsinh K. Dodiya and K.V.Surendran (2000; rpt. New Delhi: Sarup & Sons, 2002), p. 56.

<sup>9</sup> Vanashree Tripathi, “The Fire and the Rain: A Complete Theatre Experience” in *Three Plays of Girish Karnad: A Study in Poetics and Culture* (New Delhi: Prestige Books, 2004), p. 138.

<sup>10</sup> First City, p. 37.



## **IMPACT OF GENDER ON DEPRESSION AND HOME ENVIRONMENT AMONG ADOLESCENTS**

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### **ABSTRACT**

*The aim of the present study was to investigate the gender differences on depression and home environment among adolescents. The random sampling method was used in this study. The sample of the study comprised of total 180 students studying in various different school of Surendranagar, Gujarat. Equal number (90) of boys and girls were selected in the sample. Depression inventory (Aaron T. Beck, 1978) and home environment inventory (Sarila Jawa, 1997) were used to measure depression and home environment. To check the significant differences between boys and girls on depression and home environment t-test was applied. To study Karl Pearson correlation among depression and home environment. The result revealed that boys and girls significantly difference on depression and home environment where by girls have scored higher than boys on both the dependent variables. The study reveals the result that there is significant negative correlation between depression and home environment.*

**KEYWORDS:** Depression, Home Environment and Adolescents.

### **INTRODUCTION**

Depression is a common mental disorder that presents with depressed mood, loss of interest or pleasure, feelings of guilt or low self-worth, disturbed sleep or appetite, low energy, and poor concentration. Griffin & Tyrrell (2003) defined depression, we are saying, is not a disease; it is a natural response to certain types of emotional introspection that result in excessive dreaming. Depression is one of the most widespread mental disorders among adolescents' population, secondary to alcohol abuse (Kiringlen, Torgersen and Crammer, 2001) in Western society. Depression is an affective or mood disorder. It is an illness that immerses its sufferers in a world of self blame, confusion and hopelessness. It is an illness of the mind. Some could argue that depression is a way of coping with life's pressures (Schwartz, 1993). According to World Health Organization (WHO), depressive disorders are the fourth leading health problem in the world. Major depressive disorder is estimated be the second disabling disease of mankind in 2020 (Akiskal, 2002; Murray & Lopez, 1996). Recent studies have shown that greater than 20% of adolescents in the general population have emotional problems and one-third of adolescents attending psychiatric clinics suffer from depression (Kovacs, 1989). Gender differences in adult depression can also be seen in adolescents: girls are at least twice as likely to develop depressive disorders as adolescent boys (Cohen et al., 1993). Nazroo (2001) found that the prevalence of depression is affected by gender differences. He also declared that female showed depressive symptoms up to twice the rate do male. In the similar study, O'Donnell (2008) studied on explanatory styles, parenting and adolescence depression and found gender differences in depression among adolescents and that females report symptoms of depression considerably more than males. In particular, females are reported as having higher risk of being depressed during childhood and early adolescence and this creates a gender gap in depression during adolescence.

Bronfenbrenner (1979) defines ecology of human development as “the scientific study of the progressive mutual interaction between an active growing human being and the changing properties of the immediate settings in which the developing person lives”. Home environment is the quality and quantity of the cognitive, emotional and social support that has been available to the child within the home and connotes the psychological environment of home. Home environment is the most important institution for the existence and continuance of human life and the development of various personality traits. An ideal home environment is one where there is proper reward to strengthen the desired behavior, provision of opportunities to express its views freely, where the children are not compelled to act according to parental desires and expectations. Kaur, Rana and Kaur (2009) have taken home environment and academic achievement as correlates of self-concept among adolescents. Rapheal, Damodaran and Paul (2014) conducted a study on home environment of 290 families of adolescents with participants in the age range of 13 to 18 years and from urban as well as rural areas. Results revealed that there were significant gender differences in 6 dimensions of home environment. Differences in place of residence of adolescents were significant only in two dimensions of home environment i.e. control and permissiveness. Paul (2015) concluded that there were significant gender differences in adolescents on home environment.

### **OBJECTIVES**

The main objectives of present study were as under:

1. To know the difference in depression between boys and girls.
2. To know the difference in home environment between boys and girls.
3. To study correlation between depression and home environment among adolescents.

### **METHOD**

#### ***Sample***

The sample of the study comprised of total 180 students studying in various different school of Surendranagar, Gujarat. Out of these 180 students 90 were boys and 90 were girls. Participants in this study consist of higher secondary 11<sup>th</sup> and 12<sup>th</sup> standards students. Participants in the sample ranged in the age group from 13 to 18 years where everybody is adolescents. All the subjects were randomly selected keeping in view the control variables of the study.

#### ***Instruments***

For this purpose the following test tools were considered with their reliability, validity and objectivity mentioned in their respective manuals.

#### **1. Personal Data Sheet:**

Personal data sheet was framed to collect information's about gender, type of family and educational streams etc from the subjects.

#### **2. Beck Depression Inventory:**

In this study, depression scale was developed by Aaron T. Beck (1978). The Gujarati version of this scale was constructed by Sardar Patel University, Department of Psychology which has been used in this research. The scale consists of 21 items with 4 alternative responses. The maximum and minimum score obtained in this scale are 63 and 0 respectively; where the scale validity and reliability are found very high.

**Reliability and Validity**

One measure of instrument usefulness is to see how closely it agrees with another similar instrument that has been validated against information from a clinical interview by a trained clinician or a clinical expert. In this respect, the Beck Depression Inventory - II is positively correlated with the Hamilton Depression Rating Scale with a Pearson  $r$  of 0.71, showing a good agreement. The test had also shown to have a high one week test-retest reliability (Pearson  $r = 0.93$ ) suggesting that it was not overly sensitive to daily variations in mood. The test also has high internal consistency of ( $\alpha = 0.91$ ).

Internal consistency for the Beck Depression Inventory ranges from 0.73 to 0.92 with a mean of 0.86 (Beck, Steer & Garbin, 1988) where similar reliabilities have been found for the thirteen (13) item short form (Growth-Marnat, 1990). The Beck Depression Inventory demonstrates high internal consistency, with alpha coefficients of 0.86 and 0.81 for psychiatric and non – psychiatric populations respectively (Beck et al., 1988).

Beck Depression Inventory reliability is very high. This scales reliability correlation as 0.86. According to Spearman-Brown this scale reliability score is 0.93 at that time. Bryson and Pilen suggested that personal scale reliability score is 0.76.

**3. Home Environment Inventory:**

The home environment inventory was made by Sarla Jawa (1997). The home environment was measured by total 14 factors in this scale which are personal freedom, criticisms attitude, social fairness, acceptances, understanding and need of Menus, ignorance and adjustment with parents, adjustment with family members, social economical impression, relation between mother and father and general satisfaction and also how the home environment is measured. Each item is scored using a five-point likert scale, a graded response can be selected (1 = “rare” to 5 = “always”). The maximum possible score is three hundred seventy and minimum is seventy four. Nine (9) positive factors of home environment sentences for five (5) digit calculation 1, 2, 3, 4, 5 is that if the positive factor score is high, home environment is better than the interpretation for positive sentences. While sentences for negative factor for the calculations are 5, 4, 3, 2, 1 and change calculation rank is in negative sentences; so that the score in high home environment is much better and suggests demolition in negative factors.

**Reliability and Validity:**

This scale was translated in Gujarati language and 400 results were used for reliability. Whole scale reliability showed at that time was 0.88 which is a very high score. Sub scales reliability score shown at that time was 0.75 to 0.92. This scale mainly shows high convergent validity basis which we can say that home environment scales validity is also very high.

**Procedure:**

The testing was done on a group of boys and girls studying in various different school of Surendranagar, Gujarat. The researcher met principal of each school to take permission for data collection from the students and suitable dates were decided accordingly. Selected subjects were administered all the tools at respective school premise. The whole procedure was explained to them clearly. It was also made clear to them that their information would be kept secret. It was checked out that none of the subjects left any question. Obtained data were scored according to guidelines in manuals and statistical analysis was carried out using t-test and Karl Pearson correlation ( $r$ ) techniques.

**RESULT AND DISCUSSION**

The main objective of present study was to study gender differences in depression and home environment among adolescents. These two groups of students were then compared on depression. When t-test was carried out for analyzing the gender difference on depression they obtained results are presented in table-1.



Table-1  
Showing the Mean, SD and t-value of depression in boys and girls

\* P < 0.05

Gender	N	Mean	SD	t
Boys	90	15.10	9.49	2.47*
Girls	90	18.54	9.10	

The result obtained on differences in depression among boys and girls is found to be significant. The t-value was 2.47 which is significant at 0.05 level. So the first hypothesis was rejected.

The mean scores on depression of boys and girls are 15.10 and 18.54 respectively. The mean score of girls is higher than mean score of boys which indicates that the depression is much higher among girls than the boys.

The result showed that there is significant gender difference on depression among adolescent. Studies also suggest that there is a higher rate of depression in adolescent girls compared to boys. Breton et al., (1999) conducted a study with Quebec children which showed the prevalence of depressive disorders in girls was 6.6 times higher than in younger boys aged between 12-14 years. Berg (2001) demonstrated that females had reported a higher rate of depression than males. There are many reasons for this, and these include a combination between biological changes and social transitions, as well as the complex environment that exposes females to a wide range of problems which declares a strong relationship between gender differences and developing of depression.

When t-test was used to bring out the differences in home environment between boys and girls the t-value was found to be 3.25 and it is significant at 0.01 level. This result is presented in table-2.

Table-2  
Showing the Mean, SD and t-value of home environment in boys and girls

Gender	N	Mean	SD	t
Boys	90	253.28	21.92	3.25**
Girls	90	262.62	16.09	

\*\* P < 0.01

The mean score of home environment of girls is 262.62 and it is higher as compared to boys (M = 253.28) (table-2). Thus, the result indicates that girls have higher home environment than boys. So we can say that second hypothesis was also rejected.

The result showed that there is significant gender difference on home environment among adolescent. Studies also suggest that there is a higher rate of home environment in adolescent girls compared to boys. Kaur (2009) studied gender differences in home environment among 1011 Indian adolescents and reported significant gender differences in different components of home environment. Social isolation dimension of home environment is observed to be significantly and negatively correlated to emotional adjustment of adolescent girls. It is found that the adolescent girls with high social isolation exhibit significantly lower emotional adjustment which may be due to the fact that as adolescent experiences more social isolation as a negative sanction by the parents at home, adolescent suffers from inferiority, insecurity, helplessness and hopelessness. This acts as a potent barrier in the

development of life skills like problem solving, decision making, coping with emotions and coping with stress as well as emotional adjustment.

Table-3  
Correlation between depression and home environment

Variables	N	r
Depression	180	-0.16*
Home Environment		

\* P < 0.05

The result showed that there is significant negative correlation between depression and home environment. The table-3 revealed that the correlation between depression and home environment is r=-0.16. It is a negative correlation and found to be significant at 0.05 level. So we can say that third hypothesis was also rejected. It means, if depression more in the adolescents then home environment is less. In other words, an adolescent who experience more depression in their life, they used less home environment.

**CONCLUSION**

Interesting results were obtained in the present research that boys and girls significantly differed on depression and home environment, where by girls have scored higher than boys on depression and also girls have scored higher than boys on home environment. There is significant negative correlation between depression and home environment.

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## **CONSTRAINTS AND CONCERNS OF STUDENT NURSES IN INDIA**

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### **ABSTRACT**

*During a few decades in the past, nursing as a profession is gaining importance on par with core medical profession. This has led to an increase in the number of aspirants taking to nursing. As a result, there has been a sharp increase in the number of nursing colleges providing, diploma, graduate and postgraduate education in nursing. However, studies on nursing students seem to reveal that their course and career is beset with economic, psychological and health constraints. Hence an attempt is made in the present study to examine the extent and prevalence of economic hardships, symptoms of stress, strain and health concerns among student nurses in India. This is an empirical study on the economic, psychological and health problems of nursing students and its findings are based on analysis of primary data collected from 240 student nurses in Bangalore city, the capital of Karnataka through an interview schedule. Findings seem to suggest that the nursing education entails exorbitant fees and nursing students are exposed to stresses and strains as well as to various kinds of infections having serious health implications. However, a significant proportion of nurses in the making are confident of a reasonably steady career and marital prospects.*

**KEYWORDS:** *Nursing Students, Economic Constraints, Health, Psychological Stress, Strains*

### **1.1 INTRODUCTION**

During a few decades in the past, there has been a phenomenal growth in the medical profession and medical education particularly in India. There has been a steady increase in nursing institutions such as nursing colleges and nursing training centers to cater to the increasing demand for nursing personnel driven by steadily increasing number of patients and other stakeholders in India and Abroad. Consequently, the demand for professionally trained nurses has also increased which resulted in the growth of nursing colleges providing, diploma, graduate and postgraduate education in nursing. Nursing education involves both theoretical and practical training processes. It is considered as an indispensable and very important part of health care system and medical services. However, the unpredictable and precarious nature of nursing training environment can create many constraints for nursing students. Such constraints are bound to have some implications for the behaviors and performances among the nursing students in a clinical setting. Identifying such constraints and challenges being faced by these students is the need of the hour and this can help the managements and other stakeholders to address these issues to promote efficiency and professionalism among the nurses. No professional group or occupational group is free from constraints and so is the case with nursing students. Similarly, in the contemporary society nursing students are facing such constraints as economic constraints, psychological stresses and strains and health problems emanating from their occupational role obligations. Further, since nursing is not considered as a respectable profession in Indian context, being

a nurse means risking the prospects of getting married into a respectable family. In view of this, an attempt has also been made in the present study to analyze the popular perception of social standing of nursing by the nurses in the making and also their personal evaluation of their own social standing.

## **1.2 REVIEW OF LITERATURE**

Historically, nursing profession was viewed among traditionalists in India as an occupation reserved for women with limited economic resources and was stigmatized as a low status position because it involved touching strangers and interaction with infectious persons, and was believed to be polluting work according to Hindu theology (Evans et al. [2013](#); Walton-Roberts [2012](#)). Empirical studies by Brennan et.al., (1996) Beggs et.al. (2008) report young aspirants have begun to look at the nursing profession positively and are joining the course. Perhaps they would have found nursing as a profession fulfilling their aspirations. Poreddi et al. ([2012](#)) emphasized community education as a strategy to improve the social perception of the nursing profession. Addressing the perceived challenges of nursing can be used as a strategy to promote nurse advocacy through community education. George 2005, Abel-Smith 1960, Burgess1928, to quote a few and empirical studies (Shukla et.al.2013) have given a vivid description of the physical, psychological and social constraints that the nurses have been suffering ever since the emergence of nursing profession. However, very few studies have been conducted on the challenges and constraints that nursing students are facing with the nursing education in India. The present study is aimed at explaining the constraints of the nursing students pursuing nursing education in an Indian context.

## **1.3 SCOPE OF THE STUDY**

The present study is modest one and hence does not venture to make sweeping generalizations based on its findings. Basically the study is a modest attempt to probe empirically into the intricate realities pertaining to the constraints of nursing students and their perceptions with regard to their career and marital prospects. The findings are based on the analysis of data collected with the help an interview schedule. It is a known fact that there has been an increasing demand for the services of nurses in the recent past. The population of the sick and injured is increasing in the society warranting corresponding need for trained nurses in health care and specialized services. It needs to be noted with concern that the constraints of the nurses in general and the constraints of student nurses in particular have not received scientific attention which they truly deserve. Further, the study is of applied significance for the students who take up nursing as a career and for the policy making bodies and institutions concerned with nursing education. It is need of the hour for researchers, government, nursing management and boards and society at large to understand and address the constraints that the nurses in the making face while pursuing their studies. Prevention, including the early action in solving financial, psychological and health issues, promises to reduce the prevalence of these constraints among student nurses.

## **1.4 OBJECTIVE OF THE STUDY**

The study intends to examine the constraints of student nurses, such as the, economic, psychological and health constraints that they are likely to face in pursuing their courses intending to take up nursing as a career for their future.

## **1.5 METHODOLOGY OF THE STUDY**

Being an empirical study, its findings are based on the analysis of primary data collected from 240 nursing students in Bangalore city, the capital of Karnataka. Keeping in view the limitations of time and resources under which the investigator had to work, interview schedule as a tool was preferred to other methods of data collection. Simple random sampling technique was followed in selecting the study group consisting of student nurses studying in four year B.Sc. Degree course.

**1.6 RESULTS AND DISCUSSION**

Students under study were asked a few questions regarding the constraints they are facing if any while pursuing their nursing education. Further, they were also asked to mention the prospects they foresee in nursing profession and their marital prospects. Almost all the students under study have answered affirmatively about the existence of some constraints or the other. Majority of the students have mentioned more than one constraint. For analytical purpose and convenience, the constraints which they mentioned have been classified as follows.

**1.6.1 Economic Constraints.**

**1.6.2 Psychological Constraints.**

**1.6.3 Health Constraints.**

**1.6.1 ECONOMIC CONSTRAINTS**

There have always been some economic issues facing student nurses. It is of practical importance to ascertain the economic constraints faced by them while pursuing nursing courses. Scholars agree that financial constraints in turn can also pose a bigger challenge for student nurses. These students may have unduly higher financial obligations in meeting the requirements of course fees along with boarding and lodging. The current economic environment is making it more difficult for students to gain access to bank loans, scholarships, trainee grants and other forms of funding without going further into debt. However, family support and encouragement, in terms of financial matters, is often needed, but it is not possible for many a student to find such financial assistance. It is observed that a majority of the students under study hail from economically unsound families. The situation with regard to the financial constraints being faced by the nursing students is evident from the data presented in the following table.

**Table - 1  
Economic Constraints**

<b>Sl. No</b>	<b>Economic constraints</b>	<b>Frequency*</b>	<b>Percentage</b>
<b>1</b>	Fees is exorbitant	208	86.7
<b>2</b>	The burden of Bank loan	198	82.5
<b>3</b>	The Course is expensive	215	89.6
<b>4</b>	Unsound economic background	170	70.8

\* N=240

The data seem to indicate that a sizeable proportion (82.5 percent) of the student nurses have borrowed money from banks to pursue nursing education. As a result of their economic hardships as many as 208 students have found the fees charged by their colleges as exorbitant. An overwhelming majority (89.6 percent) of the students have felt that nursing education is expensive as they have to incur considerable expenditure on college uniform, laboratory dress, hostel and mess fees, and college fees etc. Such economic hardships may have repercussion in the form of psychological stress on student nurses.

### 1.6.2 PSYCHOLOGICAL CONSTRAINTS

According to the Principals of the nursing colleges and institutions whom the researcher interviewed, nursing education and profession is challenging and stressful. Beck (1991) in his study comparing the stress levels of various professional students found that nursing students experience higher levels of physical and mental stress as compared to the medical, social work and pharmacy students. The study conducted by Prymachuk and Richards (2007) has also reported that “one third” of nursing students experience stress severe enough to induce mental health complications such as anxiety and depression.

Clinical practice has been identified as one of the most stressful components in nursing programs. Lack of experience, fear of making mistakes, difficult patients, anxiety of being evaluated by faculty members, worrying about giving patients the wrong information or medication and concern about possibly harming a patient are just a few of the stressors for the beginner student nurse. Almost fifty percent of the students seem to suffer from the symptoms of psychological or mental stress.

**Table - 2**  
**Psychological Constraints**

Sl.No	Psychological constraints	Frequency*	Percentage
1	Depression	036	15.0
2	Anxiety about exam result, future career	124	51.7
3	Stress	162	67.5
4	(insomnia) sleeplessness	047	19.6
5	Unfounded fear	035	14.6

\* N=240

The constraints mentioned by the student nurses related to mental strains and stresses are presented in table-2. Majority of the students mentioned that they are experiencing Stress (67.5 percent) and anxiety (51.7 percent). 36 (15 percent) students have reported that the burden of bank loan, course demands, hospital setting and uncertain future occasionally drives them to depression. As a result, one-fifth (19.6 percent) of them are suffering from sleeplessness and unfounded fear and anxiety (14.6 percent).

### 1.6.3 HEALTH CONSTRAINTS

Nursing students tend to have busy course schedule on all the days. They have to attend theory and practical classes in the college and clinical training at Hospitals. Besides, they have to write reports, practical records and home assignments. Worst of all is commuting to college and hospitals in bus and much time during odd hours. Many students stated that attending to their busy schedule makes feel breathless. The constraints that are mentioned above seem to be having a cumulative effect on the health of some of the respondents. While nurses in general and student nurses in particular caring for others often do not take care of themselves. A seminal synthesis of 187 international studies on nurse health conducted by Fronteira and Ferrinho (2011) found that nurses experience more musculoskeletal disorders, are at a higher risk of acquiring tuberculosis and blood-borne pathogen infections, and have more work related allergies than the general public.

**Table – 3**  
**Physical Constraints**

SI.No	Physical constraints	Frequency*	Percentage
1	Headache	064	26.6
2	Exhaustion	156	65.0
3	Loss of appetite	068	28.3
4	Body ache	148	61.7
5	Vomiting & Giddiness	044	18.3
6	Loss of body weight	034	14.2

\* N=240

Data regarding physical constraints of student nurses are presented in table-3. A majority of 65 percent (156) and almost an equal proportion of (61.7 percent) students complained of exhaustion and fatigue or a feeling of 'burn out' and body ache respectively. Further, 44 students (18.3 percent) reported that they get vomiting sensation and giddiness usually on the day on which they have clinical training in hospitals. Parkes (1984) and Lindop (1999) have reported the identical constraints faced by the trainees in nursing education.

#### **NURSING AND PROSPECTS OF MARRIAGE**

It is "generally feared that nursing profession exposes a woman to the danger of having to work at odd hours with men from all walks of life with whom she is required to come into close contact, often physical. This might have given rise to the suspicion about the moral character of the nurses in general (Rajagopalan, 1963:14). Thus, being a nurse meant risking the prospects of being married into a respectable family (Lakshmanan,1962:14). In fact, "in the early days, it was generally widows or destitute", who had no stake in society used to choose this profession (Rajagopalan, 1963:12). It was in this background the students under study were asked to evaluate their prospects of getting married in a respectable social stratum. The respondents' assessment of the prospects of getting married is presented in table-4.

**Table - 4**  
**Prospects of Marriage**

Prospects of Marriage	Frequency	Percentage
Good	064	26.6
Fair	102	42.5
Moderate	052	21.7
Bleak	022	09.2
<b>Total</b>	<b>240</b>	<b>100.0</b>

It is observed from the data that more than one-fourth (26.6 percent) of the respondents have rated their prospects as good, while single largest group (42.5 percent) has assessed it as fair. A little more than one-fifth (21.7 percent) of the respondents have rated the chance as moderate. While, as many as 22 respondents, representing about ten percent, foresee their matrimonial prospects as bleak. Significantly enough, no student has rated the prospects as very good. In his study of nurses, Rajagopalan (1963) found that nurses remained unmarried not by voluntary choice. Nurses, who were desirous of getting married, found it difficult to get a match in view of the social stigma attached to their job. Moreover, the nature of their work is such that they are required to stay in the hostel even after marriage. This and other hospital regulations tend to interfere with the normal family life as a result of which men do not prefer to marry nurses. Incidentally, an overwhelming majority of our respondents have expressed similar opinion.



### 1.7 FINDINGS OF THE STUDY

- An overwhelming majority of the student nurses have felt that nursing education is expensive as they have to spend huge sums of money on college uniforms, laboratory dress, hostel fees, mess fees and college fees etc.
- A majority of the students mentioned that they are experiencing stress and anxiety. A Few student nurses have reported that the burden of bank loan, course demands, hospital setting and uncertain future occasionally drive them into depression.
- Most of the student nurses complained of fatigue, exhaustion or a feeling of 'burn out' and body ache. Some of them reported that they get vomiting sensation and giddiness usually on the day on which they have clinical and practical training in hospitals.
- It is found that most of the student nurses under study opined that the compulsory shift system and particularly work in night shift causes many health constraints such as fatigue, weakness, skin disorders and stomach pain and orthopedic constraints. Further, married student nurses had to cater to the needs of the family, children in particular along with the adjustments to be made due to shift work. Children and husband do not always cooperate which often leads to domestic discord, anxiety and frustration.

### 1.8 CONCLUSION

The modern medical system and health care delivery system will come to a halt without the services of the trained nurses. Keeping in view and acknowledging the functional importance of nursing profession, student nurses should be provided with financial assistance and economic support by the government, civil society organizations and philanthropic institutions. The financial hardships and the economic burden of the nursing courses can greatly add to student nurses' levels of depression, anxiety and symptoms of stress. Proper training in use of modern equipment must be provided to the student nurses to minimize the stress levels which could have positive impact on health of nurses in the making. Society's negative attitude towards preferring nurses as bride to their sons is abominable. Nurses tend to work with strangers and they will be away from home for most of the time. Hence, student nurses prefer to choose broad minded life partners. However, in spite of several constraints, student nurses are hopeful that nursing profession will enable them to realize their professional and matrimonial dreams.

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## **INDIA STANDS FOR JADHAV: AN ANALYSIS OF KULBHUSHAN JADHAV'S CASE**

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### **ABSTRACT**

*World is shrinking with each passing day making it imperative to develop harmony amongst all. Keeping alive the congruence while protecting the sovereignty is the most complicated delegation the States have to fulfil. All the States are bound by primary responsibilities which if not fulfilled give rise to a State liabilities and responsibilities. We live in a world where the States encounter conflicting interests everyday and each day States have to decide to what extent they would fulfil their domestic liabilities while keeping up with their international obligations. Right to consular access is one such concept which imposes an obligation on the receiving state to provide the sending state and its national the right to consular access which was as per claims of India denied by Pakistan in the matter of Mr. Kulbhushan Jadhav, who was awarded death penalty without any intimation to Indian Govt. or without any consular assistance. The article analyses the case in detail, highlighting all the relevant legal provisions in order to find out the real contentions and implications of the matter.*

**KEYWORDS:** International Court of Justice, Consular access, Jadhav, Espionage, Provisional measure.

### **INTRODUCTION**

Kulbhushan Jadhav's arrest and trial by Pakistan once again highlighted the ugly face of India-Pakistan discordance. While India contends the violation of the right to consulate access, Pakistan pleads the exception of espionage as per Indo-Pak bilateral Agreement of 2008. Both the sides fought for their contentions in International Court of Justice. The Jadhav case is wherein, a recent ruling of the International Court of Justice at The Hague, India was granted provisional measures in an application instituted against Pakistan to immediately suspend the death sentence awarded to the Indian citizen, Mr. Kulbhushan Sudhir Jadhav. The case has once again triggered the debate upon the extent of state responsibilities in international law and how a dispute is to be dissolved when municipal laws intersect with international principles laws.

Good faith, protection of sovereignty and respect for human rights are few strengthening pillars of the international legal system and the Jadhav case is a case that showcases the intricacies and interplay of facts and laws in an international conflict.

### **FACTS OF THE CASE**

India approached to International Court of Justice (International Court of Justice on 8 May 2017, Jadhav Case (India V. Pakistan)) to get a suspension order against the death sentence awarded an Indian citizen, Kulbhushan Jadhav, a former Indian naval officer, who was sentenced to death by a military court in

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Pakistan over alleged espionage in Balochistan after been tried under Pakistani Municipal law i.e. Pakistan's Army Act, 1952.

### **INDIAN CONTENTIONS**

On 25 March 2016, the Foreign Secretary, Pakistan raised the matter with the Indian High Commissioner in Islamabad and informed him about the alleged arrest of an Indian national named Mr. Kulbhushan Sudhir Jadhav who was allegedly arrested on 3 March 2016. On that very day, India sought consular access to the said individual at the earliest. On 30 March 2016, when the request did not evoke any response, India sent first reminder and later on total thirteen reminders between 6 May 2016 and 19 April 2017, reiterating its request for consular access to the individual at the earliest. No response came from the side of Pakistan till 23 January 2017 India. This is when India received a request from Pakistan for assistance in investigation in the "FIR No. 6 of 2016". This was the criminal complaint that was registered against the Indian national apparently on 8 April 2016. India claims that the letter acknowledged the nationality of the individual giving rise to the international obligation to allow consular access under Article 36 of the Vienna Convention on Consular Relations, 1963 which had been breached by Pakistan. The corresponding right of Mr. Jadhav to seek and obtain consular access had also been breached by Pakistan.

On 3 February 2017 India protested against the continued denial of consular access despite the fact that his Indian nationality had been affirmed by Pakistan and also raised concern for the treatment given to Mr. Jadhav in Pakistan.

On 21 March 2017 India received another note from Pakistan stating that the consular access to the Indian national was to be considered on the basis of Indian response to Pakistan's request for assistance in investigation process, however the Vienna Convention, does not include any exceptions or expectation in respect of consular access rights recognized in Article 36.

India responded to this note and demanded consular access to Mr. Jadhav as an essential prerequisite to Indian co-operation to Pakistan in the matter. India asserted that she had information that he had been kidnapped from Iran, where he was carrying on business after retiring from the Indian Navy and was then shown to have been arrested in Balochistan. These matters required verification, the first step for which would be consular access.

On 10 April 2017 Inter Services Public Relations issued a press release calling Mr. Jadhav a spy who after being duly tried under Pakistan Army Act was awarded death sentence. Meanwhile on the same day India received yet another Note from Foreign Affairs, Islamabad conveying that consular access shall be considered in the light of India's response to Pakistan's request for assistance in the investigation process which was responded by India on the same day pointing out that this offer was being reiterated after the death sentence had been confirmed. India pointed out that despite its repeated requests, consular access had not been allowed.

It was also contended by India that a press statement was made by the Adviser to the Prime Minister of Pakistan on Foreign Affairs, establishing inter alia that the Court Martial recorded the summary of evidence on 24 September 2016, and in four proceedings culminating on 12 February 2017, the trial was over and in the course of the trial, the accused "was allowed to ask questions from the witnesses", and "a law qualified field officer was provided to defend him throughout the court proceedings".

The last proceeding in the case was, as per this statement, on 12 February 2017. It is obvious that by 21 March 2017, even the conditional consular access to be granted post arrest, and in the course of the trial that was offered by Pakistan had in any event become meaningless as the trial stood concluded.

India states that these facts establish beyond any shadow of doubt that in conducting the trial without informing the accused of his rights under the Vienna Convention and granting consular access to India, Pakistan has conducted itself in a manner that constitutes an egregious violation of the Vienna Convention.

## PAKISTANI CONTENTIONS

According to military sources, Kulbhushan Jadhav was tried under the Official Secrets Act, 1923, for “espionage and sabotage activities against Pakistan”. Evidence against Kulbhushan Jadhav includes a “confession” that was later made public and broadcast on Pakistani media. Pakistan’s Army Act, 1952, allows military courts to hear cases that arise out of the Official Secrets Act. Contrary to media reports, Kulbhushan Jadhav has not been tried pursuant to constitutional amendments that give military courts additional powers to try people accused of belonging to proscribed organizations who commit terrorism-related offences. Pakistani military courts are not independent and the proceedings before them fall far short of national and international fair trial standards. Judges of military courts are part of the executive branch of the State and continue to be subjected to military command; the right to appeal to civilian courts is not available; the right to a public hearing is not guaranteed; and a duly reasoned, written judgment, including the essential findings, evidence and legal reasoning, is denied.

According to Pakistan, Kulbhushan Jadhav was involved in espionage and terrorism-related activities, particularly in the province of Balochistan. Responding to India’s allegations, Pakistan argued:

- (1) The VCCR is not applicable to spies or terrorism due to the inherent nature of the offences of espionage and terrorism;
- (2) a bilateral agreement on consular access, signed by India and Pakistan in 2008, overrides the obligations under the VCCR; and
- (3) reservations made under Article 36(2) of the ICJ Statute are also applicable to cases under Article 36(1) of the ICJ Statute.

The bilateral agreement, concluded in May 2008, states that the objective of the agreement is to further “the humane treatment of nationals of either country arrested, detained or imprisoned”. It lists a number of measures of cooperation, including: immediate notification of arrest or detention to their respective High Commissions; maintenance of a comprehensive list of people arrested or detained; and provision of consular access within three months of arrest or detention.

The agreement also states that in cases of “arrest, detention or sentence made on political or security grounds, each side may examine the case on its merits.” The agreement does not make any reference to the VCCR.

Article 73(2) of the VCCR provides that “nothing in the present Convention shall preclude States from concluding international agreements confirming or supplementing or extending or amplifying the provisions thereof.” Authoritative interpretations of this provision state that treaty obligations under the VCCR may be enhanced or clarified by bilateral treaties but cannot be diluted or undermined. These interpretations are informed by general principles of treaty law, including Article 41(1) of the Vienna Convention on the Law of Treaties.

## INTERNATIONAL LAWS APPLIED

### *Consular access demanded by India is based on;*

Article 36 of Vienna Convention on Consular Relations, 1963; Communication and contact with nationals of the sending State;

1. With a view to facilitating the exercise of consular functions relating to nationals of the sending State:
  - (a) consular officers shall be free to communicate with nationals of the sending State and to have access to them. Nationals of the sending State shall have the same freedom with respect to communication with and access to consular officers of the sending State;
  - (b) if he so requests, the competent authorities of the receiving State shall, without delay, inform the consular post of the sending State if, within its consular district, a national of that State is arrested or committed to prison or to custody pending trial or is detained in any other manner. Any communication addressed to the consular post by the person arrested, in prison, custody or detention shall be forwarded by the said authorities without delay. The said authorities shall inform the person concerned without delay of his rights under this subparagraph;

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(c) consular officers shall have the right to visit a national of the sending State who is in prison, custody or detention, to converse and correspond with him and to arrange for his legal representation. They shall also have the right to visit any national of the sending State who is in prison, custody or detention in their district in pursuance of a judgement. Nevertheless, consular officers shall refrain from taking action on behalf of a national who is in prison, custody or detention if he expressly opposes such action.

2. The rights referred to in paragraph 1 of this article shall be exercised in conformity with the laws and regulations of the receiving State, subject to the proviso, however, that the said laws and regulations must enable full effect to be given to the purposes for which the rights accorded under this article are intended.

***India demands equality amongst law and a fair hearing for Jadhav as per;***

Article 14 of International Covenant on Civil and Political Rights, 1966

1. All persons shall be equal before the courts and tribunals. In the determination of any criminal charge against him, or of his rights and obligations in a suit at law, everyone shall be entitled to a fair and public hearing by a competent, independent and impartial tribunal established by law. The Press and the public may be excluded from all or part of a trial for reasons of morals, public order (ordre public) or national security in a democratic society, or when the interest of the private lives of the parties so requires, or to the extent strictly necessary in the opinion of the court in special circumstances where publicity would prejudice the interests of justice; but any judgement rendered in a criminal case or in a suit at law shall be made public except where the interest of juvenile persons otherwise requires or the proceedings concern matrimonial disputes or the guardianship of children.

2. Everyone charged with a criminal offence shall have the right to be presumed innocent until proved guilty according to law.

3. In the determination of any criminal charge against him, everyone shall be entitled to the following minimum guarantees, in full equality:

(a) To be informed promptly and in detail in a language which he understands of the nature and cause of the charge against him;

(b) To have adequate time and facilities for the preparation of his defence and to communicate with counsel of his own choosing;

(c) To be tried without undue delay;

(d) To be tried in his presence, and to defend himself in person or through legal assistance of his own choosing; to be informed, if he does not have legal assistance, of this right; and to have legal assistance assigned to him, in any case where the interests of justice so require, and without payment by him in any such case if he does not have sufficient means to pay for it;

(e) To examine, or have examined, the witnesses against him and to obtain the attendance and examination of witnesses on his behalf under the same conditions as witnesses against him;

(f) To have the free assistance of an interpreter if he cannot understand or speak the language used in court;

(g) Not to be compelled to testify against himself or to confess guilt.

4. In the case of juvenile persons, the procedure shall be such as will take account of their age and the desirability of promoting their rehabilitation.

5. Everyone convicted of a crime shall have the right to his conviction and sentence being reviewed by a higher tribunal according to law.

6. When a person has by a final decision been convicted of a criminal offence and when subsequently his conviction has been reversed or he has been pardoned on the ground that a new or newly discovered fact shows conclusively that there has been a miscarriage of justice, the person who has suffered punishment as a result of such conviction shall be compensated according to law, unless it is proved that the non-disclosure of the unknown fact in time is wholly or partly attributable to him.

7. No one shall be liable to be tried or punished again for an offence for which he has already been finally convicted or acquitted in accordance with the law and penal procedure of each country.

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***International Court of Justice is a competent authority for the matter in question as per;***

Article 36 of the Statute of the International Court of Justice;

1. The jurisdiction of the Court comprises all cases which the parties refer to it and all matters specially provided for in the Charter of the United Nations or in treaties and conventions in force.
2. The states parties to the present Statute may at any time declare that they recognize as compulsory ipso facto and without special agreement, in relation to any other state accepting the same obligation, the jurisdiction of the Court in all legal disputes concerning:
  - a. the interpretation of a treaty;
  - b. any question of international law;
  - c. the existence of any fact which, if established, would constitute a breach of an international obligation;
  - d. the nature or extent of the reparation to be made for the breach of an international obligation.
3. The declarations referred to above may be made unconditionally or on condition of reciprocity on the part of several or certain states, or for a certain time.
4. Such declarations shall be deposited with the Secretary-General of the United Nations, who shall transmit copies thereof to the parties to the Statute and to the Registrar of the Court.
5. Declarations made under Article 36 of the Statute of the Permanent Court of International Justice and which are still in force shall be deemed, as between the parties to the present Statute, to be acceptances of the compulsory jurisdiction of the International Court of Justice for the period which they still have to run and in accordance with their terms.
6. In the event of a dispute as to whether the Court has jurisdiction, the matter shall be settled by the decision of the Court.

***The International Court of Justice is also competent to take provisional measures as mentioned in;***

Article 41 of the Statute of the International Court of Justice

1. The Court shall have the power to indicate, if it considers that circumstances so require, any provisional measures which ought to be taken to preserve the respective rights of either party.
2. Pending the final decision, notice of the measures suggested shall forthwith be given to the parties and to the Security Council.

***Pakistan argues that the bilateral treaty between India and Pakistan of 2008 must prevail over VCCR as per;***

Article 73 of Vienna Convention on Consular Relations 1963,

Relationship between the present Convention and other international agreements

1. The provisions of the present Convention shall not affect other international agreements in force as between States Parties to them.
2. Nothing in the present Convention shall preclude States from concluding international agreements confirming or supplementing or extending or amplifying the provisions thereof.

***Bilateral treaty;***

Article 41 of Vienna Convention on the law of treaties, 1969.

Agreements to Modify Multilateral Treaties Between Certain of the Parties Only

1. Two or more of the parties to a multilateral treaty may conclude an agreement to modify the treaty as between themselves alone if:
  - (a) The possibility of such a modification is provided for by the treaty; or
  - (b) The modification in question is not prohibited by the treaty and:
    - (i) Does not affect the enjoyment by the other parties of their rights under the treaty or the performance of their obligations;
    - (ii) Does not relate to a provision, derogation from which is incompatible with the effective execution of the object and purpose of the treaty as a whole.

2. Unless in a case falling under paragraph 1(a) the treaty otherwise provides, the parties in question shall notify the other parties of their intention to conclude the agreement and of the modification to the treaty for which it provides.

The Judgments delivered by the Court (or by one of its Chambers) in disputes between States are binding upon the parties concerned as per;

Article 94 of the United Nations Charter lays down that "each Member of the United Nations undertakes to comply with the decision of [the Court] in any case to which it is a party".

Judgments are final and without appeal. If either of the parties challenges their scope or meaning, it has the option to request an interpretation. In the event of the discovery of a fact hitherto unknown to the Court which might be a decisive factor, either party may apply for revision of the judgment.

As regards advisory opinions, it is usually for the United Nations organs and specialized agencies requesting them to give effect to them or not by whatever means are appropriate for them.

### **THE VERDICT**

The International Court of Justice at the Hague, gave its verdict in 2017, in favour of India and told Pakistan to take all possible measures to ensure that Mr Jadhav is not executed before the international court gives its final verdict. Pakistan was also told to give consular access to India.

### **ANALYSIS**

The provisional measure taken up by the International Court of Justice is a big diplomatic win for India. Kulbhushan Jadhav. Denial of legal assistance and right to consular access was a clear violation of the Vienna Convention on Consular Relations by Pakistan. The ICJ's verdict in this case is binding for both India and Pakistan.

ICJ claims that it is rare for a decision not to be implemented as all member United Nations states undertake to comply with the International Court of Justice's rulings in matters the states are party to however, the court itself does not have any direct powers to ensure implementation of its judgements. Countries that believe that the other party has failed to abide by an ICJ ruling can approach the UN Security Council. The Security Council can then undertake measures to compel the offending party to enforce the judgement.

However, there is precedent of the Security Council failing to act in such situations. In India's case, a hypothetical adverse ruling by the ICJ against Pakistan in the Kulbhushan Jadhav matter could fail to get enforced if the Security Council, where China too wields veto power, does not take action.

The Kulbhushan Jadhav death sentence is now officially open at the International Court of Justice putting Pakistan under a tough situation where the whole world is eagerly watching its stance in the matter and how much the ruling of ICJ matters for it.

Pakistan is time and again questioned for its terrorist activities and anti-indian strategies on international platforms and this case again shifted the focus on the Pakistan and we can hope this time Pakistan would not act against the world community by not complying with the ICJ. The case proved to be the one that has borrowed Mr. Jadhav's life at least, for some time but with Indian Govt. strongly by his side, we can hope Mr. Jadhav to get his life back and wait for the final verdict to see what fate he carries. It is important to state that neither India nor Pakistan can appeal the final verdict, since ICJ judgements are only open to revisions or interpretations





**BLACK AND DALIT FEMINISM:  
REFLECTIONS IN LORRAINE HANSBERRY'S  
'A RAISIN IN THE SUN' AND BAMA'S 'SANGATI'.**

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**ABSTRACT**

*The paper attempts to trace the inherent feminism in the writings of the Blacks and Dalit women who have been doubly oppressed by a patriarchal and Race/caste tyrannical society. The ground-breaking play by Lorraine Hansberry and Bama's 'Sangati' nevertheless project that despite the cultural and the geographical differences both the Black and Dalit women possess of exemplary courage and indomitable spirit to fight against all odds. The works of both the authors are testimonies to this significant quest of emerging victorious breaking the trauma of the 'The Double Jeopardy'.*

**KEYWORDS:** Dalit, Women, Black –Writings, Race, Caste

Women have long remained at the periphery in the politics of power centered around the patriarchal society. The feminist movement which began in America in the 1920's saw two distinct parallels diversified in the White feminism and the Black feminism. When privileged White women were developing the cult of domesticity and its associated movement for the white women's education and social equality, free Black women of means were leading a parallel movement for what they termed the upliftment of the race. Women of color had a different cultural history and conformed to have a different cultural experience than White women.

The Black American woman shared racial discrimination along with the Black man but had to bear in addition the discrimination of being a woman. Despite this they voluntarily carried on this onus of liberating their Black male and with their ingenious approach carried on this task with at most exigency. When women began working in earnest for the abolition of slavery, they quickly learnt that they could not function as political equals with their male abolitionist friends. Though Black women endured multiple hardships they themselves willingly accepted the idea of taking a secondary role till the Black man's war for racial equality was won. On the other hand, Black men had been promulgating their own castration by society and blaming their own women for this emasculation. Thus, Black women had been made a space goat for the evils that the horrendous racist system had perpetrated on the Black men. The final passing of the civil Rights Act in 1964 brought about many significant changes in the life of Black American men but it also made Black women more self-conscious and aware of the extreme gender discrimination whose victims they had been. The Black women faced a 'double jeopardy' and Gina Covina<sup>1</sup> in her article, *Rosy Right Brains Exorcism/ Invocation* (1975) articulated an equation for the double jeopardy of the Black women in the U.S.A.

White=Right=Male=Good  
Black=Left=Female=Bad

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In the Indian context, the Black women equation extended to the situation of the Dalit women. Race was replaced by the caste discrimination and the patriarchal power equation remained status quo. They were also subjected to the 'double jeopardy'- first and for most of being a Dalit and secondly of being a woman. The situation of grossly imbalanced social, economic and political power equations in caste and patriarchy depicted Dalit women in a way which was very distinct from the experience of other women and even Dalit men. The process of exclusion and discrimination inculcated the indignity of Dalit women not only at the hands of all men but also of the non-Dalit women. Finally, the formation of AIDMAM (All India Dalit Mahila Adhikar Manch) gave a common platform for Dalit women to fight the nexus of patriarchy, class oppression and exploitation in all the facets of their day to day existence. Like the Black women the Dalit women too were subjected to the power imbalances in the blanket notion of gender equality of 'Dalit Penniyam' or the 'Dalit feminism' questioned the usefulness of being part under a single category of 'woman' when their lived experiences and their quest to be incorporated in the mainstream was entirely different from that of other Indian women who were alienated from the caste- struggle. Dalit feminism emerged as 'discourse of discontent' and 'a politics of difference' from the mainstream Indian feminism and not only questions the hegemony of Indian feminism in controlling and representing the voices of all women but also questions the hegemony of Dalit men to speak on the behalf of Dalit women.

In the light of political background the paper attempts to equate the underlying feminism in Lorraine Hansberry's- *A Raisin in the Sun* and Bama's –'Sangati'. These two authors presented the struggle and victory of the 'double jeopardy' they witnessed around them on the account of their being Black/Dalit and females. Their works draw an aesthetics of not only subaltern fiction and drama but also of a subaltern polemics that is inclusive of a clarion call for action and transformation.

*A Raisin in the Sun*, is Hansberry's finest and most successful work. The play was originally titled 'The Crystal Stair' from a line in Langston Hughes's poem 'Mother to Sun' but replaced by another line of his other poem 'Harlem'. The play has for its background the extreme racial segregation that was imposed on Black despite the Civil Rights Act of 1866. Although the Civil Rights Act gave the Blacks many privileges they had been denied as slaves, the Southern Whites fought against them and as soon as the Union army left the South in 1877, they re-imposed racial segregation and White supremacy. In 1883, the Supreme Court overturned the Civil Rights Statutes of 1875, which had given African Americans the right to equal access to public accommodation. By 1890 Mississippi soon followed by other States, denied the vote to Black men through literacy and property ownership tests and poll taxes. The United States Supreme Court's 1898 Plessy vs Ferguson decision enshrined the principle of 'separate but equal' making racial segregation of all kinds legal. All states passed Jim Crow Laws that imposed extreme racial segregation of public and private facilities including schooling and housing. The play draws heavily on Hansberry's experiences of racial discrimination when she was only eight. Her father Mr. Carl Hansberry decided to buy a home in the White section of city but a mob gathered outside their home protest a Black family staying in a White locality. Her father later instituted a Civil Rights Suit against such restrictions but he lost in Illinois Court. Finally, he carried an appeal along with NAACP to the U.S. Supreme Court that reversed the ruling of the Illinois Supreme Court declaring the local covenants illegal. Thus, Hansberry had a consciousness of the need to struggle for Civil Rights from a very young age, and this was reflected in her portrayal of characters like Mama, Ruth, Walter Lee and Beneatha in her first play *A Raisin in the Sun*.

The play reflected both her painful firsthand experience with housing discrimination and her admiration for the racial pride of working class Blacks. The play was a literary and theatrical breakthrough and installed Hansberry among the principle Black writers of her time who were comforting the values and misconceptions of mainstream White America by affirmative engagement. It was the first play written by a Black woman to have been produced on Broadway and brought her the honors of being the youngest playwright to receive the New York Drama Critics Circle Award for the best play

of the year. The play is about a Black working class family and the ‘coming into manhood’ of its adult male.

The setting of the play is in the South end of Chicago, Hansberry’s childhood home and focuses on the events that transpire during a few days in the life of the Younger family. Lena Younger, the mother is the head of the family and other members include her son Walter Lee, her daughter-in-law Ruth, her daughter Beneatha Younger and her grandson Travis. The play focuses on the problem of what the family should do with the ten thousand dollars that Lena Younger receives as an insurance payment after the death of her husband Walter Lee Sr. The money at first seems a blessing but later the family is torn with disagreement about how the money should be spent. The dreams that Big Walter’s family has about the insurance money’s uses represent a cross – section of Black America’s dreams that have been systematically suppressed by White racism. Walter Lee wants to enter business by becoming a partner in a liquor store; Beneatha wants to develop her intellect and be of service to humanity by practicing medicine; Ruth wants Travis to grow up in a decent home in a decent neighborhood; and Lena wants to save her family from the dissolution threatened by the internalized social and economic pressures embittering then all the exacerbating their resentment, jealousies and envy towards each other. Unhappily for Walter, Lena feels a religious abhorrence of liquor and refuses to give him the money to enter into the business. She holds back part of the money for Beneatha’s education and uses another part as a down payment on the only comfortable and attractive house she can afford, one in an all-White neighborhood. Later, realizing that her decisions have propelled Walter into an alcoholic haze and a depression that are leading him to lose both his wife and his job as a chauffeur, she gives him the remainder of the money, including the amount that she had set aside for Beneatha’s education. Walter takes all the money to Willy Harris, the man who proposed the liquor business deal but he skips away with the money. Having blighted all of his family’s dreams, Walter considers emulating Willy’s single-minded pursuit of money by accepting an offer on the new house made by a White group leader Mr. Lindner who is bent upon keeping them out of his neighborhood even at the cost of allowing the Youngers to earn a profit in the deal. The family stands united against the offer and Walter Lee is compelled to reconsider his values. Although the three generations of the Younger family depicted in the play differ with regard to their dreams, speech patterns and religious preferences all within the African tradition, they are unified in their heroic defiance of White hostility and threats. In arriving at his crucial decision, Walter acknowledges his link not only with his family, but also with his race through past, present and future generations and identifies with their mutual struggle against restrictive restrictions. He gains a heroic stature when he informs Mr. Lindner that they will move into their house because his father ‘earned it for us brick by brick. The characters are a model of hope and perseverance and despite all financial and social constraints struggle to survive with dignity. A tender ray of unfailing hope dominates the entire scenario of the play. Even in minor characters like Joseph Asagai, an African student with a romantic interest in Beneatha one sees this optimism that is the Keynote of the entire play. Having lost all hope after Walter has spent all the money Beneatha asks where it would all end. Asagai ignores the question and asks “End? Whoever spoke of an end”. Beneatha is unable to comprehend the meaning at that time but later on sees that Walter’s victory is just one small beginning, not an end. There would be much more to overcome as life goes on, taking its various turns but according to Asagai any other problem ‘will be the problem’. The racial prejudice and the Younger family’s victory against it clearly forms the backdrop of the play. The title signifies ‘dreams’ of this Black family. Langston Hughes’ poem impressed Hansberry and it is from here that she chose the final title.

What happens to a dream deferred?  
Does it dry up?  
Like a raisin in the sun?  
Or fester like a sore –  
And then run?.....  
or does it explode?

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The final dream of the Younger is much more than a house in the suburbs. The need is for the basic right of independence where one is able to live without any fear and phobias and when Walter decides to keep the house he shows that he was grown up spiritually as well as socially. In redefining his concepts of manhood, Walter also reevaluates his attitude towards the women in his family exemplifying Hansberry's remarkable feminist perspective. Walter learns that the three women in his life had always helped him bear the burdens of living in a resist system. In contrast to his earlier unwarranted hostility towards his wife for increasing his financial burden by becoming pregnant, towards his mother for withholding the insurance money and towards his sister for wanting some of that money to help her become a doctor, he learns to put his pride in his wife, mother and the fact that his sister is 'going to be a doctor'. His maturing into manhood thus includes not only the gathering of his own strengths to fight the system but also recognition of the strength and talents of women in general. All the female characters in the play are strong women. Mama is the epitome of strength for the entire Younger family. She is capable of acting upon her dreams of establishing a new home and a new life for herself and her children. She has faced her troubles realistically and has maintained her integrity that is the focal point of her character even though her principles are threatened by her son's foolish speculations, she manages to hold her family together as a single unit. Though she seems fussy, meddling, benevolently domineering she is also affectionate and unorthodox. She refuses to allow Ruth to have an abortion and tell Walter Lee 'win the world gets ugly enough a woman will do anything for her family.....we are people who give children life, not who destroys them.'<sup>6</sup> She places more emphasis on Beneatha's education than on her marriage wishing her to be independent. She worries for Ruth and Travis and wants her son Walter Lee to be strong. When he decides to keep the house in the suburbs she is delighted and says..... 'my son said we were going to move and there ain't nothing left for me to say' Lena Younger easily fits Hansberry's description of a strong women who is the backbone of her people.

Beneatha is full of revolutionary ideas. She initially aspires to be a doctor but keeps on fluctuating like any other teenager between wanting to ride a horse, acting in a play and undertaking photography. When her mother questions her, she explodes- 'I don't flit! I experiment with different forms of expression.' She labels her suitor George Merchison as being 'more snobbish than rich people', and ignore Ruth and Mama's pleas of trapping him into marriage. Beneatha makes no commitment to Asagai either and accuses him of being a manipulator trying to confuse her with pretty words. Hansberry commenting on the character of Beneatha said 'She's me eight years ago. I had ball poking fun at myself through her.' Beneatha also questions the existence of God. Her attitude is one of disbelief when she says 'there simply is no blasted God, there is only man'. Supporting Beneatha's views Hansberry said- 'I don't disagree with anything she says, I believe science will bring more rewards for our generation than mysticism and all that jazz.' However, Beneatha is driven by egotism and tries to get as much of the insurance money possible for her personal goals thus cutting her brother out of any share in the money. She truly stands for the evolving Black women. She is ambitions and believes in getting the best out of life. Asagai lovingly calls her 'Alaiyo' which means one for whom bread/food is not enough. CWE Bigsby makes a perfect assessment of Beneatha's personality. She truly represents Hansberry's concept of a truly liberated woman with substance. 'Beneatha had a strong sense of racial pride compounded with humanistic commitment. Intensely aware of her racial origins she associates with Asagai an African student, and steepes herself in the culture of her forbears. Ruth Younger, Lena's daughter-in-law is an understanding and sensitive woman. She shows understanding of Walter's plight and goes willingly for an abortion, as does not want to add to the financial burden of the family. Of all the characters, her life is the most traditional, circumscribed and empty. She performs work that she hates, for a woman whom she despises, then comes home to a husband who either be rates her for not supporting him enough or ignores her, and to a son who gives her affection but only in limited respect. She lives vicariously through Travis's successes and failure and believing in Beneatha's ability to break through barriers she is willing to make all financial sacrifices to help her.

The play is first and foremost a celebration of Black life with all its diversity and creativity in speech, music and other cultural forms and of Black strength through generations in survival and struggle. In a letter to her mother Hansberry wrote- 'Mama; it is play that tells the truth about people, Negroes and life. I hope it will make you very proud'. The play speaks with precision about the systematically controlled conditions under which Blacks had to live and about the devastating effects of racism and sexism. Even a strong-willed girl like Beneatha has had to contend with innumerable insults in encounters with Walter Murchison and Asagai. Her crisis at the end of the play comes from the realization that with the loss of the money that she had counted up on to complete her education, her life-long struggle might prove to be futile and that the combined restrictions on women, Blacks, and the poor might finally engulf her. The extra-ordinary appeal of the play contributes to its immense popularity.

Similarly, Bama's-Sangati (Translated from Tamil /by Lakshmi Holmentton ) bring's forth the trauma, struggles ,survival and conquest of Dalit women. The text has experiences and stories of the Dalit women stringed together, breaking the normative literary narrative of a single plot. Bama explores and exposes the caste and gender issues. In an interview, she spoke of the 'double jeopardy' faced by the Dalit women in India - "All women in the world are second class citizens. For Dalit women, the Problem is grave, their Dalit identity gives them a different set of problems. They experience a total lack of social status; they are not even considered dignified human beings. My stories are based on these aspects of Dalit culture..... the hard labor they have to do all their Lives. Other problems are the same for all women. The Dalits particular caste .....more agony and hard labor can be attributed to them. Dalit women have to put up with a triple oppression, based on class, caste and gender. They die in order to live." The book is a series of several interconnected experiences, news and events as narrated and accommodates more than 35 female characters. 'Sangati' is in the voices of many women speaking to and addressing one another while they share incidents of their daily lives. 'Sangati' locates the exploitation at multiple levels- the caste, the church and the panchayats. It also brings out the concept of discreet patriarchy which is the patriarchy of the Dalit men and the 'overlapping' patriarchy which includes the patriarchy of the upper classes. The bodies of Dalit women are seen as sites which are available to men of upper castes since the Dalit men are incapable of controlling their sexuality.<sup>16</sup>The powerlessness of the Dalit men in relation to the upper castes translates in domestic and sexual violence unleashed on the Dalit women.

Through the stories of women like Muukkama, Maikanni, Pecchiamma and Irulaayi, Bama protests against inhuman oppression and banks upon the resilience and strength of Dalit women in realizing their self -worth and honor. Despite all odds, women like Pecchiamma dare to end their marriage by walking out on their husbands.

Both Bama and Lorraine Hansberry bank on their personal experiences as a woman and marginalized class to produce specific understanding of their trauma and quest for survival in a caste-laden and racist patriarchal society. Like the Black feminist literature, the Dalit feminist literature also embodies the realization that the politics of sex and the politics of race and caste are crucially interlinked and hence the Black women and Dalit women have to articulate their own experiences to discuss the redefinition of their 'womanhood' from the socio-political perspective.

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## INTERPRETATION OF DREAMS: A PURSUIT OF SELF DISCOVERY IN CHITRA BANERJEE DIVAKARUNI'S QUEEN OF DREAMS

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### ABSTRACT

*Chitra Banerjee Divakaruni, one of the acclaimed contemporary Indian women novelists in English deals with the feminine sensibility of the Indian women as well as the immigrant women in her works. She highlights diasporic women protagonists, living in two cultures, their delineation, isolation, exile, mental trauma, dispersion, dislocation at the level of diasporic consciousness particularly. Her themes include women, immigration, the South-Asian experience, history, myth, magical realism and diversity. Chitra Banerjee Divakaruni's fiction explores women searching for their identity as human beings. This paper focuses on the pursuit for self discovery in Chitra Banerjee Divakaruni's Queen of Dreams.*

**KEYWORDS:** Experience, Dreams, Discovery, Immigration, Self.

Expatriate writing occupies a significant position between cultures and countries. Cultures travel, takes root and gets dislocated. Individuals internalize nostalgia or experience amnesia. There is need to realise the significance of the cultural encounter which takes in diasporic writing, the bi-cultural pulls and the creation of a new culture which finally emerges. It is important to understand the dynamics of reception at both ends for reception is also rooted in cultural contexts. Quest for self-definition and search for identity are the main features of these victim characters portrayed by Divakaruni. The women characters are caught in the flux of tradition and modernity. Divakaruni highlights the fact that women meet with different problems which they cannot solve unless they have knowledge of their inner strengths. In *Queen of Dreams*, the novelist not only foregrounds the immigrant experience but wonderfully unleashes the conscious and unconscious bonds between mother and daughter.

Chitra Banerjee Divakaruni's *Queen of Dreams* (2004) reflects the attempts by women at contesting gender stereotypes which need to be seen as part of the effort at improving their status in the society itself. Like many Indian women writers Divakaruni too has attempted to project female

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protagonists who are torn between the crucial choices of their lives. Through the female character of Rakhi, Divakaruni has unveiled the significance of women in Indian society and their value as part of the social system. They are intelligent, smart and tactful when it comes to the most crucial situations in their lives. They may sometimes bypass all the social logic and traditional system, in their attempts to dissociate themselves from the definitions set for being a woman in Indian cultural system. The novel is impressive in the sense that it has proved the Contesting Gender worth of women as intelligent, tactful and capable. This woman finds out that life is a challenge when it comes to establish their individual worth.

Rakhi, the protagonist of *Queen of Dreams* (2004) is a young artist and a divorced mother living in Berkeley, California, struggling to retain her footing with her family and with a world in alarming transition. Her mother is a dream teller, born with the ability to share and interpret the dream of others, to foresee and guide them through their fates. Caught beneath the burden of their painful past, Rakhi's solace comes after her mother's death in the discovery of her Dream journals which open the door to her past and also her roots which lie in India.

The dream-tellers are trained in an utterly relational and interdependent environment, where there is little place for individual desires and rebellion. Rakhi's mother, however, chooses to rebel against this perfect harmony of minds and asserts her individuality. This independence almost costs the mother her talent; miserable and lonely, she longs for community and fears the loss of her gift.

As an orphan, Rakhi's mother was not exposed to the constructive influence of the female circle, traditional in Indian extended families. The nurturing environment of female relatives prepares girls for their traditional roles in the family as mothers and wives and boosts their self-esteem. Moreover, the family circle constructs the girls' identities by teaching them to uphold the traditional ideal of a good woman which means to be maternal, accommodating, gentle, self-effacing, serving, kind and chaste". The wifehood Rakhi's mother witnesses as a girl appears gruesome to her: "wives worked endlessly and without hope of praise, though if things went wrong, there was always plenty of blame" (QD164). Although the community of dream-tellers partially provides the talented orphan with the security she needs to construct herself as a dream-teller, it does not fully substitute for a real family. Moreover, since the dream-tellers are forbidden to get married and have children, their community defies the traditional family structure. In fact, the elders teach the novice dream-tellers that they should "be thankful of the lot [they] have chosen," since their body will always be their own (QD 165). Since the mother's identity is not constructed in a family but rather in a female group with its own rules, detached from society, the mother defines herself as a dream-teller, rather than as a mother and a wife. Unable to renounce the part of her that belongs to the dream-telling world, and lacking the experience of constructive social interaction in a family, Mrs. Gupta often fails to communicate with her daughter and husband.

At the heart of the novel is an Indian family trying to come to terms with life in a foreign land. The Guptas can be considered a dysfunctional family because of the strained marital relationship between Mr. Gupta and Mrs. Gupta. What binds them together is their love for their daughter Rakhi, and the faint remnant of love which once existed between them. Mr. Gupta retreats into reckless weekend drinking binges while Mrs. Gupta to her world of dreams.

The gap between mother and daughter was indeed initiated and sustained by the mother, so that she could maintain her powers as a dream-teller. The journals reveal that, as a child, the mother was taken away from the slums to the caves of dream -tellers where she was taught to use her talent. Although dream -tellers are not supposed to fall in love, the mother rebels against the elders and elopes with a young man (Rakhi's father) whom she meets on a trip to Calcutta. Later, the couple leaves for the United States, where the young dream-teller's powers leave her almost completely. Unable to dream, Mrs. Gupta loses her identity and sinks into depression. It is at this time that the snake, the mother's guiding dream- spirit, comes to her in a dream. She decides to "break off all ties with [her]



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husband” and return to the caves to regain her talent. Shortly after, however, the dream-teller discovers that she is pregnant with Rakhi and cancels her plans.

The dream-teller’s distance from her husband and daughter creates a malfunctioning family in which the daughter vainly strives for her mother’s attention, and the father periodically sinks into the oblivion of drinking. Rakhi’s relationship with her father is largely dysfunctional throughout her childhood. The intensity of the mother/daughter relationship overshadows the father’s frail attempts to connect to his daughter. Although Rakhi realizes that her father is more accessible to her than her mysterious mother, however chooses to rebel against this perfect harmony of minds and asserts her individuality. This independence almost costs the mother her talent; miserable and lonely, she longs for community and fears the loss of her gift.

In her journals, Mrs.Gupta explains that when dream-tellers “live close to one another, their threads combine to form a powerful rope that can bear the weight of even the most difficult dream . . . Dream –tellers should not travel far from their community”(QD 311),because they depend on each other for successful practice of their talent

Mrs.Gupta, the ‘queen’ of dreams retains much of her Indianess. In fact, it is imperative she does so in order to retain the powers she had acquired in India-the power of interpreting dreams – which otherwise would desert her. To let the dream –spirit invade her, she is forbidden to squander her body in search of physical pleasures. Nevertheless she falls in love, marries and moves across the Oceans to America with her husband. Not wishing to give up the powers, nor willing to reside in the caves with elders, Mrs .Gupta strikes a balance between the two choices. She resolves to choose the third where she could keep her powers the lesser ones so that I might help others in the world. “In return, though I could live with a man I choose to, I had to promise not to marry him. In the Eye of the Great Power, then, my spiritual essence would not be joined to his.” (QD 175,176)

Consequently rejecting the ceremonial wedding in the temple, she legally weds Gupta making him greatly displeased making him feel they were not really married. She tries to make up for it with him by concentrating on household duties. To make matters worse the dreams desert her. She decides that, dreams would not come to me in California because it was too new a place. Its people had settled there only a few hundred years ago, and neither its air nor its earth, the elements from which we most draw sustenance, was weighted yet with dreams. (QD 177) Meantime Rakhi is born and the tinsel sheen of her marriage no longer holds her attention.

In *Queen of Dreams*, Mrs .Gupta is a first generation Indian immigrant. She is the queen of dreams. Mrs.Gupta’s daughter, Rakhi is a second- generation immigrant. Rakhi is born and brought up in the United States; yet she has a longing for India. Rakhi’s obsession with India is only for its myths and mystery intertwined with her mother’s unspoken past. Mrs.Gupta dreams for herself and for others. She predicts the future of her customers. Mrs. Gupta is totally involved in her dream-telling technique. This dream technique is familiar to an Indian. It is exciting for the westerner. Contrary to the western concept of analysis the dream – telling of Mrs. Gupta is viewed with an eye of suspicion by Rakhi. Rakhi is not contented with her married life with Sonny, an Americanised Indian, and maintains a “separate peace” with her daughter Jona. Her relationship with Sonny is also guided by the concept that both of them are of Indian Origin, “They were both of Indian origin . . . they both love spicy food, preferably Asian” (QD 79).

A DJ in a famous nightclub, Sonny invites Rakhi to come and hear him play. The evening, however, ends in a disaster; Rakhi is drugged and raped; the loud music and the commotion prevent Sonny from hearing his wife’s crying for help. When, a week later, Rakhi tells her husband about the rape, Sonny refuses to believe her. Although it is hard for Rakhi to share her traumatic experience, Sonny does not notice the paralinguistic signals that reveal his wife’s anxiety; “she kept running out of breath, her mouth grew dry and her face was hot as though it was she who’d done something shameful”(QD 226). The husband’s failure to interpret his wife’s mental state correctly indicates the

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couple's basic inability to communicate that result in further alienation. Sonny's dismissal infuriates his wife; they have a fight, yet she never gets to the main reason for their separation. For Rakhi, "the worst part of the night wasn't the assault but the fact that [Sonny] hadn't been there to rescue her from it. She'd called to him for help and he'd failed her. She never brought it up again. Soon after that, she moved out" (QD 226-27).

Mrs. Gupta dies in a strange accident, bringing the father and daughter together. She performs the entire funeral ceremony in a typical Indian style. After the funeral ceremony and the departure of the guests, she goes through the note of her mother but is anguished to find that "they are filled with her mother's writing, the word in an alphabet she doesn't know how to read" (QD138). The language becomes a barrier in the process of the interaction of immigrants. The father and the daughter attempt to translate and understand the dream journals. The paternal love and affection resolves the indifference found in Rakhi's relationship with her musician husband Sonny. Remarkably enough, the nerve-shattering horror of September 11 provides her another opportunity for resolving long standing issue of alienation. At this terrible event disrupts Rakhi's search for identity, and a vicious attack on her friends and family puts their very concepts of citizenship at stake and they get threatened.

The novel runs along parallel lines where on one side Divakaruni narrates the ethical, moral and psychological complexities of Rakhi's life, while on the other side, she unfurls the world of dreams experienced by Mrs. Gupta who leaves behind her an account of her secret life in the form of 'The Dream Journals'. Rakhi unearths these journals after her mother's death in her a traumatic road accident. The journals are in Bengali, an Indian language, which she has never learnt. But her father promises to help her by translating them. This gives both the father and daughter a chance of understanding the turmoil's of Mrs. Gupta who had always been an enigma to them. Rakhi's discovery of herself comes out of her discovery of who her mother actually was. Mrs. Gupta exemplifies the trauma of being caught between two worlds. In that respect, she mirrors the psychological complexities of people who have migrated to other countries and unable to adjust to the new life. "I've tried to live a virtuous life, but unsuccessfully, caught as I am between two worlds that defined virtue in opposed ways." (QD 209). Divakaruni's characters reflect the predicament of being caught between two conflicting cultures, the Indian and the American, the two different approaches to life, the internal and the external.

The title of the novel takes us to the image of India sealed up in the mind of Rakhi, along with many US-born Indians. 'Queen of dreams' conjures up the image of India and longed –for land of dreams. This also reminds us of the cryptic medium of Mrs. Gupta's dream journal and she herself as an Interpreter of the dream journal. Mr. Gupta reveals to his daughter; "Your mother was a meticulous person. You did not find those journals by accident. She left them for you. May be they are her way of telling you what was on her mind" (QD 183). He comes to realize "Some of the time . . . is like reading a novel written by a stranger---- I don't recognize any one, especially myself and the parts about the caves, and her – uh, skill- why, it's like one of those old tales I heard growing up". Then she has those entries about clients coming to her for help. "I can't believe that all of that went on right in my house," she sighs. "But they must have happened. At least in her mind" (QD 184).

Mrs. Gupta does not buy herself into the myth of America, and her journals sharply resurrect the long forgotten Indian myths, belief, tradition, culture and why, even dreams which are so essential for existence, which in reality is a mixture of all. The pivotal point of the whole novel rests on the words of Mrs. Gupta as she elucidates the dream and interprets the meaning of it. "Do not despair. Reach into the well of yourself and draw up the necessary meaning, for the meaning of all dreams are ultimately inside you and not in the words I speak" (QD 78). The essence of a person is only in him to fathom and response to the world outside is in proportion to the strength of his world within.

Rakhi's father volunteers to help resuscitate the Chai House into "an Indian snack shop, 'chaer dokan', as it would be called in Calcutta. They're going to model it after the shop the father worked in so many years ago with a few American sanitary touches thrown in (QD 165). The intermingling of two cultures is strongly felt in the new emergence of the resplendent coffee shop under the banner 'Kurma

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shop'. The resuscitation of the 'Chai House' and its survival was so crucial to Rakhi because the trusteeship of her daughter Jona depended on it.

In another instance when she sees a group of Indians coming to the shop she feels she does not belong to them. Rakhi says "The word foreign comes to me again, though I know it's ironic. They're my countrymen. We share the same skin colour" (QD 194). Divakaruni has herself claimed in many of her interviews that the diasporic subjects especially women are concerned about their search for their self, an identity as a result of victimization, an identity which they try to reinvent constantly. Their diasporic lives change their lives and consequently they become a hybrid immigrant.

Rakhi desperately wants to succeed as a painter or as a lucrative shop owner. Rakhi as a diasporic subject is compelled to live in perpetual state of tension and irresolution because she is unable to serve her ties with the imaginary homeland though she has accomplished mandated into the host culture. Rakhi's close friend Balwant Kaur known as Belle helps her to maintain her Indianess and it provides her vision to complete her dream of life in the form of paintings. With her meticulous imagination she paints the sunset on the peaks of Kanchanjunga. Belle and Rakhi share common experiences and it help to constitute their native consciousness. Belle negates the burden of traditional Indian womanhood but retains her native sensibility. She decides to open a store of Indian food, known as Chai House, and it becomes a method to serve the Indian community living in California. Rakhi recalls how her mother used to take special care while preparing Indian foods for Sonny, Belle and Rakhi.

The music concert arranged at Chai House makes them shatter their isolation and in a state of intoxication and with all enthusiasm they join the dance. Sonny also feels himself transported and whistles to call them to enjoy Indian snacks, "Here's your chance to try Bengali snacks freely made by one of Calcutta's greatest chefs" (QD 218). Rakhi perceives the image of a cosmopolitan brotherhood "I guess good music crosses all boundaries like good food" (QD 219). It boosts up their stooping spirit and unties them with the feeling of brotherhood. She makes a pathetic observation, "What comes across most powerfully as they make music is their joy at discovering like an unexpected oasis tucked into an arid stretch of dances, something they thought, they'd never find here in America" (QD 120). With this common sensibility and an innate affinity with national cultural roots, Chai House becomes a Mini India, a favourite resort for all Indian immigrants. It is a method to reorganise Indian culture as well as a remedy to save immigrants against the bouts of depression. The traumas of the mother's life as an orphan remain largely unspoken; even in her journals she does not tell much about her childhood. Living as an orphan in the slums, facing hunger and deprivation, the mother is saved by her talent of dream-telling: "it afforded me some protection in that place where orphans were used in cruel ways". (QD 257)

Like Tilo of *The Mistress of Spices*, who uses spices to help customers solve the problems, in *Queen of Dreams* Mrs. Gupta is an Indian immigrant who dreams the dream of others so she can help them in their own lives. This gift and vision and ability to foresee and guide people through their fates fascinates her daughter Rakhi, who as a young artist and divorced mother living in Berkley, California, is struggling to keep her footing with her family and with a world in alarming transition. Rakhi also feels isolated from her mother's past in India and the dream world she inhabits, and she longs for something to bring them closer. Burdened by her own painful secret, Rakhi finds solace in the discovery, after her mother's death, of her dream journals. "A dream is a telegram from the hidden world," Rakhi's mother writes in her journals, which open the long-closed door to Rakhi's past. As Rakhi attempts to divine her identity, knowing little of India but drawn inexorably into a sometimes painful history she is only just discovering, her life is shaken by new horrors.

The journals appear to be the mother's last chance to reach her family by telling them the truth about her. She attempts to guess her husband's and daughter's reactions to her message by imagining their states of mind: "perhaps you will be *baffled* by my ramblings. *Perhaps* you will *hate* me for my confessions. *Perhaps* you will *understand* a little of what I could never explain: who I was and why,

what gods haunted my dreams, and what serpents” (QD 329). Rakhi and her father’s initial responses are resentful, yet later, they find their emotional strength to understand the mother’s motives and finally forgive her.

The picture of ancient India and contemporary America is simultaneously projected through the mother, who moved from India with her husband, and her daughter Rakhi, a young artist and divorced mother living in Berkeley, California, trying to find a footing in a world which is alarmingly in the process of transition, torn by violence and horror. Finally, Chitra Banerjee Divakaruni’s *Queen of Dreams* exhales the aura and feel of dream connecting the wakefulness and subconscious. The author has spun an enchanting story of a second generation immigrant trying to divine her identity, with her dream- interpreting mother contributing to the mystic and magic.

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## GLOBALIZATION OF QUESTIONABLE EDUCATION OF THE POSTCOLONIAL PERIOD THROUGH *AGE OF IRON* AND *DISGRACE*

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### ABSTRACT

21<sup>st</sup> century has come with a lot of controversial facets that show the advancement of science and technology on one hand, while on another hand the ethical and social turmoil cannot be overlooked. While computing the present situation of the world threatened by the terrorism and by the perception of the World War III from various angles, it is but obvious that the collapse of education picturesquely comes in the mind of philanthropists of the Age. John Maxwell Coetzee is one of such philanthropic writers, who has given words to such questionable education in his novels like *Age of Iron* and *Disgrace* to show the failure of education in the postcolonial period. This paper aims to investigate such voice of Coetzee under the title, *Globalization of Questionable Education of the Postcolonial Period through Age of Iron and Disgrace*.

**KEYWORDS:** Education System, Failure, Value Based Education, Erosion, Racism, Psyche

### INTRODUCTION

John Maxwell Coetzee is an eminent novelist, essayist, linguist and translator of South Africa. He has won the Britain's Booker Prize twice: first for his 1983 novel, *Life & Times of Michael K* and then for his 1999 novel, *Disgrace*. He has been also awarded with the Nobel Prize for Literature in 2003. His novels, like *Age of Iron* and *Disgrace* are most talked about novels as they are set with the background of Apartheid period. Apartheid was a legal racial segregation, active as a government policy in South Africa for many years before 1991 when the first multi racial elections took place and Nelson Mandela became the first black President of South Africa. However, later on also it has continued its atrocity, as it is entrenched in the South African society and in the psyche of white South Africans. However, these novels can also be studied from another angle, as in these novels Coetzee has globalized the failure of education system in molding the character of the children on whom the future of nation relies.

It is believed that education is the only field which can reform other faculties of society. But unfortunately in the postcolonial period it is noted that even after so many years of independence education is the first field that needed to be reformed.

It is Bheki, a fifteen year old son of Florence through whom Coetzee globalizes the questionable education in *Age of Iron*. Bheki shows the appalling apartheid to Mrs Curren. He has left Guguletu, as the schools have been closed there. Students have put many schools on fire. Many of them have become activists protesting against the brutal apartheid and hounding police force, and claiming for their

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fundamental rights of freedom, equality and fraternity. An “arrogant, combative” (Age 47), insolent, insurgent, and insensitive generation has emerged out from this social havoc which is capable of laughing and throwing petrol on seeing a woman on fire screaming for help. Coetzee writes, “But who made them so cruel? It is the white who made them so cruel!” (Age 49). They consider the police as the terrorists as they forcibly send them to school. Bheki has his own mindset for the school. He says, “What is school for? It is to make us fit into the apartheid system” (Age 67). Mrs Curren, eighty years old retired Professor of Classical Language, giving a fight to her incurable cancer and waiting for the death standing at threshold of her life, is taken aback by such unanswerable question of Bheki. She is wondered on seeing how Florence, Bheki’s mother feels proud for his perplexing attitude, for the way she allows him to wander here and there on the street killing time till apartheid comes to an end. Here, through the character of Mrs Curren, Coetzee expresses his perception that apartheid is not going to die all of a sudden. It may never go from the psyche of the people. He expresses his worried for the future of the young generation to which Bheki belongs. He provokes the reader to ponder upon Bheki’s question:

What is more important, that apartheid must be destroyed or that I must go to school? (Age 68)

In order to destroy apartheid so many children of Bheki and John’s age join the communist activity leaving books and pens aside and taking guns in their hands. At the age of fairy tales and nursery rhymes, they are fed with the terror, animosity and sadism of apartheid and prepared to protest against it. This has destroyed the incorruptibility of their age. Ultimately Bheki and his four friends meet a premature death.

Coetzee here mutely points his finger at the authenticity of education in nurturing the child psychology. He silently raises the question against the education system in imparting the value based education to the children which can bring together the prolonged parted races of South Africa. He believes that racism is like Mrs Curren’s cancer the germs of which go on multiply with every moment; that never let her to forget that she is dying gradually with each advancing and passing moment; never let her to live the last moments peacefully even when she knows that they are, like sand, elapse out from her fist.

In *Disgrace*, Coetzee raises the curtain to shows the vices going on in the college campus in the postcolonial period. At college level professors are expected to impart the moral values to the growing generation in order to mould their characters and to establish a decent society. But through the character of David Lurie, Coetzee has portrayed the erosion of moral values which has obliterated that sanctimonious relationship between *Guru* and *shishua*. In the very beginning of the novel Coetzee writes, “FOR A MAN of his age, fifty-two, divorced, he [David] has, to his mind, solved the problem of sex rather well” (1). David, the professor of Communication skills at Cape Town Technical University, is twice divorced, and prostitutes are the ways out of his problems. Soraya, the prostitute, Dawn, the new secretary of his department, Melanie Isaacs, his student, Bev and so on, are subjected to his physical hunger. Once while returning home he finds Melanie and brings her at his home. He invites her to spend a night with him. When she asks the reason, he says, “Because you ought to. . . . Because a woman’s beauty does not belong to her alone. It is part of the bounty she brings into the world. She has a duty to share it” (*Disgrace* 16). David is a *Lothario*. For him Melanie’s beauty is a natural entity, accessible to all and if she already shares her beauty then, “From fairest creatures we desire increase” he says, “that thereby beauty’s rose might never die” (*Disgrace* 16). This is how he uses his dexterity to fulfil his sexual hunger and seduces her, which in his words was,

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Not rape, not quite that, but undesired nevertheless, undesired to the core. As though she had decided to go slack, die within herself for the duration, like a rabbit when the jaws of the fox close on its neck. So that everything done to her might be done, as it were, far away. (Disgrace 25)

David violates the social, professional, institutional, generational and ethical norms and brings disgrace to the sanctimonious relationship between the teacher and the disciple. He makes an outrageous confession to the inquiry committee in the following words:

Very well, he says, let me confess. The story begins one evening, I forget the date, but not long past. I was walking through the old college gardens and so, it happened, was the young woman in question, Ms Isaacs. Our paths crossed. Words passed between us, and at that moment something happened which, not being a poet, I will not try to describe. Suffice it to say that Eros entered. After that I was not the same. (Disgrace 52)

Thus, David disobeys the ban on intimacy across the generations, a ban of mixing power relations with sexual relations by mechanizing Melanie an object to fulfil his hunger. He capitulates himself to the “Ungovernable impulse” and says, “I was not myself. I was no longer a fifty-year-old divorce at a loose end. I became a servant of Eros” (Disgrace 52). He does not feel shame when he is dismissed from the university. The following dialogue between a journalist and David divulges that he neither regrets nor feels sorry for what he has done.

‘Are you sorry?’ says the girl. The recorder is thrust closer. ‘Do you regret what you did?’ ‘No,’ he says. ‘I was enriched by the experience.’ . . . ‘So would you do it again?’ ‘I don’t think I will have another chance’. (Disgrace 56)

David’s confession and realization bring no change to his persona. He represents the failure of the education system. He possesses a high status in the society but fails to justify it. His age and experience have taught no lesson to him. He fails to govern his impulses and crosses the generational boundaries to satisfy them. Redemption after disgrace is the hub of the novel but in his case it seems to be superficial and questionable. Education has brought no change in his psyche. For him the body of a woman is a site of joy and to explore and exploit it is a matter of adventure. He changes women as if they were dresses. For instance, Soraya is substituted by another Soraya, Dawn, Melanie, Bev, etc. This is how he shows his manliness. Women are his weakness, at the same time objects to show his power. David, by violating the relationship between the teacher and the disciple, not only brings disgrace to sanctimonious profession, but also raises many questions to the field he belongs. Mr Isaacs says,

We put our children in the hands of you people because we think we can trust you. If we can’t trust the university, who can we trust? We never thought we were sending our daughter into a nest of vipers. No, Professor Lurie, you may be high and mighty and have all kinds of degrees, but if I was you I’d be very ashamed of myself . . . (Disgrace 38).

After Lucy’s rape, when David goes back to Cape Town, he first meets Melanie’s father to seek his pardon. He says, “I am sorry for what I took your daughter through. You have a wonderful family. I apologize for the grief I have caused you and Mrs Isaacs. I ask for your pardon” (Disgrace 171). But his regret is translated into obscenity as soon as he sees Melanie’s younger sister, Desiree.

This sexual perversion of David is the consequence of his spiritual degradation. He keeps the trigger in his hands to control other but is unable to control his own animal spirit. He ignores the fact that there is a power, though invisible, that governs the cosmos. Thus, according to Coetzee in the postcolonial period education is no longer for the character building, the teachers are no longer the lighthouse indicating the true direction, instead misleading the students and where the girl students are grabbed in and instrumented to their ungoverned impulses in the college campus. Education system has

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failed to cultivate the feeling of equality and fraternity and to teach the growing generation that racism is a worm that nibbles the Nation without letting the citizen about her being liquefied.

The questionable education which is portrayed by Coetzee in his mentioned novels is actually universal. This is a common problematic issue of all those countries the citizen of which are divided by such narrow domestic walls, where the prevailing social and cultural issues are the responsible factors in intensifying the breach between the two distinct communities. The tangible examples are the crisis between Hindu and Muslim in India, Sunni and Shia in Afghanistan.

Role of Education in the progress of a nation, in molding the character of the citizen and the image of the society in a desired form is gigantic. Earlier it was *Guru* who used to impart the humanly attributes to the disciples. He was worshipped as God. He was considered as the *manasa pita*—the creator of character, good habits, health etc. He was responsible for physical, mental, intellectual, moral and spiritual growth of the student. Mumukshananda writes,

If a man has unflinching devotion to the Guru, spiritual practices—meditation, japa, and so forth—come quite naturally; one need not struggle for them. The Guru is Brahma, the Guru is Vishnu, and the Guru is Shiva Himself. (Complete, VII, 253)

The concept of *dharma* and the doctrine of *karma* both were concerned with human action, so they were included in ancient education. There were obligatory duties among them. These duties included courage, forgiveness, self-control, non-stealing, control of the senses, cleanliness, knowledge, truthfulness, refraining from anger, wisdom etc. The purposes of ancient education system were to build excellent character, to develop pious nature, feeling of patriotism, personality, to protect and develop culture and civilization of the nation through the medium of literature, to make the student aware about their duty and responsibility towards society and nation, to develop various skills and efficiencies, feeling of dedication towards work, habit of self-discipline, and the ideal of simple living and high thinking. Shah Nirav quoting Dr. D. S. Kothari's words writes,

One of the important social objectives of education is to equalize opportunity enabling the backward of under privileged classes and individual to use education as a leveler for the improvement of their condition. (Expanding 79)

But all efforts in such direction have gone in vain, as the psyche of man itself is colonized by caste, class and creed discrimination, by illiteracy, ignorance, superstition etc. Shah further quotes Rajiv Gandhi, the Prime Minister of 1985 and writes,

The world is progressing tremendously rapidly. The only thing that can keep India abreast of this progress is a solid ground in education for all our people.... (Expanding 72)

Though Rajiv Gandhi's words cross the territory and carry the universal approach by showing their relevant to all those countries which were once upon a time colonized and now independent. Unfortunately sovereignty in such countries has brought no change in the life standard and psyche of the people. The society is experiencing major upheavals. The family system is scattered. Education system is corrupted. All efforts to improve it have gone in vain. The education institutes have become sources of earning. Education is no longer the manifestation of divine perfection already existing in man. It has become career oriented. The purposes of education are changed. Swami Harshananda has truly noted that since the post independence period education has grown enormously in quantity. Educational institutions have multiplied. The number of students is rising by leaps and bounds year after year. And it is a general rule that quality decreases in proportion to the increase of quantity. The product of such an imperfect system can hardly be a perfect, useful and ideal citizen of the nation. This observation of Harshananda resembles to Dr. Radha Kamal Mukherjee:



The universities are the nurseries of the values and ideals of life in every country. Without values and ideals the university with its hundred classrooms, laboratories and museums remain but impressive scaffolding, not an edifice of civilization. Values are in the melting pots in India today. We are in the rapid pace of industrialization and mechanization, resulting in the wholesale liquidation of the humane and universal values of our ancient civilization. (qt. by Joshi Kireet, Philosophy 173)

It is high time for the reader to ponder upon the question, What is knowledge? It never arises in the students' minds—the minds that work at the speed of *megabyte* and *gigabyte*. They want power, wealth and success in their earlier immature stage of life. Therefore, they follow Machiavellian principle and give importance to the end, not to the means. They lack the spirit of sportsmanship. They do not have courage to face the unfavourable circumstances and therefore, they easily surrender themselves to the social evils like domestic violence, corruption, addiction, theft, terrorism, etc. These are the reasons for their premature death. This definitely points at the failure of education system.

Now-a-days education is considered as an amount of information that is stuffed into the tender mind of the child. The expectation of the parents is beyond imagination. This has given birth to the competitive age and Russell has observed its bad effect. He writes,

In each generation the best brains and the best imaginations are immolated upon the altar of the Great God Competition. (Education 162)

In this brutish Age of competition the child is treated as a race horse to score the maximum percents in the competition. This has destroyed the charm of the childhood, its innocence and imaginative faculty completely. Dickens satirises this utilitarianism of education in his novel, *Hard Times*. He writes,

Now, what I want is, Fact. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts: nothing else will ever be any service to them. This is the principle on which I bring up my own children, and this is the principle on which I bring up these children. Strict to Facts, sir! (13)

This satirical beginning of the novel is actually a revolt against the contemporary education system in which children are considered as 'vessels' and as 'little pitchers', to be filled up with maximum numbers of facts. Dickens believes that it is vital for children to feed their imagination with nursery tales and fairy stories to make them innocent, which is a tremendous need of this Age. He criticizes the education system that ignores the task of polishing and developing the mind and the innate divinity of the child. It focuses only on the body and intellect. As per the scientific theory the left side of the brain is logical and rational, while the right is creative, innovative, and intuitive. Unfortunately, our education system has aimed at the development of the left side of the brain. Mere *IQ* and qualifications are not enough. But in worldly life our performance in handling people and the situation around us need *EQ*, i.e. emotional stability, a big heart, and also *SQ*, spiritual intelligence, a feeling of oneness with all.

According to Vivekananda every soul is destined to perfect, and every being, in the end, will attain the state of perfection. Whatever we are now is the result of our acts and thoughts in the past and whatever we shall be in the future will be the result of what we think and do now. But to shape our own destiny, we need a help from outside. This quickening impulse cannot be derived from books. But to quicken the spirit, the impulse must come from another soul. He says,

The person from whose soul such impulse comes is called the Guru—the teacher; and the person to whose soul the impulse is conveyed is called the Shishya—the student. (Mumukshananda, Complete , III, 45)

The spiritual growth of mankind depends upon these free souls. According to Vivekananda they are like the first lamps from which other lamps are lighted. This light is in everyone, but in most men, it is hidden. The great souls are shining lights from the beginning and those who come in contact with them have as it were their own lamps lighted. By this the first lamp does not lose anything. A million lamps are lighted; but the first lamp goes on shining with undiminished light. The first lamp is the *Guru*, and the lamp that is lighted from it is the *Shishya*. The second in turn becomes the *Guru* and so on.

Now the time has come for us to think about questionable education, their causes and reasons, and to find out answers in the form of solution. The evaluation of existing education system is indispensable for peace, progress, prosperity and harmony on this beautiful planet to which we call the earth. And this is possible only when we accept the excellent elements available in foundation of the education system where education is for life-making, character-making and man-making, where the *Shanti Mantras* teach children the doctrine of peace. This will make the soul free from the fear of terrorism and the World War III. Thus, by showing the drawbacks of education in his mentioned novels, Coetzee actually globalizes the questionable education of the postcolonial period and provokes the reader to rethink about the vitality of the value based education.

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## **COLLABORATIVE LEARNING AT TERTIARY LEVEL: SOCIAL EMOTIONAL LEARNING THROUGH RUSKIN BOND'S "THE THIEF" AND "THE PHOTOGRAPH"**

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### **ABSTRACT**

*The major objective of this article is to establish the importance of Social Emotional Learning (SEL) at tertiary level. SEL is the method through which adults and children learn to comprehend and manage their emotions, develop empathy towards others, build relationships and enhance their decision making skills. It has become a prerequisite to apply SEL knowledge, attitudes, and skills in every domain of life. In this study, SEL skills were taught through the short stories of Ruskin Bond as they are simple, easy to understand and because learners can relate to the stories easily. Collaborative Learning Method was used to teach the skills to 46 female students from third year undergraduate English of Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore. Their age ranges from 18-21 years. The selection of the sample was based on convenient random sampling.*

**KEYWORDS:** Social Emotional Learning, collaborative learning, Ruskin Bond

### **INTRODUCTION**

Educators around the world are concerned about the emotional imbalance found among students which is a major reason behind the various psychological problems like depression, anxiety, etc in students. To rectify this imbalance learners have to be trained in social emotional skills. The social-emotional skills of students can be developed as a life skill through Social Emotional Learning (SEL) in classrooms through activities that enhance students' personal, social and emotional intelligence while also developing language skills. Literature has the potential to impart insight into human behaviour that will enrich not only the learning experience but chisel the individual as a person. Barbara Fatum in her article "Healthy Classrooms, Emotional Intelligence, and Brain Research" believes that, "the brain learns best through the context of stories". The short stories of Ruskin Bond have elements of social awareness and humanizing factor where the characters are emotionally intelligent.

### **LITERATURE REVIEW**

Research shows that 25% mental disorders surface beyond the age of 25. SEL researchers and theorists have noted the relevance of the skill-based programs in school education. However, Colleen S. Conley observes that, although SEL has not been applied in higher education setting previously,

there are a number of mental wellness promotion and prevention programs; skill-oriented programs based on intervention; and psycho educational programs that have given productive outcomes which are similar to the notion of SEL but have not been conceptualized into its framework. Moreover, SEL programs to date have been research-initiated, relatively for a brief period and disconnected with the institution, curricula and goals.

### **METHODOLOGY ADOPTED**

**Statement of the problem:** To enhance the relation social emotional skills of students at the tertiary level

#### **Objectives:**

- to emphasis on the role of SEL in improving skills such as negotiating, problem-solving and decision-making, that are essential for facing the challenging situations in real life
- to highlight the importance of communication and interpersonal skills to build relationships in life
- to instill social emotional skills through listening, speaking, reading and writing activities

**Hypothesis:** a) Social Emotional skills can be taught through the short stories of Ruskin Bond

b) Social Emotional skills can be taught through collaborative learning

**Sample:** The present study consists of a sample of 46 girls studying III BA English in Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore. Their age ranges from 18-21 years. Students were selected for the study using the inclusion criteria that they should have basic knowledge of English, ability to read, write, listen and talk in English; female students and age – above 18 below 21 years; and exclusion criteria that they shouldn't be male students and age - below 18 below 21 years.

#### **Procedure:**

(a) Distribution of Short Stories:

Students were given copies of the short stories “The Thief” and “The Photographer” by Ruskin Bond.

(b) Reading and Discussion in pairs:

The collaborative method was used whereby, the students were divided into pairs and were asked to read the short story. After reading each short story there was a discussion. The first short story “The Thief”, vividly portrays the quality of humanity through the characters and shows that even a person with negative qualities can change into a well-mannered person with positive thoughts when given the right guidance. Later, the students were asked to give one compliment and one negative comment about their partner. This was done to teach students the social skill of appreciating others and realizing the emotions of others. The importance of all the five SEL skills self-awareness, self-management relationship building, social awareness, responsible decision making was emphasized through this short story. The second short story “The Photographer” focuses on the transformation of human age and vividly portrays the fact that nothing is permanent in this world. It also explains that one must live in such way where even his childhood must be remembered by others forever. One must be a perfect example to others. The need to have social awareness about the people around us and value them was highlighted in the discussion.

(c) Worksheets:

Students were given worksheets based on the two short stories. They worked in the same pairs to complete the worksheets. The first worksheet was “Detective” and in this each student had to first fill the answers to the questions and next they compared their answers with their partner. It was done to improve writing and listening skills along with discovering that everyone is different and can have differing opinions. The second worksheet was “Sage and Scribe”. A question was given to everyone (each one in the pair was given a different question) based on the short story. One person contemplates and answers the question given to them while the other listens and writes without giving any comments. The one giving the answer is the sage while the other writing the answer is the scribe. Turns were taken to do the activity. This activity emphasized the importance of social awareness and self-management along with concentration towards enhancement of critical thinking, reading, listening and writing.

(d) Evaluation of Worksheets:

Finally, the worksheets were evaluated and scores were given.

**RESULTS**

**Detective Worksheet Analysis**

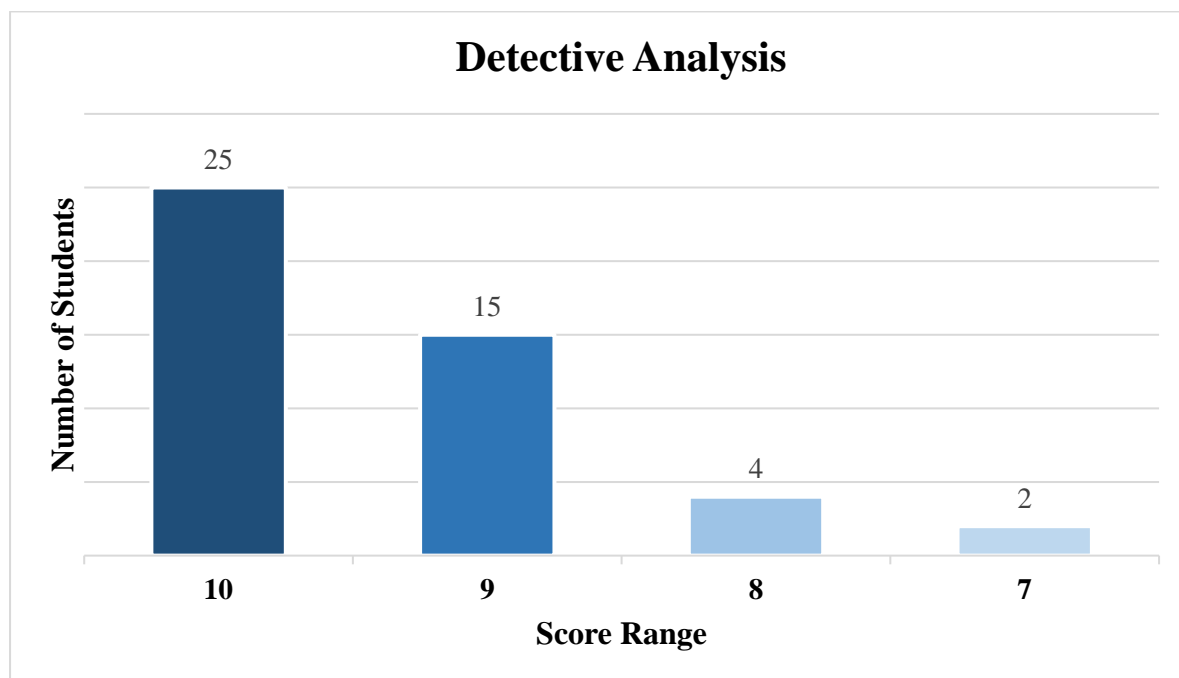


Fig. 1 Detective Worksheet Analysis

The results for detective worksheet are represented in Fig. 1. The objective of the worksheet was to analyse the self- awareness skill of the students. The score ranges as follows: 1-10 are represented along the x- axis and the number of students along the y- axis. It was found that among the 46 students 25 students answered all the questions and scored 10 marks; 15 students 9 questions and scored 9 marks; while 4 students scored 8 marks and 2 students scored 7.

Table 1:

Social- Emotional Learning Skill	Not Developmentally Appropriate for UG level	No. of students who have this skill		Less than 50% who have this skill	More than 50% but less than 80% who have this skill	80% or more who have this skill
Giving compliments and encouragement	none	46	100%	none	none	✓

The social emotional learning skill of giving compliments and encouragement is represented in Table1.

**Sage and Scribe Worksheet Analysis**

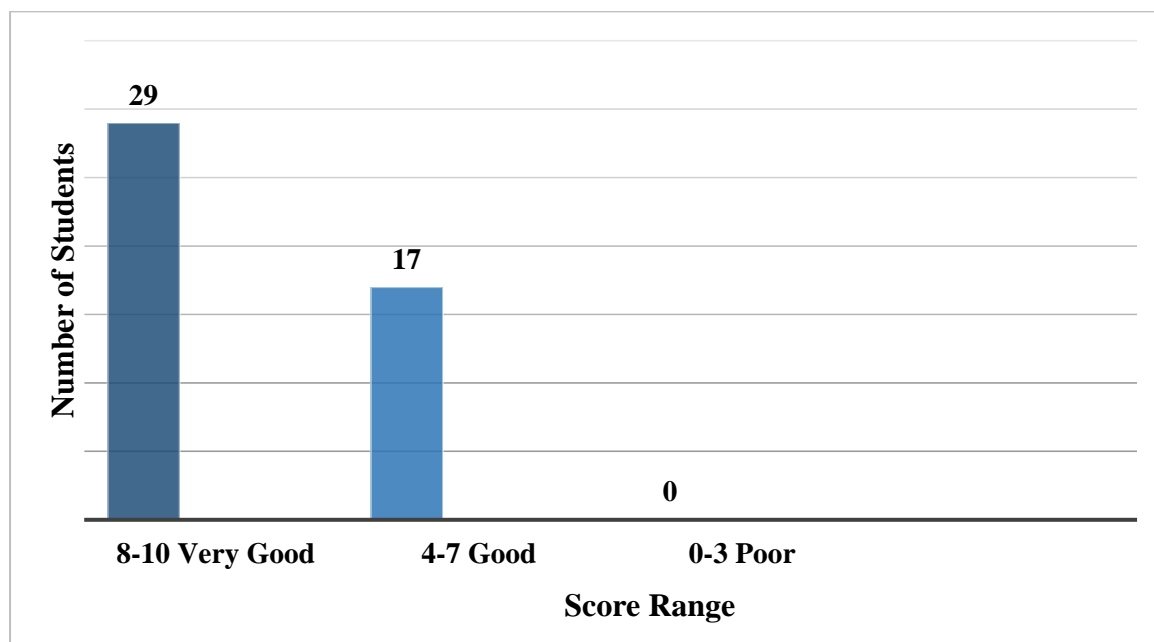


Fig. 2 Sage and Scribe Worksheet Analysis

The results for the Sage and Scribe worksheet is represented in Fig. 2. The objective of the worksheet was to analyse the critical thinking, social awareness and self-management skill of the students. The score ranges as follows: 8-10= very good, 4-7= good, and 0-3 poor, are represented along the x- axis and the number of students along the y- axis. It was found that among the 46 students 29 students scored very good; 17 students scored good; and none of the students' score was poor.

Social- Emotional Learning Skill	Not Developmentally Appropriate for UG level	No. of students who have this skill			Less than 50% who have this skill	More than 50% but less than 80% who have this skill	80% or more who have this skill
Critical Thinking, Social Awareness and Self-Management	none	Very Good	29	63%	✓	✓	none
		Good	17	37%			

The results for the percentage of students among the 46 students with very good critical thinking, social awareness and self-management is represented in Table 2.

## **DISCUSSION**

From Fig. 1, it is noted that 54% of the students were able to answer all the questions given in the worksheet which shows that they have very high self-awareness after learning its importance through the short story “The Thief”; while 33% didn’t answer one question; 9% didn’t answer two questions and 4% did not answer three questions out of the ten questions. This shows that they need to improve on their self-awareness skill.

From Table 1 it was found that all 46 students have the skill of giving compliments and encouragement that was taught through the short story “The Thief”. Also, it was found that none of the students have less than 50% of this skill; more than 50% but less than 80% of this skill; but 100% have 80% or more of this skill of giving compliments and encouragement.

From Fig. 2 it was found that 63% of the students have very good critical thinking, social awareness and self-management, while 37% have critical thinking, social awareness and self-management after teaching the importance of the above skills through the short story “The Photograph”.

From Table 2 it was found that less than 50% of the students have the skill of critical thinking, social awareness and self-management, while more than 50% but less than 80% have this skill and none have 80% or more of this skill.

## **CONCLUSION**

Hence, the hypotheses are proved and it was deduced that social emotional skills can be taught through collaborative learning and also that the short stories of Ruskin Bond can be used to teach social emotional skills to students.

## **ACKNOWLEDGEMENT**

The authors would like to thank the authorities of Avinashilingam Institute for Home Science and Higher Education for Women, for granting permission to take up the UGC sponsored In-house Research Project in the campus and this paper is an outcome of the same. The Institute Human Ethical Committee approval number is AUW/IHEC/ENG-17-18/XPD/01.

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## LATE CALL AS A BUILDUNGSROMAN WITH A DIFFERENCE

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### ABSTRACT

*The novel Late Call by Angus Wilson deals with the life of its heroine, Sylvia Calvert as she confronts not only the difficulties of retirement from an active career as a hotel manageress, but also those relating to adjusting to life with her widowed son H in Carshall, Newtown. The novel is quite conspicuously a buildungsroman. However, it makes its own modifications to the generic conventions of the buildungsroman form and that is what gives the novel its distinctive character. Sylvia Calvert is described as a woman with a self-negating personality, having led her life shying away from attention, emotional connections and defining herself from her duties. A fateful incident involving Sylvia's spontaneous sheltering of a small girl from a raging storm, precipitates a major character evolution in her. On the road to emotional recovery and psychological self-fulfilment, Sylvia comes to a kind of closure, gains self-confidence and is able to put herself in assertive positions. Of course, Sylvia's reawakening is a kind of late call (as the title affirms) and almost in the twilight phase of her life. But nonetheless it is a 'call' in the right direction and thus the novel is a buildungsroman with a difference.*

**KEYWORDS:** Buildungsroman, Self-Effacement, Maturity, Protagonist, Self-Actualisation

A buildungsroman or a novel of formation, a novel of education or a coming-of-age story is a literary genre that focuses on the psychological and moral growth of the protagonist from youth to adulthood, wherein character change is of paramount importance. Typically, in the beginning of the story, there is an emotional loss in the life of the protagonist. The goal of the narrative is maturity and the protagonist achieves it gradually and with difficulty. The genre often features a prominent conflict between the protagonist and the society. Classic examples of this genre include Jane Austen's *Pride and Prejudice*, Charles Dickens's *Great Expectations* and Henry Fielding's *Tom Jones*.

The novel, *Late Call* by the English novelist Angus Wilson is quite conspicuously a buildungsroman. However, it makes its own modifications to the generic conventions of the buildungsroman form and that is what gives the novel its distinctive character. As we shall witness through the course of the research paper, the novel does chart the growth of its central character, Sylvia Calvert but the striking point of departure is that Sylvia is an aged woman and not a young man or woman in the spring of his or her life, as is conventionally found in novels with the same generic affiliation.

The basic structural premise of the novel hinges on Sylvia Calvert as she confronts not only the difficulties of retirement from an active career as a hotel manageress, but also those relating to adjusting to life with her widowed son H in Carshall, Newtown. Sylvia Calvert is described as a woman with a self-negating personality, having led her life shying away from attention and emotional connections. She is shown to have always defined herself from her duties. Whether professionally or in her personal life, Sylvia draws her prime strength from her utility value.



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After retiring from her job, she feels lost and almost anchorless. Whilst initially, she assumes that in her new home with her widowed son and his family in Carshall, there might be some work to get on with, she comes to feel increasingly useless in Harold's kitchen bristling with modern appliances. Her feelings of uselessness hardens with what Wilson describes as an unappeased loneliness, a pervasive depression and a nagging ache of anxiety. Such an emotional state often lead her out of Carshall, Newtown into the surrounding countryside on long solitary walks. It is at this point of time, that the readers begin to remember the novel's rather self-contained and apparently disjunctive short-story length prologue, which is set in *The Hot Summer of 1911*.

The prologue describes an interlude in the round of chores of an unnamed ten year old daughter of a poor Anglican farmer. It begins by introducing the genteel Mrs.Longmore and her seven year old daughter Myra, who are spending their summer holidays boarding at the farm of the uncouth Tuffield family. One afternoon, the eldest Tuffield child goes with Myra on an unauthorised outing into the nearby meadows. There, for once, she is able to be her own age and enjoy the quiet countryside atmosphere. As the novel says, "She began to do all the things she had wanted to do for years- things for which there was never time because there were so many duties in the day, or things she could never do for herself alone but had always to do to amuse and quieten her brothers and sisters" (Wilson 19). While the spoilt self-absorbed Myra looks for opportunities for fantasising, the farm girl is pleased just to relax and to savour a sense of fleeting happiness.

But this ephemeral moment of happiness has tragic consequences, as when the Tuffield child returns home, she is severely beaten up by her brutish father and also has to endure her mother's scathing reprimand "You wanted to be different! Well, you're nothin. And you always will be" (Wilson 31). This incident has a crippling psychological effect on the child and gives her a stunted emotional development. This episode is also part of the bildungsroman convention in which some kind of deprivation happens in the early part of the protagonist's life. That episode then, usually, initiates a lifelong silent antagonism with society. In the present novel too, the society is presented as inimical to the needs of the individual, as Sylvia is time and time again, forced to forsake her instinctual desires due to social compulsions.

As the story of Sylvia's increasing unhappiness in Carshall unfolds, it becomes clear that it is none other than Sylvia Calvert who is the young girl in *The Hot Summer of 1911*. That episode is beneficial in imbuing a sympathetic understanding and offering an explanation to many of the peculiar mannerisms of Sylvia. These include a constant self-effacing attitude even at the cost of her personal interest as in the case of doing Mrs.Bartley's clerical work uncredited and a persistent shying away from attention as evinced from the novel's opening lines: "Sylvia Calvert hated being the centre of any public show..." Wilson (33).

Sylvia was also quite reticent in developing emotional attachments even with her close family and friends as seen in her feelings for her husband Arthur and son Harold. Moreover, Sylvia as a continuum of her peculiar distancing attitude, and perhaps as a residue of the traumatic unorthodox allegations against her by Mrs.Longmore on that summer in 1911, was vary of any kind of physical contact "Sylvia hadn't let other people touch her except to shake hands for years..."(Wilson 34). This was the kind of self-contained and unappreciated life that Sylvia Calvert had lived well up to her retirement and it is from this stagnant self-abnegating existence that Sylvia recovers from, in typical bildungsroman fashion.

In one of her lonely country jaunts, Sylvia encounters a sudden lightning storm. While trying to protect herself, she hears the screams of a terrified little girl, standing under a solitary oak tree. Almost instinctively, she reaches out to the terrified child and enveloped her into a protective cocoon. Sylvia holds the small trembling girl until the old woman and child "seemed to merge into each other" (Wilson 223). This defining incident is symbolic of Sylvia's reconnecting with her own childhood past, of in a way rescuing her ten year old self. It is a life affirming act: Sylvia finally does something by listening to her own call. Her guilt and tainted childhood is symbolically cleansed away by the rain. From here on, Sylvia embarks on the road to emotional recovery and moral clarity. She indulges in a therapeutic remembering of her childhood, which she had hitherto blocked and subsequently comes to a kind of closure. She makes friends in the Eagon family, friends who liked her for her self-and not due to any

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family or professional commitments. Gradually, she gains self-confidence and is able to put herself in assertive positions. She refuses to work with Mrs. Bartley, even at the insistence of her son because she believed it was not a cause worthy of her time.

She also counter's Harold's blinkered notions of progress when he washes his hands of his son Ray after discovering his homosexual predilections. In defiance of Harold, who stands for a conservative society, she openly supports Ray as she does not want her grandson to suffer from the nerve-wrecking guilt that she suffered throughout her life. Even after the death of her husband Arthur Calvert, she is not flustered or helpless but rather looks forward to a new life unencumbered with familial constraints. She learns to live her life on her own terms. A true bildungsroman heroine, Sylvia Calvert has come of age with a sense of fulfilment and purposiveness, albeit this development came rather belatedly. The novel truly delineated her mental state in the following line: "She need not take into account of the opinion of others, for her own feelings told her now so clearly what to do" (Wilson 277).

The novel closes with the following lines transcribing a telling conversation between Sylvia and her son Harold, " 'You're in good form these days, Mother.' / 'Yes, dear, I think I am,' she said" (Wilson 303). This is a far cry from her earlier purposelessness, and shows how far she had come along from her image of herself as a "fat useless old woman.." (Wilson 100) and as witnessed in the following remarks: "...but it's really true, you know, I'm a nobody. I always have been" (Wilson 128).

Thus, we see that the novel's central character, Sylvia Calvert, does undergo a psychological growth over the course of the novel and this is what precisely gives it its bildungsroman character. It is also to be noted that Sylvia's reawakening or character evolution and the change in her life is precipitated not as a consequence of some event of colossal magnitude, but rather a simple act of sheltering a young child. Of course, it is a late call (as the title affirms) and Sylvia Calvert's coming-of-age is in almost in the twilight phase of her life, which is another departure from the conventional bildungsroman formula. But nonetheless it is a 'call' in the right direction and thus the novel is a bildungsroman with a difference.

Sylvia, herself, is an unlikely heroine, much less a bildungsroman protagonist, in the fag end of her life with no great accomplishments under her belt nor any promise to do so. She has meagre little to recommend her in the sense of what is oft construed as "heroic" in people. And yet, her self-actualisation and shattering the cramping walls that she had engulfed herself all her life, is an act no less worthy of moral valour. It is perhaps this that encourages the readers to arrive at a self-identification with the novel's heroine, imbuing the novel with the depth of immediacy of appeal that not many bildungsroman can boast of.

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## **A REGIONAL ANALYSIS OF HEALTH HAZARDS OF FEMALE BEEDI WORKERS AT MARGINAL RURAL SOCIETY OF HILI, WEST BENGAL**

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### **ABSTRACT**

*A beedi, leaf rolled cigar made for tobacco consumption is one of the cheap and most popular in rural society in India. Beedi –manufacturing is one of the traditional agroforest industries in India. It is highly labour intensive unit and beedi rolling is becoming a serious occupational health problem to the female workers in rural society at present. Among different household informal sector activities beedi industry, women constitute a very high percentage of the labour force in most of the states in India. It is observed that stresses and health hazards are the growing problems of female workers who are in poverty line and from poor socioeconomic status in rural areas. My present research-based work is made on female beedi workers who from and poor economic background facing significant health hazards and other occupational exposure in backward marginal rural areas of Hili, situated at the international borderline between Bangladesh and India. Therefore, this present paper aims to find out the present socio-economic aspect and health hazards related to their job. This study` focuses on how female beedi workers of the study area are being affected by various health disorders and remedial measures also for the better economic development of their society.*

**KEYWORD:** Health Hazard, Socio-Economic Status, Occupational Exposure, Remedial Measure Etc.

### **INTRODUCTION**

Beedi manufacturing is one of the traditional agro-forest unorganized cottage activities. In a rural society in India, one of the popular cottage industry is a beedi industry. It provides subsidiary sources of basic livelihood of agricultural labourers of rural people. A beedi leaf rolled cigarette or tobacco consumption is one of the cheap and most popular in all rural parts of our nation. It is becoming one of the biggest unorganized sectors which need less skill, less education, less capital and therefore the concentration of female workers is high in this informal sector all over the states of India.

West Bengal is having a large number of beedi establishments employing a large number of beedi workers who are considered to be one of the most vulnerable sections of workers amongst the informal sector workers and more than 70% of them are female workers as they work with their houses.

Dakshin Dinajpur district is one of the backward and marginal districts in West Bengal in India, where no large-scale industry except some small-scale cottage industries especially cotton textile, handicrafts exist. So beedi making industry is becoming significant and oldest household industry present here.

According to census 2011 report, this area is sharing the highest percentage of beedi workers in this household unit. Beedi workers are mostly female in these study area.

They often suffer from different types of health problems. This present study report is prepared to focus on the status of the health condition of female Beedi workers of Hili block in Dakshin Dinajpur district.



Plate No1. Showing the Female Beedi Roller in the Study Area

### **LOCATION OF STUDY AREA**

The Hili block of Balurghat subdivision in district Dakshin Dinajpur is located in the Eastern part of the district and is surrounded by three sides of the international border. It extends  $25^{\circ}18'$  North and  $25^{\circ}12'$  North latitude and  $88^{\circ}52'$  East longitude to  $89^{\circ}$  East longitude respectively. The area of this region is about 88.10 square kilometers.

### **OBJECTIVES**

The nature of beedi rolling activities is associated with the constant use of fingers and at the same time, it needs long hours of sitting in direct tobacco exposure. These all results in different health troubles to workers of this region.

Therefore, the prime objective of this work is based on health issues and poor health access to health care of the female workers.

- ✓ to investigate and analyze some key concerns related to health, social security of the female workers and
- ✓ to make a profile on occupational health hazards of female beedi workers in this study region.

### **DATABASE AND METHODOLOGY**

This study has been conducted to identify the health hazards among female beedi workers in a selected rural community at Hili. Considering the multi-units of home-based beedi factories in Hili block as sample size. By using simple random sampling technique in which the sample size was 40 out of 100 have been used to collect required data.

After collecting the required socio-economic data, the observations are made on working conditions and health profile of female workers.

Thus, the present study work has been classified into three categories pre-field, field study and post field study. The pre-fieldwork is based on the collection of secondary data information from

different sources such as published books, report, district gazetteer, census records, e-book, journal, web-based library materials, as well as a record of different Government and private organizations.

The fieldwork is carried out to pick up the valuable information as primary sources data during personal field survey and all collected valuable data have been applied to interpret the present status of health disorders of female workers of the study region.

The post-fieldwork is carried out through different stages of the processing system and this phase is based on data tabulation, calculation, computation, organization and interpretation of different variable with diagrams, table, maps etc.

**PHYSICAL AND DEMOGRAPHIC SETTINGS OF THE STUDY AREA**

Dakshin Dinajpur district in West Bengal is one of the glorious historical districts in India. The origin of this district which was a part of Bengal goes for back to the ancient times.

Physiographically, the whole area of this territory is a featureless plain land. the general slope of. The homogeneity of its landscape is ruined by the existence of a plurality of stream channels. River Yamuna is the main river of this study area.

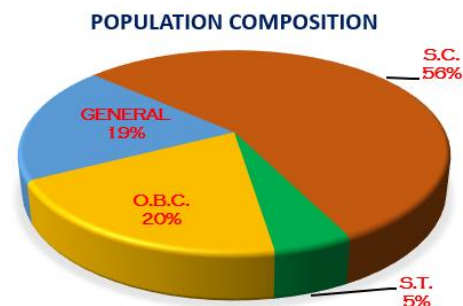
The topography of this area is level plain and gently sloping towards a southward direction. The general slope of the whole area is not greater than angle 10<sup>0</sup>. The average height of this study- area is about 25 meters above the mean sea level. Although it is observed that the plain is characterized by occasional undulating terrain, interspersed with some depressions.

The region is experienced with tropical monsoonal climate. Although the agriculture practices are the mainstream of the economy in the block Hili. After it, the secondary activity is also sharing the remarkable percentage in the study area.

According to field report out of 4073 population of the study area, the male population shares 51 percentages and the female percentage shares 49 %. According to collected data in this area, the percentage of General caste is 19%, Schedule Caste population is about 56 % Schedule Tribe percentage is about 5% is and another Backward Caste percentage is about 20 %.

TABLE NO.1

CATEGORY	POPULATION (%)
GENERAL	19
S.C.	56
S.T.	5
O.B.C.	20
TOTAL	100



Source- Field Investigator’s Survey 2016-2017  
Composition of The

Figure no. 1 shows the Population  
Study Area

**RESULT AND DISCUSSION**

According to field data in this area, primary activities is becoming most significant sector as in this activity about 49 % population are engaged. 39 % population are engaged in secondary activities and 22 percentage engaged in tertiary activities.

The data reveals that the total working population is about 74 % on the other hand then nonworking population shares 26 % The employment size of the female population is larger than male in this study area. The female workers share 40 % of the total working population. On the other hand, the male workers share 34% of the total working population.

Women's of the rural area here employed in the majority of unorganized sectors this provide stressful and sometimes hazardous substances.

It is observed that beedi manufacturing unit is one of the important economic mainstream of this region as it provides subsidiary sources of livelihood after agriculture practices. Beedi making activity is typically Indian here and found in most of the village areas and by far largest producer of beedi is depending on female workers in this region.

There are different types of activities found in beedi rolling work such as cutting off Tendu leaves, rolling and feeling with tobacco flakes in specific shapes and bonding with cotton threads of beedi roll. These all types of work generally are executed manually by a female worker in this study area.

Table no.2

SL.NO.	HEALTH DISEASES	FREQUENCY	%
1	COUGH	110	12.8
2	EYE PROBLEMS	177	20
3	THROAT BURNING	68	7.7
4	JOINT PAIN	210	24
5	TOBACOSIS	150	17
6	HEART PROBLEM	110	12.5
7	OTHER	56	6
TOTAL		881	100

Source- Field Investigator’s Survey 2016-2017

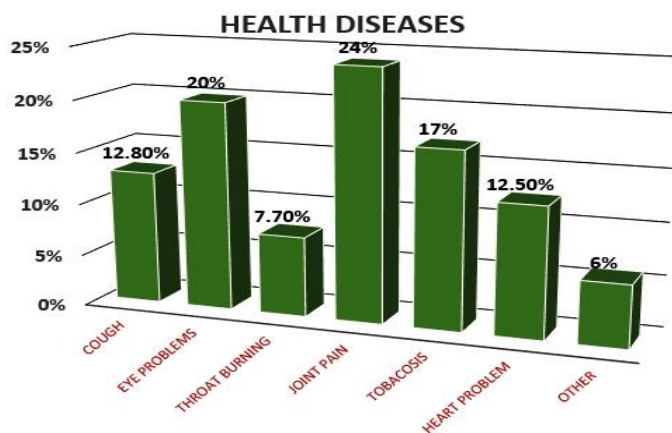


Figure No. 2 shows the different health diseases faced by female workers

Throat burning, respiratory problems, cough, eye problem, tobaccos, joint and neck pain and other common problems faced by large numbers of female beedi workers said respondents of the study area. Another report was taken from doctors and health staff at block health centers about their health disorders throughout the year.

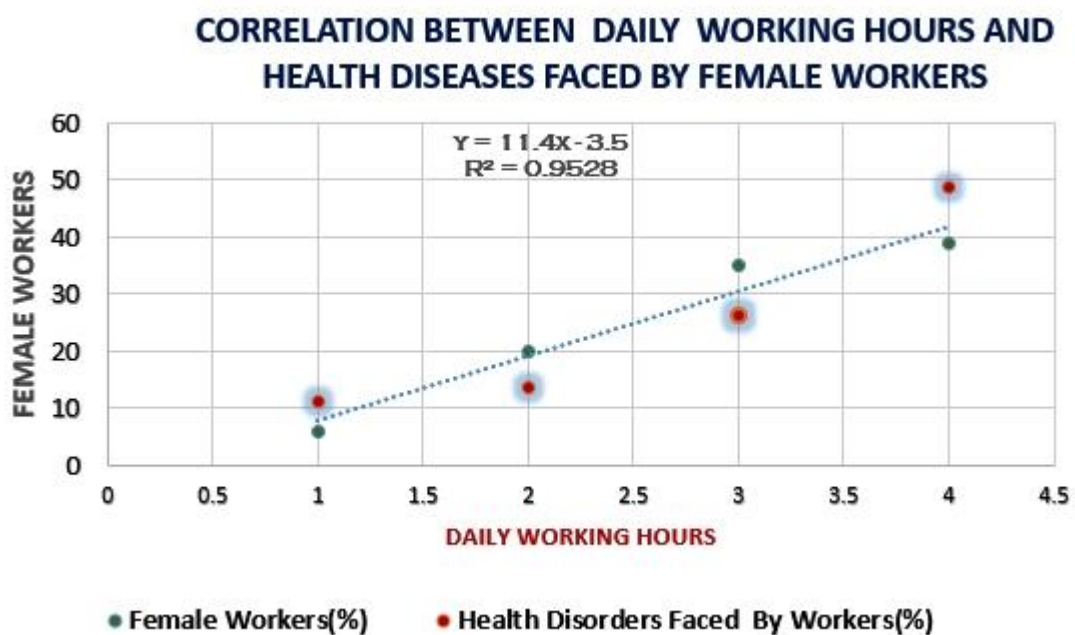
Sitting for long hours 10 to 12 hours causes back and neck, joint pain, as well as arthritis problems and it is seen that this is the main disease found here. According to survey data, the highest percentage of health disorder is joint pain among the female workers and next to it another problem is eye problem which shares about 20% of the health disorders among the female workers.

There is a close positive relationship between working hours and health diseases faced by women workers in this region. A correlation has prepared to show the correlation between daily working hours and health disorders amongst female workers of this region.

Table No.3

Daily Working Hours	Female Workers(%)	Health Disorders Faced By Workers(%)
1.0-6.0	6	11.3
6.0-8.0	20	13.7
8.0-10.0	35	26.4
10.0-12.0	39	48.6
TOTAL	100	100

Source- Field Investigator’s Survey 2016-2017



The above Figure No.3 is showing the graphical presentation of correlation. The degree of correlation is fairly high and the determination value is found 0.9528. The value of the coefficient of correlation is 0.9480049 and thus, it is true that female beedi workers of Hili block in Dakshin Dinajpur district have been suffering from various health disorders.

**CONCLUSION**

Summing up the study it can be concluded that the female beedi roller of Hili block is practicing since the very earlier time of independence. After the introduction of many beedi factories in this region, people from poor society prefers to be engaged in it after agriculture.

Women mostly in rural society are expected to bear the maximum burden of domestic work in her family and at the same time, they are not in a position to acquire efficient skills, education, and training for getting any jobs. So, women have no choice and they engage themselves in such type of activity. It is seen that female power has been forced to take up the rolling job as this whole work is been marketed locally and controlled by local tenders or Mahajan. They mostly earn very little money and their health get seriously damaged. The owners supply tendu leaves, tobacco leaves, and cotton. Local tenders collect rolls and dry in ovens in their house-hold factories. During the whole period of

the rolling job, women workers do not use any preventive masks or other things and they work under severe stress and exploitative conditions.

From the above discussion, it is clear that a large number of health diseases have observed among these female workers.

At present, the Central and State Government have taken regular legislations and policies for beedi workers over all states.

Though the Government of West Bengal has launched various welfare schemes such as financial security, registration of identity cards, standard wages for rolling 1000 beedis and other job policies but still female workers has been suffering from lack of health packages.

Thus, access to their social health and security, enforcement of the right to education and above all preventive measures to protect female health are very effective measures to be considered in the study area.

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## **A STUDY ON POST PURCHASE BEHAVIOUR OF MIDDLE CLASS PEOPLE TOWARDS SHOPPING MALLS**

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### **ABSTRACT**

*Buying behavior of any one differs from class to class and area to area. Any one buys different items for self and dependents either from nearby grocery shop or from shopping malls. At present organized retailing sector or shopping malls attract people from all the section of the society as there variety of items are available in the shopping malls. In this research paper researcher has tried to analyze the post purchase behavior of middle class people of selected urban areas of Anand and Kesheda districts towards shopping malls.*

**KEYWORDS:** *Middle Class People, Post Purchase Behaviour, Shopping Malls..*

### **INTRODUCTION**

Any one buys different items for self and dependents either from nearby grocery shop or from shopping malls. Buying behavior of any one differ from class to class and area to area. At present organized retailing sector or shopping malls attract people from all the section of the society as there variety of items are available in the shopping malls. In this research paper researcher has tried to analyze the buying behavior of middle class people of selected urban areas of Anand and Kesheda districts.

### **OBJECTIVES OF STUDY:**

The following are the objectives of this research study.

- 1) To get the idea about how respondents contact customer care unit of shopping malls if there is any complaint or any other problem after buying from the shopping malls.
- 2) To get the idea about the reasons for complaint.
- 3) To know how much time they are usually taking in resolving complaints of customers.
- 4) To get the idea about what type of major problem do they face during choice of shopping malls.
- 5) To get the idea about their view on Organized Retail Formats for Buying.

**RESEARCH METHODOLOGY:** The research methodology of this paper includes the following.

**PRIMARY AND SECONDARY DATA COLLECTION:** Primary data are collected through structured questionnaire having close ended answer. Secondary data are collected from the various on-line and off-line sources in the area of consumer behaviour and retailing.

**POPULATION:** Researcher has used target population in form of middle class people visiting shopping malls.

**GEOGRAPHICAL AREA FOR RESEARCH / SAMPLING AREA:** Selected urban areas like Anand and Vallabh Vidya Nagar and Nadiad and Kheda of Anand and Kheda district of Gujarat state.

**RESEARCH INSTRUMENT:** Questionnaire

**SAMPLING UNIT:** Middle class people who are engaged in job or they are professional or house wife.

**SAMPLE SIZE:** For collecting data for the research work, 730 numbers of respondents were considered. The sample is divided into four different groups for four different cities namely Nadiad, Kheda, Anand and Vallabh Vidya Nagar.

Sr. No	City	Number of Respondents
1	Nadiad	215
2	Kheda	130
3	Anand	175
4	Vallabh Vidya Nagar	210
Total		730

#### **REVIEW OF LITERATURE:**

**As per 2015-16 Outlook for the Retail and Consumer Products Sector in Asia , A report published by P.W.C.,www.pwc.com** Asian retail sales are expected to amount to over US\$10 trillion by 2018. China is expected to become the world's largest retail market by 2018 but growth is slowing and attention within China's retail markets is increasingly shifting away from physical retail towards fast growing e-commerce channels. E-commerce is becoming a focus for retailers and brand owners, with China becoming the world's largest e-commerce market and its leading e-commerce player, Alibaba, launching a record setting IPO. Interest in India will remain significant but will be hampered by government opposition to foreign investment in multi-brand retail. As a result, foreign investors will be focused on single brand retail and paying close attention to the mooted liberalization of e-commerce channels as a means of developing the market.

**As per the article published in Dandesh Newspaper, dated February,2015** the conclusion is that the new address of new customers in India is Online Shops. The market size of Indian Online Shopping business will increase. Customers are of the opinioned that they will buy more from online shopping stores in 2015 than 2014.

**As per the Pulse of Indian retail market --- A survey of CFOs in the Indian retail sector -March 2014 , carried out by Retailers Association of India** Indian retail market is expected to grow at a CAGR of 13% till 2018. Organized retail market in India is burgeoning and is expected to grow at CAGR of 19-20% over the next 5 years. The Government of India, through its reforms in FDI for retailing seems to be repositioning the Indian retail sector on the global map of investments.

As per the report published by **KPMG on Indian Retail- The Next Growth Story—In the coming years-- 2014**, about 70 % of world’s growth is likely to come from emerging markets, with 40 % contribution from India and China alone.

**Prof. Kalpana Singh (2014)**,The present research study carried out by the author conclude that Indian retail sector is evolving quickly. The size of India's retail industry is expected to more than double to \$1.3 trillion by 2020.

**Akram Hafiz Wasim, Anwar Mohammad and Khan M. Altaf (2014)**,In the research papers authors have tried to discuss on growth of organized and modern retail retailing which have favorable effect on the Indian economy and considered as India’s backbone in terms of employment generation after agriculture. . The entry of private brands are generating demand and sourcing tie-ups with manufacturers across products.

As per the article published in **Business Standard Newspaper,( 2014)**,dated 31<sup>st</sup> December,2014 Brick -&- Mortar Retailers also keen on digital footprint . As on today there are 35 million online shoppers are there in India and is likely to have around 100 million by 2016 according to recent research by Forrester Consulting and Google

As per **report of equitymaster.com (2014)**, India is the 5th largest retail market in the world. The country ranks fourth among the surveyed 30 countries in terms of global retail development. The current market size of Indian retail industry is about US\$ 520 bn (Source: IBEF). Retail growth of 14% to 15% per year is expected through 2015. By 2018, the Indian retail sector is likely to grow at a CAGR of 13% to reach a size of US\$ 950 bn.

**Kamal and Ashish Kumar(2014)**, concluded that retailing industry is moving towards a modern concept. The size of India's retail market was estimated at US\$ 435 billion in 2010. Out of which, 92% of the market was traditional or unorganized retail and 8% of the market was organized retail. India's retail market is expected to grow at 7% over the next 10 years, reaching a size of US\$ 850 billion by 2020. Traditional retail is probable to grow at 5% and reach a size of US\$ 650 billion while organized retail is probable to grow at 25% and reach a size of US\$ 200 billion by 2020.

**ANALYSIS OF DATA:**

**(1) CONTACT OF SHOPPING MALLS FOR ANY COMPLAINT**

<b>Contact of shopping malls for any complaint</b>	Frequency	Percent
Very frequently	115	15.8
Frequently	615	84.2
Never	0	0
Total	730	100.0

Looking to the table it is the conclusion that if there is any complaint about shopping malls and to contact them, 115 respondents (15.8 %) contact shopping malls very frequently where as 615 respondents (84.2 %) contact frequently about any complaint.

**(2)WAY OF CONTACTING SHOPPING MALL FOR COMPLAINT.**

<b>Way of contacting shopping mall for complaint</b>	Frequency	Percent
Personal Visit	336	46.0
By telephone	250	34.2
By Internet	144	19.7
Total	730	100.0

In case of any complaint 336 respondents (46.00 %) contact shopping mall by personal visit to shopping malls and 250 respondents (34.2 %) respondents contact shopping malls on telephone. 144 respondents (19.7 %) respondents contact shopping malls through internet.

**(3) REASONS FOR COMPLAINT**

Reasons for complaint	Frequency	Percent
Replacement of defective goods	79	10.8
Poor after sale service	353	48.4
Misleading promotion schemes	242	33.2
Selling of expired date products	56	7.7
Total	730	100.0

In the survey while asking to the respondents about reasons for complaints towards shopping malls 79 respondents (10.8 %) respondents have complaint about replacement of defective goods while 353 respondents (48.4 %) respondents have complaint about poor after sales services.242 respondents (33.2 %) respondents have complaint about misleading promotion schemes and 56 respondents (7.7 %) respondents have complaint about selling of expiry date products.

**(4) BEHAVIOUR OF CUSTOMER CARE STAFF OF SHOPPING MALLS**

Behavior of customer care staff.	Frequency	Percent
Helpful	310	42.5
Encouraging	220	30.1
Irritating	110	15.1
Ignoring	90	12.3
Total	730	100.0

In the survey, while asking question about behavior of customer care staff in shopping malls, 310 respondents are of the opinion that customer care staff are helpful to customers where as 220 respondents are of the opinion that their behavior towards customers is encouraging. 110 respondents replied that their behavior is irritating where as 90 respondents replied that their behavior towards customer is ignoring.

**(5) TIME TO RESOLVE CUSTOMER COMPLAINT**

Time to resolve your complaint	Frequency	Percent
Less than a day	222	30.4
2 to 4 days	293	40.1
5 to 10 days	124	17.0
More than 10 days	91	12.5
Total	730	100.0

While asking question to respondents about time taken by customer care staff of shopping malls about resolving any customer complaints, 222 respondents (30.4 % respondents) replied that they are taking less than a day time period to resolve any complaint of customers where as 293 respondents (40.1 %) replied that they take time of 2 to 4 days. 124 respondents (17 %) replied that they are taking time of 5 to 10 days and 91 respondents (12.5 %) replied that they are taking time of more than 10 days to resolve their problems if any .

**(6) PROBLEMS DURING CHOICE OF SHOPPING MALLS.**

Problems during choice of shopping malls	Frequency	Percent
High price	196	26.8
Location	189	25.9
Bad Product quality	114	15.6
Far from home	179	24.5
Bad service Quality	52	7.1
Total	730	100.0

While asking question pertaining problems during choice of shopping malls, 196 respondents replied that high price is problem and 189 respondents replied that location is their problem. 114 respondents replied that bad quality is the problem where as 179 respondents replied that it is far away from their home. 52 respondents replied that bad service quality is the problem.

**(7) SATISFACTION ABOUT SERVICES PROVIDED BY SHOPPING MALLS.**

Satisfaction about services provided by shopping malls.	Frequency	Percent
Highly Satisfied	126	17.3
Satisfied	398	54.5
Dissatisfied	91	12.5
Highly dissatisfied	115	15.8
Total	730	100.0

While asking to respondents about satisfaction about services provided by shopping malls, 126 respondents (17.3%) respondents replied that they are highly satisfied where as 398 respondents (54.5 %) replied that they are satisfied.. 91 respondents (12.5 %) replied that they are dissatisfied where as 115 respondents (15.8 %) replied that they are highly dissatisfied.

**(8) VIEW / OPINION ABOUT SHOPPING MALLS FOR BUYING**

View about shopping malls for buying	Frequency	Percent
Highly favorable	105	14.4
Favorable	268	36.7
Neutral	145	19.9
Unfavorable	125	17.1
Highly Unfavorable	87	11.9
Total	730	100.0

Pertaining their view about shopping malls for buying different items 150 respondents replied that shopping malls are highly favorable where as 268 respondents replied that it is favorable to buy different items from shopping malls. 126 respondents replied neutral. 125 respondents replied that it is unfavorable where as 87 respondents replied that it is highly unfavorable.

**CONCLUSION**

The following are the main conclusions of the study.

- (1) On the issue of any complaint about shopping malls 84.2 % respondents replied that they contact frequently about any complaint.
- (2) In case of any complaint majority of respondents contact shopping malls either personally or on telephone.

(3) Asking to the respondents about reasons for complaints towards shopping malls, 48.4 % respondents replied that they have complaint about poor after sales services.

(4) While asking question about behavior of customer care staff in shopping malls, 310 respondents are of the opinion that customer care staff are helpful to customers where as 220 respondents are of the opinion that their behavior towards customers is encouraging.

(5) While asking question to respondents about time taken by customer care staff of shopping malls about resolving any customer complaints majority of respondents replied that their complaints are resolved as early as possible.

(6) While asking question pertaining their view about shopping malls for buying different items majority respondents replied that shopping malls are favourable for shopping.

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## TRANSCULTURALISM, MIGRATION AND IDENTITY ISSUES IN CHITRA BANERJEE DIVAKARUNI'S VINE OF DESIRE

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### ABSTRACT

*At the beginning of the third millennium, we are witnessing the rise in the numbers of migrants who cross cultural and national boundaries for various purposes. Due to the rise in technology, communication, political and social development, people migrate to various countries. As recorded in Sociology, Indian Diaspora is one of the largest diaspora in the world. In United States 10 percent of total population are Indian immigrants. Their experience of living in multicultural world today is well expressed by transcultural writers who discuss in their fiction the cultural, social, psychological issues concerned with this transition. Chitra Banerjee Divakaruni, an outstanding creative immigrant writer who interweaves Psychology, Mythology and Folklore in her fictions reinventing, redefining in a creative manner. She blends beautifully Indian mythical culture with Western ethos and philosophy. This paper examines psychological and cultural transition, acculturation strategies, movement from ethnicity to universality in her novel *Vine of Desire*. It depicts the journey of two sisters –Sudha and Anju from traditional mythical Indian culture to 21st century Modern American society. This paper exposes their struggle for survival, conflict between two cultures, assimilation and self empowerment. Divakaruni emphasizes on multicultural values and universality in her novels and emphasizes on a global identity which is not restricted to nationality or ethnicity and paving a way for progress and peace for multicultural global society.*

**KEYWORDS:** *Acculturation, Transculturalism, Ethnicity, Global, Identity Formation,*

At the beginning of the third millennium, a number of people migrate to various places crossing national and cultural boundaries for better standards of life. Sociology records in the last decade the constant increasing migratory flow due to globalization, economic development, digital communication technologies and infrastructural development. This blurring of boundaries amongst the nation and culture, the increasing rate of migrants has brought change in national-political, social, cultural scenario of world today. Living in heterogeneous multicultural world, one comes across many cultures and faces cultural dilemma and conflict of 'identity' and 'belongingness'.

The society and cultural heritage into which an individual is born plays a major role in forming one's identity. Cultural and Social surroundings, customs, family value, traditions, myth not only help one to form identity but also confers meaning to their existence. In the words of Pradnya Deshmukh

*"Culture is an intertwined pattern of thinking of larger group having similar psychology." (1)*

In early 1970s indentured laborers or Girgit diasporas are recorded in history but after second wave, a lot of people willingly migrated to America for better standards of life. When one crosses the border of nation and lives in a multicultural society, they feel the constant psychological and social conflict between two culture, society and their value system which is well expressed by many diasporic writers like N.S. Naipul, Uma Parmeshwarm ,G.V.Seani, Ved Mehta . Migrants who migrated for social, political or for search for better opportunities, initially pass through ‘Loneliness’, ‘exile’, ‘alienation’, ‘nostalgia for homeland’ or ‘Quest for Identity’. The role of memory with their native land, language, culture, traditions, celebration of festivals, food were the bond closely knitted with their identity. Many Diasporic writers expressed their heir multicultural ethos and socio-cultural and economic realities and cultural displacement in their writing. But The ranks of second generation Indian Diasporic writers like Meera Syal, Shashi Tharoor, Hari Kunzru, Sunetra Gupta, Jhumpa Lahiri, etc. have also discussed the issues like ‘religious discrimination’, ‘racial discrimination’, identity crisis of second generation immigrants. They created ‘imaginary homelands’ from the fragmented memories of their homeland. Feroz Jussawalla expressed this dilemma of ‘living between space’. As he says,

*“We are like chiffon saris – a sort of cross-breed attempt to adjust to pressures of a new world while actually being from an older one. (2)*

The writers after 1980s also present this transculturalism as a step leading to global brotherhood. Living in a multicultural society, also provides you an opportunity to look critically at your own culture. The word ‘Transcultural’ was first coined in 1940 by Cuban scholar Fernando Ortiz(1995). He uses the term ‘transculturation’ to describe-

*“the process of mutual – even if asymmetrical – cultural influences and fusions ...involving, encompassing, or combining elements of more than one culture.(3)*

Chitra Banerjee Divakaruni, an award winner transnational writer records this transnational state in her lucid style in her fictions She describes this contrast between heritage culture and host culture. As Divakaruni states in her interview with Lokwani:

*“We draw from dual culture, with two sets of worldviews and paradigms juxtaposing each other”.(4)*

Chitra Banerjee Divakaruni expresses through her fiction this cultural transition and contrast between two diverse culture : mythical India and Modern America. Her personal experience helps her to portray multicultural aspect of modern America by delineating characters from varied nationalities. Her fictions depict this confrontation between the East and the West at social, cultural and political levels viewed from different perspectives. By fusing two contrasting culture, she shows a new way towards universal aptitude.

*Vine of Desire* is the sequel to Chitra Banerjee Divakaruni’s famous fiction *Sister of my Heart*. The female centric novel focuses on the transcultural journey of Sudha and Anju who travel from India to America. It depicts their experiences of living in multicultural society: their psychological, cultural dilemma between their deep rooted Indian culture and new modern liberal culture of Amreica.

*Vine of Desire* begins when both Cousins are in helpless situation and look for each other’s support to come out of the painful trauma. Born and brought up in Indian traditional Bengoli family , Anju stays in U.S. Anju with her husband and calls Sudha to America. Anju needs emotional support for the loss of unborn child ‘Prem’ due to miscarriage, on the other hand Sudha has left her husband’s home to save female child in her womb. Both search for identity, security and love in life. Sudha is worried about her



future life. They feel out of place from the home society, culture and suffer from loneliness rootlessness and feel perplexed between two contrasting culture.

America is seen initially as a 'land of dream' by characters to fulfill their desire, job or attain freedom and success but Sudha soon realizes the difference between conservative India that believes that duty of Indian wife is to take care of her husband and, children and home and on the other side America stands for liberal economical independence. Both feel 'identity crisis' in multicultural world. Though it was a hard decision for Sudha to leave his husband's home to save the female Fetus in her womb. In fact even her own mother disliked her decision. They lived in a society, where there is hardly any value for widow or for the woman who abandons her family. The life story of Pishima is an example of how harsh life a widow lives in India. With Anju and Pishima's Support, she decides to travel to America where she may get freedom. She travels to America with a dream of 'freedom' and better future for her daughter but ultimately ends up in performing household chores at Anju's place.

Anju on the other side feels alienation from herself. In spite of being aware of her husband Sunil's liking for Sudha, she works hard to buy ticket for Sudha to come to America which results in miscarriage. Sudha encourages her to continue her study. Sudha too experiences the cultural contrast between two cultural values when Anju shows her desire to join Creative writer's group, Sudha thinks,

*"Owed it to myself. It was not an idea we had grown up with in Calcutta. Owed it to my parents, ancestors, my in-laws, my children, teachers society, God. But owed it to myself?".(5)*

Indian culture always emphasized that the role of a woman is to take care of others. Since birth she was taught, as a woman she has to look for the happiness for the other members of family. Thinking of 'career for her own' was not accepted by traditional Indian society whereas in America, Individual identity is emphasized. That's why she is surprised to find this individualistic approach of host culture.

The constant Conflict between adopted and heritage culture is a constant struggle. Initially they feel 'loneliness', 'nostalgia for Homeland' and question of 'belongingness' and 'identity issues' arise. Anju misses their ancestral home. Sunil also likes to listen to Bollywood songs and movies. Sudha prepares Bengoli dishes. All these are an attempt to prevent their culture and it gives meaning to their existence. Food, songs, 'nostalgia for homeland' are the features commonly seen in diasporic writing.

This dilemma between two different culture also creates psycho-social stress which is expressed by Sudha when she opens her heart to Lalit, an assimilated Indian doctor who likes her. She finds everyone in America with 'Live for Yourself' attitude which is so different from her culture which insisted on 'live for others' specially for women. Sudha asks Lalit;

*"How can you live for yourself and still be a good person?"(6)*

In Indian culture, woman is trained to dedicate her life for others. This concept is so deeply rooted in their upbringing that when they think about their own growth, they feel that they are disobeying their parents which will spoil the reputation of their family. Family prestige is given more importance than personal desire. So this confrontation between two culture creates 'identity crisis'. In the context of novel Sarita Yadav says,

*"Indian culture demands specific duties of woman and strict conceptions of morality are held in high-esteem. While outside home, in the public realm in America, Sudha has begun to experience a sense of freedom and self-expression at many levels which is conflicting with her domestic role and duty". (7)*

Anju realizes her husband's passion for Sudha. She is portrayed as more intelligent and represents liberated modern Indian woman but she feels shattered when Sunil asks her to give divorce. Her sense of value as a woman is tied up with her success as a wife and as a mother. She suffers from 'identity crisis'. Due to failure of marriage and the loss of son and the betrayal of her own sister whom she trusted and loved the most, Anju feels utterly miserable. Even in a difficult situation, she maintains her dignity, leaves Sunil's home and stays with her friend. She writes in her letter:

"My life feels like there is a gaping hole at the center of it. I tiptoe around it. One misstep and I will plunge in". (8)

Anju tries to resolve the matters between their circumstances and environment and put the pieces of fragmented selves together. She stays with her friend and pours herself into taking interest in creative writing assignments and extracurricular activities of college. Erikson proposes to take into consideration social, political, psychological and cultural aspects in identity formation process. He argues that,

*"Identity constitutes an individual's synthesis of past experiences and perspectives, his/her ego competencies, societal expectations, and future expectations. All of these aspects integrate to form an identity representing "who people think they are."* (9)

Sudha finds herself torn between two cultural values. She leaves her traditional way of looking at life and throws herself at the party. The turning point in Sudha's life comes when she could not stop Sunil and goes off guard with him leaving her traditional values aside which burdened her with guilt. She immediately leaves Sunil's home and takes a risk to survive on her own in America. She leaves the safety, security and support and strives to put a first step of being self dependent. The transcultural journey helps Sudha to look at both culture critically. She also realizes multiple selves in herself. She learns to accept or reject certain aspects of both Indian or American culture. Her agony and psychological dilemma is expressed when the old man spits on her face, she says:

*"So many violence done to me. My mother pounding my life into the shape of her desires. My mother-in-law wanting to cut from it whatever she considered unseeingly. My husband backing away, with his narrow, apologetic shoulders. Sunil plunging into the center of my body, corrosive with need. Each time, I made myself pliant. I gave a bearable name to what they did. Duty. Family honor. Filial respect. Passion. But today, the old man's spit on my face, so frank in its hate. I couldn't pretend it meant something else."* (10)

The novel shows many such examples of various kinds of cultural, psychological and social pressure of the characters who are away from their native land and culture. But this does not shatter her. In fact Cultural confrontation allows her to look critically at both the cultural values. She learns to be independent. She leaves Sunil's home and accepts a job of serving an old Indian man. Here the identity issue takes on another color, that of making a position for themselves in their adopted country. Though shattered into pieces and passing form psychological, emotional, cultural shock, both struggle to survive on their own. Both Sudha and Anju feel alienated and 'lost' as they can't go back and the strongest bond between them is shaken too. Sudha feels that she is far away from the people whom she loves and misses heritage culture but at the same time she knows that she cannot go back and again become dependent on someone. She says,

*"I feel like a flyaway helium balloon-all the people I know are on the ground somewhere, but so far away and small, they hardly matter. Yet I know I can't go back to the old way, living for others."* (11)

Transcultural journey and the interaction with Sara help her to shed off her traditional conservative role of a pathetic female and she evolves into liberal and self dependent women. Sudha transforms from a traditional wife to modern women who chooses to be self reliant. She breaks all restraints bound with Indian marriages and security. Single handed she risks about bringing up her daughter. She also

helps Tridip's father to recover his health and come out from the depression. She, cooks for him Indian dishes and plans to go India with him and secures her child's future. She says,

"Think of this: for the first time in life, I will have my own bank account. It makes me feel finally like a grown up!(12)

Transcultural Journey transforms both. They both adopt certain characteristics of American culture at the same time maintaining their heritage culture **too**. Instead of transplanting Indian culture or disposing it off altogether they try to assimilate their Indianness through reinventing their identity as global person. Sudha continues to follow Indian way of dressing, cooking but also learns to be independent and live with self dignity. She also listens to Indian songs:

I find a cassette of Hindi music... I remember it from the streets of India, blasted from the speakers of a hundred shops, whistled by cheerfully unemployed young men who stood on street corners, smoking and spitting. Pyar Dwanahotahai, goes the song. I've left door open so our laughter mingles with the music. Gata Rahemeradil, My heart is singing. In Myra's sparkling modern kitchen, I prepare an old dish. Bhatebhat. (13)

Anju adopts American culture and learns to adjust. She Joins creative writing's class and learns to be independent. She finally makes up with Sudha and tells her, "*I've learnt to fly*".(14) Both characters develop and novel ends on a positive note. However, the situation of all who transcend national, political border is not same. The journey of immigrants, laborers, refugees may have a different vision and experience of living in multicultural society. Berry proposes four types of Acculturation strategies :segregation, integration, assimilation, and marginalization. He defines Acculturation as,

*"The process of cultural and psychological change which results from cross-cultural Contact."* (15)

Divakaruni vividly presents different minor characters who uses various types of acculturation strategy to survive in the host country. Sunil's father is a typical man. Though he lives in America, he couldnot discard himself from his ethnic, patriarchal mode of thinking. He doesn't even allow his wife to prepare a dish of her choice nor does he permits his daughter in law to wear jeans. He represents segregated immigrant who discards the value of beliefs of host country and sticks to his native culture though living in modern American society. Lalit is an assimilated Indian American Doctor who has imbibed the western American culture. Myra's father could not accept the western values and suffers from 'homesickness'. According to Berry he represents the Segregated immigrants who hold onto their ethnic, social and personal identities more strongly and segregate himself from the larger society.

Transculturation works differently on different people. It depends on personal traits, nature, profession, social, economical condition and the interaction with people from host society or the other members of the group. Migration and Diasporic journey not only creates conflict but also provides one the exposure to various culture, customs and tradition and perspective of looking at life. Transculturalism transcends cultural borders and emphasizes the unification of varied cultures; it acts as a unifying force of cultural diversity, which not only brings together, different cultures but also creates a new common culture. It leads to transformations. It is necessary that person should observe social behavior and the essence of new culture or society and should be ready to acculturate or adopt the ways of new culture. In the process they also discard some of their own cultural boundaries and behavioral pattern. In the words of Pettersson,

*Transcultural literature is able to 'transcend the borders of a single culture in its choice of topic,' vision and scope, but they also promote a wider global literary perspective. (16)*

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Transculturation highlights the creation of new cultural phenomena which takes a step ahead of the traditional theories of Multiculturalism. as it transcends the constraints of the conventional conception of culture. By facing cross cultural associations, subversions and fusion, they lead towards the formulation of a new cosmopolitan culture. It reshapes national collective perspectives and formation of 'identity'. In the words of Richard Slimbach,

“Our willingness to transcend the boundaries of our inherited identity opens up to the good, the true, and the beautiful in each person and cultural tradition” (17)

Transculturalism also demands that individuals have a globalised vision of the world. They should think beyond the boundries of nation caste, creed and moves towards universalism. Sudha decides to go back to India with old man with a promise to provide better schooling for her daughter. She neither goes back to her mother nor accepts Ashok's proposal or even sunil's proposal . She decides to be self reilamnt by securing future for her child and coming back to India. This shows her changed self. Anju masters the art of living, shows resilience in her attitude and finds home in the 'world'; the home of solitude in the alien land.

Transcultural experiences affect women more as women are more attached to their customs and heritage culture but still they adapt the new culture and try to create a harmony with the new surroundings. The women in the fiction emerge as resilient at the time of trouble however at the end upsurge their flight. Divakaruni's fiction also explore the question of women searching for their identity apart from performing traditional roles. Her characters demonstrate the female independence and celebrate the concept of 'sisterhood'. Both are modern Indian women who wish to survive independently of the male influence. Pesar observes that,

“Immigrant women are often charged with the responsibility of transmitting and maintaining ethnic traditions” (18)

Women are more associated with heritage culture, so it is a harder journey for woman transmitiing through different cultures. Sudha and Anju celebrate this bond of 'sisterhood' which is found in all Divakarui's fictions . Divakaruni neither exaggerates nor criticizes either American or Indian way of lining it and leads towards universalism. She ends the novel beautifully showing a beautiful concept of 'sisterhood' and universalism.

“The woman on the earth...opened her arms for the woman in sky. The caricature of Earth Looked so well” (19)

## CONCLUSION

Divakaruni not only portrays the psychological, social condition of migrants, but also gives a universal message. She discusses in detail the identity crisis and reformation of identity in multicultural world. She focuses on Indian American women. The remarkable characters portrayed by her learn to survive in multicultural world and maintain resilience.

She uses different point of view, myth, lyrical language which makes her characters distinct, narrowin focus but broad in scope. Even various techniques of writing like letters, assignments express the family bonds, responsibilities and their psychological and cultural change. By synthesizing these two contradictory yet complementary characters, Chitra Banerjee DIvakruni succeeds in presenting the new identity of the immigrant. She neither exaggerated heritage culture nor discards host culture but focused on adopting nd maintaining good charateristes oof bothe culture snd reinventing self and leading a nation for global humanism. Her characters represent a universal message that in multicultural world today, we need to move one step forward and accept on another and pave anew way to become 'global'.

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## INTELLIGENT INFANT MONITORING USING SMART CRADLE– LITERATURE SURVEY

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### ABSTRACT

*Most of the working parents leave their baby with nannies and are left with no option but to take the word of nannies regarding the status of their child. Accessibility to the baby when at work is a challenge. Hence there is a need for a system which provides a complete real time access to the baby, along with provision of health monitoring and security features to ensure the overall wellbeing of the baby, while reducing the stress on parents. This paper presents a literature review of various technologies proposed over the years along with their benefits and drawbacks. Hence there is a requisite for a smart cradle which offers assistance to working parents with the help of caretaker to monitor their baby which aims to provide an automatic cradle system along with incorporation of health and security functions.*

**KEYWORDS :** Automatic, Monitoring, Security, Health

### I. INTRODUCTION

The past decade has shown a significant increase in the participation of women in the workforce. So, infant care has become a challenge to many urban families. As the maternity leave in India stands to 26 weeks [1], working parents are required to depend on caretakers after this leave is completed. Due to unavailability of resources and safety issues, its risky to leave their child under a full time care of a stranger with no family member around. Incidentally, a survey by Times of India[2] states that 54% of Indian parents said they felt guilty of being completely dependent on a nanny to take care of their child. There also have been incidents reported on social media wherein the toddlers are assaulted by the nanny. All these factors contribute to a mother quitting job after the childbirth. The survey by Social Development Foundation of Associated Chamber of Commerce [3] showed that only about one fourth of working women continue working after childbirth. And a poll by National sleep foundation stated that 76% of the parents [2] suffer from sleep deprivation after they have a child. To tackle all these problems there is a necessity of an automated system which caters to the needs of the child by providing health monitoring and security facilities, promoting the overall wellbeing of the child, while helping the parents in their child's care and ensuring no job compromises. In this

paper, basic ideas of various systems and models which have been proposed over the years have been analyzed.

## **II. EXISTING WORKS**

C.Linti et al [4] presents a vest which has fully integrated sensors within, which measures the parameters like respiration, heart rate, temperature and humidity. This system acts like a health monitoring system and does not provide automatic swinging action or security features.

In paper [5] Yang Hu et al, proposes an automated bassinet. This bassinet uses pressure sensors and when baby is crying which indicates that it needs help, the artificial metabolic algorithm used sways the bassinet accordingly. When the sensors detect abnormalities, alerts are sent out. So this device aims only to soothe the baby and does not have other features in it.

In [6] paper, Saadatian et al, presents a low cost health monitoring system. Here the health of the child is continuously monitored. The parameters measured are body temperature and heart rate. These values are all measured and sent to a server so accessing the health records for future use is easier. When there are any abnormalities found, alerts are sent. The motion/movement of the child is also detected. This system does not provide any security features.

In paper [7] Ebenezer et al presents an automatic cradle swinging model by using a cry analyzing system, which detects the babies cry pitch using a microphone and swings the cradle automatically. Further still if the child continues crying a call or SMS is sent to the parents phone using a GSM module. It helps in providing a hygienic environment to the child by usage of a wet sensor wherein alerts are sent when the bed wet conditions are detected. It incorporates a respiratory sensor to check the sleep apnea condition. There is no provision of security features here which provides as a drawback.

The [8] paper Goyal et al proposes an automatic e-baby cradle. In this system designed, the cradle starts swinging automatically when the baby cries and swings till the baby stops crying. It sounds an alarm if the baby cries for more than a stipulated time indicating that baby needs attention. It also sounds an alarm when there are any bed wet conditions. This system is designed to help parents and nurses in infant care. This model provides an economical and user friendly design. But there is no provision for health and security services.

Patil [9] presents a health monitoring system of the baby. This system monitors the vital parameters such as body temperature, pulse rate and movement of the infant. It uses a wet sensor to detect the bed wet conditions. It incorporates a LCD screen which display's the measured values of body temperature and pulse rate.

When the measured parameters are abnormal, SMS alerts are sent out using a GSM module. Hence this system provides an efficient health system. The major benefit here is that baby's health can be monitored from any distance. But there are no security features provided.

In [10] Nawaz, proposes an automatic child cradle which intends to help those parents who are excessively occupied and don't have a nanny to deal with their infant. It includes a wet sensor to detect the bed wetting and a PIR sensor to detect the movement of the baby.

Automatic swinging of the cradle is done based on the movement detection. If the child does not rest or quiet down after a certain time, an SMS is sent to the parent.

Additionally, body temperature of the baby is measured and SMS alerts are sent if the temperature values go beyond the threshold. This system is also useful for the nurses in maternity units of the hospitals. Here the aim is to provide a cradle with easy operation while reducing the manpower. But there is no facility to see live video of the child.

Paper[11] presents a low cost automatic baby monitoring cradle by Palaskar et al. It incorporates a wet sensor and alerts are sent when the mattress gets wet. It provides automatic swinging of the cradle when the baby starts crying. If the baby does not stop the cry within a stipulated time, alerts are sent. These alerts are sent to parents by sending SMS.

Facility of a video camera is also provided here, so the parents can have access to the activity of the baby. The paper thus presents a cost effective and easily portable cradle design along with provision of security. However, there are no health monitoring facilities.

In the [12] paper, the smart cradle is proposed by Baby Rock, which provides automatic toy spinning and also provides automatic swinging action based on the cry of the baby. There is a provision of a speaker which supports the function that the parents can talk to their child and there is also a webcam present which provides the live feed of the baby. However, it is not a health monitoring system.

The [13] paper Elmas et al presents a prototype of an automatic swing cradle design. In this work the motion that the mother made while sleeping her baby on the lap was modeled and the cradle was designed to repeat mothers movements. These motions were recorded and incorporated in the design.

A smart phone application was proposed through which these different swing motions could be selected. So this paper aims to overcome difficulties of mothers while putting their babies to sleep. However, this design can be used only when the baby has to sleep and it does not provide any security or health monitoring facilities.

The [14] paper provides a proposal of a automatic baby swing using a bouncer. This work provides a solution to soothe the baby by using a swing which provides a gentle rhythmic motion. It also has automatic toy rotation facilities. This paper presents a low power consuming, economical model of a baby swing. But the structure of the model is not feasible as it is unsafe.

In [15] Anjekar presents a cradle which swings without human intervention by using the sensor which gets actuated by movement or specific action done by the baby's body. This system also allows parents to play soothing music to and even speak to the baby. It uses a slider crank mechanism, hence there is no requirement of power here. There is no provision of health monitoring facilities here.

In the [16] paper Rajat Arora et al, proposal of a smart cradle gear is done. There is usage of electret microphone which is used to detect the baby's cries, a wet sensor to detect the bed wet conditions and a load cell to detect the baby's presence.

When the baby cries or if bed gets wet or if the child's presence is not detected alerts are sent accordingly to the parents using a Bluetooth module through the smartphone app. This model provides good facilities for wellbeing of the baby. However, there are no health monitoring facilities.



The table given below provides a comprehensive view of the various models seen above along with their respective benefits and drawbacks.

This provides an overall view of the cradle technologies present in the market today and will be useful in suggesting improvements for further models.

**TABLE I. COMPARISON OF AVAILABLE CRADLE TECHNOLOGIES**

<b>Sl no.</b>	<b>Year</b>	<b>Paper name</b>	<b>Basic Concept</b>	<b>Pros</b>	<b>Cons</b>
1.	2006	Sensory baby vest for the monitoring of infants	Vest which monitors the vital parameters.	Measures heart rate, temperature, respiration	No security features
2.	2009	Adaptive sway control for baby bassinet based on artificial metabolic algorithm	Artificial algorithm to sway the baby bassinet when baby is crying	Helps to soothe the child	No health or security functions
3.	2011	Low cost infant monitoring and communication systems	Monitors the health	Measures temperature, heart rate and motion	Live feed of the baby cannot be obtained
4.	2012	Automatic cradle movement for infant care	Wet sensor, respiration sensor, auto swinging	Respiration and wet sensing, auto swinging	No video monitoring
5.	2013	Smart baby cradle	Automatic toy spinning, webcam monitoring	Video monitoring for security	Health parameters not available
6.	2014	Intelligent baby monitoring system	Temperature sensor, wet sensor, pulse rate sensor, SMS alerts	High accuracy, monitors baby health from any distance	No security features
7.	2015	Development of an intelligent baby cradle for home and hospital use	Automatic swinging using movement detection, wet sensing, SMS alerts	Easy to operate, reduces manpower, can be used in hospitals	No facility to see live video of child, no sound detection
8.	2015	Automatic monitoring and swing of baby cradle for infant care	Auto swinging, wet sensing, video camera	Cost efficient, easily portable, provides security	No health monitoring facilities
9.	2016	Smart baby cradle	Automatic toy spinning, webcam monitoring	Automatic toy spinning, webcam monitoring	Health parameters not available

10.	2017	Modeling and prototype of automatic swing cradle design	Different swing motions using app	Overcomes difficulties of mothers while putting babies to sleep	Security or health monitoring not available, can be used only when baby has to sleep
11.	2017	Automatic baby swing	Automatic swinging using bouncer, toy rotation	Few electronic parts—less power consumption	Structure not feasible, unsafe
12.	2017	General idea about smart baby cradle	Playing of music, automatic swinging by baby motion	Slider Crank method- no power required for swinging	No health monitoring or security features
13.	2017	Smart Cradle gear to ensure safety of baby in the cradle	Wet sensing, load cell, Bluetooth communication	Can monitor baby presence, wetness	No swinging Action nor provides health conditions

**III. PROBLEMS TO BE ADDRESSED**

Based on the survey, inference can be drawn that all the systems developed in the past does not provide a comprehensive solution which addresses all the issues of health care, safety and baby comfort. There are no facilities to update health status of the baby to the pediatrician or doctor. There is no system which measures all the vitals of the baby like temperature, pulse, weight. There are insufficient corrective measures for stopping baby's cries. Third World country problems like mosquito- related dangers are not addressed.

**IV. CONCLUSION**

The paper presents a study of various baby monitoring systems. It was inferred that all the systems were either a health monitoring system or a security provision system or an automated swinging cradle system. There is no comprehensive system which has all the above facilities.

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