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From The Editor's Desk...

# Alberuni's Principles of Research

My reading of '*Alberuni's An Account of the Religion, Philosophy, Literature Geography, Chronology, Astronomy, Customs, Laws and Astrology of India about AD 1030 (translated by Dr. Edward C. Sachau first published in 1888 and subsequently published in 2002 by Rupa and Co.,New Delhi)* prompts me to take up 'principles of research' that Alberuni aspired to use as the theme for the editorial of this issue of SEARCH.

Alberuni was born in AD 973. He was taken as a prisoner of war by Mahmud to Ghazana and he had to involuntary migrate to Afghanistan. He possibly served Mahamud from A.D. 1007 – 25 and his son Masud from 1030 – 1033. It is his stay at Afghanistan and various parts of India between A.D 1017 to 1030 made him write this classic account of India. In his writings Alberuni exhibits a rare trait of a great researcher. He was not placing an Islamic point of view, far less he was not like a court poet ever eulogizing his king Mahmud. He could dare to write "He (Mahmud) utterly ruined the prosperity of the country (of India), and performed those wonderful exploits by which the Hindus became like atoms of dust scattered in all directions, and like a tale of old in the mouth of the people". Alberuni was not in the habit of glorification. He did not glorifying India. In fact he was quite critical, yet did not miss all opportunity to appreciate India. Speaking of the construction of the ponds at holy bathing places, he says : " In this they have attained a very high degree of art, so that our people (the Muslims), when they see them, wonder at them, and are unable to describe them, much less construct anything like them." He had the courage to suggest that Hindu scholars and philosophers possibly enjoyed the help of God. Muslim scholars felt that Alberuni possibly lacked faith and in contrast Alberuni asserted that he remained a devout Muslim. He was not taking sides in his study, he aspired to be faithful to truth without being judgmental all the time. He was not afraid of 'I don't know'. He was not blind to the faults of the Arabs. He was not tricked by the priests of any religion. He never lost sight of the object of his writing. He wanted to provide necessary information and training to "any one (in Islam) who wants to converse with the Hindus, and to discuss with them questions of religion, science, or literature, on the very basis of their own civilizations". He hastens to add "I found it very hard to work into the subject, although I have a great liking for it, in which respect I stand quite alone in my time". Clarity of object, recognition of difficulty and refusal to seek popularity practiced by Alberuni are indeed the most desirable characters of a researcher. Like Herodotus, Alberuni understood the subtle nature of eye witness account, hearsay and historical writings (reporting). He questions "How could we know the history of nations but for the everlasting monuments of the pen?" He recognizes that value of the writing or reporting is dependent on the character of the reporters, their divergent interests, animosities and antipathies amongst nations. A reporter (researcher) must not write to further an interest of his own, his family or nation, from the motives of cupidity and animosity. One must not write under obligation or because something disagreeable has happened. Personal motives of predilection and enmity can never be the source of writing. One must not be afraid of telling truth. Compulsive liars and person with base nature have no place as scholars. A scholar while consulting earlier works must be capable of nailing lie, connect the lie with motive for the lie and even identify the originator of a story divorced from fact,

“ That man only is praiseworthy who shrinks from a lie and always adheres to the truth, enjoying credit even among liars, not to mention other”. He quotes both the Koran and the Gospel. “Speak the truth, even if it were against yourself”. “Do not mind the fury of kings in speaking the truth before them. They only possess your body, but they have no power over your soul”. He was not writing a polemical book, “my book is nothing but a simple historic record of facts.” He aspired to compare them with Greek theories. He neither aspired to defend Hinduism nor criticize them, he wanted to present them as they are. A thousand years back Alberuni had set certain standards for research which are still valid and worth emulating. I hope contributors and readers of ‘SEARCH’ set standards for themselves.

**Susmita Prasad Pani**

**(**All quotes are from the book referred to in the text**)**

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6. In the main body place logical facts, figures, ideas and concepts etc.
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# DRAMA IN PERFORMANCE: A EUPHONIC APPRECIATION OF SHAKESPEARE’S *KING LEAR (BBC)*

**Pratap Kumar Dash**

## ABSTRACT

Drama in performance is better appreciated in terms of sound-meaning, emotive and pragmatic basis as realized by the careful and critical viewership. In this context, viewing BBC Shakespeare's KingLear is a unique experience and analyzing the prominent phonemic units in the dialogs and the consonant clusters that altogether yield a good understanding of the purpose of the text. In this light, this paper is an outcome of the critical viewership of drama that leads to a phonoaesthetic study which helps us trace basically three foregrounded words like 'disposition', 'endurance' and 'foul-fiend' bearing deeper meaning. Besides, the languages of Lear, Edgar and Fool in different contexts and forms of madness excel in establishing a feature of register as well as moral philosophy in its texture. While discussing, references from both western and oriental traditions of euphony and dhvani for text analysis have been cited to make the approach impartial.

*Key words: Euphony, Phonoaesthetics, Foregrounding, Dhvani*

## INTRODUCTION

No doubt, there are billions of global readership, viewership and appreciation of Shakespeare’s *King Lear* across the centuries both in English and its translated texts. Thousands of dimensions, comparisons, contrasts and intertextual interpretations have already been done. But, still then the primary text of it bears focalization of some pragmatic aspects added with linguistic testimony that needs to be highlighted. It is pertinent enough to say that *King Lear* has been audio-visually and digitally produced differently in different times and places but, watching BBC Shakespeare’s *King Lear* (2000) starring Michael Hordern, John Bird, Anton Lessor, Frank Middlemass, Brenda Blethyn and Michael Kitchen which is produced by Shaun Sutton and directed by Jonathan Miller gives us some preliminary euphonic perceptions which no doubt enhance the aesthetic value of the text in performance. Worth saying that the play has been analyzed textually, thematically and philosophically and it is proven to be a classic on the basis of the celebrated themes of nothingness, madness, family tragedy, metaphysical elements and the like. But, a multisensory and cognitive access of the dialogues in terms of sound-meaning relationship with a euphonic approach transcends its pragmatic gravity.

Euphonics as David Rush ( 2005) says the sounds that words and sentences make when you speak them. It is an important consideration in play analysis because plays are meant to be performed, and so words usually reach the audience through their ears rather than through their eyes. Words are meant to provide an aural experience rather than a visual one, and how they sound often carries as much meaning as what they symbolize.

In this sense, language of a play is very much like music or spoken poetry, in that it helps create mood by:

- The sounds of the vowels and consonants;
- The use of assonance, dissonance, and alliteration;
- The emotional quality of rhythm. (Rush 2005, 83)

The sound-meaning relationship in drama or euphonic or synonymously called the phonaesthetic study in this regard values it as the inherent pleasantness or beauty (euphony) of words and sentences yield a better dramatic effect semantically. The natural chain of sound-meaning effect leads to cognitve and metacognitive stages of understanding. Finally, the texts in the communicative encoding process result in the decoding of the multi-folded contextual, socio-cultural-temporal and pragmatic meanings. The process of the clusters of phonemes shared by a group of words in the dialogues which have deviational, repetitive and universality of opinion like feature make it more meaningfully attractive. This happens to be the key to oriental approach to analysis of poetry too. The psycho-phono-lexico-syntax relationship and its effect as formulated in *Dhvanyaloka* by Anandavardhana substantiates the *rasa* of emotive language through *vacyartha* (explicit meaning) or *mukhyartha* (primary meaning) is worth applicable for stylistic analysis of *King Lear* in performance too.

The performance of *King Lear* can be judged well adopting this as 'Linguistic sounds, considered as external, physical phenomenon' having 'two aspects which have subjective, social significance….' (Jacobson 1987, 5-6) and amounts to the understanding of 'linguistic intuition' of the text that is born out of *nirveeda* (disinterested serenity) that yields universal philosophical knowledge. The aim of considering this scale of appreciation is to express the realization of emotive phonaesthetics, which is to initiate the reader to read the book based on emotion, not the story. The dialogues are meant to hold an underlining emotion which is then the plot or movement of the play. In fact, when we are stuck in life, we feel a stagnant hold that captures us. So thus, we are certain of these dialogues force the viewers to push through them and thus activate those same catalysts (actions) within self what in the words of Coleridge takes us to the stage of 'willing suspension of disbelief'.

## REVIEW OF LITERATURE

There are scores of critics evaluating *King Lear* from different angles. The most famous among them are chosen here for review on the basis of relevance for the present study. A.C. Bradley (1919) one unchallengeable pioneers on Shakespeare criticism says, 'King *Lear* is admittedly one of the world's greatest poems, and yet there is surely no other of these poems which produces on the whole this effect….'(Bradley, 142). On language of Lear, he adds, 'In the simplicity of its language, which consists almost wholly of monosyllables of native origin, composed in very brief sentences of the plainest structure….The fact that Lear speaks in passion is one cause of the difference, but not the sole cause. The language is more than simple, it is familiar.' (Bradley, 147).

In his *Wheels of Fire*, G.Wilson Knight (1964) says, '*King Lear* is great in the abundance and richness of human delineation, in the level focus of creation that builds a massive oneness, in fact, a universe, of single quality from a multiplicity of difference of a purgatorial philosophy. But it is still greater in the perfect fusion of psychological realism with the daring flights of a fantastic imagination. The heart of a Shakespearian tragedy is centred in the imaginative, in the unknown ……The peculiar dualism at the root of this play which wrenches and splits the mind by a sight of incongruities displays in turn realities absurd, hideous, pitiful.' (Knight, 160). He however praises it saying, 'The play is a microcosm of the human race….' (Knight, 177-78) and '…. a work of philosophic vision. We watch not ancient Britons, but humanity; not England, but the mankind.'(Knight, 180).

Focusing on a philosophical view, McGinn says, '*King Lear* is more concerned with metaphysics than epistemology: it deals principally with questions of existence and causality rather than our ability to know reality.' (McGinn, 138).

David Crystal (2008), the famous linguistic critic of our time however examines the play stylistically and puts emphasis on sounds and voice quoting the King: 'Me thinkes thy voyce is alter'd, and thou speak'st in better phrase, and matter then thou did'st (blind Gloucester to disguised Edgar: Lear. 4.6.7)…….The trick of that voice I do well remember (Lear to blind Gloucester: Lear. 4.6.106). (*King Lear* quoted in Crystal, 103-4). He means to say that the language of *King Lear* in speech acts in poetic form is more effective and provides aesthetic relish.

In the review, it is noticed that except Bradley and Crystal, others have discussed the play from socio-cultural, philosophical and psychological logics accepted in literary criticism traditionally. But, the fact remains behind that a play within its spatio-temporal-textual set up can go beyond the natural reason and logic in our sense to foreground the dramatic elements in the Aristotelian division of mythos, ethos, lexis, dianoia, opsis and melos.

## CRITICAL FOCUS ON FOREGROUNDED EUPHONY IN *KING LEAR*

A viewer response draws feedback from its effective staging. Thus, here the evaluation takes double line of the dramatic effect as displayed by the actors and actresses as well as the text it self. Thus, it is realized that in *King Lear*, the sound effect as poetry and the dramatic presentation of the play adds to the value of it. A sincere viewer response thus corresponds to the repetition of the lexis 'disposition', 'endure' and 'foul fiend' spoken in different contexts. These words seem to be the tonal nucleus in the dialogues holding the theme. Mutually exclusive factors of these words constitute the strength of the protagonist in the play. An analysis of the three words are done below.

## I. THE TRAIT OF DISPOSITION

Many terms have been used lexically to describe what we mean by dispositions i.e. *svabha:vam* : 'ability', 'potency', 'capability', 'tendency', 'potentiality', 'proclivity', 'capacity', and so forth. Analyses of dispositions usually proceed on the assumption that, for any disposition, we can identify its stimulus conditions and manifestations. It is typically said that dispositions would exhibit their 'characteristic manifestations' under some 'stimulus conditions', the *va:sanas* . Philosophers find it useful to distinguish two sorts of disposition, or alternatively, two ways of referring to dispositions. Conventional dispositions are typically expressed by such simple predicates as 'fragile', 'soluble', 'flammable', and so on, which include no explicit reference to their stimulus conditions and manifestations. It is the reflection on values, maximizing internal self, the natural qualities of a person's character, temperament, a tendency to behave in a particular way.

Reflection on 'disposition' of human self seems to be one of the key ideas in *King Lear*. It has been emphatically used in the play four times. Edmund, first of all says that the position, thought and action of human being are dispositioned 'by an enforced planetary influence' which seems to be 'a divine thrust' as he says: 'An admirable evasion of whoremaster man, to lay his goatish **disposition** on the charge of a star.' (1.2.130-31). Owing to his bastard background, he claims, 'I am rough and lecherous.'(1.2.135). In his dialogues, the meaning of disposition is the manifestation of all the evil thoughts as reflected in his actions.

Then, Goneril in response to Lear's question: 'Are you our daughter?', replies: '….make use of that good wisdom and put away these **dispositions** that of late transform you from what rightly are.' (1.4.225). With this, Goneril makes it clear that the disposition of wisdom in reality is better than ego and emotion. Her use of 'disposition' implies a pragmatic and practical use of knowledge. On the third occasion, Goneril responds to Albany saying, 'Now, gods that we adore, where of comes this?' Goneril replies, 'Never afflict yourself to know the cause; But let his (the King) **disposition** have that scope that dotage gives it.' (1.4.295). Here, the disposition takes the means of self-experiential reality.

On the fourth incident, Albany says to Goneril, 'O Goneril! You are not worth the dust which the rude wind blows in your face. I fear your **disposition**.' (4.2.31). Albany utterly rejects the activities of Goneril who exterminates herself from any rational thought that inflames the tragic intensity of Lear.

In the word 'disposition', the consonant prominence phonemes /d/, /s/, /p/, /z/ and /?/ represent sharp and colder moods altogether. This leads to a semantic interpretation of the natural tendencies of each individual to take on a certain position in any field. There is no strict determinism through one's dispositions or the choice of positions. On the four occasions, the two opposing conceptual meanings of 'disposition' have been clashed. The self reflective disposition in Edgar and Goneril are the antagonistic manifestations whereas the referential meanings of disposition for Lear are expressive of the right use of knowledge in pragmatic and experiential context. This logically makes us feel the presence of the two conflicted forces of good and evil in the play.

## II. THE STOIC LEAR AND EDGAR

Another striking feature is noticed in the actions of both Lear and Edgar that they are stoics. They suffer pain or trouble in accordance with the highest perfection to which man could attain. It is clear that both Lear out of his misjudgment and Edgar due to his simplicity suffer. However, dramatically it is a way to display their heroism too. This is evident from their expressions. In an occasion, Lear intends to talk to Gloucester to call Cornwall to know the cause of punishment to Kent as he says, '…… we are not ourselves when nature, being oppress'd, commands the mind to suffer with the body: I'll forbear…'. (2.4.104-6). Also Lear says, '…the tempest in mind doth from my senses take all feeling else save what beats there.' (3.4.12) '…. No, I will weep no more … pour on, I will **endure**. (3.4.18).

Edgar says to Gloucester suffering blind injury, 'What, in ill thoughts again? Men must **endure** their going hence, even as their coming hither; Ripeness is all: come on.' (5.2.9-11). This stoic nature of Lear is complemented by Kent at the death of Lear as he says, 'The wonder is, he hath **endured** so long. He but usurped his life.' (5.3.318-9). In the utterance of this word, the vowel prominence of /I/, /j/, /u/, / ? / carry subtle emotional values. Forbearance or endurance of adversities at the cost of encountering spiritual crisis added to storm both internal and external proves the two characters to be heroic.

## III. THE EXCEPTIONS OF THE DRAMA OF MADNESS

Madness is the most impressive dramatic performance in the play justifying the implicit and metaphorical mode of disposition of the characters of Lear, Edgar and Fool. Really they discovered the 'foul-fiend' among humans in madness. Thus, it projects three major personalities of the King, Edgar and Fool in three different ways. The performance of fool in pretension of being mad is wittiest whereas the utterances of both the King and Edgar as a bedlam beggar are astoundingly philosophical. It seems as if Shakespeare has fitted the texts of maxims of quality deliberately within the absurd texts of madness to make the discourse strategically meaningful and ideologically loaded. Edgar says, 'O, matter of impertinency mixed; Reason in madness.' (4.6.175-6). In fact, there is no reason or coherence in both verbal and non verbal entities in madness. But, this happens to be one of the impressive dramatic performances in *King Lear*. Shakespeare has excelled in writing the language of madness. 'For much of the play, we watch as Lear loses his sanity because the injustice of his treatment and the resulting emotional stress prove too much for him. In his madness, however, we see the beginnings of a new and wiser identity.' (Mulder 2000, 127). Edgar complements the insanity of the King but the dramatic importance of it remains intact as 'Shakespeare plays with the idea of real insanity and mock madness throughout the play.' (Mulder,128) and this makes the euphonic effect stronger.

The language of madness in *King Lear* is systematically an outcome of a purgatorial infection of gigantic souls of Lear and Edgar. After getting humiliated by the two daughters, the King admits that he is 'cut to the brains' (4.6.194). When he loses patience, he cries, 'Vengeance, plague, death, confusion!' (2.4.93). This is followed by another dialogue displaying his sense of humiliation and broken heart: 'Prithee, daughter, do not make me mad. I will not trouble thee, my child; farewell.'(2.4.215-16). The next moment, he lapses into suffocation as he says, 'I have a full cause of weeping; but heart shall break into a hundred thousand flaws…. I shall go mad.' (2.4.281-3). He continues his reckless outburst of the preliminary symptoms of madness with a series of words with consonantal effects:

> Let the great gods,
>
> That keep this dreadful pother o'er our heads,
>
> Find out their enemies now. Tremble, thou wretch,
>
> That hast within thee undivulged crimes,
>
> Unwhipp'd of justice: hide thee, thou bloody hand;
>
> Thou perjured, and thou simular man of virtue
>
> That art incestuous: caitiff, to pieces shake,
>
> That under covert and convenient seeming
>
> Hast practised on man's life: close pent-up guilts,
>
> Rive your concealing continents, and cry
>
> These dreadful summoners grace. I am a man
>
> More sinn'd against than sinning. (3.2.48-59)

The /k/, /t/, /d/, /m/ and /n/ prominence makes the dialogue aggressive, warmer and clipped. The consonantal effect of 'concealing continents, and cry' and 'sinn'd…sinning'; the phonic clusters of consonants /gr/, /dr/, /tr/, /cr/, /pr/ express the graveness. The statement, 'I am a man…' is the prominent in the entire dialogue distinguishing Lear from his kingship and he henceforward turns to become a common man. The comparativity in the statement is tonally prominent as it is the self-confession of Lear. Then, in the next dialogue, he seems to get confused and thus declares, 'My wi**t**s begin to **t**urn.'(2. 2. 85). This happens to be the turning point in his role. There is /t/ prominence there expressing the change of his mind. In the same dialogue he is transformed to be a philosopher by saying 'The art of our necessities are strange and can make vile things precious.'(3. 2.71). From a king to a man and then a mad man, the stages mark the development of his personality as his mind leads him from the state of ego to superego.

The staging of the storm scenes on the heath has high dramatic effect. The most profound storm exists in Lear's mind. The overall success of the scene, however, depends entirely upon Lear himself.

To quote Mulder, thematically 'Lear shouts at the storm, addressing the winds and rains almost as if they were human, both we and Lear recognize that a new view of reality is appearing here.' (Mulder, 135). When in power and glory, Lear was accustomed to viewing life, nature and the consequences of cause-effect were as predictable, reasonable, and controllable. But, now things go beyond his royal egoism by overthrowing him to a new reality quite ironically. Self-confession followed by experiencing irony makes him an ultimate stoic philosopher. What's more, dramatically, in the dialogues in Scene 4, his expressions reveal dichotomy of body and mind and the speeches give prominence to /p/, /b/, /t/, /m/, /n/ as he says:

> Thou think'st 'tis much that this contentious storm
>
> Invades us to the skin: so 'tis to thee;
>
> **But where the greater malady is fix'd,**
>
> **The lesser is scarce felt**. Thou'ldst shun a bear;
>
> But if thy flight lay toward the raging sea,
>
> Thou'ldst meet the bear i' the mouth. When the mind's free,
>
> The body's delicate: the tempest in my mind
>
> Doth from my senses take all feeling else
>
> Save what beats there…….O, that way madness lies;
>
> let me shun that; No more of that. (3.4.6-22).

The dialogue seems to be partly incoherent semantically but, the two lines: 'But where the greater malady…..' and '….the tempest in my mind doth from my…' are logically strengthening the stoic and cognitive state of the King. The words 'senses', and 'feeling' are linked to imagination which is in 'tempest' now which is the right metaphor for the state of madness.

Violence in nature internal matches with nature external and results in 'greater malady'. As a result, Lear declares that one looses the feelings through senses if mind is in tempest. The euphonics of madness enhances the pragmatic gravity of the play as it echoes his commitment to endurance rhetorically. It is evidential from the binary opposition of comparative degrees 'greater' and 'lesser' and the emphasis obtained in the use of 'scarce' before the verb 'felt' and 'doth + take'.

Reflecting on eating dirty foods continuously reinforce the listeners' mind convey a subtle sense of the things that are connected together. Edgar, disguised as a bedlam beggar excels in speech as he says with /d/ prominence and repeats 'foul fiend' echoing 'fair is foul' in *Macbeth* implying the gloomy atmosphere:

> Edgar: Poor Tom, that eats the swimming frog, the
>
> toad, the todpole, the wall-newt and the water; that
>
> in the fury of his heart, when the **foul fiend** rages,
>
> eats cow-dung for sallets, swallows the old rat and
>
> the ditch-dog, drinks the green mantle of the standing
>
> pool; who is whipped from tithing to tithing, and

stock-punished and imprisoned; who hath had three

suits to his back, six shirts to his body.

Horse to ride, and weapon to wear,

But mice and rats, and such small deer,

Have been Tom's food for seven long year.

Beware my follower! Peace, Smulkin, peace, thou **fiend**! (3.4.127-38)

The consonant sound of /th/ is still dominating in the next dialogue with dog imagery as he says:

Edgar: Tom will throw his head at them.

Avaunt, you curs.

Be thy mouth or black or white,

Tooth that poisons if it bite…..(3.4. 50-61)

In the expressions of madness, there is compactness and illocutionary force. It can be marked from the following dialogue in couplet:

Edgar: When we our betters see bearing our woes,

We scarcely think our miseries our foes.

**Who alone suffers suffers most i' th' mind,**

**Leaving free things and happy shows behind;**

But then the mind much sufferance doth o'erskip

When grief hath mates, and bearing fellowship.

How light and portable my pain seems now,

**When that which makes me bend makes the King bow**.

**He childed as I fathered**. Tom, away.

Mark the high noises, and thyself bewray

When false opinion, whose wrong thoughts defile thee,

In thy just proof repeals and reconciles thee.

What will hap more to-night, safe 'scape the King!

Lurk, lurk. [Exit] (3.6.100-13)

The line 'He childed as I fathered' is lexical deviation but it has deeper meaning befitting to the dramatic background. It focuses on both Lear and Edgar as implicit characters. Factually, Lear was betrayed by his children and now, in madness, he behaves like a child; and at the same time, Edgar was ironically disbelieved by his father, but now, he is the support for him after he is blinded. The viewers succumb to the illusion of the play as reality only because of the texture of the play has a number of maxims bearing autonomy with independent sense relations with the viewers.

To quote Aristotle, 'No excellent soul is exempt from a mixture of madness', which entails the idea that insanity is not a distinct and separate entity. There is a ring of truth, then, in the Fool's description of the world as a place where the 'upside-down' is normal. But the mystery remains regarding how everything that seems wrong can ultimately be right. It is noticed that in madness, both Lear and Edgar use denotative statements consisting of conceptual metaphors related to life in general. So, those statements are rather semantic metalanguage and can be taken as models of dialects or discourse of madness. A close examination of the discourse feature of the dialogs in madness does not have single non-fluency features. So, it is evident that madness is the most important dramatic event and textually very vital in the play.

## CONCLUSION

Earlier, *King Lear* has been discussed in many thematic and literary ways. In addition, some have given importance on the flaw or the tragic aspect of it. Some others focus on the theme of nothingness too. But, in our estimation, the seed of the dramatic thought as evidenced in viewership appreciation construes on a logical relationship among 'disposition', 'endurance' and 'foul-fiend' which can be presented in an equation that personal bias (i.e. Lear's daughters) plus evil (the role of Edmund) effects in madness (Lear, Edgar and Fool) which constitutes the resultant epistemic (metaphysical morality), existentialist (nothingness) and stoic (endurance) features of normative approach of philosophy in the pretext of madness. The traditional interpretations of genre of *King Lear* as a tragedy is a concept of Elizabethan Period but in fact euphony as an important part of drama proves it to be a drama with verbal gravity of deeper wisdom.

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# THE REPRESENTATION OF CHILDHOOD IN *SANDIGDHA* ÇAIÇABA

**Abhisek Upadhyay**


## ABSTRACT

Ontologically speaking, childhood is the opposite of adulthood and vice versa. Without the idea of adulthood there would be no meaning to childhood. Similarly, without the idea of childhood the idea of adulthood would be incomplete. Often this interdependence results in a conflict of values. In This paper I will analyse this relationship of interdependence and opposition in Diptiranjan Pattanaik's composite novel in Odia *Sandigdha* Çaiçaba. Although the composite novel prima facie appears to be simple tale of transition from childhood to adolescence, a critical examination reveals that the central theme is the conflict of childhood and adulthood values and Banka's struggle to escape childhood and its concomitant adult impositions. Banka's defiance at the end demonstrates that emancipation of childhood is possible in a world meant for its containment.


***Key words**: Children's literature, Child psychology, Odia literature, Composite novel, Bhasa literature*

It is commonly believed that childhood is a transitory phase of life leading to adulthood .This simplistic and widely held view is rendered problematic when the ontological interdependence of childhood and adulthood is foregrounded. Ontologically, the term childhood is defined in opposition to adulthood, and adulthood is defined in opposition to childhood; without the idea of adulthood there would be no meaning to childhood; and similarly, without the idea of childhood the idea of adulthood would be incomplete. In other words, a child is one who is not an adult, and an adult, who is not a child. Further, childhood and adulthood constitute a binary system or opposition, in which adulthood is always privileged or favoured. Similarly, adulthood is taken to represent perfection, and childhood as imperfection. This privileging of adulthood over childhood and perception of childhood as imperfection accounts for three proclivities relevant in the context of the intricate relationship of childhood and adulthood—(1) The tendency on the part of the child to escape its childhood in the least possible period and to grow into an adult, (2) the proclivity on the part of the adult to deny the entry of the growing child into the adult world and (3) the tendency on the part of adults to ignore and consider inconsequential the set of values that characterise childhood. This binary privileging is also the basis of the "adultist" fear of being perceived as childish or childlike, which to the adult is a kind of ontological regression into childhood. This eventuates in the suppression of the "child within" and also the "child without," that is, suppression of "childist" values and imposition of "adultist" values on the child. The child, consequentially, has to suffer the dual oppression of the adult world—the suppression of "childist" values and the denial of an autonomous identity.

The interplay of these proclivities is seen in the representation of childhood and adulthood in Diptiranjan Pattanaik's *Sandigdha* Çaiçaba. The work, as the author describes in the preface, is a composite novel. The composite novel today is an obscure form and hasn't been acknowledged universally as a separate genre. The label was first advanced by critics in the 1990s to denote a book consisting of independent stories which interconnect and join together to form a larger whole; *Sandigdha* Çaiçaba fits this definition of the composite novel as it is a collection of eight stores which are interdependent and join to form a larger whole. Other labels used interchangeably for such works are short story collection, short story sequence, and short story cycle. Rolf Lundén in his *The united stories of America: studies in the short story composite* introduces the term "short story composite" to denote such works arguing that the term composite novel invites unnecessary comparison of such works with novels and expectations of a "unified story, coherent narration and closure neither of which is necessarily a characteristic of the short story composite." Similarly, he finds the term short story collection suggesting separateness of the stories rather than interrelation, whereas the term short story sequence and short story cycle has connotations of temporal linearity and cyclicity respectively. Very often composite novels lack causality and linear unfolding of action. Sequential development of action is not exclusive to such works and very often the story instead of ending with a closure; take off in a different direction. *Sandigdha* Çaiçaba follows this characteristic of the composite novel and it doesn't have a unified story or linear narration. There are gaps between the stories and the story instead of ending with a closure, takes off in a different direction. This literary form has proliferated in the twentieth century. J. Gerald Kennedy attributes for the appeal of the form the desire "to renounce the organizing authority of an omniscient narrator, asserting instead a variety of voices or perspectives reflective of the radical subjectivity of modern experience. Kennedy finds this proliferation in keeping with modernism and its use of fragmentation, juxtaposition and simultaneism to reflect what the "multiplicity" that characterizes the century (x-xi) .

Writers often use several devices to weave the stories together in a composite novel: common geographical area, central protagonist, collective protagonist, recurring patterns, frame story, story-telling or journey. In the case of *Sandigdha* Çaiçaba the device which weaves the stories together is the common central protagonist Banka. Rolf Lundén has suggested four types of cycles, in order of decreasing unity: the *cycle*, in which the ending resolves the conflicts brought up at the beginning; the sequence, in which each story is linked to the ones before it but without a cumulative story that ties everything together; the cluster, in which the links between stories are not always made obvious and in which the discontinuity between them is more significant than their unity ; and the novella, in the classical sense of a collection of unrelated stories brought together by a frame story and a narrator(s) (37-38).

*Sandigdha* Çaiçaba is influenced by J. D. Salinger's composite novel written around the "Glass Children." But whereas Salinger used collective protagonists for his stories, Pattanaik uses a single central protagonist. The central protagonist of the composite novel is Bankanidhi Harichandan, frequently referred in the stories as Banka. The central concern of the work is Banka's conflicted, fear and guilt-ridden childhood. Banka's desire and struggle to escape childhood and its denial by the adult world and the concomitant adult impositions is deftly embedded in what appears prima facie to be a simple tale of transition from childhood into adolescence. The stories are set, for the most part of the composite novel, in the suburban town of Chowdwar in Odisha. The setting temporarily changes to Puri when Banka goes on a trip for the first time out of his hometown with a friend, to his maternal uncle's village for summer vacation, and eventually to Cuttack when Banka leaves his school and takes admission in the prestigious Ravenshaw College. However, the real setting of these stories, where the most significant action takes place, is Banka's mind. The fact that there is no mention of the physical growth of Banka underscores the central theme of the stories—the conflict of "childist" values and "adultist" values that takes place in Banka's mind. The stories make use of the narrative technique of interior monologue to give a close-up view of the processes of Banka's mindscape, his prolonged self-questioning and narcissistic disappointments as he grows up under the stifling gaze and impositions of the adult world; whereas the technique of multiple narrative perspectives differentiates Banka's "childist" sensibility from his adult family members. The text presents an insight into childhood and society's ideological position and attitude towards it. It presents childhood as a separate ontological state and a vulnerable phase of life. Children, who are the most disempowered class of society, are expected by the society to conform to adult norms and values. Children are seen as objects and not subjects and are deprived of a social space. As a result, the child, like Banka, experiences psychological conflict and trauma.

In the early part of the composite novel, Banka is presented as a studious boy, who is liked by his teachers. He embodies the general desires and infatuations of childhood. He is awestruck when he meets Debashish and envies his life of freedom and flair. He pines to be like him, though only to be disillusioned later. He longs for a life of freedom and adventure which is not allowed by the adults of his family. However, the distinguishing characteristic of Banka that sets him apart is his refined sensibility, his extreme sensitivity to things happening around him, and his love for freedom of thought, which is denied to him by the adults of his family. One example which shows his extreme sensitivity to his surroundings is the differential effects of a storm on a tree and a tennis court. The fact that the storm can stir the trees, but has no effect on the tennis court, inspires him to "harden his mind like the tennis court" to face the storm of adult life (100). A straightforward question asked to him about his aim in life by a passenger while travelling on a boat spurs him to ponder over the uniform parental expectation that their child should grow up into a doctor or an engineer only and concludes that "all letters need not be written in the same format" (25).

He realizes the double standards of the adult world, when his uncle who neglects his own studies, often takes Banka to task for not studying. He is sexually abused by the maid-servant in the backyard after which he had to constantly live in constant fear and guilt for sometime because the maid-servant taking advantage of Banka's childhood innocence threatened to reveal the incident to his parents. The episode demonstrates powerfully the traumatic effects of sexual abuse and the trauma which innocent children undergo for no fault of their own.

Throughout the eight stories Banka gets lost in prolonged self-questioning, reflection and meditations about things which are taken for granted by his friends and adults in his society. During these meditations, he presents his critical views on various aspects of adult life such as social institutions, love, marriage, and education which constitute a critique of the adult world view from the point of view of a child.

In contrast to Banka's sensitivity to the "adultist" values, the adults surrounding Banka are utterly insensitive to the differential ethic of childhood. The adults of his family take him solely as an object to satisfy their egotistical impulses or to displace their anger onto and fail to understand his emotional and intellectual needs. Banka is not given his due importance in the family by the adults, of which he is very much a part. Many restrictions are put on him and he is asked to do things which he doesn't like and coerced to toe the line of the adults. Restriction is not only put on his thinking but also his movement. He reads about the adventurous lives of Huckleberry Finn and Tom Sawyer in books but realizes how his life is diametrically opposite to them. Banka ponders about the use of reading these children adventure books when one is not allowed the freedom to experience these adventures. Ironically, though children are encouraged to read these books, they are discouraged to follow a similar life of freedom and adventure.

Several types of characters surround Banka in the stories. Whereas, some are sympathetic, others are apathetic. Characters like his father, uncle and his class mates in the last chapter try to determine his identity and restrict his personality. Banka fears his uncle who represents the forces of adult impositions in the novel. Banka has been badly thrashed several times by his uncle in the past. He fears that his uncle will hammer him again when he loses his toothbrush or if he finds him on a train to Puri. When he forgets to buy a *paan* for him from the market, his uncle slaps him tightly. His grandma also lacks sympathy towards him. She doesn't take good care of him when Banka's mother is away. She cooks delicacies and savouries for his uncle, but doesn't allow Banka to have them. She gives him less to eat, in order to avoid taking care of Banka, if he falls ill due to overeating. Also, very often the adults in the stories take their anger out on Banka. For instance, in the first story his mother beats him up ruthlessly for no fault of his. Banka finds this type of adult behaviour irrational although adult are supposed to be more rational than children. This ironical difference in psychology is best described by Otto Rank and Robert Kramer in their book *A Psychology of Difference* in the following words:

> We [Adults] badly misunderstand the child whenever we want to interpret its purely impulsive and emotional manifestations intellectually. This is impossible—and leads not just to the misunderstanding the child, but worse, to a complete misunderstanding of his expressions.
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> …
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> In contrast, to the adult's misunderstanding of the child's emotional life is the child's incredibly subtle and psychologically correct reaction to all emotional manifestations of the adult. (208)

The subtle conflict of "childist" and "adultist values" takes a concrete manifestation toward the end of the novel when Banka leaves his school and takes admission in Ravenshaw College. He has trouble adjusting in this big educational institution and very soon becomes the odd man out. His Odia medium schooling and rural upbringing make him feel inferior to his peers schooled in English medium institutions in the city and he easily becomes the object of pranks of the city-bred bullies. In one such incident, Banka stands up to the bullies and protests against them for their comments on the Physics teacher. As a result of his uprightness he was thrown into the mud in rain by the bullies of his class. When he returns home with soiled clothes and explains the situation, his uncle fails to understand the situation. On the contrary, his uncle suspects Banka of mischief and making friends with bad boys. Many a times the adults have failed to understand Banka's perspective. Banka wanted to live a life of independence in a hostel but was put up with his uncle. Banka, who was not allowed to think for himself as a child, who had to toe the line of the adults till now, for the first time stands up to the adult world and confronts his uncle face to face. Many a times before he wanted to confront the adult world but couldn't. After a long scuffle he decides to leave his uncle's house to live a life of freedom in the hostel. The composite novel ends with Banka going into his room to pack his belongings to and live a life of independence and form his own identity. Thus, eventually Banka has been able to take a decision on his own and tries to exist independently in society, in line with his thinking that "all letters need not follow the same format" (16). Banka's personality development follows the process of child personality development suggested by Arthur Coleman Danto, Gregg Horowitz and Tom Huhn as follows:

> The child develops a personality — a self-definition, so to speak — in response to adult impositions that pass themselves off as rooted in the child's own needs; the child is encouraged and expected to identify with the impositions … in adolescence the child throws off the impositions as arbitrary demands for inauthenticity and begins to pursue genuine self-definition. (27).

In all the stories Banka fights out adult impositions and restrictions. In the beginning the fight takes place psychologically, occurring in his mind. In the earlier stories, we see that he feels the urge to fight the adult impositions, but doesn't let it out. Many a times in the early part of the composite novel, he wanted to resist these forces but could not. After leaving his school, Banka wanted to live a life free of adult impositions and restrictions and pursue genuine self-definition rather than being defined by the adult world. His wish to stay in the hostel was not heeded by his parents and he was put up in his uncle's home. His resistance remains inarticulate and invisible until the final part of the story. It is only in the last story that he escapes childhood and enters adolescence by taking a decision on his own, which is the culminating decision to leave his Uncle's house to stay in the hostel. It is also the first time that he confronts the adult world face to face. In the last chapter, we hear his resolute voice, instead of vague thoughts; he leaves the old world and enters a new one. Banka's step is a step forward to a world of independence where he confirms his identity. The whole work is a continuous movement from his obscure identity to a clear identity. Banka always had an urge to protest against the double standards of the adult world. But he has never been able to express it out of fear of physical punishment. It is only in the last story that he is able to express his protest against the arbitrary adult impositions and restrictions. Thus, the silent revolution culminates, as Banka speaks up, leaving his Uncle's house, also leaving old worn out house of adult impositions and restrictions which suppresses a child from thinking independently, and to recognise and perceive things on his own. This is where Banka is able to take his first step to achieve increasing autonomy from parental figures that surround him. Banka announces in the last story that, "I would not stay here [his uncle's home] even for a minute. I would stay in hostel or a mess." The novel ends with Banka preparing to leave his uncle's home and packing his belongings. It is reminiscent of Nora's slamming of the door in Ibsen's *The Doll's House*, which symbolically stands for Nora's revolt against her husband and patriarchy.

After deciding to leave his uncle's home, Banka's dilemmas and ideological conflicts are resolved. He gets all the answers to the questions which had been bothering him. Thus, the stories relate Banka's journey from childhood to adolescence, from the confinement of the home to the broadness of college life, from a rural background to an urban setting. The stories reflect the difficulties of growing up and the discrepancy he finds between his expectations and reality. The stories also show how a child is used and misused by various agents of the society which prevents him from forming his own identity and opinion. The adult worldview and attitude doesn't allow the child a favourable atmosphere to develop his individuality. The text shows how a child struggles with the adult world for self-definition. Banka's struggle begins with helplessness and dilemmas, but ends with a promise for something better. This is possible because of his innate sensibility, and love for freedom of thought. Banka shows that there is all possibility to form your identity. Whether one gets it or not, one should fight against these forces. The composite novel while contributing to the preservation of childhood values, tries to undermine the adult ideology which tries to deny the childhood values. The composite novel "preaches the 'emancipation' of childhood as against its 'containment'" (Pattanaik 3). It has all the potential to act as an instrument of adult sensitization to the issues of the child. Our society treats children as passive, unthinking, naïve, helpless objects that will become active, thinking, intelligent and helping when they become adult without allowing freedom of thought, freedom of movement, and freedom of choice to the children. Most often than not the child in such a stifling social setup fails to grow into a healthy adult unless it revolts against the structures set up by the adult. Banka's defiance at the end demonstrates that emancipation of childhood is possible in a world meant for its containment.

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# THE DYNAMICS OF TRANSGRESSIVE VAMPIRISM: A QUEER READING OF ANNE RICE'S *INTERVIEW WITH THE VAMPIRE*

**Kriti K Kalia**

There is probably no area of social life today that is more volatile than sexuality and sexual identity. Every day seems to churn out debates centering on questions about sexual behavior which is not normative, projectedperversion and choices, about the meaning and place of sexuality in shaping human lives. Being socially, historically and culturally constructed, 'sexuality' and 'gender' are conventions that relate not only to the physical body but also to beliefs, ideologies, and imaginations, which makes it almost impossible for them to have singular definitions. Any challenge to the established boundaries of gender and sexuality that presume and preempt the permutations of conceivable and feasible gender configurations within culture, is a trangressive expression which debunks the parameters positioned within a hegemonic cultural discourse grounded in polarities and binaries, and appears in the language of universal prudence.

In an article entitled "On becoming a Lesbian Reader," Alison Hennegan suggests that the process of queer reading comprises a search for the occulted manifestation of lesbian and gay sensibilities, even when those expressions must be contrived through the most arduous "textual exegesis." (*Sweet Dreams*165- 190) Arguing against the idea that western culture has been sexually repressed, Michel Foucault observes that since the enlightenment, the history of sexuality has involved the proliferation of veiled discourses about sex. (Foucault 8) Queer literary studies, have followed Foucault's lead to engage in observations of concealed manifestations of repressed sexualities and have sought to reveal allegorical parables of gender and sexuality within popular as well as canonical texts.

Initially a source of both erotic anxiety and immoral desire, the ambiguous figure of the literary vampire is one of the most powerful archetypes bequeathed upon us from the imagination of the nineteenth century. It is the rich metaphorical usefulness of the vampire, which I believe, helps to explain its continuing 'undeath' in contemporary popular culture, its powerful grip on our imaginations. The figure of the vampire as a metaphor can relate to the sexuality, to power; it can also etch out more specific contemporary concerns such as relations of power and alienation, attitude towards illness, representing the queer or the outsider and the definition of evil at the end of an unprecedentedly secular century.

Gay and lesbian readers have been fast to ascertain a connection with the representation of the vampire, suggesting that its experience parallels that of the sexual outsider. In "Children of the Night", Richard Dyer summarizes many of the recurring homoerotic motifs of vampire fiction, the chief ones being the persistence of a prohibited passion, necessity of secrecy (staying 'in the closet'), the creatures' guilt and alienation and the fear of discovery. (*Sweet Dreams* 47–

72, emphasis in the original) Anne Rice is one of the very first authors to have molded the vampire myth to create the type of vampires who "take the color of their times so well that they make their stagy originator Dracula appear quaintly obsolete." (Auerbach 109) Her novels introduced the world to post-modern vampire lore together with the notion that this vampire has a history and believes in the construct of community. When Rice eventually published her novels in the 1970s and 80s, she helped to resurrect the entire Vampire genre, which is probably why a vast majority of all vampires in Neo-Gothic fiction are similar to Rice's Lestat or Louis in behaviour and looks.

The publication of Rice's *The Vampire Chronicles* significantly strengthened the widely acknowledged parallel between the queer and the vampire. In virtually each of her novels, Rice has endeavored to contest the culturally imposed silence upon the issue of homosexuality, a move that is both noteworthy and daring in popular fiction because it is obligatory silence that perpetuates repression and falsity. John Preston describes the appeal of the author's fiction to the gay community:

The passage about initiation…and the concepts of being separate from the society- perhaps even above it, but always estranged by it- fit most gay men's self-images. (qtd in Keller 13) One the other hand, the author is also often accused of having internalized heterosexist motions, which later are unconsciously integrated in the fabric of her novels.

The debut novel of Anne Rice, *Interview with the Vampire*(1976) appealed to a large popular audience and established her as a foremost contemporary author of horror fiction. In *Interview with the Vampire*, a vampire named Louis shares his life story and adventures with a young reporter who tape-records their session. Recalling his conversion to a vampire in 1790 at the age of twenty-five, Louis describes his first kill and his evolving relationships with Lestat, his maker, and Claudia, a child-vampire whom they have created together. Unlike Claudia and Lestat who celebrate brutal bloodshed, Louis is plagued by a moral dilemma—he believes it is wrong to kill, but he must kill to eat. A subsequent power struggle between Louis and Lestat results in Lestat's second death. After a lot of unprecedented events transpire, Louis returns to New Orleans where he is an outcast.

The paper aims at exploring portrayals of transgressive sexuality and gender in Anne Rice's *Interview with the Vampire* through queer theory and seeks to find out how do these shifts eventually serve to make the vampire transgress his own 'normative vampirism'. Since the genre is known for its connections to sexuality and in this particular novel, two of the three major relationships are between men, queer theory becomes a viable premise to assess it on.The purpose of the paper is not to sound the presence of each and every manifestation of same-sex desire in the text (although some of it will be necessary), but to expose the various ramifications of the queer reading of the text – positive as well as destructive, subversive as well as conformist. This comparative analysis will be grounded broadly in themes of homoeroticism, homosexual expressions, identity and family.

Dennis Harper states that "queer is by definition whatever is at odds with the normal, the legitimate, the dominant. There is nothing in particular to which it necessarily refers. It is an identity without essence." (Harper 62) Gregory W. Bredbeckcalls queer theory "a plural and diffuse set of practices, not a unified field of theory" which is "being continuously rewritten and redefined." (Bredbeck 3) Terri. R. Liberman identifies the violation of moral taboos, particularly the erotic ones, as one of the most engaging features of Anne rice's works and *Interview with the Vampire* is no exception. To begin with, *Interview with the Vampire*abounds in instances representative of homoeroticism. While the act of biting and sucking blood to 'turn' someone (into a vampire) is a very potent sexual image in itself, the relationships that the vampires share amongst themselves can easily be described in vivid homoerotic terms; out of these, the various nuances of relationship between Louis, Lestat and Armand – the three vampire protagonists of the novel, who are noticeably queer- will form the central premise of this paper. At the very start of the novel, Louis' description of how Lestat 'turned' him etches a scene of intense passion, and initial coercion from Lestat's side:

> […] his movement so graceful and so personal that at once it made me think of a lover…[He] put his arm around me and pulled me close to him…As I tried to move, he pressed his right fingers to my lips…and as soon as I stopped my abortive attempt at rebellion, he sank his teeth into my neck…I remember that the movement of his lips raised the hair all over my body. (Rice 18)

Calling this premiere encounter with Lestat as a "the pleasure of passion" (Rice 18), Louis admits that the actual turning could be very likely compared to the act of sex for a virgin, something as immortal as the vampire itself: "I can't tell you exactly, any more than I could tell you exactly what the experience of sex is if you have never had it" (Rice 15). The metaphorical allusion of this sexual encounter is apparently rendered complete with Louis and Lestat sharing a coffin on Louis' "first night as a vampire" when Lestat, while getting into his coffin remarks to Louis, "…I'm getting into the coffin…and you will get in on top of me if you know what's good for you" and Louis responds by "…lay[ing] face-down on him." (Rice 25) Even though Louis professedly hates Lestat, he feels eerily bound to him and "vividly aware of him" (Rice 154) no matter where he goes; he is a presence in Louis' mind more than any other. On the reverse side, this union might be seen as a sexual assault comprising of an erotic experience that is never again shared by the two parties in question; it is more of a rape than anything a pleasurable union..

While Louis' feelings regarding Lestat are uncertain and unconfined to definite categories of hatred or love, his feelings for Armand are quite clear from the beginning – he loves him. Rice apparently creates Armand as the ideal companion for Louis; in him, all of Lestat's flaws are compensated. Louis confesses that during the act of watching several female vampires cling to Armand:

> […] what appalled me was my own fierce jealousy. I was afraid when I saw them so close to him, afraid when he turned and kissed them each. And, as he brought them near to me now, I was unsure and confused" (Rice 243).

He goes on later to say:

> [Armand] alone can give me the strength to be what I am. I can't continue to live divided and consumed with misery…it's something else, which is irrational and unexplainable and which satisfies only me…that I love him. (Rice292)

Armand reciprocates the attraction and the attachment. He proves how special Louis is to him by taking him to a place so close to Armand's heart that he has not shared it with anyone before and professes his love for Louis there, "I want you. I want you more than anything in the world" (Rice282). However, their love is unable to survive Claudia's death, which infact can be construed as Armand's effort to alienate Louis from Claudia and subsequently, have him to his own self.

After both Claudia and Madeleine are burnt to death, both Lestat and Armand vie for Louis. According to Ken Gelder, this result is a variation on Eve Sedgwick's 'erotic triangle' – instead of the locus of struggle between two men being a woman, it is infact a man, Louis. "Claudia and Madeleine…are apparently its most 'disposable' features" (Gelder 113, emphasis in the original) The triangle takes a very interesting turn in Louis choosing Armand over Lestat, and then Armand making Louis realize that it is infact Lestat who corresponds the best with Louis' existence, and that "something might quicken and come alive in [Louis] on seeing Lestat." (Rice 335) Yet another shade of this amorous triangle might be seen in Louis' and Lestat's familial structure, with both the men competing for their vampire daughter, Claudia who later decides to purge herself of the Oedipal obsession by asking for a mother figure in form of Madeleine.

All three vampire protagonists in *Interview with the Vampire* are highly and conspicuously androgynous – they are cultured, beautiful with dainty and delicate features as and are unabashedly passionate and open. They even indulge in close associations with art like Theater and Opera (Lestat has a passion for Shakespeareand music) and paintings at the Louvre. While this affiliation of the undead to art and drama dispels the essentialism regarding masculinities and femininities, it has also been often accused of perpetuating heterosexist stereotypes where transgressive identities (especially homosexuals) are showcased as emotionally vulnerable, decadent and indolent (disassociated from the middle class values of hard work).However, such claims lack ground since there is nothing offensive about indulging in luxury when one is a part of society as materialistic as the contemporary.

Ginette Castro explains that the concept of androgyny contests the notion that the male and the female sexes are necessarily opposite and that one is privileged over the other (Castro 125). Thus, in challenging the social divisions of gender roles and the limitations they impose on the individual's personality, the androgynous vampire (like Louis or Lestat) becomes what Judith Butler calls "culturally unintelligible gender identity" (*Gender Trouble*24)- it puts into question the necessity of a binary division of gender, becoming a metaphor for a certain freedom from choosing between only one of the two possibilities of gender identification offered by cultural hegemonic discourses that are based on a culture's idea of coherence among sex, gender, and sexuality as if these categories were fixed in themselves. The androgynous perspective aims to break down barriers, merge categories and elicit previously unthinkable transformations; itargues in favor of a total realization of the self, of reconciliation between the sexes and in this process, the novel's vampire protagonists become a significant site of resistance.

The same logic might be applied to categorizations of sexuality as well. Gelder writes that a vampire is a "citizen of the world, a figure to whom boundaries…meant very little" (Gelder 111), a claim that is quite valid. Vampires know no boundaries; they can travel through the social classes, all over the world and even beyond death. Why would sexuality be an issue then? Nina Auerbach argues that "as unnatural actors, vampires represent freedom from activity – even, it seems, from sexuality" (Auerbach 181). *Interview with the Vampire* presents and acknowledges the possibility of existence of varied and plural manifestations of the sexuality spectrum, with the protagonists displaying tendencies that not only flout the normative definitions of sexuality, but also come across as very postmodern in character owing to the identity of vampire being in a constant state of flux, literally and metaphorically and conforming to no fixed essence or core.

By virtue of being a vampire, Louis has an insatiable thirst for blood but coming to terms with this 'fixity' or inevitable constant of his new existence is difficult for him; he might have become a 'monster' but he can't forsake his humanity either and this annoys Lestat who comments; "[…] in romance with your mortal life, you're dead to your vampire nature." (Rice 81) This act of living a duality might indeed be interpreted to be the everyday struggle that anyone who has to adapt to a forced identity, goes through.Rice creates Louis as a reluctant vampire, who experiences both the delight and the repugnance of the kill.

Louis' biggest question is where he came from and what his purpose in life (or death, rather undeath) is. He cannot and does not want to believe that he just is. He and Claudia search throughout Europe for other of their kind who might hold the answers but what they find is not what they were hoping for; "there is no reality of meaning behind vampirism," as Louis realizes – and "this is the most fantastical truth of all." (Rice 187) This search for the cause of their 'condition' could be compared to the different searches in medicine and psychology for the cause to why some people exhibit a transgressive sexuality. James R. Keller remarks:

> The vampire's search for meaning and origin can be construed as a religious quest, buttressing the homophobic presumption that all queers are guilt ridden…incapacitated by their desire to make life suitable. (Keller 30)

But the revelation doesn't come "since there is no reality behind it – acting and being collapse into each other." (Gelder 112) Thus, transgression becomes more about the 'why' of a being that the 'what' or 'how'.

Ken Gelder claims that *The Vampire Chronicles* can be read as a kind of family saga, which is represented in *Interview with the Vampire*through the queer family that is made up by Louis, Lestat and their vampire daughter Claudia. He sees Louis and Lestat as a "demonic (but not demonized) gay couple, queer male parents competing with each other for their daughter Claudia (Gelder 113) - "You're our daughter, Louis's daughter and my daughter, do you see?" (Rice 94) Claudia obviously represents the repudiation of the claim that a homosexual union results in non-productiveness and sterility, and hence is 'abnormal'. She is created by an active participation of both the vampires and succeeds in delaying, if not preventing, the break up of the familial unit. Louis and Lestat transmute into a domestic parental pair, making sure that Claudia is brought up as any normal girl of her age.

However, the portrayal of this vampire family seems to carry some serious heteronormative and homophobic baggage. Firstly, Rice unwittingly induces the aggressive-male and passive-female binaries in in this family, in form of Lestat and Louis respectively. Louis drains her and Lestat replenishes her blood- the 'birth' happens by means of 'penetration' on part of one parent and 'nurturing' on part of the other. Louis' compassion and resentment constantly amuses a seemingly insensitive Lestat. Further, the vampire family starts to mirror an abusive hetrosexual household were the mother and the kids live in perpetual terror of the father, who refuses to let them leave, "sharing [with each other] some quiet understanding which could not include Lestat." (Rice 78) This gender hierarchy sprawls into a pattern of dominance and submission, domestic abuse (physical, emotional and mental) and abandonment issues which results in an eventual, justified patricide in form of Claudia's attempt to kill the father figure Lestat and rope in the mother-figure Louis as an accomplice.

Claudia is never to grow up; "she was to be the demon child forever." (Rice 78) Keller comments that "the creation of Claudia is a gay adoption. She is the child of two men, and her growth is stunted…perpetuating the myth that child-within a same sex relationship can not mature in a normative fashion." (Keller 19). "Mute and beautiful, she played with dolls, dressing, undressing them by the hour. Mute and beautiful, she killed." (Rice 79) Also, it is disturbing to imagine that Claudia is the "object of desire in the erotic act that constitutes her birth" (Keller 17) and that Louis was overcome with an uncontrollable desire to feed on her. The arrest of her emotional, physical and mental development is exhibited in her attributes of vindictiveness, unrestrained anger and sadism- the features that traditionally characterize children belonging to broken households. It also reinforces the absolute necessity of a ‘woman’ in the family, more than that of a ‘mother figure.’ This woman is introduced later on in the form Madeleine, but by then this unit of vampire family has disbanded and Claudia and Madeleine seem to have another homosocial bond between them. They are eventually burnt to ashes, in a tight embrace of one another. Hence, the novel apparently promotes the notion that two people of the same gender can not foster a healthy and productive relationship.

> Perhaps the most destructive of all heterosexist delusions involves the associations of gays and lesbians with pedophilic desire… [and] in such a volatile political environment…the structure of undead relations in *The Vampire Chronicles* is by nature pedophilic. (Keller 23)

The conversion process into a vampire always involves the meeting of an ancient vampire and by comparison, a much younger human. The instances of eroticism between adults and children are numerous in the *Interview with the Vampire*. Lestat displays a consistent appetite for young flesh; “fresh young girls were his favourite food…but his greatest triumph was a young man.” (Rice 56) Besides many random citations of young victims here and there, there is the very obvious and blatant erotic association between Louis, Lestat and Claudia. If one tries to dissociate the sexual component from the act, the drive to feed on young children might stem from the need to replenish the youth that the vampire represents.

The vampire family thus seems to have been projected as a quintessentially dysfunctional and grotesque parody of the traditional heteronormative family, with the gender roles and erotic associations in utter confusion. The shades of oedipal drama that go on in the vampire household are noteworthy. Claudia’s expected electra complex towards Lestat gets translated into an oedipal attraction towards Louis; this Freudian twist not only provides the ground for Claudia to resent Lestat but also inverses the traditional roles that the two vampire protagonists are supposed to essay in this Freudian saga.

This is important because this qualifies to justify Rice’s strategy to saturate the household with conflicted gender and sexuality portrayals. It is possible that the author keeps raking over these mixed, indistinct oedipal urges in order to reveal that infact, no strict gender categories exist- neither in immortality, nor in a trangressive (non-normative) familial unit. Also, Claudia’s restricted growth might be a metaphor for her undying childlike beauty, innocence, awe and wonder. The fact that she displays extreme negative emotions might just have to do with the way she responds to have been rendered immortal, just the way Louis and Lestat differ in their attitudes towards their vampiric tendencies. By overriding the rule of creating a vampire child in the first place, Louis and Lestat take a stand against the conventional paradigms. The element of voyeurism that is brought in to how these vampires watch each other kill, might also be interpreted as a responsible group of parents teaching their child the necessary strategies of survival in world that she is not ready for, and that is not welcoming towards her. Also, James. R. Keller aptly remarks:

> Such portrayals could be intended to act as comic parodies of the bourgeoisie family by projecting the commonplace features of a hetronormative home onto a family of monsters. (Keller 22)

Thus, the hostile structure of the vampire family might also be an effort to reveal that dysfunction of familial dynamics isn't a patent of the transgressive household; it happens or might happen in a heternormative family as well.

*Interview with the Vampire* seems to provide a lot of food for thought regarding transgressive depitction of gender and sexuality in the novel as well as otherwise, their implications being plural, multiple and subjective. On one hand, the novel seeks to eulogize the margins and lend them visibility. The novel's strategy to make the vampire a first-person narrator who engages in an 'interview' where he wishes to "tell his story" (Rice 1) is an approach of disclosure that significantly represents 'coming out of the closet' (not only for homosexuals but for any alterities whatsoever.)

This is the most prominent in the portrayal of androgynous vampires who are sexually ambivalent. The important point to be noted here is that the sequel to this novel, *The Vampire Lestat* has Lestat as its protagonist, where he repudiates Louis' claims, declaring them false. Hence, the question of who should be believed as the reliable narrator is very pertinent. On one hand, the novel has been accused of perpetrating homophobia and heterosexist labels in form of alleged depictions of pedophilia, queer as dysfunctional monsters and the parallelism with AIDS. On some levels, nevertheless, the novel seems to successfully subvert the established prototypes regarding sexuality and gender, while necessitating a need to acknowledge the plurality and transgressive dynamic of the same. Lestat and Louis both keep transcending gender and sexuality continuously.

The vampire is still a monster, but it has grown humane; it now seems to be more representative of life, love, friendship, hope, survival and notions of freedom (like homosexuality) instead of the usual ideas of curbed eroticism, death, illness, soulless-ness degradation and damnation. With the boundaries between 'human' and 'monstrous' becoming increasingly problematized in contemporary vampire narratives, one of the important functions of the vampire qualifies to be constructing the guidelines on which we can define ourselves and our own humanity. In this transformation, thus, the vampire as a metaphor has transgressed the established mythical norms of its own existence.

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# ODIA IDENTITY IN SARALA DAS'S MAHABHARATA

**Biraj Mohan Das**

Identity which is accepted as pivotal to modern writing and is discussed widely can also be traced in the ancient poems known as scriptures. It is reflected in the fine art of characterization which these poets have perfected as also in the portrayal of geopolitical entities such as rivers, rivulets, mountains and hills. By so doing the ancient writers suggested the manner and style of a way of life, its principles and ideas in their full flow. Now the question arises as to whether the poets-cum-translators of Odisha could establish the speciality and the independence of this land, could build their identity as a whole. The answer is in the affirmative. The modern Odia-Identity of which we are proud is based on the Odia language. Our English rulers had problems about recognizing Odia as a separate language. When Hindi was declared as the official language in Sambalpur and its adjacent areas, the conscious people of the land raised their voices against Hindi. Subsequently these isolated voices came together to mobilize a language agitation. Finally Odia was recognized as an official language[1]. For this recognition the oral and the written language came to play a significant role. The creators of this written literature were the ancient and medieval poets of Odisha including Sarala Das. They established a separate identity for Odisha. Much later a political movement began in the form of a language movement which culminated in 1936 in the formation of Odisha, the first of Indian states formed on a linguistic basis. [2,3]

Sarala Das's *Mahabharata* reflects the nature, attitude, life style and religious practice of Odisha. At the same time this also establishes the speciality of different places of pilgrimage, rivers, hills and mountains of this land. Subsequently the epics and poems of Radhanath Ray, the ballads of Satyabadi era and the poems of Sabuja era contributed to the formation of the identity of the land. The main objective of this essay is to show how the uniqueness of the land is evoked in Sarala Das's *Mahabharata***.**

The genius who without traditional support of written language could build the literary Konark of Odia language is none other than Sarala Das. His literary talent has been described thus, "Odia literature was as it were illumined at once by the strong radiance of the mid-day sun, skipping the baby stage of nourishment from the soft rays of the morning sun. It sprang into existence, fully-fledged, instead of undergoing the inevitable process of unfolding. The ideals which founded the language, theme and subject matter were not meant for that age only ; they also provided the best possible infrastructure for the castles of Odia literature."[4] By that time the subject matter of *Mahabharata* by Vyasa was well known, widely read and circulated in not only this land but also in every nook and corner of Bharata. So just to translate from Sanskrit into Odia would have been sufficient to establish the separate identity of the language. But the talented Poet Sarala Das odianised the *Mahabharata* in such a manner that it surpassed the phase of translation, transcreation and attained the status of a new creation. Perhaps for this reason only this is known as the 15th century edition of Sanskrit *Mahabharata*. [5]

What is note worthy is Sarala Das's manner of narrating the stories of *Mahabharata*. Of the many, tales of the origins of the Soma dynasty, Sambhurana episode, the marriage of Ganga and Santanu, the tales of Chitrabirjya and Bichitrabirjya, the promise of Bhishma and his attaining immortality, the birth of Dhrutarashtra, Pandu and Bidura, the marriage of Dhrutarashtra and Gandhari, Pandu and Kunti are a few. In these stories he had added some materials which differed from the original Sanskrit *Mahabharata* and which were expressive of the then Odia manners, rituals and religious consciousness. In the Sanskrit *Mahabharata* Jajati had two wives, but Sarala Das had increased the number to nine wives representing nine castes. The story of *Mahabharata* and the history of Odisha were made identical as a result of Puru being born of the Odia wife of Jajati.[6]

Likewise the story of Dhrutarashtra and Gandhari, as of Pandu and Kunti deviated from the one given in the Sanskrit *Mahabharata*. In the latter Kunti had offered her garland to Pandu in a *Swayambar* ceremony (the marriage ceremony in which a maiden chooses her husband). But in the Odia version by Sarala Das Bhishma and Kuntabhoja had met while they tripped down to Ganga for a bath on the occasion of the fullmoon of *Kartika*. They became friends as the zodiacal sign of the two kings were the same. Pandu and Kunti were present with them. Satyabati, became interested in Kunti and she expressed through Pareswar her desire to make Kunti her daughter-in-law. The marriage was solemnized because the betrothal had taken place at this holy place. Because of this addition the marriage of regal splendor was turned into a common Odia marriage. Also the glory of **'A KA MA BAI'** festival which was observed during the fullmoon of *Kartika,* the social tradition of making of friendship and solemnization of marriages in places of pilgrimage were highlighted.[7]

Sarala Das had brought about certain changes in the subject matter to render it contemporaneous. The story of Satyabati and Parashara is an example of such change. In the Sanskrit original, Parashara had made love to Satyabati, the daughter of a fisherman first and then Satyabati had married Santanu. But in the Odia *Mahabharata* of Sarala Das Parashara cohabited with Satyabati and after that the two became husband and wife. Because of this simple change Parashara was rendered free from guilt. The social system had controlled the union of amorous instinct.[8] Satyabati was not the mother-in-law of Ambika and Ambalika. Her advice as regards the survival of dynasty to them as an well-wisher was not irrelevant from the social angle. [9]

Not only the customs and ideals of Odias but also their folk tales have been inducted into *Mahabharata*. Mention may be made of the story of "Bhima losing in the first battle", of "No bride for Dhrustrashtra and also no groom for Gandhari" and of "If you call me Ganga I will stay, if you call me Gangee I leave" etc. "Bhima loses the first-battle," is an adage which did not originate from the *Mahabharata* of Vyasa, but this adage became meaningful in Sarala Das. In the Sanskrit *Mahabharata* the panic caused by a tiger's roar at the time of Bhima's birth made Kunti fall down on the ground along with the newly born Bhima. But in Sarala's *Mahabharata* Kunti was so afraid of a tiger's roar that she had climbed the tree leaving Bhima on the hill of Satasingha. The Satasingha hill was pushed into the abyss because of Bhima's weight. The child Bhima cried throwing around his feet and the child's right foot struck against the tiger's head and the tiger's head broken into a hundred pieces. Again the peak of Satasingha was broken into pieces when Bhima's left toe struck it. At this Satasingha was angry and uttered a curse to the effect that "Bhima will lose the first battle." Kunti also cursed Satasingha by saying that people would cut the hill into pieces. As Kunti was about to add to her curse, Satasingha made amends by saying, "Bhima may lose in the first battle, but he will win definitely in the second one." As a result Kunti was also pleased to make amendment as well and said that, "People will worship the rock pieces as deities and the place where the hill existed would be treated as the place of the gods."[10] Thus many folk tales had been woven into the fabric of Sarala Das's *Mahabharata*.

Although the number of episodes remained unchanged the nomenclature differed in the Sarala *Mahabharata* . In *Banaparva* and *Swargarohanparva,* Sarala had depicted the glory of different holy places, rivers, mountains and hills, social customs and religious rituals. In *Banaparva* Sarala Das has narrated the different incidents that occurred at the time of Pandavas living incognito. He had brought them to various holy places of Odisha and had narrated their greatness. An example being Markanda the ascetic, who advised Yudhisthir to take a dip in Gokarnika, the holy place where Rudra had once upon a time atoned for killing a cow. Bathing in this holy place one could get rid of the sins of killing cows, brahmins and the mother. This was narrated by the poet through Markanda. As a result Draupadi and the five Pandavas took their bath in the Gokarnika.[11] In this *Parva* Sarala has also narrated the glory of Kapilas Kshetra and of Hatakeshwar Mahadeva who is worshipped there. [12]

Then they moved on to the Ekarma Kshetra, bathed in Vindusagar and saw Lord Lingaraj and other deities. Together with the glory of Ekamra Kshetra, the purity of Chitrotpala river has been amply depicted. [13] Bindhyagiri mountain, the Sun temple of Konark, the holy place of Chandrabhaga and the sanctum of Ramchandi have also been narrated in this *Parva*. Till today people go to Chandrabhaga on the seventh day of *Magha* to take a holy dip. Sarala narrated the story of Shamba, the son of Srikrishna, getting cured of leprosy as a result of worshipping the Sun god in Arka Kshetra. Yudhistir also had the benefit of hearing the story of Chandrabhaga by his act of holy dip into it alongwith others. From Arka Kshetra of Konark the Pandavas proceeded to Puri, the abode of the Lord Jagannath. The half burnt dead body of Srikrishna of *Dwapara* era subsequently came to be known as Nilamadhaba and then was recreated as Jagannath, Balabhadra and Subhadra. This has been vividly narrated in this *Parva* by Sarala Das alongwith the greatness of sea, different ponds and *Kshetras* (different places having importance) of Puri. [14] The *sattwika* (pious) food; the *habishanna* etc. are very popular in both urban and rural Odisha during the holy months of *Kartika* and *Magha*. The ingredients, cooking method, timing of eating and the religious merit of taking such pious food in detail has been narrated by the poet.[15]

Similarly along with Puri, Konark and Jajpur, the sanctity of Chitrotpala, the importance of celebration of *Shiva Chaturddashi* in Kapilash, the greatness of Amarabati and Madhaba ; the deity known for being worshipped by the shore of Prachi river, found place in *Swargarohana Parva*. Yudhisthir's itinerary as a pilgrim after he had handed over the throne to Parikshit also included these places. [16]

While handing over the charge of the kingdom to Parikshit, Yudhisthir had advised him on administrative matters like the measurement of land, taxation rules etc. This was an age old system in Odisha. A stick measuring eighteen cubits was a *nalakathi* (measuring scale). The land measuring twenty five *nalakathi* both in length and breadth would amount to a *bati*. And a *bati* of land would be taxed a *pauti* of paddy. This should be the ideal system of taxation, according to Yudhisthir. [17]

In this Parva the scene between Sureswar, the Brahmin land owner and Tantipa, the farmer and tiller of land is depicted. The farmer's wage and land owner's right has been mentioned there.[18] The unsettled right of ownership of the riches and hidden wealth vested with the king is also indicated here.[19] This is how Sarala Das had portrayed the then political, social and economic traditions of Odisha.

At the time of this piligrimage Sarala Das had led Pandavas to Dharmapura near Jajpur by the river Vaitarani. In this village lived one Hari Sahu, the *baisya*. Though his daughter Suhani attained marriageable age, Hari Sahu had not solemnized the marriage, because she was born under *Satabhisha* star on Wednesday, the third lunar day of the light fortnight of *Magha*, which meant certain death after marriage as was told by Uddalaka, the astrologer. Hari Sahu together with Suhani had been to see the Pandavas. When Yudhisthir saw the girl he asked Hari Sahu why the girl was still unmarried. Yudhisthir further added that unmarried girls were detrimental to the well being of the family and also harmed the souls of the fore fathers. Hari Sahu told him the story he had heard from Uddalaka. Yudhisthir sought the help of his astrologer younger brother Sahadeba to check the verocity of Hari Sahu's statement. Sahadeba confirmed the fact that death was predestined at the time of marriage. For the up keep of religion Hari

Sahu requested Yudhisthir to marry his daughter. But Yudhisthir was unwilling at first. He explained that he had set out on a pilgrimage after renouncing his kingdom. Besides, he had reached ripe old age. So this proposal was not acceptable to him. Sahadeba reminded him that the offer of a bride and a meal was not to be thrown aside. That can be detrimental for the clan. After this Yudhisthir agreed to marry Suhani and simultaneously consulted all and sundry on the safety of Suhani. Arjuna agreed to save Suhani from Yama and the marriage was accomplished. [20]

The rites and rituals of this marriage reflect the Odia tradition. After the marriage was settled Hari Sahu invited his kith and kin first. Then the time and place were settled in the presence of Brahmins of both sides. The marriage was solemnized at the moment called *amrutabela* ( the time of nectar) on Thursday, the seventh lunar day of the light fortnight of *Kumbha* month under *Rohini* star in the name of *Karana* as *Banijya* and *Yoga* as *Priti* as per the programme scheduled earlier. The place of marriage and its decoration have been narrated here. Detailed description of everything right from the dress of the bride to the musical instruments, conch shell, ululation and *gotras* etc. uttered by the priests have been given.[21] Through this marriage Sarala Das has established the identity of Odias through a splendid chronicling of their customs, rituals and traditions.

It is to the credit of Sarala Das to have built up the Odia identity as an indispensable part of the Bharatiya tradition which has been followed as an ideal by each and every writer of Odisha.

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# THE UPANISHADIC MIND: A NEED OF REAPPRAISAL

**Bibhuti Bhusan Mohapatra**
**Prafulla Kumar Mishra**

## ABSTRACT

Mind in Sanskrit *manas*, a vital organ of human body. Mind is the cause of all types of bondage and liberation. Also Mind is a major part in the subtle body of beings. In our ancient scriptures, our seers describe how to control over the mind and how by this one can able to get salvation. In this paper, the significance of mind, the scope and nature of mind are discussed with the Vedic seers views. How mind is the cause of the body as well as the Universe are discussed in the paper. In addition, the vital energy (Prana) and Speech are the major part of the Universe as well as the beings. The different aspects of these three major parts are analysing with spiritual as well as psychological point of view. Our Upanishads are described the aims and objects of these three essences. Also the different stages of human as well as Universe are discussed in this paper.]

## INTRODUCTION:

The term mind (manas in Sanskrit) is applied to: intellect, intelligence. understanding, perception. sense, conscience, will, thought, imagination, excogitation. invention, reflection, opinion. intention, inclination, affection, desire, mood, temper, spirit so on and so forth. Slej³eeHeeve<eo says "³eÎeueËo³ece ceveme½e/eo me%eeve eJe%eeve Òe%eeve ceOee¢eäj Oee/ej ce$ee cevee<ee ³ee/eë mcee/eë me¹uHeë ¬eÀ/ejmee keÀeceeJeeMee/e ~ meJeeC³eJe/eeeve Òe%eevem³e veeceOe³eeeve YeJeev/e ~" Amarasimha, one of the celebrate authors of a Sanskrit Thesaurus - "Amarakosìa" gives the following names as synonyms to manas the Sanskrit word for mind: i.e. "³®eÊe /e ®e/ee Ëo³e mJeev/e Ëvceovemece ceveë". All these terms though used as synonyms to mind, these indeed are coined with different shades of meanings for different application of the word (ÒeJeeÊe eveeceÊe) as stated above[1]. Mind in modern science is a psychic element. It has an abstract existence whereas the modern science relies more in 'brain' or 'neurons' that has a physical existence. However in ancient time the things had a different picture - the seers used to see the so-called modern developments in a different perspective. The ancient Indian seers saw the whole universe as manifested form of the Supreme Reality, the Supreme Divine Being. Therefore. everything was part of the divine manifestation, and thus each and every aspect/ development of the universe was divine. The Vedic science thus is called the divine / abstract science where as the modern science is called the material/physical science. The former is called oJeleelcee eJe%eevece and the latter is called YeleeIcee eJe%eevece. Whether the mind is a matter or an abstract energy of the Divinity found in every individual being is

a question yet to be satisfactorily answered. However, it is certainly the cause of every cognitive and substantive creation.

The mind at certain stage in the Vedic period is looked upon as the *Brahman,* the Supreme Reality / Truth. Apart from the mystic concept of mind, it has a greater role to play in the individual being. It is said that "ceve SJe ceve<³eeCee keÀejCe JevOecee#e³eeë" i.c. the mind is the cause of bondage and salvation in the human beings. The question is: what makes the mind to play the pivotal role in the human beings? Why the bondage and the salvation are bestowed upon mind and does it matter so much? The questions lead us to think on the nature of the 'being' and the role or relationship of mind to the inner self. We wish to investigate on the making of the mind according to Vedic science and its role as well relationship to the inner self in the present paper. It will reflect all the creation of the mind and its place in the Self. The conceptual framework may reflect further on the 'cosmic mind' that governs the 'individual minds' and that may further lead us to think on the 'identity' between the 'cosmic-being' (eJejeÌ He©<e) with the 'individual being' *(mJejeÌ He©<e).*

**The Broad Picture of the Mind:**

The mind is popularly known as the internal-sense-organ *(antaÌ-kara‡a)* in Indian tradition, According to the V³ee³e-JeMee<ekeÀ schools of thought, it is considered as one and atomic in size[2]. It is instrumental of cognitive events. It is the direct cause of happiness, affliction, desire, aversion, cognition and volition etc[3]. The place of the mind is heart / brain[4]. Its speed is very high[5]. Contrary to the theory of the V³ee³e-JeMee<ekeÀ school of thought, the Säàkhya and the Vedäntins think that the internal organ (Devleë keÀjCeë) is not one but it is fourfold, i.e., ceveme (mind), Jee× (intellect), e®eÊe (consciousness) and Den¹ej (ego), These, according to some, are four different aspects of the 'being' and according to some others, they are the different functions of one and the same internal organ - the mind. We shall see what constitute the 'being' in the Vedic conceptual framework and that will reflect the overall picture of 'mind' in the following lines briefly. However, it may be pointed out at the very outset that contrary to the belief of many, mind is considered as an integral and inseparable part of the 'Self'.

**The Mind in Vedic Conceptual Framework:**

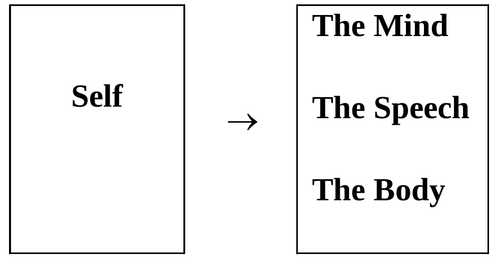
The Vedic Seer have discovered the functions and nature of the mind in its wider perspective and if that is taken into account in its totality, it will be a surprise for the modern scientists with all its developments in the neurology. The name 'mind' in Vedic literature is not only given to the whole range of mental faculties as stated above but also it refers to the very nature or integral part of the 'Self' itself.[6] The issue is whether the 'Self' or the Being is a single unit entity or unified compact entity ? Unless we know the Self or the Being we cannot understand the mind also. Let us reflect on the Being,

**The Being (Deelcee):**

The Deelcee in the Vedic conceptual framework is found to be of two types – Heje and DeHeje. the 'Supreme Self' and the 'individual self'; they are popularly known as Hejceelcee and peeJeelcee, There are many theories on the true nature of peeJeelcee in Indian scriptures. According to some, the peeJeelcee is part and parcel of the Hejceelcee. Some think it to be the reflection of the Supreme Self in the inner-body, Some others think it to be the consciousness that works in the body made up of five elements; Some think it as the enjoyer of the pains and pleasures caused by his/her own *karma* (deeds). There are many such theories propounded in Vedic period on the nature of Soul. However, according to the Vedic thinkers soul is nothing but coexistence and coordinated functioning of the ceveme (mind), the ÒeeCe (vital energy), and the JeekeÀ (the speech), yenoejC³ekeÀeHeeve<eo says that the soul is Jee*ce³eë, ÒeeCece³eë and ceveece³eë[7] i.e., the Self is principally constitute with JeekeÀ, ÒeeCe and ceveme. Let us see it in the following figure.

The three constituent parts the *Being:*


Body, Mind & Speech constitute the *Being* that acts




In modern times, people talk of the trinity of Body-Mind-Spirit in the yogic system of holistic theory. However, I think there is a misconception as far as the Indian outlook of Yogic perspective is concern. In fact the coherence of Body-Mind-Speech is what made of the 'being' not the 'spirit'. If we take 'spirit' to mean broadly the 'Self' then according to the Vedic system it is the 'leje³ee' (the fourth one) and quite often the Supreme Self is referred to as 'leje³eeleele' (beyond the Forth One). And therefore, I strongly disprove the modern concept of trinity i.e. Body-Mind-Spirit theory[8]. We find immense references to the Body-Mind-Speech combination or manifestation of the Self throughout the Vedic and classical literature. We often found sayings like "keÀe³evecevemeeJee®ee" or "ceveeJeekeÀkeÀe³ekeÀceeYeë" so on and so forth. Everywhere the body- mind are found coherent with the JeekeÀ (verbal or non-verbal speech). The Spirit / Self is the foundation of everything 'meJeeÒeejë' and the things, it constitute as the part of the Self are the Body-Mind-Speech, which are integral part of the Self.

The question is, does the soul has any 'parts' as such or it is just a 'singular 'SkeÀceÜ³ece', part-less 'eveceÙMe' and without having any constituents components 'ëveje³eJe'? The answer is - Yes it is 'ëvel³eMe×-ye×-cece#eYeeJe SkeÀceÜ³e eMeJece'. However, the 'pure nature' of the Self comes only in 'ceekeleoMee' (at the stage of liberation) not before that. In 'peeJeoMee' the Self works with its integral constituents / parts and they are broadly speaking Body, Mind and the Speech. The 'Body' here does not mean the physical body but the 'Vital body' (ÒeeCeMejej). The 'Mind' of course is the focal point of our discussion and we will be coming to that. The Speech is not what technically called the *Vaikhari Vak* (spoken words/ sentence) in the tradition of Grammar, but the Verbatim or rather the 'the eternal and essence of the Verbatim' (keÀìmLe ëvel³eJeekeÀ). The grammarians refer to it as the 'Meyoyeïe' or *Avara-brahman* which is described by Bhartrhari as 'MeyoleÊJe' and 'De#ejHe©<e'.

Coming to the three constituent parts of the *Being* 'Deelcee' that helps him in acting, feeling, cognizing and worldly existing are the 'ceveme' (mind), the 'ÒeeCe' (vital energy), and the 'JeekeÀ' (the speech). These three aspects according to Vedic thinkers are divine and the *Being* can be defined in terms of the coexistence and coordinated functioning of the mind, the vital energy and the speech.

The question that may come up now is: what is the soul how the soul is conceived in the Vedic literature? The Being is described as 'He©<e' and 'He©<e' etymologically mean the Self. Adi Sankaracarya gives two interpretations of 'He©<e' i.e. Heej Me³eveele HeCelJeeo Jee He©<eë. Here one of the interpretations i.e. (i) Heej Me³eveele He©<eë, refers to 'Òel³eieelcee' (the Inner Self or the Individual Soul) and the other interpretation i.e. (ii) HeCelJeeo Jee He©<eë refers to 'Hejceelcee' (the Supreme Self or the Universal Soul). The most significant thing that may be noted here that the Inner Self is often in the Vedic literature called as '®ele<keÀuee He©<eë' (the self having four-parts). Sometime it is referred to as '<ee[<ekeÀuee He©<eë' (the self having sixteen-parts) as well, whereas the Supreme Self is called 'eve<keÀuee' or 'eveje³eJe' (without having any parts and thus it is 'HeCeleve'). The question at this stage may be asked whether the Individual Self is a complex entity made up of many parts or it is a singular entity? Yes, it is not a singular entity, but it is made up off sixteen parts. Naturally, in that case, it means it is a complex entity. Let us again look into the minds of the Vedic seers on these issues.

Here we need to go into the cosmological evolution as has been described in the Chandogya Upanishad. It gives some details of the creation of the universe as well as the individual self from the *'Sat'* the Supreme Truth. It says that the Supreme Truth first of all created 'Energy' (lepeme*)* and then the 'Energy' in turn created the 'Water' *(*DeeHeë*)* and further, the 'Water' created the 'Anna' (*lit.* food, but it means 'Earthly Life Energy')[9]. Thereafter the Upanishad says that the Supreme Being wanted to enter into the soul i.e. the 'peeJe' (peeJeveelceeve DeveÒeeJeM³e ) and manifest the 'veece' and 'ªHe'[10]. It goes on enumerating the three forms of 'life energy' like subtle *(*me#ce*),* medium *(*ceO³ecee*)* and gross *(*mLeeJeÿ*)* 'forms of each of these Primordial Elements[11]. And it comes to describe different constituent parts of the individual self, rather in a veiled manner. Before we unveil or identify the imagery found in the Chandogya Upanishad, it would be worth noting that the three Primordial Elements namely lepeme, DeeHeë and DeVece are indeed the three 'Energy Forms' which can be defined in terms of the Life Energy of the heaven, the Ether and they are identical with the Deeeol³e, Jee³e and Deeive the three divine Beings.

The Upanishad describes that each of these Primordial Elements have three forms namely DeeCeÿ (subtle), ceO³ece (medium) and mLeeJeÿ (the gross) forms. The creation as we know goes from the subtle form to the gross form (from levceeSee to YelecеeSee). And, since we are concerned with the subtle forms of each of these elements in connection with the constituent parts of the Self, we need to know them. The Upanishad says that the subtle form of lepeme is JeekeÀ (the inner speech-form), the same of DeeHeë is ÒeeCe (vital energy), and the same of DeVece is ceveme (mind)[12]. Thereafter the Upanishad states that <ee[<ekeÀueeë meec³eHe©<eë[13] i.e. the He©<e is of sixteen parts. Here it may be noted that the word keÀeueë stands for 'part' and popularly it goes along with the fifteen crescents of the moon. The Chandogya however, does not give any details of the sixteen parts of the He©<e in present context. And therefore, we need the help of other Þeele or logic for an explanation of <ee[<ekeÀueeë He©<eë. As we have stated above that the <ee[<ekeÀueeë He©<eë is also described to be ®ele<keÀueeë He©<eë as well. The three subtle forms of three Primordial Elements / Deities namely JeekeÀ, ÒeeCe and ceveme indeed are the three keÀeueë of the Deelcee. And one more Deelcee is added to it and that is the e®eokeÀuee or eJe%eevekeÀuee total making it ®ele<keÀueeë He©<eë. This ®ele<keÀueeë He©<eë indeed is the <ee[<ekeÀueeë He©<eë. It should not be taken as: '4 x 4 = 16', but '3 x 5 + 1 = 16'. It means that each of the three subtle forms of the three Primordial Elements namely JeekeÀ - ÒeeCe - ceveme constitute five internal elements and they together make 15 keÀuee and taking the e®eokeÀuee along with the fifteen keÀuee make it <ee[<ekeÀueeë He©<eë. We know that the ÒeeCe are known to have five forms and they are: - ÒeeCeeHeeveJ³eeveeoevemeceeveeë or in a different school veei e-keÀce-keÀkeÀue-oJeoÊe-Oece¡e³e. The *Manas* is also known to be fivefold namely *Mana, Amana, Suman, Vimana* and *kumana*. However, the question comes that what are the five keÀuee of JeekeÀ ? We know only ®elJeeejJeekeÀ (four fold division of the Speech). Which is the fifth one? In this context it may be reminded that Lord *Sadashiva* is described in the Deeiece as veeoeJevokeÀeueeleele i.e. the Hejce cenéej is beyond the veeokeÀuee and eJevokeÀuee. This means the JeekeÀ at the first stage has two keÀuee and namely veeokeÀuee and eJevokeÀuee. The veeokeÀuee is fourfold and the) are known as Heje, HeM³eevle, ceO³ecee and JeKeje, whereas the eJevokeÀuee is also known in the tradition as mHeÀeìkeÀuee or mHeÀeìecekeÀeJeekeÀ which is otherwise known as Meyoyeïe. This is how JeekeÀkeÀuee is also five-fold[14]. Thus JeekeÀ - ÒeeCe - ceveme constitute the fifteen keÀuee of the He©<e, and along with the e®eokeÀuee it makes the <ee[<ekeÀueeë He©<eë. The <ee[<ekeÀueeë He©<eë is called De#ejyeïe or De#ej-He©<eë. The *Mundakopanishad* decisively says:

*leoleo De#ejyeïe meÒeeCemleoJee*ceveë ~*

*leoleo mel³e leo Deceleće leo Je×î e meec³eeJeeOeë ~~* [15]

This is that De#ejyeïe and that is ÒeeCe, that is JeekeÀ and that is ceveme. That this is the truth that is the immortal and that is to be contemplated upon. O my boy ! try to know it. The

*Mundakopanishad* further says that:

*ieIeeë keÀueeë HeáeoMe Òeelejÿeë oJeeMe ®e meJe ÒeeleoJeleeme ~*
*keÀceeeCe eJe%eeveme³e½eeIcee Hej J³e³e meJe SkeÀeYeJeevIe ~~*16

It means that ‘at the time of death the fifteen elements or constituent parts (of the DeeIcee) get immersed into their respective causes and the divine-beings namely Iepeme, Jee³e and DeVece immersed into their respective causes and finally the eJe%eeveeIcee, (i.e. the e®eokeÀuee) gets immersed into the HejeJ³e³eeIcee, the Ultimate Reality’[17].

Adi Shankaracarya, in his commentary on the Mundakopanishad (2.7) says *“keÀe³ekeÀejCeme««eIeue#eCee peeJeeJeeMeäHe©<eë <ee[MekeÀuee G®³eIe”*, here the term me««eIeue#eCe is significant in the sense of ‘complex nature of the Self’.

This comes to mean that the He©<e is a complex entity constituting four parts broadly or sixteen parts in totality. He is also referred to as ®eIe<Heeo with reference to its four states namely peeûeIe, mJeHve, me<HeeHIe and Iej³e. The Iej³e, the fourth one is called peeJe[18].

The Prashnopanishad also says: *“FnJe DeevIeë Mejej meec³e me He©<ee ³eemceve SIeeë <ee[MekeÀueeë ÒeYeJeevIe”* i.e. My boy! the <ee[MekeÀueeë are found here, in this Inner Self, He is the He©<eë.*19*

Thus conclusively we can say that the He©<eë i.e. the Inner Self constitute the sixteen parts or the four parts in their abridged form namely - JeekeÀ - ÒeeCe - ceveme (each having five keÀuee) and the e®eokeÀuee or eJe%eevekeÀuee make it total of <ee[MekeÀueeHe©<eë. In fact the ®evêkeÀuee (the crescent of moon) on the head of *Shiva* is nothing but symbolic representation of the e®eokeÀuee of He©<eë.

Looking from a different perspective, according to the Vedic concept the *soul* has two parts: (a) oJeIeeIcee (the Divine being) and (b) YeIeeIcee (the material being). The *Divine* part constitute the ceveme (mind) ÒeeCe (vital energy) and JeekeÀ (the non-verbal speech), it is called oJeIeeIcee. The Aitareya Upanishad narrates an interesting story about the creation of the UNIVERSE. It says the *Atman* (soul) was alone in the beginning and He thought of creating the UNIVERSE. Then He created the gods (the deities) like the fire, the air, the space, the water, etc. He also created the *human* form and then asked the deities to take their respective places in the human body. Then it goes like this:

*अग्निर्वायुभूत्वा मुखं प्राविशत् । वायुर्प्राणो भूत्वा नासिके प्राविशत् ।*

*आदित्यश्चक्षुर्भूत्वाक्षिणी प्राविशत् । दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन् ।*

*ओषधिवनस्पतयो लोमानि भूत्वा त्वचं प्राविशन् । चन्द्रमा मनो भूत्वा हृदयं प्राविशत् ।*
*मृत्युरपानो भूत्वा नाभिं प्राविशत् । आपो रेतो भूत्वा शिश्नं प्राविशत् ।*20

i.e., the fire became speech and entered the mouth; the air became breath and entered the nostrils; the sun became the sight and entered the eyes; the space became the hearing and entered the ears, the plants and the trees became body hairs and entered the skin; the moon became mind and entered the heart; death-god became the in-breath and entered the navel; the water became semen and entered the genetic organ.

Whatsoever, the implication of these narratives may have, it certainly points out to the divine-parts constitute the being. These divine parts that constitute the being is called oJeleelcee. The Yele parts- constitute the physical body made up of the five elements (HeáeceneYele). It is called Yeleelcee. It is otherwise called the keÀceelcee or Yeleelcee as well.

## THE MIND, THE BEING AND THE UNIVERSE:

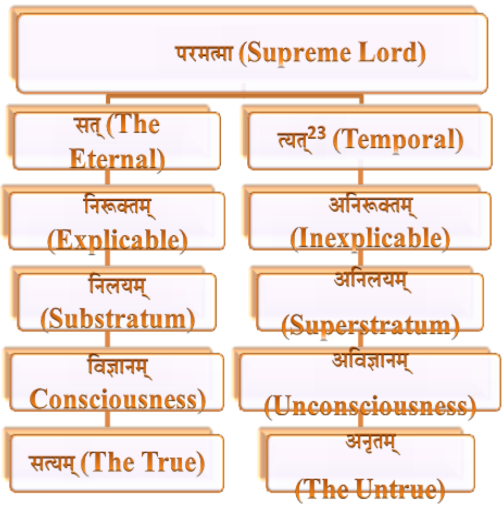
It is possibly only in Indian Context that we find a theory that mystifies the creation of the Universe parallel to that of the human the body. This is known as the eHeC[yeïeeC[ theory / mystery in ancient Indian works, This theory has a link to the mind as well. The mind that works in the macro-cosmos (yeïeeC[) is called cosmic mind that controls the individual mind (Mejejceveë). Our mind is not all independent to do anything and everything that it wishes to do. It fails many a time because the individual thinking is not approved by the cosmic mind. Therefore it would not be irrelevant to point out that the foundation of the foresaid mysticism lies in the concept of mind.

The whole UNIVERSE that includes all the stars and all the galaxies is collectively called *Brahman* in the Veda. That is the Supreme Self – Hejyeïe / Hejceelcee, That is the complete consciousness (HeCe®elev³e). The true nature of the Hejyeïe is unconceivable, unthinkable, and thus unspeakable (DeJee*cevemeiee®ejce), However, the ancient *,–is* conceived the idea, which possibly is true, that the human body is a replica of the UNIVERSE. According to this theory, the eHeC[ (the micro-cosmos) is created at par with the yeïeeC[ (the macro-cosmos). The eHeC[yeïeeC[ theory may appear mystic to the western thinkers. It appears mystic because, we think that the body is made up of flesh, blood, bones and nerves etc. We ignore the role of mind in making of the human being. It is difficult to understand the mind, even in modern scientific approaches. The modern neurology does agree that the nature and function of the *brain*, which is an important part of human being is yet to be fully understood. As long as the human mind / brain is not fully understood we can say that the 'Being' cannot be fully understood. The mind is as mysterious as the Universe. Therefore, the 'Being' remains as wonderful as the cosmos. This confirms the eHeC[yeïeeC[ mystic/synthesis theory of ancient Indian seers. We, however, are not interested here to present the cosmology as such but to examine the constituent parts of the human being and see the nature and function of the 'mind'. And in this context we can say here that the integrating theory of micro-cosmos and macro-cosmos must be investigated upon seriously without rejecting the same saying' Indian Mysticism'.

The Veda says that the Hejceelcee created the whole universe out of himself. In the beginning he split himself into two parts[21], one 'part is the manifested as the universe and the other part remained in its pure form the Me×yeïe. There is another story on the creation of the universe in the *Taittiriopanishad* that says the soul practiced penance for creating the UNIVERSE. The statement goes like this:

So keÀece³e/e Jen<³ee Òepee³ee/e ~ me /eHeeç/eH³e/e ~ me /eHeme /eH/Jee Fo meJecemepe/e ~ ³e/e Fo ekeÀáe ~ /e/e meäJee /eoJeeveÒeeeJeMe/e ~ /eoveÒeeJeM³e me®®e /³e®®eeYeJe/e ~ eveakel/e ®eeeveakel/e ®e ~ eveue³e ®eeeveue³ece ~ eJe%eeve ®eeeJe%eevece ~ me/³e ®eeve/ece n me/³eceYeJe/e ~ ³eeoo ekeÀáe ~ /e/e me/³eece/³ee®e#e/e ~.[22]

This can be presented in the following table as the soul (Deelcee) manifested into twin state in the beginning of the creation:




Well, without going into more details of the Upanishdic statement, the only thing I wish to point out here is that the soul splits into two contrast states, which are conceived as opposites. The Upanishdic seers probably had definitely perceived the so-called conscious and unconscious (®eIevee and De®eIevee) things essentially are not very different by nature being product and part of the Supreme Truth. It, therefore, refers to the theory that mind and matters are essentially not different, where mind stand for the conscious being. Moreover, the foresaid classification / division leads to the unified theory of mind and matter that explains monistic (*Advaita*) approach of the ancient Indian theology. It however, may be pointed out at this context that the oJeIeeIcee part and the YeIeeIcee part of the *being* are created out of one and the same sources and in the end both these perceived to be unified through yogic practice. We need to keep in mind here that the *BhÊtÈtmÈ* part is controlled by the oJeIeeIcee part or in other words, the former is governed by the latter part, and the existence of YeIeeIcee is due to the oJeIeeIcee only. The oJeIeeIcee part in the being as we know is constitute the ceveme (mind) JeekeÀ (non- verbal speech) ÒeeCe (the vital energy). Earlier we had spoken of the trinity i.e., the body-mind-speech and now we are talking of ceveme, JeekeÀ and ÒeeCe, and one should not think that it is misleading, because the oJeIeeIcee is constitute the trinity of body, mind and speech but not the YeIeeIcee. Therefore, it must be noted here that we are talking of the oJeIeeIcee part of the being in which the 'physical body' transforms into 'vital body' in the form of 'vital energy'(ÒeeCe). The Upanishad says: **ceveeece³eÒeeCeMejjerYeeªHeë**[24]. This clearly states that the vital body *(*ÒeeCeMejej*)* in its luminous I appearance *(*YeeªHe*)* is made of mind.

The being is known in the universal phenomena as the YekeIeeIcee (enjoyer of the fruits) also. He is bound to enjoy the results of his *karma* (action). Therefore, he is known as keÀceeIcee also. And *karma* is possible only through ceveme, JeekeÀ and ÒeeCe. It must be pointed out here that the YeIeeIcee get affected by the *karma* he performs. *Karma* is very natural to the being Bhagavan says in *Gita*, that no one can remain inactive or without performing any action[25] even for a moment. However, the *karma* can affect the YeIe part of DeeIcee but not the *deva* part; that means the YeIeeIcee can affect the *karma* or get affected with the *karma* but not oJeIeeIcee. ceveme and JeekeÀ themselves are action-less' but they appear to be active only due to ÒeeCe (the vital energy = MeekeIe). The JeekeÀ, ÒeeCe and ceveme indeed are three form of the Prime Energy (HejeMeekeIe) and whole universe is the manifestation of the Prime Energy, thus we talk of Verbal energy (JeekeÀMeekeIe), Vital energy (ÒeeCeMeekeIe) and Mental energy / power (ceveme MeekeIe). All these three alternatively or representatively stand for each other and together that is called ÒeeCeeJeÐee. Therefore, we find extensive dialogue on the nature of ÒeeCe in the Vedic literature. Now let' we see a brief account of the ÒeeCeeJeÐee, which is the foundation of *karma*.

## THE SCIENCE OF VITAL ENERGY (ÒeeCeeJeÐee)

The ÒeeCe i.e. the vital energy is the manifested forms of three divine energies namely 'fire', 'air' and 'water' *(Indra)* and related to three divinities namely *Agni,Vayu* and *Indra*. Therefore it has three names as follows:

(a) Jeéeevej ÒeeCe/Deeive³e ÒeeCe,

(b) Iepeme ÒeeCe / Jee³eJee³eÒeeCe

(c) Òe%eeÒeeCe / SvêÒeeCe

The ÒeeCe is also related to the three states namely peeûeIe (awakening), mveHve (dreaming) and me<eeHIe (deep sleep). The ÒeeCe as we know is the main actor. The mind and the speech are active only on account of ÒeeCe. In other words, the fire-energy being related to the Supreme Divinity *Agni* takes the name Jeéeevej ÒeeCe, which is manifested in the form of speech in the awakening state. Similarly the air-energy being related to the Supreme Divinity *Vayu* takes the name Iepeme ÒeeCe, which is manifested as life-energy (ÒeeCeJee³e) in the dreaming state. The Òe%eeÒeeCe, the Conscious-being, is related to the Divinity Indra, in the state of deep sleep (me<eeHIe).The SvêÒeeCe sets the JeekeÀ and ceveme (speech and mind) in order for our activities. Therefore, in distress or disturbing state the doctor's advice of taking 'rest' and 'deep sleep' naturally that treats many ailments. The *favÈsana* in yogic practice helps in doing the same. Let us see the ÒeeCeeJeÐee, as designed in the Vedic literature in the following graph:

| | Name of the ÒeeCe | Name of the oJeIee | Related to the DeJemLee | it plays the role of |
|---|---|---|---|---|
| ÒeeCe → | Jeéeevej | DeeIve | peeûeIe | JeekeÀ |
| | Iepeme | Jee³e | mJeHve | ÒeeCe |
| | Òe%ee | Fvê | me<eeHIe | ceveme |

The ÒeeCeeJeÐee, i.e., the science of the vital energy is very significant as far as the yogic system of psychotherapy is concerned. It governs the ÒeeCee³eece process. Relaxation and functional systematization of the physical as well as mental body is possible due to ÒeeCee³eece only. Our concern in this context is to underline the role of ÒeeCe, i.e. the integrated whole of ÒeeCe, JeekeÀ and ceveme is constituting the 'Being' and as we have seen that ÒeeCe is part and parcel of the 'Being', which unfortunately is either ignored or forgotten today. People talk of ÒeeCee³eece only a process of 'breathing treatment' for physical or mental disorder. We need to understand its greater role and significant position as far as the 'Being' is concerned.

The Vedic seer wanted to make their bodies strong and energetic and the tongue sweeter. They says: Mejej ce eJe®e<eCece ~ epe»e ce ceOeceÊecee ~[26] and this is possible through ÒeeCee³eece, i.e. controlling all the three constituent parts of the 'Being'.

**THE THEORY OF FIVE BODIES:**

There is an interesting story of Bhrgu, (the son of Varuna) and Varuna in *Taittiriyopanishad.* The story goes like this that one day, Bhrgu approached his father Varuna and asked him to teach him the *Brahman.* Varuna gave him a simple formula saying that 'that is called Brahman, from whom all beings are created, in which all beings are sustained and at the end in which all beings are immersed' and advised him to take resort to meditation for proper realization[27]. Through *tapas* Bhrgu perceived that *Annam* is *Brahman,* ÒeeCe is *Brahman,* ceveme is *Brahman,* eJe%eeve is *Brahman* and Deevevo is *Brahman.* These five indeed are known as the five bodies is the 'Being' and it is interesting to note that each is identified with the Supreme Being *(Brahman).* The five bodies are known more popularly as HeáekeÀeMe and they are:

DeVece³ekeÀeMe = The physical body

ÒeeCece³ekeÀeMe = The Vital body

ceveece³ekeÀeMe = The Mental body

eJe%eevece³ekeÀeMe = The Conscious body

DeevevoCe³ekeÀeMe = The Blissful body

The Upanishads say that each of these bodies in descending order is subtler than the earlier. The final body is the 'bliss-full body' and the yogic system is designed for attaining the 'bliss' through an internal stride and that leads to 'completeness' *(*HeCeleе*)* of the 'Being'[28].

This defines a 'complete being', complete in every sense that enjoys a blissful life. Therefore, Indian science teaches us to act with balanced mind, balanced speech and balanced body. He who follows this with full consciousness will never have any problem either physical or vital or mental. Manu, the first author of the code of conduct of human society also says:

*शरीरञ्चैव वाचञ्च बुद्धीन्द्रियमनांसि च ।*
*नियम्य प्राञ्जलिस्तिष्ठेद् वीक्ष्यमाणो गुरोर्मुखम् ।।*

Here Manu advises to attend the 'teacher' with folded hand by controlling the body, speech and the mind along with the sense organs. This also clearly speaks of controlling the trinity i.e. body, speech and mind with full devotion to the teacher.

In the eMeJeme¹uHemekele of Yajurveda the seer (the seer) prays for the mind to take the resolution of benediction *(*levce ceveë eMeJeme¹uHecemle*)*. In the pretext of thc resolution of benediction the seer describes the mind and its potencies in a very wider perspective. In one of the mantras the seer describes the mind to be brilliant of brilliances *(*p³eeele<ee p³eeelejkeÀ*)*[29] and at least in two of the mantras the mind is described as Decelece[30] (immortal) and interestingly the same word is found in the Mundaka- Upanishad[31] mantra as well, that gives the compact form of the 'Being'. The following mantra describes the immortal mind that controls everything that is the past, the present and the future as well. The mind is

also considered to be the leader of the seven priests performing the inner sacrifice of cognitive activities and thus the mind may take the resolution of benediction. Let us see the mantra:

³eveo Yele YeJeve YeeJelo Heejieenlececeleve meJece ~ ³eve ³e%emlee³ele meHlenelee levce ceveë eMeJeme¹uHecemle ~~[32]

## CONCLUSION:

This is how we see the mind as the part and parcel of the ‘Being’. Once we understand the basic and wider perspective of the mind we can understand its immense potencies and apply them to gain the desired result. It should be kept in mind that the mind works along with the ‘Speech’ and the ‘Vital energy’ and these three together make the *being* complete. This is of course is not the complete picture of the mind and here we have tried just to focus on the governing role of the mind being in the form of the ‘Being’.

### *Notes and References:*

1. Dev³ee× Meyoevee ÒeJeeÊeeveeceÊe Dev³ee× Meyoevee J³elHeeÊeeveeceÊece.
2. DeCelJeceLe ®ekeÀlJe Üe ieCee cevemeë mcelee ~ Caraka-Samhita, Sharirasthana, Chapt.8.
3. ceveeûee¿e meKe oëKe F®íeÜ<ee ceeleë keÀeleë ~ De³eieHeÐeeo %eeveeevee lem³eevelJe Fnm³ele ~~ *Bhashapariccheda.*
4. ËoÒeeleÿe ceveë - the place of the mind is the heart. However, the word ‘Ë’ here would mean brain not heart, as popularly being translated by many.
5. According to the modern scientists the fastest messages pass along the nerves is at a speed of 400km/hr in neurotransmission.
6. cevee¿eelcee cevee en ueekeÀe cevee yeïe ceve GHeemJeele ~ Chhand.Up. 7.3.1.
7. me Jee S<e Deelcee Jee*ce³eë ÒeeCece³ee cevece³eë ~ Bruh.Up. 4.4.5.
8. The misconception, I am afraid, somehow has unconsciously crept into Indian context possibly through Christian mythology. The Christian thinkers have conceived the trinity - the *father,* the *son* and the *holi spirit* and that has a greater impact in their world-view. To maintain the trinity along the line of yogic thinking the ‘spirit’ has somehow made way into.
9. Cf. Chaandogya Up.VI.2.2-4)
10. Cf. Chaandogya Up.VI.3.2
11. Cf. Chaandogya Up. VI.5. 1-3.
12. Cf. Chaandogya Up.VI.5.4
13. Chhandogya. Up. VI.7. 1.
14. Cf. Vakya Padi. I.169
15. Mundaka-Up. II. 2
16. Mundaka-Up.II.7
17. It is a well-known fact in Indian Intellectual tradition that the destruction *(pralaya)* of the Universe is caused in the reverse order of causation. Cf. Chhandogya. Up. VI.8.6
18. See, Maandukyopanishd II.7.
19. Prashna Up. V1.2.
20. Aitareya Up. 1.2.4.
21. me DeeIceeve eÜOee HeeIe³eIe.

22. Tai.U 2.6.1

23. The terms *sat* and *tyat* are explained by Adi Shankaracarya as Òel³e#e He je#e meaning perceivable and imperceivable. However, to me it appears that the term *Tyat* unfortunately lost its meaning. Since it is seen in contrast to *Sat* (the Eternal), it may mean temporal and that would go well with the DeeJe%eeve – Develece.

24. Chhand. Up. 3.14.2

25. Bhagavad Gita, Chap. III.5.

26. Tai.Up. I.4.1, Na..Pa.Up. IV.45.

27. Yeie Je Jee©eCeë Jeª Ce eHelejceHememeej ~ DeOeeen YeieJee yeïeele ~...le neJee®e ~ ³elee Jee Fceeeve Yeleeeve pee³evle. ³eve peeleeeve peeJeevle, ³ele Òe³eevle DeeYeMeeJeMeevle ~leo eJe%eemJe ~ leo yeïeele ~ me leHeeçleH³ele ~

28. DeĐe le DeeÊe ®e Yeleeeve lemceeo DeVe leo®³ele ~ ... lemceele Jee Slemceeo DeVejmece³eeov³eevlejelcee ÒeeCece³eë ~ lemceeo Jee Slemceeo ÒeeCece³eeov³eevlejelcee ceveece³eë ~... lemceeo Jee Slemceeov³eevlejelcee eJe%eevece³eë ~...lemceeo Jee Slemcee ov³eevlejelcee.........Deevevoce³eë~ leve S<ee HeCeë ~

29 yajurveda 34.1.

30 yajurveda 34.3-4.

31 See *fn* no. 14.

32 yajurveda 34.4.

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# SPATIAL DISTRIBUTION OF DIFFERENT TYPES OF DEGRADED AND WASTELANDS IN INDIA: A CASE STUDY OF BIHAR

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## ABSTRACT

India is land of farmers. More than 70 per cent of India's population is living in rural areas with agriculture as their livelihood support system. Sustainable agricultural development and food security will be one of the key challenges for India in this century because the task of providing food security to our country's burgeoning population is becoming increasingly difficult. This challenge must and needs to be met in the face of the changing consumption pattern, impacts of climate change and the degradation of the finite land and water resources. The vast majority of Indian farmers are small and marginal. Their farm size is decreasing further and per capita availability of inelastic land resource is rapidly declining in relation to annual population growth of 1.58 per cent in the country. The quality of land is deteriorating due to heightened nutrient mining, soil erosion, increasing water scarcity, adverse impact of climate change and accumulation of toxic elements in soil and water. Increasing GDP growth is expanding urbanization and industrialization and, therefore, more and more agricultural lands are being utilized for non-agricultural purposes. The complex interplay of natural and anthropogenic processes compounds problems of land use planning further. All of these factors combined with increased rate of land degradation are contributing towards decline in agricultural productivity leading to food insecurity. State level and country level information has already been published by the National Remote Sensing Agency (now NRSC). The first order need of the day, therefore, is to prepare a national degraded and wastelands map downscaled to districts. In the present paper an attempt has been made to discuss the nature and causes of the land degradation, its spatial distribution and the determination of degree and extent of damaged lands in general at national level and in particular at the state level i.e. Bihar. So that developmental agencies in participation with stakeholders proactively adopt measures to reclaim degraded lands for distancing food insecurity, a real challenge.

***Keywords:*** *Spatial Distribution, Degraded land, Wasteland*

## INTRODUCTION

India shares 17 per cent of the world population, while its land is 2 per cent of the total geographical area of the world. Naturally, the pressure on the land is beyond its carrying capacity. Therefore, the productive lands, especially the farmlands in India are in the constant process of various degrees of degradation and are fast turning into wastelands. At present, approximately 68.35 million hectare area of land is lying as wastelands in India. Out of these lands, approximately 50 per cent lands are such non-forest lands, which can be made fertile again if treated properly. It was unprotected non-forest lands, which suffered the maximum degradation mainly due to the tremendous biotic pressure on it. In the last 50 years it is India's lush green village forests and woodlots have been deforested to the maximum, To restore this ecological imbalance, the Government of India had created the Department of Wasteland Development to develop the degraded non-forest wastelands. The wastelands represent underutilization of resources. In fact, the prevalence of poverty, malnutrition, hunger and regional inequality is to some extent due to underutilization of resources particularly in India, it exists in the form of wastelands. It could be noted that a country like Japan has inadequate land area with high density of population, but it has achieved a high rate of economic development, indicating their intensive effort towards better utilization of resources. In India, despite having a large land area, the problem of underutilization of resources persists in different parts of the country. Hence, there is a growing concern on wasteland development in India.

Since land resources are finite, requisite measures are required to reclaim degraded and wastelands. So that areas going out of cultivation due to social and economic reasons are replenished by reclaiming these lands and by arresting further loss of production potential.

In this direction, an effective utilization, rejuvenation and management of degraded and wastelands by public and private investment become imperative. As a first step, a reliable set of estimates of the degraded and wastelands is essential. In addition to the type and the extent of degradation the lands have undergone or are undergoing, appropriate management strategies need to be designed.

## METHODOLOGY

The present study is mainly based on secondary data because the area of study is very vast. The data pertaining to the present study was collected from the published documents of Ministry of Agriculture, different journals, magazines and also from the Internet.

The compiled data on different subjects have been tabulated. Synthesis, perusal and analysis of data have been carried out with the help of simple statistical techniques. In the table the rank and percentile analysis has been produced that contains the ordinal and percentage rank of each state in data set. It is for analyzing the relative standing of land degradation in India and Bihar as well.

## CATEGORIES OF WASTE LANDS IN INDIA

In India there are two types of wastelands in general i.e. ***ecological wastelands*** and ***developmental wastelands***. The ecological wastelands consist of degraded forests, gullied and ravenous lands, marked hill slopes, saline-alkali soils, deserts, sand dunes and shifting cultivation areas. The developmental wastelands include mine spoils areas, water logged areas formed by seepage of canal irrigation, foreshores of irrigation reservoirs, industrial wastelands, land strip cleared for laying of electric transmission and so on. Area wise detailed account of categories of waste-lands is given below respectively, (Table 1).

**Table-1 Categories of Wastelands in India**

| S.No. | Category | Area (in sq.Kms.) |
|---|---|---|
| 1 | Snow covered/Glacial | 55788.49 |
| 2 | Barren rocky/Sheet Rock | 64584.77 |
| 3 | Sands-inland/Coastal | 50021.65 |
| 4 | Land affected by Salinity/ alkalinity | 20477.38 |
| 5 | Gullied/or ravenous land | 20553.35 |
| 6 | Upland with or without scrub | 194014.29 |
| 7 | Water logged & marshy | 16568.45 |
| 8 | Steep sloping area | 7656.29 |
| 9 | Shifting cultivation land | 35142.2 |
| 10 | Mining/industrial wastelands | 1252.13 |
| 11 | Degraded/pastures/grazing land | 25978.91 |
| 12 | Underutilized/degraded notified forest land | 140652.31 |
| 13 | Degraded land under plantation crop | 5828.09 |

**Grand Total: 638518. 31 Sq.Kms**.

In this context, it is important to highlight the extent of variation in the spatial distribution of wastelands throughout the country. In fact, in India the wasteland ranges from 38 to 187 million hectares, according to the estimates given by different agencies with diverse classification strategies, table 2.

**Table-2 Estimate of Wastelands from Different Sources**

| S. No. | Sources | Area (m.ha) | Estimated (E) / Scientific |
|---|---|---|---|
| 1 | National Commission on Agriculture(NCA-1976) | 175.00 | E |
| 2 | Directorate of Economics and Statistics, Department of Agriculture and Cooperation | 38.40 | E |
| 3 | Ministry of Agriculture (1982) | 175.00 | E |
| 4 | Department of Environment and Forest | 95.00 | E |
| 5 | National Wasteland Development Board | 123.00 | E |
| 6 | NBBS and LUP, ICAR, 1994 | 187.00 | E |
| 7 | Society for Promotion of Wastelands | 129.00 | E |
| 8 | # National Remote Sensing Agency, 1995 | 75.50 | S |
| 9 | Dr.N.C. Saxena (Secretary RD-WD) | 125.00 | E |

# The figure of 75.50 m.ha is derived from the results of land use/land cover mapping done on1:250,000 scale during 1989-90, using satellite data at the request of Planning Commission for increasing food production in various Agro-climatic zones.

**SPATIAL DISTRIBUTION OF DEGRADED AND WASTELANDS IN INDIA**

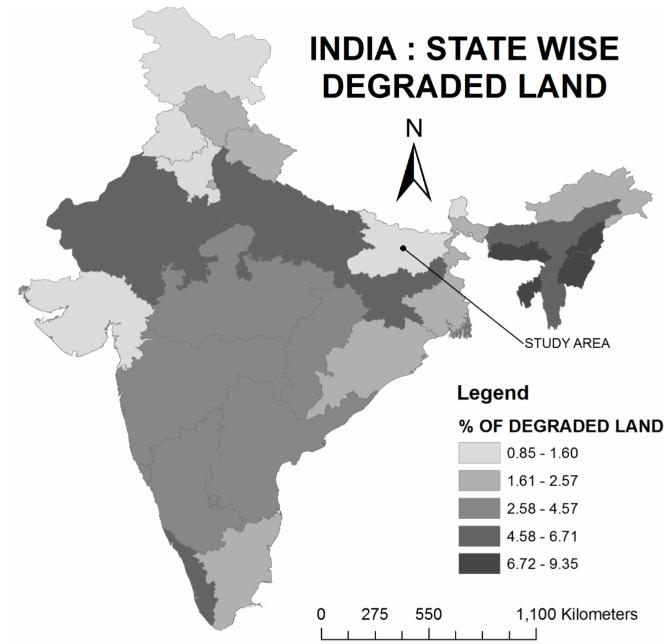
So far as the spatial distribution of degraded and wastelands in India is concerned, no doubt, it gives a highly erratic picture. Some of the states have very high percentage of wasteland, while some states have very low percentage of wasteland and in some of the states the land degradation is even less than one per cent. State wise area statistics of degraded and wastelands is shown in table 3, map-1. In the given table the rank and percentile analysis has been produced that contains the ordinal and percentage rank of each state in data set. It is for analyzing the relative standing of land degradation in India.

**Table – 3 State Wise Total Geographical Area And Degraded Land In India - 2011**

| S.No. | STATE | TGA | LD | % LD OF TGA |
|---|---|---|---|---|
| 1 | Andhrapradesh | 275045.0 | 9193.0 | 3.34 |
| 2 | Andaman &Nicobar | 8249.0 | 71.0 | 0.86 |
| 3 | Arunachalpradesh | 83743.0 | 2154.0 | 2.57 |
| 4 | Assam | 78438.0 | 4571.0 | 5.83 |
| 5 | Bihar | 94163.0 | 1371.0 | 1.46 |
| 6 | Chhattisgarh | 134805.0 | 4784.0 | 3.55 |
| 7 | Delhi | 1483.0 | 28.0 | 1.89 |
| 8 | Goa | 3702.0 | 122.0 | 3.30 |
| 9 | Gujarat | 196042.0 | 3129.0 | 1.60 |
| 10 | Haryana | 44212.0 | 551.0 | 1.25 |
| 11 | Himachalpradesh | 55673.0 | 1065.0 | 1.91 |
| 12 | Jammu &Kashmir | 222236.0 | 2094.0 | 0.94 |
| 13 | Jharkhand | 79714.0 | 3943.0 | 4.95 |
| 14 | Karnataka | 191791.0 | 8093.0 | 4.22 |
| 15 | Kerala | 38863.0 | 2608.0 | 6.71 |
| 16 | Madhyapradesh | 308641.0 | 14095.0 | 4.57 |
| 17 | Maharashtra | 307713.0 | 9728.0 | 3.16 |
| 18 | Manipur | 22327.0 | 1768.0 | 7.92 |
| 19 | Meghalaya | 22429.0 | 1732.0 | 7.72 |
| 20 | Mizoram | 21081.0 | 1163.0 | 5.52 |
| 21 | Nagaland | 16579.0 | 1550.0 | 9.35 |
| 22 | Orissa | 155707.0 | 3722.0 | 2.39 |
| 23 | Punjab | 50362.0 | 494.0 | 0.98 |
| 24 | Rajasthan | 342239.0 | 20424.0 | 5.97 |

| | | | | |
|---|---|---|---|---|
| 25 | Sikkim | 7096.0 | 60.0 | 0.85 |
| 26 | Tamil Nadu | 130058.0 | 2997.0 | 2.30 |
| 27 | Tripura | 10486.0 | 785.0 | 7.49 |
| 28 | Uttarpradesh | 238566.0 | 14405.0 | 6.04 |
| 29 | Uttarakhand | 55845.0 | 1435.0 | 2.57 |
| 30 | West Bengal | 88752.0 | 2140.0 | 2.41 |
| | **Total** | **3286040.0** | **120275.0** | **113.59** |

TGA – Total Geographical Area (Hectare), LD – Land degraded (Hectare)




**Map - 1**

On the basis of the above table, the following table-4 has been prepared in which land degradation percent of total geographical area, rank and their percentile at the state level in India has been calculated according to the available statistics of 2011.

## DATA ANALYSIS

So far as the state wise wasteland area statistics of India is concerned, out of thirty states, land degradation per cent out of their total geographical area has been divided into five categories, i.e. very high, high, medium, low, and very low respectively.

In the first order category of states, the land degradation is very high (7.49-9.35%). In this category only four states are included i.e. Nagaland, Manipur, Meghalaya and Tripura. These states are in descending order of their land degradation among which Nagaland has the highest land degradation (9.35%) and Tripura has the lowest percent of land degradation (7.49%).

| TABLE – 4 - LAND DDEGRADION PERCENT OF TOTAL GEOGRAPHICAL AREA, RANK AND PERCENTILE IN INDIA - 2011 | | | |
|---|---|---|---|
| **S.NO. OF TABLE- 3** | **LD % OF TGA** | **RANK** | **PERCENTILE** |
| 21 | 9.35 | 1 | 100.00% |
| 18 | 7.92 | 2 | 96.50% |
| 19 | 7.72 | 3 | 93.10% |
| 27 | 7.49 | 4 | 89.60% |
| 15 | 6.71 | 5 | 86.20% |
| 28 | 6.04 | 6 | 82.70% |
| 24 | 5.97 | 7 | 79.30% |
| 4 | 5.83 | 8 | 75.80% |
| 20 | 5.52 | 9 | 72.40% |
| 13 | 4.95 | 10 | 68.90% |
| 16 | 4.57 | 11 | 65.50% |
| 14 | 4.22 | 12 | 62.00% |
| 6 | 3.55 | 13 | 58.60% |
| 1 | 3.34 | 14 | 55.10% |
| 8 | 3.30 | 15 | 51.70% |
| 17 | 3.16 | 16 | 48.20% |
| 3 | 2.57 | 17 | 44.80% |
| 29 | 2.57 | 18 | 41.30% |
| 30 | 2.41 | 19 | 37.90% |
| 22 | 2.39 | 20 | 34.40% |
| 26 | 2.30 | 21 | 31.00% |
| 11 | 1.91 | 22 | 27.50% |
| 7 | 1.89 | 23 | 24.10% |
| 9 | 1.60 | 24 | 20.60% |
| 5 | 1.46 | 25 | 17.20% |
| 10 | 1.25 | 26 | 13.70% |
| 23 | 0.98 | 27 | 10.30% |
| 12 | 0.94 | 28 | 6.80% |
| 2 | 0.86 | 29 | 3.40% |
| 25 | 0.85 | 30 | 0.00% |

TGA – Total Geographical Area (Hectare), LD – Land degraded (Hectare)

In the second order category of states where the land degradation is high (4.95-6.71%), only six states are included, i.e. Kerala, Uttarpradesh, Rajasthan, Assam, Mezoram, and Jharkhand. Among these states Kerala has the highest land degradation (6.71%) and Jharkhand has the lowest per cent (4.95%) of land under degradation.

In the third order category of states where the land degradation is medium (2.57-4.57%), Seven states are included, i.e. Madhyapradesh, Karnataka, Chhattisgarh, Andhrapradesh, Goa, Maharashtra and Arunachalpradesh. Among these states Madhyapradesh has the highest land degradation (4.57%) and Arunachalpradesh has the lowest (2.57%) area under land degradation.

In the fourth category, six states are included i.e. Uttarakhand, West Bengal, Orissa, Tamil Nadu, Himachalpradesh and Delhi. In these states land degradation is low (1.89-2.57%). Among these states Uttarakhand has the highest (2.57%) land degradation and Delhi has the lowest (1.89%) area under land degradation.

In the fifth and the last category of states again there are only six states i.e. Gujarat, Bihar, Haryana, Punjab, Jammu & Kashmir, Andaman & Nicobar and Sikkim respectively. In these states land degradation is very low (0.85-1.6%). Among these states Gujarat has the highest (1.6%) land degradation and Sikkim has the lowest (0.85%) area under land degradation.

**TABLE- 5 DISTRICT WISE TOTAL GEOGRAPHICAL AREA AND DEGRADED LAND IN BIHAR - 2011**

| S.No. | DISTRICTS | TGA | LD | % LD OF TGA |
|---|---|---|---|---|
| 1 | Araria | 284 | 2 | 0.70 |
| 2 | Aurangabad | 330 | 43 | 13.03 |
| 3 | Banka | 308 | 72 | 23.38 |
| 4 | Begusarai | 192 | 30 | 15.63 |
| 5 | Bhabhua | 331 | 114 | 34.44 |
| 6 | Bhagalpur | 257 | 73 | 28.40 |
| 7 | Bhojpur | 246 | 93 | 37.80 |
| 8 | Buxar | 163 | 23 | 14.11 |
| 9 | Darbhanga | 229 | 37 | 16.16 |
| 10 | Gaya | 406 | 74 | 18.23 |
| 11 | Gopalganj | 203 | 77 | 37.93 |
| 12 | Jahanabad | 157 | 3 | 1.91 |
| 13 | Jamui | 311 | 43 | 13.83 |
| 14 | Katihar | 306 | 59 | 19.28 |
| 15 | Khagaria | 149 | 24 | 16.11 |
| 16 | Kishanganj | 188 | 20 | 10.64 |

| | | | | |
|---|---|---|---|---|
| 17 | Lukeesarai | 123 | 2 | 1.63 |
| 18 | Mdhepura | 179 | 2 | 1.12 |
| 19 | Madhubani | 351 | 4 | 1.14 |
| 20 | Munger | 142 | 2 | 1.41 |
| 21 | Muzaffarpur | 350 | 67 | 19.14 |
| 22 | Nalanda | 235 | 22 | 9.36 |
| 23 | Nawada | 251 | 21 | 8.37 |
| 24 | W Champaran | 523 | 43 | 8.22 |
| 25 | Patna | 319 | 83 | 26.02 |
| 26 | E Champaran | 398 | 7 | 1.76 |
| 27 | Purnia | 223 | 30 | 13.45 |
| 28 | Rohtas | 382 | 81 | 21.20 |
| 29 | Saharsa | 170 | 5 | 2.94 |
| 30 | Samastipur | 290 | 67 | 23.10 |
| 31 | Saran | 265 | 50 | 18.87 |
| 32 | Sheikhpura | 69 | 0 | 0.00 |
| 33 | Seohar | 44 | 0 | 0.00 |
| 34 | Sitamarhi | 220 | 0 | 0.00 |
| 35 | Siwan | 223 | 3 | 1.35 |
| 36 | Supaul | 241 | 6 | 2.49 |
| 37 | Vaishali | 203 | 56 | 27.59 |
| | **TOTAL** | **9261** | **1338** | **490.73** |
| | TGA – Total Geographical Area (Hectare), LD – Land degraded (Hectare) | | | |

On the basis of the above table, the following table-6 has been prepared in which land degradation percent of total geographical area, rank and their percentile has been calculated in Bihar according to the available statistics of 2011.

## DATA ANALYSIS

So far as the wasteland area statistics of Bihar is concerned, out of 37 districts, land degradation per cent out of total geographical area is zero in three districts i.e. Sheikhpura, Seohar and Sitamarhi districts. These districts stand at 35th rank according to the given table-6. The rest of the 34 districts on the basis of per cent of land degradation have been categorized into five types, i.e. very high, high, medium, low, and very low.

In the first order category where the land degradation is very high (28.41-37.93%), there are only three districts, i.e. Gopalganj, Bhojpur, and Bhabhua respectively in their descending order of land degradation. Among these districts Gopalganj has the highest land degradation (37.93%), and Bhabhua has the lowest per cent (34.44%) land under degradation.

Similarly, in the second order of the districts in Bihar where the land degradation is high (19.29-28.40%) includes Bhagalpur, Vaishali, Patna, Banka, Samastipur and Rohtas. In this category only six districts are included and are in their descending order of land degradation. Among these districts, Bhagalpur has the highest land degradation (28.4%) and Rohtas has the lowest percent of land degradation (21.20%).

**TABLE – 6 LAND DEGRADATION PERCENT OF TOTAL GEOGRAPHICAL AREA, RANK AND PERCENTILE IN BIHAR - 2011**

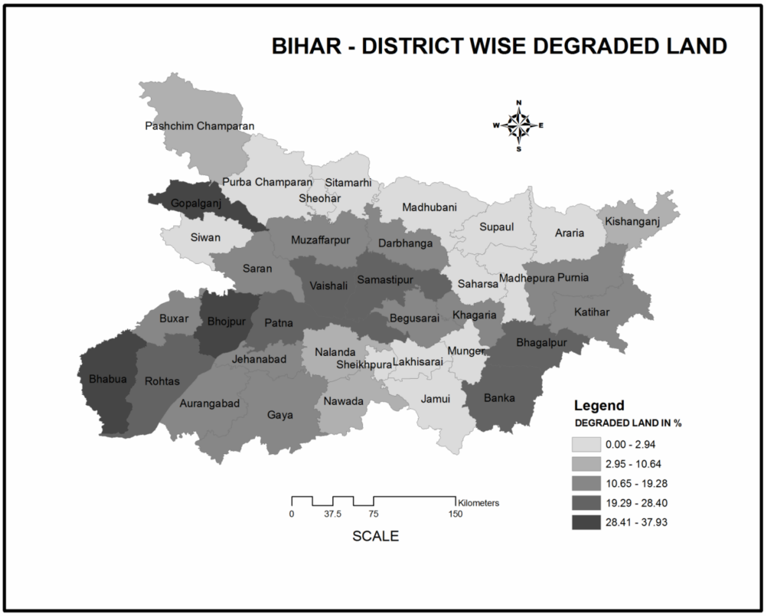
| S.No. OF TABLE-5 | LD % OF TGA | RANK | PERCENTILE |
|---|---|---|---|
| 11 | 37.93 | 1 | 100.00% |
| 7 | 37.80 | 2 | 97.20% |
| 5 | 34.44 | 3 | 94.40% |
| 6 | 28.40 | 4 | 91.60% |
| 37 | 27.59 | 5 | 88.80% |
| 25 | 26.02 | 6 | 86.10% |
| 3 | 23.38 | 7 | 83.30% |
| 30 | 23.10 | 8 | 80.50% |
| 28 | 21.20 | 9 | 77.70% |
| 14 | 19.28 | 10 | 75.00% |
| 21 | 19.14 | 11 | 72.20% |
| 31 | 18.87 | 12 | 69.40% |
| 10 | 18.23 | 13 | 66.60% |
| 9 | 16.16 | 14 | 63.80% |
| 15 | 16.11 | 15 | 61.10% |
| 4 | 15.63 | 16 | 58.30% |
| 8 | 14.11 | 17 | 55.50% |
| 13 | 13.83 | 18 | 52.70% |
| 27 | 13.45 | 19 | 50.00% |
| 2 | 13.03 | 20 | 47.20% |
| 16 | 10.64 | 21 | 44.40% |
| 22 | 9.36 | 22 | 41.60% |
| 23 | 8.37 | 23 | 38.80% |
| 24 | 8.22 | 24 | 36.10% |
| 29 | 2.94 | 25 | 33.30% |

| | | | |
|---|---|---|---|
| 36 | 2.49 | 26 | 30.50% |
| 12 | 1.91 | 27 | 27.70% |
| 26 | 1.76 | 28 | 25.00% |
| 17 | 1.63 | 29 | 22.20% |
| 20 | 1.41 | 30 | 19.40% |
| 35 | 1.35 | 31 | 16.60% |
| 19 | 1.14 | 32 | 13.80% |
| 18 | 1.12 | 33 | 11.10% |
| 1 | 0.70 | 34 | 8.30% |
| 32 | 0.00 | 35 | 0.00% |
| 33 | 0.00 | 35 | 0.00% |
| 34 | 0.00 | 35 | 0.00% |
| TGA – Total Geographical Area (Hectare), LD – Land degraded ( Hectare) | | | |

In the third order category of districts where the land degradation is medium (10.65-19.27%) includes Katihar, Muzaffarpur, Saran, Gaya, Darbhanga, Khagaria, Begusarai, Buxar, Jamui, Purnia, and Aurangabad. In this category eleven districts are included among which Katihar has the highest percent (19.28%) of land degradation and Aurangabad has the lowest per cent (13.03%) of land degradation.

In the fourth order category, only four districts are included, i.e. Kishanganj, Nalanda, Nawada and West Champaran respectively, where the land degradation is low (2.95-10.64%). These districts are also in their descending order of their land degradation. Among these districts, Kishanganj has the highest per cent (10.64%) of the land under degradation and West Champaran has the lowest per cent (8.22%) of the land degradation.

In the fifth and the last category of districts where the land degradation is very low (0-2.94%) includes Saharsa, Supaul, Jahanabad, East Champaran, Lukeesarai, Munger, Siwan, Madhubani, Madhepura, Araria, Sitamarhi, Seohar, and Sheikhpura districts. These are thirteen in number and are also in their descending order of their land degradation. Among these districts, Saharsa has the highest per cent (2.94%) of land degradation and Araria has the lowest per cent (0.7%) land under degradation, map-2.




**MAP - 2**

## CONCLUSION

The task of providing food security to our country's burgeoning population is becoming increasingly difficult. This challenge must and needs to be met in the face of the changing consumption patterns, impacts of the climate change and degradation of the finite land and water resources. Management of land resources in general, and crop production methods that will keep pace with country's food needs, sustaining environment, blunting impact of climate change, preserving and enhancing natural resources, and supporting livelihood of farmers and rural population in the country. Thus, there is a pressing need for enlarging area under arable lands by the way of reclaiming degraded lands for sustainable intensification of agriculture, in which crop yields can be increased without compromising and yielding to adverse environmental impacts and without reducing area under forests.

In the population rich countries with finite land resources, agricultural natural resource security is of utmost importance. Further, because the crop yields and productivity of the 'favoured agricultural regions' have platued out, it is essential that the degraded and wastelands are rehabilitated and rejuvenated so that such lands are rendered cultivable and may become effective in supporting food crop production, agro-forestry and forestry-based land systems. Further, global environmental change and variability are forcing irreparable damage to the arable lands adjoining degraded lands, water and biodiversity resources. These would have serious consequences on food production and food security in the coming years.

## RECOMMENDATIONS

This study on the degraded and wastelands of India in a way contains the first approximation of the harmonized results of the inter-institutional effort. Several points of recommendations for immediate application are indicated. These are detailed as follows:

- Planning for land conservation should be prioritized based on the severity of the degradational problems arising owing to water and wind erosions and anthropogenic activities like agro-forestry, silviculture and social forestry should be adopted to protect agricultural lands from further deterioration arising out of degradational processes. Afforestation of degraded and wastelands should be given priority.
- As conservation and land rehabilitation measures are highly expensive, the area for reclamation should be prioritized based on the severity of the land degradation, the nature of the extent of the problem and the proposed land use. The maps and the data given in this study can be effectively used for such initiatives.
- Reclamation of acidic, saline and sodic soils should get priority in the districts that are severally affected by them in different states. These are chemical land degradational processes and materials needed for their amelioration and reclamation is easily available. The materials should make available in a planned manner in accordance with the severity of the problem prevailing in the districts/states.
- Where complex problems of degradation like water erosion, acidity and water erosion salinity and sodicity co-exist, the research agenda needs to be re-oriented to bring out a list of "good practices" for amelioration of soil health of such degraded lands.
- Cultivation of bio-fuel producing plants and fuel trees/crops should be encouraged in the degraded and wastelands. This is an essential step for environmental protection. The data sets and maps of this study can help the government.

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# RESISTANCE AND OBSTACLES AGAINST ERADICATING THE PRACTICE OF FEMALE GENITAL MUTILATION (FGM) IN ERITREA: AN EMPIRICAL ANALYSIS

**Saidur Rahman**


## ABSTRACT

Female Genital Mutilation (FGM) or Female Circumcision is a deeply rooted traditional practice in Eritrea. It is usually done during the period from 1 month to two years. This period of FGM varies across the cultures. This practice has number of untold health and psychological consequences for the circumcised girls or women. Among the negative consequences of health are: painful marital life in terms of sex, problem of child birth, infection, fistula and psychological trauma etc. As such, the governmental and non-governmental organizations are trying hard to eradicate this evil practice of FGM completely as to ensure guarantee of the rights of the girl child in particular and women in general. The long efforts of government have made a drastic change in the attitude of the people in this direction. But, still the good numbers of people are against the eradication of the practice of FGM. The present study is an attempt to know and reveal those factors which are responsible for the resistance shown by the people and obstacles faced by the Eritrean Government against the complete eradication of the practice of FGM which would entail government to adopt the next step forward.


***KEY WORDS:*** *Female Genital Mutilation, Circumcision, Clitoridectomy, Excision and Infibulation.*

## 1. INTRODUCTION:

There are number of traditional practice we have in our society across the cultures. Among many of them one is the Female Genital Mutilation (FGM) or Female Circumcision in Eritrea. The customs and beliefs surrounding the various forms of FGM are so widespread and so tenacious that far more research needs to be done on their origins and past and present practices. Researchers' feels that there is sufficient evidence to assume that Infibulation (a type of FGM) was practiced in ancient Egypt and perhaps this custom originated there.[1] An alternative explanation is that it could have been an old African rite that came to Egypt by diffusion (the type Infibulation is known in Sudan as "Pharonic Circumcision" and in Egypt it is known as "Sudanese Circumcision"). It is interesting to note that the most radical form of FGM is the Infibulation which is most widespread in the Horn of Africa: Sudan, Somalia, and Djibouti and Eritrea where Arab and Black African cultures met. It is reported that Infibulation is a chastity belt made of flesh, was enforced on Black African women in these areas in the ancient Arab slave trade.[2] The dominant culture in these areas is Arabic. And, to this day African women from southern Sudan (where FGM is not practiced) who have married into dominant group, Sudanese Arabs in northern Sudan have had to undergo Infibulation. It is possible that over a period of time Infibulation was practiced in northeastern Africa which became a mark of distinction as it was the mark of Black Africans into the dominant ancient Arab group.

James DeMeo believes that the global distribution of both male and female genital mutilations among non-Western people suggests their genesis in the deserts of north-east Africa and the Near East. It is believed that the global distribution of both male and female genital mutilations among the non-western people suggests their genesis in the deserts of northeast Africa and the near east. The practice was transmitted from one region to the other by virtue of relocation diffusion, and by phases of military conquest of cultures who do not mutilate by invading cultures which do, or by 'voluntary adoption' of those assimilated cultures.[3]

In conclusion, it seems likely that genital mutilations were introduced when the Nile Valley was invaded by militant pastoral nomads and it culturally transformed around 3100 BC. These invaders, who possessed Asian and Semitic characteristics, ushered in an era of divine kings, ritual widow murder, a military and priestly caste and other trappings of extreme patriarchal authoritarian culture. Although female genital mutilation occurs in Egypt today, but there is no evidence as are found in the period of earlier times. Female genital mutilation must have developed independently amongst certain ethnic groups in sub Saharan Africa as part of puberty rites.

In the whole Horn of Africa, the practice of FGM is very much prevalent from the day immemorial and Eritrea is not the exception to this practice of Female Genital Mutilation (FGM) or Female Circumcision. In this country, there three types of FGM have been officially identified which are known as: *Clitoridectomy*, *Excision* and *Infibulation*. Apart of these, some other forms of female circumcisions are also practiced in the remote regions of the country but it is difficult to give any specific nomenclature since its kinds and nature is not properly classified.

## LITERATURE REVIEW:

"Women are victims of outdated customs, attitudes and male prejudice. This results in negative attitudes of women about them selves. There are many forms of sexual oppression, but this particular one is based on the manipulation of women's sexuality in order to assure male domination and exploitation. The origins of such practices may be found in the family, society and religion".[4]

To those from other cultures unfamiliar with the practice of female genital mutilation, it may appear shocking, horrifying and even barbaric; yet it is important that it is not viewed as an isolated practice. Female genital mutilation is part of a continuum of patriarchal repression of female sexuality, which has been repressed in a variety of ways in all parts of the world throughout history and up to the present time. Methods vary in scope and in degree, but not in kind. Females slaves in ancient Rome had one or more rings put through their labia major to prevent them having intercourse. Chastity belts were brought to Europe by the Crusaders during the twelfth century and used to ensure that women, locked up in these iron contraptions, remained faithful while their husbands were way fighting. In Russia, the Skoptozy (meaning "the circumciser'), a Christian sect, were reported to practice infibulations to ensure perceptual virginity. The justified this practice with a quote from the St. Matthew's Gospel (Chapter 19, verse 12) which states, "…… and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake".[5]

Going back in women's history to find FGM practiced outside Africa was quite revealing. Robin Morgan and Gloria Steinem provide interesting insights into the way in which FGM manifested itself in North America and in Europe.[6] According to Morgan and Steinem, Sigmund Freud, the renowned psychologist, performed psychic Clitoridectomy on all females in North America and in Europe for more than a century. He decreed that a "vagina" orgasm was a mark on maturity (even though it does not physiologically exist) and that clitoral orgasm must be abandoned (even though orgasm begins in the clitoral nerves). This propaganda had negative effects on the psyche and the sexuality of millions of women in North America and Europe.

In the nineteenth century, medical texts also proclaimed genital mutilation as an accepted treatment for "nymphomania", "Hysteria", "Masturbation", "deviance" and other non-conforming behavior [7.] In London, Dr. Issac Brown justified scissoring off the clitoris of some of his patients as a cure for various ailments such as insomnia, sterility and "unhappy" marriages.[8] In 1859 Dr. Charles Meigs recommended the application of silver solution to the clitoris of female children who masturbated [9] and until 1925 in the United States, a medical association called the official Surgery Society offered training in Clitoridectomy and infibulations. Because of the vast amount of sickness and suffering which could be saved the gentler sex". Such mutilations occurred as recently as the 1940's and 1950's in the United States. For example, in New York, the daughter of a well- to-do family underwent Clitoridectomy as " treatment" for masturbation, as recommended by a family physician.[10] Some prostitutes were encouraged by well- meaning Church social workers to have this procedure as a form of " rehabilitation"[11.]

It must not be thought that such practices have been eradicated. Indeed there are women living in North America and Europe today who have suffered this form ( as well as other, more familiar, form) of gynophobia, medically unnecessary, mutilating surgery.[12] The author has met five British women in their 40's and over have had Clitoridectomy performed on them in childhood for non- physical reasons. Because of persuasion by their partners that their labia minora are ugly, some white British women have gone for labia reduction purely for aesthetic reasons. This and hymen repair to restore "Virginity" for Arab and Asian girls costs some £1,500 in private clinics in London.[13] Equally, in Japan, demands by men for proof of virginity from their brides have reached such proportions that women are prepared to pay up 500,000 yen (£3,000) for hymen repair.[14]

Whatever the justifications, mechanism and pressures imposed on women to make their bodies conform to societal expectations, we can explore the real reasons for them only within the context of patriarchy. In no other continent did the mutilation of female sexual organs take such holds in Africa.

At present it is estimated that over 100 million girls and women in Africa are genetically mutilated. [15, 16] At the current rate of population growth in Africa, two million girls a year- some 6,000 per day —— are estimated by some authors to be at risk of FGM.[17] However, information available on total prevalence and rates by type of operation is incomplete. It is often based on anecdotal reports or biased samples using unclear or faulty methods of data collection.[18] The only country with reliable nation-wide data on FGM is the Sudan, where three surveys included data on FGM.[19, 20]

One or more forms of FGM are reported to be practiced in more than 28 African countries, although national borders are not so important as ethnic groups practicing FGM straddle boundaries. Because civil wars have caused major refugee movements from the horn of Africa, FGM is now being performed in refugee camps. It is therefore more accurate to view female genital mutilation as being practiced by specific ethnic groups in Africa.[21] The gravity of mutilations varies from one ethnic group to the other. Those cloth together geographically are by no means affected in the same way: for example, in Kenya, the Kikuyu, the Ibo and the Hausa do, but not the Nupes or the Fulanis; in Senegal the Woloff do not practice mutilation. There are many examples. There are three countries where almost all the female population undergoes mutilation. These are Somalia, Djibouti and north and Central Sudan, where more than 80 percent of women have undergone the more severe mutilation, infibulations.

Outside Africa, FGM is practiced in Oman, both North and South of Yemen, and the United Arab Emirates (UAE). Other Arab countries in which it has been reported to be practiced are Bahrain, Qatar and some areas of Saudi Arabia [22]. Reports from doctors and midwives working in the Middle East indicate that infibulations is practiced widely by immigrants from the Sudan and Somalia [23]. However, the extent of the practice in the Middle East is unknown and research data is required to confirm its prevalence and type. FGM is practiced by the Ethiopian Jewish Falashas who have recently settled in Israel and there are reports that the Bedouin women of Israel also practice FGM [24], [25.]

Clitoridectomy is reported to be practiced in South America by some indigenous people in Peru, [26], Colombia,[27] Mexico and Brazil,[28] again the extent of the practice is unknown. Female circumcision is practiced by the Muslim populations of Indonesia and Malaysia and by Bohra Muslims in India, Pakistan and East Africa.

In western countries - Europe, Australia, Canada and the USA – immigrant women from areas where FGM is practiced are reported to be genitally mutilated [29] but there are no studies on its prevalence neither in immigrant population nor on the numbers of girls at risk.

## 2. PERSPECTIVES OF FEMALE GENITAL MUTILATION (FGM)

### Age at circumcision

Female circumcision is performed at different ages within the different nine ethnic groups in Eritrea. Approximately 62 percent of circumcised women were circumcised before their first birthday. One in six women was circumcised at five years of age or older. Urban women are more likely to be circumcised at an early age than women in rural areas. The age at circumcision by regions (Zobas) show differences of the timing of circumcision. The majority of women in Zobas Southern Red Sea, Central and South were circumcised within the first 30 days after birth, while the majority of women in other Zobas were circumcised after infancy- most commonly after 5 years of age (EDHS: 2002).

### Person who Perform Circumcision

The risks of complications and infections with female genital mutilation are a function of the conditions under which the surgery is performed and the cleanliness of the instruments used for circumcision. According to the report of EDHS (2002), there are special persons and circumcision practitioners who perform the vast majority of female circumcision in Eritrea. The most important fact is that the traditional birth attendants performed less than 10 percent of the circumcision rather they are more likely to perform the two most severe types of circumcision. The number of circumcisions performed by trained health professionals is very small which less than 1 percent. Some people believe that non- health workers who perform circumcisions have a financial interest in the continuation of the practice.

### Perceived benefits of Female Circumcision

For many Eritrean women circumcision is an important factor in attaining social acceptance and having better marriage prospects. Social acceptance is the most frequently cited benefit of circumcision followed by better marriage prospects and religious approval. Personal cleanliness or hygiene and the view that female circumcision preserves virginity and prevents premarital sex are mentioned frequently as benefits of circumcision (EDHS: 2002).

### Perceived Benefits of Girls not being circumcised

Those rural and uneducated women and women in the lowest quintile of the wealth index say that there is no benefit to a girl not being circumcised. Among those who perceive benefits for not being circumcised are cited as: avoiding pain, having fewer medical problems and more sexual pleasure for the woman. Avoiding pain is the most frequently cited benefit for not being circumcised than the circumcised one. The more education a woman has, the more likely she is to believe that girls have fewer medical problems if they are not circumcised. Urban women, especially those in Asmara (capital city) perceive that the girl or women who are not circumcised enjoy more sexual pleasure than the circumcised one (EDHS: 2002).

**Beliefs about Circumcision**

Female circumcision is practiced by all religious groups in Eritrea, including traditional believers. Despite the fact that in recent year religious leaders of all faiths have either spoken against the practice or distanced themselves from showing support for the practice. In the beliefs that circumcision is required by religion and that circumcision prevents premarital sex is shared by majority of Eritrean population. In contrast, women in urban areas like Asmara and in the Central zone are considerably less likely than other women to believe that circumcision is a religious requirement or that it prevents premarital sex (EDHS: 2002).

**Problems associated with Female Circumcision**

Long-term complications of female circumcision can cause suffering for many years. Hardening of the scar tissue can cause problems during sexual intercourse or at the time of delivery. Because the problems associated with circumcision were self-diagnosed, it is likely that some women did not report having problems because they did not recognize them as such regarded their experience as normal and natural for women.

The 7 percent of circumcised women who had ever had sex reported having problems during sexual relations due to their circumcision. Among circumcised women who had at least one birth, the 11 percent of them reported having problems during delivery and 4 percent reported having problems both during sexual relations and delivery. These finding indicate a slight decrease from 1995 in the extent of the problem. For example, the proportion of women reporting problems during sexual relations declined from 12 percent in 1995 to 7 percent in 2002 and the proportion of citing problems during delivery fell from 17 percent to 11 percent.

The type of circumcision has a direct link with proportion of women who have problems during sexual intercourse and at the time of delivery. Women who have had the most severe type (Infibulation) of circumcision are much more likely to report experiencing problems during sexual relations than women who have had the least severe types (Clitoridectomy & Excision) of circumcisions. Younger women are more likely than older women to report having problems during sexual relations because of circumcision (EDHS: 2002).

**GOVERNMENTAL RESPONSE TO THE PRACTICE OF FGM**

**Legislative Response**

The Eritrean government considers FGM/C as a serious violation of children’s and women’s rights. In 2007, the government of Eritrea passed the FGM/C Proclamation 158/2007 banning the practice in all its forms. It went further to develop a national strategic framework and plan of action in order to eradicate completely.

**Health Response**

Female genital mutilation / cutting have been integrated into sexual reproductive health and clinical assessments in the country. The reduction in less than five mortality rate from 93 percent in 2002 to 70 percent in 2007 indicates that Eritrea is likely to meet the 45.3 percent target of 2015.

### Media Response

The Ministry of Health has a behavioral and communication strategy to deal with issues of female genital mutilation/ cutting. In 2009-2010, the Ministry of Information developed and broadcast 28 radios and 18 TV programmes including programs of nine local languages on FGM/C. Plans are underway to train members of the media on developing and packaging appropriate messages on FGM/C. Over 100 cartoons have been produced and posted on buses, bus terminals, and recreational areas to promote community behavioral change. In addition, 3,000 booklets, 1,000 bags, 30,000 T-shirts and 30,000 caps with the catch phrase "Stop FGM/C" written in Tigrigna and Arabic and English have been produced and distributed.

## 3. METHODOLOGY

### The Nature of Study

The practice of Female Genital Mutilations (FGM) is highly deep rooted and has a long history. The FGM is practiced in almost all over the African Continent including some Middle East Countries too. Apart of these geographical locations, it is also practiced among some immigrants of the Western World. Till date, the numbers of studies have been conducted in African countries in particular and some other countries in general. Among these studies, most of them are based on the types of FGM and its implications in terms of health and socio-psychological perspectives. Within the African Continent, in the North-East African region, the country like Eritrea has also conducted various studies on the practice of FGM and its various implications on the health and socio-psychological issues. The Eritrean government has taken a drastic measure in order to stop the practice of FGM after its independence in the year 1991. Many governmental and non-governmental organizations are also active in this direction. Today, in Eritrea, the level of educations among masses, awareness, motivations, campaigns and legislations together might have become the engine of changing attitude towards the practice of FGM. But, till date not a single study has been conducted on the changing attitude of FGM. The present research is an effort to this direction. As such, the ongoing study is an exploratory in nature.

### Objectives of the present study

To have concise and clear objectives in conducting a research is a key to the successful outcome of the research. In this particular research paper, the objectives are as following:

1. To know the population traits of the respondents under the study.
2. To know whether people want to stop the practice of FGM.
3. To know the factors which are the die hard obstacles and resistance against the changing attitude towards the practice of FGM?

### Research Hypothesis:

The researcher will be guided by the hypotheses are:

1. By in large, the trends of socio-demographic status are hypothesized as: mostly are male, the age group is

between 26 -30, are unmarried, educational status is undergraduate level, majority are unemployed, individual income level is between 300-500 Nakfa, and family income is 600 - 900. Majority of respondent are Tigrigna ethnic group and Muslims. It is to be noted that except Tigrigna and Kunama rest all the seven ethnic groups are constituted by Muslims.

2. Peoples attitude towards the practice of female genital mutilation is changing but still there is strong resistance among the good number of people.

3. The factors which are responsible for the resistance and obstacles against the eradication of the evil practice of FGM include the combination of various factors, such as: social, educational, religious, and psychological, health and sex factors.

## The Universe

The present research is conducted in Asmara and all the institutions of higher education in Eritrea. Asmara is the capital city of Eritrea. By and large, people in Asmara are engaged in governmental and non-governmental jobs as well as big and small businesses. The total population of Asmara is approximately 563,948 (2008 estimated) which is 1.12 percent of the total population of the country. The ratio of male and female population is 50: 50. The maximum and minimum temperature of Asmara is 16.5 degree centigrade and 6 centigrade respectively. The rainfall on average is 501 mm (19.7 in) of precipitation annually or 42 mm (1.6 in) each month. The main commodities which are produced in Asmara are tanning, lumber, flour milling, vegetable processing and the manufacture of perfumes, glass, cement, bricks, and buttons. Asmara has only one international airport by which it is connected with the outside world. Apart of this, researchers also conducted study at the Eritrea Institute of Technology, Hal-Hale College and Adi-Keih College of Arts & Social Sciences.

## The Population under Study

The survey data of the proposed study intended to throw light on several unknown characteristics of the population under study. The important characteristics are in terms of their socio-demographic structures and factors responsible for the resistance and obstacles against the eradication of the practice of FGM.

## Sampling Plan

In the present study, a multi-stage sampling procedure is adopted in order to administer the research tool. In the *first stage* it was proposed to study all the nine ethnic groups comprising of 100 respondents from each category in order to make it a representative one of the society as a whole. As such, total sample had to be administered in the field were 900 incumbents .In the *second-stage*, the researcher planned to travel to different regions or pockets of the country where the respective ethnic groups are mostly concentrated in terms of their native place of origin or living. But, finally, this idea was dropped because of practical difficulty and considering limitations of the researcher. In the *third- stage*, the total sample was reduced to 300 keeping in mind the difficulty in terms of time, energy and resources at hand to the researcher. The Researcher also realized that it would not be possible to administer the research tool with 900 respondents and travel to number of regions or pockets of the country due to travel permit restriction. But, the researcher was very much determined to keep the sample highly representative in kind; the criteria of including all nine ethnic groups into the sample remain unchanged. The researcher was very much aware that reducing the sample from 900 to 300 based on all ethnic groups is too small to produce viable or expected results or representative one. In the *fourth-stage*, in order to minimize the damage may cause by reducing the sample to a smaller one i.e. 300), the researcher dropped the idea to travel all the native regions or pockets of these nine ethnic groups, instead, the researcher adopted the mechanism of standardizing and concretizing the sample by selecting the respondents only from institute (Eritrea Institute of Technology), Colleges (Health College, Hal-Hale and Adi-Keih College of Arts & Social Sciences), and the capital city of Asmara, because, the researcher is confident and firmly believes that variables like education and urban lives are the vehicles of attitudinal and social change of any society. Again, the Marine College and Hamel Malo College were exempted from the universe of the study because of long distance travel problem and time constraint. In the *fifth-stage*, the researcher prepared a list of 300 respondents having representation of all ethnic groups from the above mentioned Institute, Colleges and the Capital ( Centre of diverse population of the country) of Asmara in proportionate to the demographic size of the respective ethnic group. Since students and indigenous staffs of the higher education centers belong to different parts of the country with having diverse social, economic, educational, religious and cultural background, hence, it is regarded as the representative sample of Eritrean society. The researcher is happy to acknowledge that a detail study can be made by some governmental or non-governmental institutions in the near future to fill up the gap left out by the present study. The following distribution of respondents (Table No.3.1) is made in terms of respective total demographic size (Table No.3.2) of each ethnic group in the country:

**Table No.3.1: Distribution of the Respondents**

| Ethnic Group | Frequency | Percentage |
|---|---|---|
| Tigrina | 120 | 40 percent |
| Tigre | 75 | 25 percent |
| Bilen | 12 | 4 percent |
| Afar | 21 | 7 percent |
| Saho | 21 | 7 percent |
| Nara | 15 | 5 percent |
| Hidareb | 12 | 4 percent |
| Kunama | 15 | 5 percent |
| Rashadia | 9 | 3 percent |
| Total | 300 | 100 percent |

**Table No.3.2: Distribution of Nine Ethnic Groups in terms of their Corresponding Percentages out of the Total Population.**

| Ethnic Group | Frequency | Percentage |
|---|---|---|
| Tigrinya | 2000000 | 50 percent |
| Tigre | 1200000 | 30.05 percent |
| Bilen | 100000 | 2.5 percent |
| Afar | 200000 | 5 percent |
| Saho | 200000 | 5 percent |
| Nara | 80000 | 2 percent |
| Hidareb | 100000 | 2.5 percent |
| Kunama | 80000 | 2 percent |
| Rashadia | 20000 | 0.5 percent |

Source: Eritrea Demographic and Health Survey, 2002.

### List of Variables under Study

Population trait, size of family, education, income, family income, female genital mutilation (FGM) and factors responsible for not stopping the FGM.

### The Construction of Interview Schedule

The major tool for collecting data for the present research was interview schedule which included questions on the following areas:

1. Population Trait: Population trait of the respondents, such as age, sex, marital status, religion, ethnic group, size of the family, education, income and family income.
2. Factors responsible for the resistance and obstacles against the eradication of the practice of FGM are as: social, educational, religious, health and psychological factors.

### Presentation of Data

The data collected through the administration of the interview schedule have been statistically analyzed and presented in tabular form. In the tables, the frequencies and their corresponding percentage have been given.

### Analysis of Data

The data have been analyzed on the basis of tables and statistical inferences. The characteristics of the data and the direction to which they lead have been given in respective chapters. While interpreting the data impressionistic and subjective interpretation have been consciously avoided. Only the factual analysis and the conclusion arising out of that have been presented.

## 4. SOCIO- DEMOGRAPHIC STRUCTURES OF THE POPULATION UNDER STUDY

In this chapter, the researcher tries to present, analyze and interpret the data obtained from the research finding about the socio- demographic structures of the respondents. The data is presented in tabular form.

**Sex**: The variable sex is one of the important elements of our society. The sex variable determines the status of the members in society. Each society has its own way in defining the status of male and female. Some society puts the men at top of level of the social hierarchy in terms of social position. Whereas, in other society have opposite practice. Also, there are society, which determine the respect status and prestige of sex in terms of their achieve goals which they have made during their whole span of life-time.

**Table 4.1: Sex Distribution**

| Sex | Frequency | Percentage |
|---|---|---|
| Male | 186 | 62 percent |
| Female | 114 | 38 percent |
| Total | 300 | 100 percent |

According to the data presented in table 4.1, the 62 percent of the respondents were male and 38 percent of the respondents were female. Therefore, as the data presents the male respondents are great than the female respondents.

**Age**: The variable age is one of the important elements of our society because it determines the role and status of the individual members of the society and because it is a crucial stage of life when people are considered to be fully bound by their words and deeds. Different society adopt different treatment of its members based on age and different members of a society with different age level considered to have different treatment and respect according their respective age level

**Table 4.2: Age Distribution**

| Age group | Frequency | Percentage |
|---|---|---|
| 20-25 | 93 | 31 percent |
| 26-30 | 102 | 34 percent |
| 31-35 | 54 | 18 percent |
| 36-41 | 42 | 14 percent |
| 42 and above | 9 | 3 percent |
| Total | 300 | 100 percent |

According to the data presented in table No.4. 2, the 31 percent of the respondents found to be in the age group between 20-25 and 34 percent were in the age group between 26-30 and 18 percent of the respondents were in the age group between 31-35 and 14 percent were in the age group between 36-41 and 3 percent of the respondents were in the age group between 42 and above. The highest age group was the age group of 20-25 and the least age group was the age group of 42 and above.

**Marital Status**: Marriage is socially recognized and approved union between individuals, who commit to one another with the expectation a stable and lasting intimate relationship. Marital status is an important factor in determining ones position in a society in certain ways, especially in society such as Eritrean society where as ones marital status plays a great role in his or her interaction manners. This marital status includes variables such as , married, unmarried, single, widowed, Divorced .

**Table 4.3: Marital Distribution.**

| Marital status | Frequency | Percentage |
|---|---|---|
| Married | 111 | 37 percent |
| Unmarried | 159 | 53 percent |
| Divorced | 24 | 8 percent |
| Widowed | 3 | 1 percent |
| Single | 3 | 1 percent |
| Total | 300 | 100 percent |

As the data presented in table No.4.3, reports that 37 percent of the respondents were married and 53 percent were unmarried and 8 percent of the respondents were divorced and 1 percent was widowed and the same percentage showed up to be single. Therefore, the highest percentage shows in the unmarried status and the least goes to the status with widowed and single.

**Education** is one of the most important variables in the population traits mainly because it determines the role and understanding of the individual in the society and the education level an individual determines his or her attitude towards different variables of social aspects. Moreover, the education level of parents affects child rearing, such as the children of college educated parents are less likely to experience those harmful practices which are traditional deeply rooted in a society as a cultural or religious practices than those who are illiterate.

**Table 4.4: Educational Status.**

| Educational Status | Frequency | Percentage |
|---|---|---|
| Illiterate | 3 | 1 percent |
| Literate | 30 | 10 percent |
| Elementary | 27 | 9 percent |
| Junior level | 48 | 16 percent |
| Secondary level | 48 | 16 percent |
| Undergraduate | 126 | 42 percent |
| Masters | 9 | 3 percent |
| Doctoral | 9 | 3 percent |
| Total | 300 | 100 |

According to the data presented in table No.4.4, the 1 percent of the respondents were illiterate and 10 percent shows to be literate and 9 percent were at elementary level and 16 percent were at junior and secondary level and 42 percent were undergraduate and 3 percent were shows to be at the status of masters and doctoral. Therefore, as the data presented above shows the percentage of the undergraduate shows to be the highest one and the percentage of the illiterate shows to be the least one.

**Source of Income**: the place where an individual works has its role in determining an individual's position in a society and to some extent it affects his or her educational level, income level and the role he or she plays. The source of income could be in different sectors such as, the governmental sectors, non- government, national service, small business, etc.

**Table 4.5: Source of Income.**

| Source of Income | Frequency | Percentage |
|---|---|---|
| Governmental Sector | 42 | 14 percent |
| Non-governmental Sector | 9 | 3 percent |
| National Service | 84 | 28 percent |
| Small Business | 27 | 9 percent |
| Unemployed | 33 | 11 percent |
| No source of income | 105 | 35 percent |
| Total | 300 | 100 percent |

According to the data presented in table No.4.5, it is found that 14 percent of the respondents' source of income is from their employment in governmental sectors and 3 percent gets their income from working in non- governmental sectors and 28 percent are national service and 9 percent gets their income through engaging in small business and 11 percent were found to be unemployed and 35 percent were found to be no source of income.

**Income Level**: In a society the income level of an individual is a curial variable, because income determines the style of living of an individual and it is highly related to the educational level of an individual. Moreover, based on the income level of its member's society assigned different positions to its members.

**Table 4. 6: Income Level.**

| Income Level | Frequency | Percentage |
|---|---|---|
| 300-500Nakfa | 120 | 62.5 percent |
| 600-800Nakfa | 42 | 21.9 percent |
| 900-1100Nakfa | 15 | 7.6 percent |
| 1200-1400Nakfa | 0 | 0 percent |
| 1500-1700Nakfa | 3 | 1.7 percent |
| 1800-2000Nakfa | 0 | 0 percent |
| 2100-2300Nakfa | 0 | 0 percent |
| 2400 and above Nakfa | 12 | 6.3 percent |
| Total | 192 | 100 percent |

According to the data presented in table No.4. 6, the 62.5 percent of the respondents found to be their level of income between 300-500 Nakfa, and 21.9 percent have a level of income between 600-800 Nakfa, and 7.6 percent of the respondents report that they have the income level between 900-1100 Nakfa and not a single respondent found that the income level between 1200-1400 Nakfa, and the income level between 1800-2000 Nakfa and the income level between 2100-2300 Nakfa as significant. Out of the total population of the respondents 1.7 percent report that their income level is between 1500-1700 Nakfa, and 6.3 percent have an income of 2400 percent and above. Therefore, majority of the respondents have the income level between 300-500 Nakfa and at the least there are respondents with no income level at all.

**Family Size**: Family size is the total number of members a family consists. In Eritrean society the family size is highly affected by cultural orientations of early marriage and early child bearing and also it is related to some extent to the wealth and strongly linked to educational level of an individual.

**Table 4.7: Family Size.**

| Family Size | Frequency | Percentage |
|---|---|---|
| 1-3 members | 87 | 29 percent |
| 4-6 members | 147 | 49 percent |
| 7-9 members | 60 | 20 percent |
| 10-12 members | 0 | 0.00 percent |
| 13 and above | 6 | 2 percent |
| Total | 300 | 100 percent |

According to the data presented in table No.4.7, the 29 percent of the respondents had a family size of 1-3 members and 49 percent are found to had a family size of 4-6 members and 20 percent had 7-9 members of their family and the respondents found that the family size between 10-12 members has no relation with them and 2 percent shows the population have up to the family size of 13 and above members. As the data shows up the family size with 4-6 members is with the highest percentage and the family size with 10-12 members presents the least percentage which is 0.00 percent.

**Family Income**: It is the summation of all members' income in a family. As family is a basic unit of a society the income level of a family is a curial or an important variable in determining the family's social class and position in the society. And this in turn affects an individual's livelihood.

**Table 4.8: Family Income.**

| Family Income | Frequency | Percentage |
|---|---|---|
| 600-900 Nakfa | 204 | 68 percent |
| 1000-1300 Nakfa | 48 | 16 percent |
| 1400-1700 Nakfa | 21 | 7 percent |
| 1800-2100 Nakfa | 12 | 4 percent |
| 2200-2500 Nakfa | 3 | 1 percent |
| 2600-2900 Nakfa | 3 | 1 percent |
| 3000-and above Nakfa | 9 | 3 percent |
| Total | 300 | 100 percent |

According to the data presented in the table No.4.8, the 68 percent of the respondents have a family income between 600-900 Nakfa and 16 percent have a family income between 1000-1300 Nakfa and 7 percent have a family income between 1400-1700 Nakfa and 4 percent have between 1800- 2100 Nakfa of family income and1 percent of the respondents have a family income between 2200-2500 Nakfa and 2600-2900 Nakfa and 3 percent have a family income between 3000 Nakfa and above. Therefore, the highest percentage is in the family income between 600-900 Nakfa and the least is in the family income between 2200-2500 Nakfa and 2600-2900 Nakfa.

**Ethnic Group Status**: Ethnic of a particular origin or culture mosaic cultures and traditions. relating to a person or to a large group of people who share a national, racial, linguistic or religious heritage whether or not reside in their country or place of origin. Ethnic group of an individual shapes his or her practices, actions and interactions and inner thoughts. The Eritrean society is a combination of nine ethnic groups with

**Table 4.9: Ethnic Group Status.**

| Ethnic Group | Frequency | Percentage |
|---|---|---|
| Tigrina | 120 | 40 percent |
| Tigre | 75 | 25 percent |
| Bilen | 12 | 4 percent |
| Afar | 21 | 7 percent |
| Saho | 21 | 7 percent |
| Nara | 15 | 5 percent |
| Hidareb | 12 | 4 percent |
| Kunama | 15 | 5 percent |
| Rashadia | 9 | 3 percent |
| Total | 300 | 100 percent |

As it is presented in table No.4.9, the 40 percent of respondents are from Tigrigna ethnic group and 25 percent are representing the Tigre ethnic group and 4 percent are representing the Bilen and Hidareb ethnic group respectively and 7 percent are representing the Afar and Saho ethnic group respectively and 5 percent of the respondents are representing the ethnic groups of Nara and Kunama respectively and 3 percent of the respondents are representing the Rashaida ethnic group. As it is mentioned above the Tigrina ethnic group has the highest number of respondents and the Rashaida has the least number of respondents. The distribution of the number is based on the total percentage of each ethnic group in the country.

**Religious Background**: Religion is sacred engagement with that which is believed to be a spiritual reality. Religion is a worldwide phenomenon that has played a part in all human culture. By defining a religion as a sacred engagement with what is taken to be a spiritually reality, it is possible to consider the importance of religion in human life without making claims about what it really is or ought to be. It is an aspect of human experience that may intersect, incorporate, or transcend other aspects of life and society.

**Table 4.10: Religious Background.**

| Religious Status | Frequency | Percentage |
|---|---|---|
| Orthodox | 75 | 25 percent |
| Catholic | 51 | 17 percent |
| Protestant | 18 | 6 percent |
| Muslim | 156 | 52 percent |
| Total | 300 | 100 percent |

According to the data presented in table No.4.10, out of the total population of the respondents 25 percent are the followers of the Orthodox Christians and the 17 percent are Catholics Christians and the 6 percent are Protestant Christians and the 52 percent are the followers of the Islam religion

## 5. PEOPLES' ATTITUDE TOWARDS THE PRACTICE OF FEMALE GENITAL MUTILATION

This chapter will reveal the data finding of people's attitude towards the practice of female genital mutilation. The attitude of an individual is an important element of one's personality. It reflects individual's vision, philosophy, ideology, and other inner thoughts in terms of his or her interaction with other members of the society. When we deal with change it has been observed and experienced that people's attitude change very slowly as compared to our material aspects of life.

**Table 5.1. Attitudinal Dimensions towards the Practice of Female Genital Mutilation (FGM):**

| Do you want the FGM practice to be stopped? | Frequency | Percentage |
|---|---|---|
| Yes | 195 | 65 percent |
| No | 105 | 35 percent |
| Total | 300 | 100 percent |

As it is presented in table No.5.1, out of the total population of the respondents 65 percent are against the continuation of the practice of female genital mutilation and 35 percent are in favor of its continuation. Accordingly, the highest percentage goes against its continuation as a practice and the lowest percentage (35 percent) shows in favor of its continuation. Therefore, this study confirmed that the attitudinal dimension of people towards the practice of female genital mutilation is changing towards the orientation of its prevention. But, still good number of percentage i.e. 35 is pressing forward to continue the practice of FGM. The present study would be an attempt to know those factors which are responsible for the resistance and obstacle for the complete eradication of the evil practice of FGM. The result of this study would be the guideline and an unequivocal direction to the governmental and non-governmental organizations in particular and the Eritrean society in general. As such, *the least frequency of 105 and the corresponding percentage of it is 35 are the subject matter of the present study i.e. what factors are responsible for the resistance and obstacles against the complete eradication of the practice of FGM?*

## 6. FACTORS AFFECTING NEGATIVELY TOWARDS THE CHANGING ATTITUDE OF FEMALE GENITAL MUTILATION (FGM)

The factors which are affecting the practice of female genital mutilation are classified into six major factors. The researcher will analyze the factors which are responsible for hindering change towards the practice of female genital mutilation one by one. These responsible factors are as following:

* Social factors.
* Educational factors.
* Religious factors.
* Psychological factors.
* Health factors.
* Governmental factors.

**Table 6.1: Social Factor: As an Obstacle for The Eradication of the Practice of FGM**

| Do you think that the practice of FGM is to be continued because: | Frequency/Total Frequency | Percentage |
|---|---|---|
| It is part of our social respect | 90/105 | 85.7 percent |
| It is a pride to our women | 84/105 | 80 percent |
| It is socially unacceptable that a woman is not circumcised | 93/105 | 88.6 percent |
| No boy would marry to an uncircumcised girl or a woman | 84/105 | 80 percent |
| It is a symbol of purity and pollution of a girl or a woman | 75/105 | 71.5 percent |

According to the data presented in table No.6.1, the 85.7 percent of the respondents report that the practice of FGM should not stop because it is part of their social respect, and 80 percent report that it is a pride to their women, and 88.6 percent report that it should continue because it is socially unacceptable that a women is not circumcised. Out of the total population of the respondents 80 percent argue its continuation because no boy would marry to an uncircumcised girl or a woman, and 71.5 claims that it is a symbol of purity and pollution of a girl or a woman. Therefore, the largest number of the respondents report that FGM should be continued because it is socially unacceptable that a woman is not circumcised and the least one reports that it should not stop because it is a symbol of purity and pollution of a girl and a woman.

**Table 6.2: Educational Factor: Effects of Education on the Eradication of the Practice of FGM?**

| Do you think the practice of FGM is to be continued because: | Frequency/ Total Frequency | Percentage |
|---|---|---|
| Today, we are exposed to education and science, but we do not want to compromise with the practice of FGM | 93/105 | 88.6 percent |
| We consider education and the practice of FGM are two separate issues | 105/105 | 100 percent |
| Being educated we want the practice to be continued | 57/105 | 54.3 percent |

According to the data presented in table N0.6.2, the 88.6 percent of the respondents report that FGM is to be continued because they do not want to compromise with the practice of FGM with the exposing to education and science, and 100 percent of the respondents favor its continuation because they consider education and the practice of FGM as two separate issues, and 54.3 percent report that they favor its continuation as an educated ones. As it is presented in the above, the largest percent of the respondents report that the practice of FGM is to be continued because they consider education and the practice as two separate issues and the least percentage of the respondents report that they want the practice of FGM to be continued as educated ones.

**Table 6.3: Religious Factor: An Obstacle for the Eradication of the Practice of FGM**

| Do you think the practice of FGM is to be continued because: | Frequency/Total Frequency | Percentage |
|---|---|---|
| We consider the practice of FGM as a part of our religion | 87/105 | 82.9 percent |
| We consider it as one of our greatest social traditions | 84/105 | 80 percent |
| It may not have religious roots but we treat FGM as a religious practice | 69/105 | 65.7 percent |
| Our religious leaders and scholars strongly support the practice of FGM | 66/105 | 62.9 percent |
| Although, our religious leaders and scholars do not support the practice of FGM but we want to practice of our own | 36/105 | 34.3 percent |

According to the data presented in table No.6.3, the 82.9 percent of the respondents report that the practice of FGM should be continued because they consider it as part of their religion, and 80 percent of the respondents report that it is one of their greatest social traditions, 65.7 percent think that it may not have religious roots but they want to treat it as a religious practice. Out of the total population of the respondents 62.9 percent reports that they favor the continuation of the FGM because their religious leaders and scholars strongly support it, and 34.3 percent of the respondents support the practice of FGM because they want to practice it of their own way even though their religious leaders and scholars do not support it. Therefore, the largest number of the respondents consider the practice of FGM as part of their religion and the least percentage reports that they want to practice it of their own even though their religious leaders and scholars do not support the practice of FGM.

**Table 6.4: Psychological Factor: As an Obstacle for the Eradication of The Practice of FGM**

| Do you think that the practice of FGM is to be continued because: | Frequency/Total Frequency | Percentage |
|---|---|---|
| We consider as a very important value of our society. | 63/105 | 60 percent |
| We would never compromise with the practice of FGM at any cost. | 78/105 | 74.3 percent |
| We feel glorified when our girls and women are circumcised. | 78/105 | 74.3 percent |
| We bother and care a lot whether our girls or women are circumcised or not? | 66/105 | 62.9 percent |
| Male partners are specially too concerned about FGM, when they decide to marry. | 72/105 | 68.6 percent |
| Our circumcised girls and women feel that they are very clean than the non- circumcised one. | 60/105 | 57.1 percent |
| Male partners feel that the circumcised girls or women are clean than non-circumcised one | 33/105 | 31.4 percent |

As it is presented in table No.6.4, the 60 percent of the respondents argue the practice of FGM to be continued because they consider it as a very important value of their society, and 74.3 percent think that they would never compromise with the practice of FGM at any circumstances and the same percentage reports that they feel glorified when their girls and women are circumcised, and 62.9 percent report that they bother and care a lot whether their girls or women are circumcised or not. Out of the total population of the respondents 68.6 percent report that the male partners are too much concerned about FGM when they decide to marry, and 57.1 percent report that their circumcised girls and women feel that they are very clean than the non-circumcised one, and 31.4 percent argue that the practice should continue because the male partners feel that the circumcised girls or women are clean than non-circumcised one. Therefore, the largest number of the respondents report that the practice of FGM is to be continued because they feel glorified when their girls or women are circumcised and they never compromise with the practice FGM at any circumstances and the least percentage reports that the male partners feel that the circumcised girls and women are clean than the non- circumcised one.

**Table 6.5: Health Factor: As an Obstacle for the Eradication of the Practice of FGM**

| Do you think that the practice of FGM is to be continued because: | Frequency/Total Frequency | Percentage |
|---|---|---|
| It has no any negative consequences on the health of circumcised mother or women | 72/105 | 68.6 percent |
| It has no any side effects at all | 96/105 | 91.4 percent |
| It is good for the health of the circumcised girl or women | 78/105 | 74.3 percent |
| It may cause health problems only for the infibulated girl or women | 45/105 | 42.9 percent |
| I have not known that anybody gets pain, injury, trauma or diseases because of FGM | 60/105 | 57.1 percent |

As the data presented in table No.6.5, the 68.6 percent of the respondents report that FGM has no any negative consequences on the health of circumcised mother or women, and 91.4 percent of the respondents report that the practice of FGM is to be continued because it has no any side effects at all, 74.3 percent of the total respondents report that it is good for the health of the circumcised girl or women, and 42.9 percent report that the practice of FGM is to be continued because it only cause health problems only for the infibulated girl or women. Out of the total population of the respondents 57.1 percent report that they have not known anybody gets pain, injury, trauma or diseases because of FGM. Therefore, the largest percentage reports that the continuation of the practice of FGM is favored because it has no any side effects at all and the least percentage reports that FGM causes health problems only on for the infibulated women.

## CONCLUSION:

The study shows that the changing attitude towards the practice of FGM has been hindered due to the deeply rooted traditional and cultural believes and myths about the functions and benefits of the practice. According to the majority number of respondent who supports the continuation of the evil practice of FGM and deadly opposed the eradication of it have indicated that the reasons for their support are as: *Social Factor* **-** It is a part of our social respect, it is socially unacceptable that a woman is not circumcised, no boy would marry to an uncircumcised girl or a woman and it is a symbol of purity and pollution of a girl or a woman; *Educational Factor* - Today, we are exposed to education and science, but we do not want to compromise with the practice of FGM and we consider education and the practice of FGM are two separate issues; *Religious Factor* - We consider the practice of FGM as a part of our greatest tradition, we consider it as one of our religion and our religious leaders and scholars strongly support the practice of FGM; *Psychological factor* - Male partners are specially too concerned about FGM when they decide to marry, we consider our circumcised girls and women are the sign of cleanliness and increase the desire to be with her and we feel glorified when our girls and women are circumcised; and *Health factor* - It has no any side effects at all and it may cause health problems only for the infibulated girl or women but not other types of circumcised girls or women.

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# IMPACT OF CLIMATE CHANGE ON TRIBAL LIVELIHOOD AND LIFESTYLE: A STUDY OF A TRIBAL VILLAGE IN THE DISTRICT OF KORAPUT, ODISHA"

**Himani Mishra**


## ABSTRACT

"Impact of Climate Change is a global issue across geographical regions and population groups. The issue has also assumed geo-political significance. Developmental issues with special reference to tribal population is a significant aspect of the discourse. There is a close connection between tribes and the environment. The present paper makes an effort to understand the impact of Climate Change on the tribal population with the focus on a single tribal village in Koraput districts of Odisha. The micro study would enrich our macro understanding."


*Keywords: Climate change, Tribal, Livelihood, Lifestyle*

*Climate change is a terrible problem, and it absolutely needs to be solved. It deserves to be a huge priority.* **Bill Gates**

Climate change is a global issue today. It is described as the greatest challenge of the present century. The Climate of the globe is in a process of constant change. The change is towards devastation. Climate change is a long-term shift in the climate of a specific location, region or planet. This change is measured through the changes in variables like weather, temperature, wind patterns and precipitation. Climate change occurs when the climate of the particular area alters between two different periods of time and is marked through erratic and extreme weather conditions, which results in heavier rainfall, more snow in some places, longer periods of drought, more storms and hurricanes and more frequent heat waves.

Climate Change may be defined as a change which is attributed directly or indirectly to human activities which alters the composition of global atmosphere and which is in additional to natural climate variability observed over comparable time periods. This definition makes it lucid that Climate Change is caused not only through the natural process; rather it is more caused because of the human activities.

The International Panel on Climate Change (IPCC) defines "Climate Change" change in the state of the climate that can be identified (e.g. using statistical tests) by changes in the mean and/or the variability of its properties and that persists for an extended period, typically decades or longer. It refers to any change in climate over time, whether due to natural variability or as a result of human activity. As per UN Framework Convention on Climate Change (UNFCC, 1992), it refers to change of climate that is attributed directly or indirectly to human activity that alters the composition of the global atmosphere and that is in addition to natural climate variability observed over comparable time periods.

In the words of Hilary Benn:

*Climate Change is the greatest challenge facing our generation. It is the ultimate expression of our interdependence and its effects will be felt by all of us, in every corner of this small and fragile planet. The debate about the science is over. The economic message is just as stark: doing nothing will cost us far more than dealing with the problem now. Collective and decisive action is needed if we are to deal with this threat and create a global low carbon economy.*

**FACTORS OF CLIMATE CHANGE**

The causes of climate change can be broadly classified into 2 parts that are the Natural causes and the Human/ Manmade causes. It is always a reality that neither of the cause alone is solely responsible for the issue of Climate Change. Rather both the causes are equally responsible for the problem of climate Change.

*"There is strong evidence that the warming of the earth over the last century has been caused largely by human activity, such as the burning of fossil fuels and changes in land use, including agriculture and deforestation."*

The Royal Society 2010

This problem of Climate Change has a ruthless impact on the society. Its impact is not limited to any specific area rather it has broadened its impact on diversified areas of the society like health, agriculture, environment. While focusing on the impact of Climate Change *A report by environmental health perspectives and the national institutes of environmental health science (2010)* has focused on the various health impacts of climate change. According to the report climate change has crudely affected human health in many respects. Climate change has leads to the diseases like Asthma, Allergies, Cancer, Cardiovascular diseases. Apart from this climate change leads to heat related morbidity and mortality various mental health related diseases, stress related disorder, neurological diseases and disorder.

Climate Change as a problem has reached to the optimum height. The impacts of Climate Change have crossed the barriers of developing and developed nation. Even the developed countries are also vulnerable and at the serious risk of major damages from climate change (World Bank, 2009).

While discussing about climate change, the most vulnerable group who are affected the by it are the tribals.

The tribes are known as “Adivasis” i.e., aboriginals. They are considered as the original natives and are settled in different parts of the nation. The tribes are often known as the “Forest dwellers” or “vanavasi”.

With this devasting impact of Climate Change the population in general are suffering at a larger scale. But the tribals are the most vulnerable group because of their nexus with the environment; who rely mostly on nature and the natural resources for their very survival. In every sphere of their life they are closely associated with nature may it be the economic, social, cultural, spiritual. So change at any level of the nature hampers their life to a great extent. The tribals the original inhabitants of the earth are more prone to the impacts of climate change and this study is just an attempt to understand the poor tribals as a particular group.

## METHODOLOGY:

With the broad conceptual background and the available literature the current study has made an attempt to analyze the “Impact of Climate Change and on Tribal Livelihood and Life Style”. The study is based on the following objectives.

- To understand the perception of the tribals about climate and climate change.
- To find out the impacts of climate change on tribal livelihood and lifestyle.
- To explore the major strategies adopted by the tribals to adapt to climate change.

## STUDY AREA OF THE RESEARCH

The study has been conducted in a socio-cultural context at Pupondi Village of Mahadeiput Panchayat of Koraput Block, Koraput District. This is mono-tribal villages consist of only Gadaba Tribe. The total household in the village were 44 having the population of 218. While the male and female population of the village is 112 and 106 respectively.

## RESEARCH TOOLS

An interview guide has been prepared for the collection of data at the primary level along with observation and Focused Group Discussion. Both primary and secondary sources of data have been used for the study.

To understand the impacts of Climate Change on tribal livelihood and lifestyle the study has broadly focused on four major areas like Economic Dimension, Social dimension, Environmental dimension and others.

## STUDY OUTCOMES

One of the primary objectives of the study pertained to trace out the socio-economic profile of the tribals. Keeping this objective in view, the study collected information about the social and economic affiliations of the tribals which is compiled and presented in Table no.1

**Table No.1**

**Distribution of the Respondents on the basis of their Socio-Economic Identity**

**N=44**

| Variables | Sub-groups | Total number of sample respondents belonging/ claiming | percentage |
|---|---|---|---|
| Age group | 20-30 | 14 | 31.81 |
| | >30-40 | 12 | 27.27 |
| | >40-50 | 8 | 18.18 |
| | 50 & above | 10 | 22.72 |
| Sex | Male | 28 | 63.63 |
| | Female | 16 | 36.36 |
| Marital status | Married | 39 | 88.63 |
| | Unmarried | 5 | 11.36 |
| | Widow | 0 | 0 |
| | Divorcee | 0 | 0 |
| Level of Education | Illiterate | 17 | 38.63 |
| | Primary | 22 | 50 |
| | High School | 4 | 9.09 |
| | Higher Education | 1 | 2.27 |
| Nature of Family | Nuclear | 11 | 25 |
| | Joint | 33 | 75 |
| | Extended | 0 | 0 |
| Occupation | Agriculture | 9 | 20.45 |
| | Daily Wage Labourer | 29 | 65.90 |
| | Business | 4 | 9.09 |
| | Others | 2 | 4.54 |
| Income | 3000-5000 | 12 | 27.27 |
| | 5000-7000 | 24 | 54.54 |
| | 7000-9000 | 5 | 11.36 |
| | Above 9000 | 3 | 6.81 |
| Land | Landless | 4 | 9.09 |
| | Minor land (0-2acre) | 19 | 43.18 |
| | Average land (2-4 acre) | 15 | 34.09 |
| | Major land (5acre & above) | 6 | 13.63 |
| PDS | BPL | 29 | 65.90 |
| | APL | 7 | 15.90 |
| | Antordaya | 2 | 4.54 |
| | Annapurna | 4 | 9.09 |
| | None | 2 | 4.54 |

Thus the socio-economic profile of the sample respondents makes the following important revelations.

- Most of the respondents belong to the young category as they are from the age group of 20-30.
- Male members are the majority among the respondents having a percentage of 63.63.
- Among all the respondents a large portion of them are married.
- The level of literacy among the tribals is very minimal as primary education is only recorded as the highest proportion having a share of 50 percent.
- Joint family system is still continuing at a higher rate among the tribals.
- The most predominant occupation found among the tribals is daily wage labourer.
- With this occupation also the level of income among the tribals is also very low which is just between 5000-7000 per annum.
- Minor land holding pattern is a common trend found among the tribals.
- A maximum share of the tribal village comes under the PDS category of BPL.

Many believe agriculture is the most susceptible sector to climate change. This is attributed to the fact that climate change affects the two most important direct agricultural production inputs, precipitation and temperature (Deschenes & Greenstone 2006). Climate change also indirectly affects agriculture by influencing emergence and distribution of crop pests and livestock diseases, exacerbating the frequency and distribution of adverse weather conditions, reducing water supplies and irrigation; and enhancing severity of soil erosion (Watson et al. 1998; IPCC 2001).

It is a well known fact that the tribal people are the first community who are more susceptible to this change. While understanding their perception about climate change it is well understood that for the tribals there is a constant process of change undergoing in their local climatic condition. Though they are unaware of the global issue of climate change but they feel the change in their own locality. So when we can understand their perception about climate change, then it becomes an obvious task to understand their understanding about the various aspect of their life which gets affected because of climate change.

The tribal's life gets affected because of climate change in a multifarious ways. Their life is almost in a dialectical position where they neither can think to go back nor can they understand how to cope with the present situation. The Climate Change has its impact not only on their livelihood but also on the social, economic and other dimensions.

## CHANGE IN SOCIAL DIMENSION:

While understanding the changes in the social dimension of the tribals it includes change in their food pattern, habitat, dressing style etc.

***Food habit:***

Studies on the impact of Climate Change have on Food pattern has mostly reflected on the changes in the cropping pattern and the failures of cropping. The other dimensions of the climate Change on food pattern has rarely been found in any studies. The various regions like Semi arid agro-ecological region, Arid agro-ecological region, Tropical wet and dry agro-ecological regions have different consequences of Climate Change as it is mostly affected with the adverse impact of Climate Change resulting in either Flood or Drought due to scarcity of water. (Rannuzi & Srivastava, 2012)

But the current study has made an attempt to find out exactly how the Climate Change has brought the change in the food pattern of the tribals. The tribal used to depend on their traditional food habit where ***Raggi*** was there prime food. While going to field for agriculture the people used to have it and they believe that it helps them to sustain for a longer period of time without any hindrances. Even they used to cultivate it of their own. At the present situation the occupation of agriculture has been changed and with the minimal cultivation there is the rare cultivation of ***Raggi.*** This is the major reason which forced them to change their traditional food habit. There is also the thought among the people that now rice is the major food for them as they are going out for the daily wage labour they carry rice with them and prefer to have it. Even the pattern of their food has also been altered with the changing occupation and changing time, where they are also having the modern food practices like noodles and all. To quote "we used to produce the items like vegetables, mandia, rice etc in our own field and we used to have those , but now we have to buy them and eat them. This has become very costly for us". The natural food items are now being replaced for them with the new food items they buy from the market.

***Housing pattern*:**

There is a significant change in the housing pattern of the tribal people. The description and the kind of changes in the housing pattern are described in table 2.

**Table No. 2**
**Distribution of respondents on the basis of their housing pattern**

| **Housing Pattern** | **Frequency** | **Percentage** |
|---|---|---|
| Kuchha House | 18 | 40.90 |
| Pucca House | 3 | 6.81 |
| Semi-Pucca House | 23 | 52.27 |
| **Total** | 44 | |

The above table reflects on the changing housing pattern of the tribal people. Traditionally the tribals were dominantly having the kuchha houses which were made up of straw, woods, mud and clay. They used to collect all these materials for preparing their house from their near by surrounding and from forest also. But the table gives a very gloomy picture that now there is shift from the kuchha house to that of a Semi-pucca house. Now they build their house from brick, stone, cement, asbestos sheets etc. While sharing about the basic reason behind this they view that now there is the seasonal change and there is no guarantee for winter and rainfall. They had faced lots of problem because of this in their past days, so they prefer to have a semi-pucca house. They said that with this semi-pucca housing style in they use a kind of muddy layer below their roof/asbestos sheets, which is helpful for them during the summer. This layer protects them from the unwanted temperature in the summer. So it is clearly understood that there is also a gradual change in the housing pattern of the tribal village where most houses are semi-pucca housing having the maximum percentage of 52.27, followed by kuchha and pucca house of 40.90 and 6.81 percent respectively.

### *Dressing style*:

Among the tribal the use of dress is very significant and worthwhile. The tribal do not use dress just merely to hide their nakedness rather it reflects the racial feeling and their cultural identity. The tribal people use separate costumes at the time of festivals and ceremonies.

Though dressing pattern of the tribals is not a direct impact of climate change but to some extent there is a connection between the two. The tribal who used to protect themselves from the winter through the help of firewood are now depending on the modern winter wears. They have also adopted this way of living, where they understand the role of these winter wears. Not only that now there is also the adaptation of modern dressing style among the tribal where they too wear the night dresses to get relief from the rising temperature in summer. If we go by literature then we will get an idea where the tribals were even unaware of the basic clothes and used to wear the leafs, barks from tree (the beginning of human civilization), then a period came where the tribal used the clothes like saree, dhoti, etc and now with the changing time and changing cliamte they have also adapted the modern ways of dressing style.

## CHANGE IN ECONOMIC DIMENSION:

Tribal economy is characterised as subsistence oriented. The subsistence economy is based mainly on collecting, hunting and fishing (e.g., the Birhor, Hill Kharia), or a combination of hunting and collecting with shifting cultivation (e.g., the Juang,, Hill Bhuyan, Lanjia Saora, Kondh etc.) Even the so-called plough using agricultural tribes do often, wherever scope is available, supplement their economy with hunting and collecting. Subsistence economy is characterised by simple technology, simple division of labour, small-scale units of production and no investment of capital. The social unit of production, distribution and consumption is limited to the family and lineage. Subsistence economy is imposed by circumstances which are beyond the control of human beings, poverty of the physical environment, ignorance of efficient technique of exploiting natural resources and lack of capital for investment. It also implies existence of barter and lack of trade.

To understand the major changes that have taken place in the economic dimension of the tribal life is the change in occupation, income, agriculture etc.

***Occupation:***

With the changing situation of climate the most adverse impact of it on the tribals is the

| Occupation | Frequency | Percentage |
|---|---|---|
| Agriculture | 11 | 25 |
| Daily wage labour | 29 | 65.90 |
| Business | 3 | 6.81 |
| Others | 1 | 2.27 |
| Total | 44 | |

The above table reflects the changing occupational pattern among the tribals because of the change in the climatic condition. The tribals, whose predominant occupation is agriculture id declining in course of time. The poor tribal say that they basically used to have the seasonal crop cultivation and also they rely on the shifting cultivation. But it is very depressing that as there is no such fixed time for the season so the tribal could not completely rely on the cultivation as a source of livelihood. Similarly with the use of modern techniques of cultivation the quality of the soil is also deteriorating day by day and therefore shifting cultivation as a pattern is also declining among them. Even the aged population of the tribe view that as they have faced the gradual change in their local climate so they even do not encourage the younger generation to adopt the same occupation of agriculture as their source of livelihood. In the same way the young population of the tribe view that “the time has changed from their parents time and nothing is same as before (scarcity of water, decline in rainfall, decline in quality of soil, rise in temperature) so we are also searching for the new ways of earning. The best way we can earn our livelihood is by the daily wage labourer, atleast for every day work we will receive a minimum amount which is enough for us to sustain. The table is clear with the changing occupational pattern among the tribes where there is a shift from the traditional agriculture having 25% to that of a daily wage labour of 65.90 %. Even it is also found that some people have also started with the business activities in their nearby locality having a share of 6.81 %.

***Income:***

It is not only a shift in the occupation of the tribal people rather with the changing occupation there is also a change in the source of income among the tribals. The tribals even though had the practice of agriculture still they used to engage themselves in some other productive work which was an additional source of income for them. But now as they are busy in only one kind of activity either business or daily wage labour where they do not get the extra time to engage themselves in other productive works. So they say that their source of income has also got limited because of the change in the occupation pattern for them. Even they face the problem when there is no option for daily wage labour everyday and they are forced to sit idle on those days. So these are the problem where the tribal could not make over any further change.

***Agriculture*:**

Due to the uncertainties resulting from Climate Change, it is quite a difficult task to measure its impact on agriculture. With the increasing seasonal changes, rise in temperature there is the adverse impact on agriculture resulting in crop failure, decline at the rate of productivity etc. (Rannuzi & Srivastava 2012)

Agriculture is the most predominant occupation among the tribes. Though the rate of agriculture is declining still it is practices at a very minimal rate. With this agricultural occupation there is also a significant change. Now the tribal are also relying more on the modern ways of agriculture. It is the young population among the tribes who practice this modern way of agriculture to get maximum output with minimum input. While undergoing the process of modern ways of agriculture the tribals seek the help of HYV seeds, pesticides, chemical fertilizers etc. It is the aged population who consider this as the cause of the climatic condition in the local community but the young population considers it as the best and easy way for cultivation. Even though they know that it will hamper the quality of the soil still they accept it whole heartedly for easy way. There is a rift between the two generation with regard to this because the aged population consider that these modern techniques not only has its impact on the nature but also view that the products received after cultivation is not of the same quality as they used to have in their past days where they used to rely only on the organic fertilizers.

There is also another major change in the agriculture pattern i.e. there is a shift from the traditional shifting cultivation among the people. Now the tribal people do the agriculture in their own land that they have in their possession or even they take the land on lease for agriculture but they do not continue with the traditional pattern of shifting cultivation.

**CHANGE IN THE ENVIRONMENTAL DIMENSION:**

The changes because of climatic condition on the environmental dimension of tribal life are the changes in the relationship of the tribal with forest, extinction of rare species etc.

***Relationship with the forest*:**

Tribals are otherwise called as the forest dwellers, Vanavasi. These names were justified because of the close proximity between the tribals and the forest. Forest was not only the source of livelihood rather the tribals used to depend on forest on various grounds like collecting food, fodder, firewood, basic forest products like rubber, gum etc. As there is the change in climate there is also a gradual decline in the forest areas. Deforestation which can be considered both as a cause and a consequence for climate change but here the tribal believe that it is just a consequence that after the change in the climatic condition that there is the decline in the forest areas. So forest which is the first and foremost source of livelihood for the tribals is no more a source for them. In that sense the poor tribals could not even collect the basic requirement like firewood also and sometimes they are buying it from the market. The tribals view that this is also an extra burden on them.

***Extinction of rare species*:**

There are some rare species on the earth which are playing a vital role for the ecosystem. But now with the change in the climatic condition there is the extinction of those rare species. Even the tribals do face the similar problem. As we know the tribals depend mostly on the ethno medicinal practices, for which they used to rely on certain herbs that were found in the dense forest but as the forest in itself getting affected there is also a gradual extinction of these medicinal herbs in the nature. Similarily they said previously certain species like some snake, insects were playing the natural role of pesticides. But now as these snakes and insects were not present in the eco system so they are forced to depend on the modern chemical pesticides which have its adverse impacts on not only the crops and vegetables but also on the nature.

## CHANGE IN THE PREDICTABILITY:

The most crucial impact of climate change on tribals is that there is the change in the predictability of the tribal people. Previously the tribals could predict looking at one season about the forthcoming season like when it will arise, what would be its magnitude impact etc and accordingly they used to get prepared for the upcoming season. But with this changing scenario their role of prediction has also been lost to a great extent. As there is no such fixed period of a particular season now so they cannot predict for the future season and could not make the necessary arrangements which will help them to cope with the new season.

UNFCC says about two ways for checking climate change i.e. Adaptation and Mitigation. IPCC defines adaptation as an adjustment in natural or human systems to a new or changing environment. Mitigation refers to the policies and measures designed to reduce GHG emissions. IPCC defines mitigation as 'technological change and substitution that reduce resource inputs and emissions per unit of output with respect to climate change, mitigation means implementing policies to reduce GHG emissions and enhance sinks'. Though UNFCC has given these two alternatives but the tribals are seen to be more closed with the way of adaptation. They are gradually adapting with the change resulting from climate change but not at the conscious level. This process of adaptation is at a sub conscious level of the tribals. They are bringing the alternative like changing dress pattern, cropping pattern, housing style etc but they do not have any idea that it is a process of adaptation.

## CONCLUSION:

Climate Change has become an urgent and pervasive preoccupation across the globe. It is a global challenge which requires an ambitious global response. India and other developing countries would be among those most seriously impacted by the consequences of Climate Change.

This study shows that the increasing trend of climate change and its impact on livelihood of tribals is exacerbating the vulnerability to different socio-economic activities of the society. It is evident from the above study that the global phenomena of climate change have its severe impact on the poor and innocent tribals. These tribals are the people who live in a close proximity with the environment are badly affected with the adverse impact of the climate change. Though they are being affected by climate change still their perception, awareness about climate change is very low for which they are more vulnerable to climate change. They are gradually in a process of adaptation but that is also in a very subconscious level. The changes in various dimensions of tribal life have made their plight quite vulnerable. They are therefore in a dilemmatic position where neither can they completely live in their traditional way nor they can completely live with their changing conditions. So with this option in their life they still continue to live with a partial acceptance of both the ways of life. Though various researches have been conducted on the same area still there is the lack of literature suggesting the poor condition of the tribals. The study has made an attempt to focus at the very grassroots level. Various studies reflects at the international, national level but now the situation demands that the real study should focus at the local level. While focusing at the local level it is also quite an essential part that various dimensions have to be reflected in the research. As our development approach also demands on bottom-top approach so the research also has to begin from the local level followed by national and then international.

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# ENSURING HEALTH TO THE TRIBAL PEOPLE: THE NEED FOR AN INTEGRATED APPROACH

**Atashi Rath**

## ABSTRACT

Health constitutes one of the important aspects that determine one's quality of living. Majority of the tribal groups are living amidst acute poverty that denies them adequate and qualitative health care. Again, their geographical location makes it quite difficult on their part to avail the required medical facilities. Therefore, since ages they have been depending on the traditional practices of healing which gives them immediate relief from the long ailing diseases. The article here tries to delve into these traditional indigenous methods of treatment and wants to establish a positive correlation with that of the modern health devices and practices that would come to their rescue as and when needed.

***Key Words:*** *Tribals, Health, Indigenous Knowledge*

## INTRODUCTION

The World Health Organization defines health as "a state of complete physical, mental and social well-being and not merely the absence of disease and infirmity". Health is also perceived as some sort of equilibrium between the organism and its environment. But the perception about health, disease and health seeking behaviour is not same across all cultures. It varies from one culture to the other as an integral part of human ecology and cultural ways. Culture has its own ideas and ideologies regarding sickness, and its prevention and cure. And, this knowledge of prevention and cure is passed on from one generation to the other. Medicine is a part of culture and is influenced and refined by a number of non-medicinal cultural practices. The primitive societies and folk or peasant cultures also has got a rich and vast literature on health seeking behaviour.

Indigenous people suffer from poor health and ultimately die younger. They are shrouded by a vast array of social maladies like poverty, unemployment, illiteracy, migration, exclusion from mainstream society, lack of land and territory, destruction of ecosystem etc. The factors responsible for all the above problems include lack of access to education and social services, destruction of indigenous economies and socio-political structures, forced displacement, armed conflict and the degradation of their land and water resources. All these factors and problems compounded make the indigenous people, especially women and children, vulnerable to poor health.

The impact of these phenomena is that indigenous people experience disproportionately high levels of maternal and infant mortality, malnutrition, cardiovascular illnesses, HIV/AIDS, and other infectious diseases such as malaria and tuberculosis. Indigenous women experience these health problems with much severity because they are disproportionately affected by natural disasters and armed conflicts, and are often denied access to education, land, property and other economic resources. Yet they play a primary role in overseeing the health and well-being their families and communities.

## OBJECTIVES OF THE STUDY

The researcher undertakes the study with the following objectives-

- To understand the basic tribal health problems
- To understand tribal health culture and trace the importance of indigenous knowledge in tribal health system
- To study the role of Western medicine in tribal health care and its link with that of the indigenous knowledge.

## SCOPE AND METHODS OF DATA COLLECTION

The study is located in the state of Odisha and primarily focuses on the major tribes of the state. This article makes an assessment of the government initiatives taken for the tribal people that ensure them effective and affordable health care. The study also takes into account the view of the tribal people who heavily rely upon the indigenous knowledge that is not only accessible but also is heavily relied upon. The study relies on the secondary methods of data collection. The researcher makes an in depth study of a number of books, government reports and also makes an analysis of the budget plans. Some data are also collected from internet. The researcher tries to show that if an effective linkage can be built between the modern means of health care and the available traditional knowledge then the target for providing better means of health care to the tribal population can be achieved.

## TRIBAL HEALTH PROBLEMS

The tribes in Odisha have distinct health problems, governed by a multiplicity of factors such as habitat, difficult terrains, varied ecological niches, illiteracy, poverty, isolation, superstitions and deforestation. The tribal people have their own life styles, food habits, beliefs, traditions and socio-cultural practices. The health and nutritional problems of the vast tribal populations are varied because of bewildering diversity in their socio-economic, cultural and ecological settings (Balgir, 2000)[1]. There are number communicable diseases prevalent among the tribals of Odisha. These are Tuberculosis, Hepatitis, Sexually Transmitted Diseases (STDs), Malaria, Filariasis, Diarrhoea and Dysentry, Jaundice, Parasitic infestation, Viral and Fungal infections, Conjunctivitis, Yaws, Scabies, Measles, Leprosy, Cough and Cold, HIV/ AIDS etc. which is spreading rampantly due lack of sanitation and unhygienic living (Balgir, 2005)[2]. They frequently become victims of repeated epidemics of the above mentioned contagious diseases. High infant mortality rate, high maternal mortality rate, low life expectancy and high crude death rate are a marked feature of the primitive tribes in Odisha.

The scarcity of trained man power for health is a major health problem and obstacle to the extension of health services to tribal areas. Moreover, the qualified health workers do not want to work in tribal areas because of professional, personal and social reasons. The health problems of the tribal population cannot automatically be overcome by establishing more health personnel or providing integrated health services would be operated on a teamwork basis by division of labour so that the greatest possible use of professional skills could be made. While the physician is the central figure in the health centre complex, the efficiency and output health services would depend upon the supporting personnel consisting of nurses, various categories of paramedical and auxiliary staff.

There is a complete lack of managerial training, financial empowerment and facilities available to the doctor to efficiently and effectively monitor and carry out public health duties in the tribal areas. This drastically affects the well-being and tribal health in the state. Frequent transfers and absenteeism of the staff, favouritism and corrupt practices hinder the smooth functioning of the Primary Health Centre (PHC), which have adverse health effects on the tribal population.

## TRIBAL HEALTH CULTURE

Tribes mostly reside in forests. Their health system and medical knowledge, known as the 'The Traditional Health Care System', depend both on the herbal and psychosomatic lines of treatment. While plants, flowers, seeds, animals and other naturally available substances formed the basis of treatment, this practice always had a touch of mysticism, supernatural and magic, often resulting in specific magico-religious rites (Balgir, 1997)[3]. Faith healing has always been a part of the traditional treatment in tribal health care system, which can be equated with the modern treatment procedure. Health problems and health practices of tribal communities have been profoundly influenced by the interplay of complex social, cultural, educational, economic and political practices. The study of health culture of tribal communities belonging to the poorest strata of society is highly desirable and essential to determine their access to different health services available in a social set up.

The common beliefs, customs, traditions, values and practices connected with health and disease have been closely associated with the treatment of diseases. In most of tribal communities, there is a wealth of folklore associated with health beliefs. Knowledge of folklore of different socio-cultural systems of tribals may have positive impact, which could provide the model for appropriate health and sanitary practices in a given ecosystem. The health culture of a community does not change so easily with changes in the access to various health services (Balgir, 2004)[4]. Hence, it is required to change the health services to conform to health culture of tribal communities for optimal utilization of health services. Studies by anthropologists suggest that traditional medicines do exist and persist even though the health consumer has now access to western medicine. There is a need to scientifically study the traditional tribal medicine and healing systems and combine them with modern allopathic system so as to make it available and affordable for the tribal poor.

According to Sachidananda(1994)[5], the tribal people believe in four supernatural powers-

1. Protective spirits who always protect them.
2. Benevolent spirits who are worshipped at the community and familial level regularly, otherwise they may bring disease and death.
3. Malevolent spirits are the evil spirits who control smallpox, fever, abortion etc.
4. Ancestral spirits, the spirit of their ancestors and always protect them.

The causes of ill health perceived by the tribal communities can be divided into two categories, namely, known and super natural. Therefore, the study of tribal health should be with reference to their distinctive notions regarding different aspects of diseases, health, food, human anatomy and faith as well as in the process of interaction with the outside world.

There are some tribal groups like the Sabaras, Bogatha, Valmiki, Koya, Kond Reddi etc., who believe in the power of prayers and rituals that enables some herbs to act as medicines to heal diseases among them (Pramukh and Palkumar,2006)[6]. They attribute diseases to certain deviant acts of self and others towards elders, nature and divine rules. Thus, their first priority is to get spiritual cure in a traditional way.

## REASONS FOR DEPENDENCE ON INDIGENOUS KNOWLEDGE

- Lack of motivation of people for availing medical care at the initial stage of the disease.
- Limited paying capacity or habit of getting treatment always free of cost.
- Comparative inaccessibility of medical care services due to underdeveloped communication and transport facilities.
- Non availability of qualified medical practitioners in the village.
- Qualified health workers and professional medical and para medical staff do not want to work in rural and tribal areas because of professional, personal and social reasons.
- Non availability of private and governmental doctors as and when need arises.

Indigenous health system does not treat illness as just epidemiological and mental health sickness as identified by western medicine, rather it is believed to have direct relationship with indigenous beliefs and practices. Some indigenous beliefs hold that illness may come from supernatural figures, from other humans who know how to manipulate supernatural forces, or from imbalances produced in nature by humans, any of which can be cured by spiritual mediators who maintain contact with the supernatural world. Some communities believe that many illnesses have a spiritual character that can be understood only by the indigenous prophets, shamans, healers and other health agents who understand the spiritual past and present of the communities in which they live. Community ceremonies and rituals are believed to protect and restore harmony within and among individual members of the community, families, nature and the ancestors and gods. Western medicine does not recognize traditional healing techniques such as song and dance, or traditional training methods for medical practitioners such as dreams, yet these practices are viewed as integral to the prevention, diagnosis and treatment of illnesses in indigenous health system.

In the recent decades the tribal people have witnessed unprecedented wave of non traditional elements entering into their social and cultural life. The concept of health and treatment is no exception. The inflow of western concept of health care system and changing social and physical environment has placed the traditional health care system of a tribal group in a complex situation. The tribal people are exposed to medicinal pluralism. The acceptance of a particular health care system among the tribal people mostly depends on its availability and accessibility. It is interesting to note that while the tribal groups following traditional religions use traditional medicines putting religious and supernatural value on it, the converted Christian tribes use the same medicine excluding its religious tune. It is a well observed fact that education has been able to heal the traditional inhibitions of the tribal people to attend PHCs without ignoring the traditional healing practices.

## AN INTEGRATED APPROACH

It is almost impossible to keep the tribal people aloof from their traditional and indigenous practices. Their geographical location and their level of education do not allow them to search for an alternative approach. Their superstitious beliefs have forced them to keep faith on their traditional system of healing. Though the government has taken a chain of innovative programmes to improve their health condition, their insistence on the traditional system of medicine has not totally done away with. The reasons are obvious. Firstly, the medical facilities available for some of the communicable and non-communicable diseases are not easily accessible or timely available. Secondly, if accessible the medical facilities are too expensive for the tribal people who live below the poverty line. Keeping in view these two factors, the tribal people feel safe to use their traditional methods of prevention and cure.

Therefore, the government must take into account the actual needs of the tribal people. It must take an integrative stand where the traditional system of healing can be combinedly prescribed along with the western medicine. This not only will preserve their age old traditional practices but also will provide an alternative at the time when the mainstream medicine is not available. More and more qualified doctors having expertise in the traditional medicinal system must be appointed so that the tribal people can be made aware about the pros and cons of their superstitious beliefs and practices. Steps must also be taken to correct the evil practices like animal sacrifices and witchcraft which is one of the primary reasons for increasing rate of infant mortality and maternal mortality in the tribal areas. Health education should be made an inseparable part of the school curriculum.

Regular street plays and awareness campaigns must be organized to make the people aware about the prevention and cure of various diseases, especially HIV/AIDS. On the whole, the government plans and programs must be based on an integrated approach where both or at least one system of medicine is always available for the innocent tribals.

## CONCLUSION

The traditional health care system still finds its meaning of survival in tribal domain. The traditional healer, who are considered as guardians of tribal society acts as the medium between man, nature and super natural entity and provides spiritual security to the tribal people. This is the link on which the uniqueness of tribal society exists. The tribal people feel secured with the protection given by their traditional healers against psycho-social problems or spiritual insecurity. The spiritual insecurity plays vital role in availing healthcare services, lack of which leads to failure of the system. But it is sad to see that many government policies hardly accept this component in their health related aids and campaigns. A rational synthesis of traditional perception with modern facilities would certainly give better results in tribal health issues in India.

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# INTERNET USE AMONG COLLEGE STUDENTS: AN ANALYSIS

**Nikunja Ranjan Dash**


## ABSTRACT

This article reports a survey on the use of internet services and resources by Master Degree in Education (MA/ME.D) students of Orissa, India. A well structure questionnaire was distributed among 100 college students under study. The response rate was 97percent. Result showed that students use internet in college (51.55%) and home (48.45%), more than 90% respondents use the Internet service mainly for educational purposes, E-mail and search engine Google were widely used. Students use internet for 5 to 6 hours in a week (42%), 70% of respondents find that Internet is useful, informative, and time saving. 40% students were partially satisfied with the internet facilities provided by the institutes and found the speed of internet to be slow as it takes a lot of time to retrieve the relevant information. These findings were positioned against national and international data to derive lessons for planners.


***Key words-*** *Internet use, College students*

## INTRODUCTION

Change is the only constant in Nature. The present dynamic society is termed both as knowledge and information society. Knowledge is the key driving force of the present society and information is the key tool of creating and disseminating knowledge. Information and communication technology notably the internet has resulted in explosive changes. As in past, printing technology, video, television, graham phone, and voice recorders etc. had dynamically changed the society; today computers, internet and mobile phones are affecting societal change. In the past agrarian revolution, trade revolution and space revolution had ushered in a complete change in the society. Now a day's internet has become the catalyst of a total change. Internet is also affecting education. It has widened access to education at all levels, has overcome geographical distance, multiplied training opportunity and has empowered teachers and learners. Anytime, anywhere, any one education has become a reality. Internet as a technology for education needs to be studied and understood. The present article explores its usage and impact at a micro level.

## THE REACH OF INTERNET

At present there are 2.4 billon internet users in the world, out of these 48% belongs to Asia. India's share is 7.36 of the world and 13% of Asia. India is the third largest internet user (China and USA ranked second and first, December 2012). Out of 150 million Indian's internet users 111 million are active internet users (accessing at least once in a month). Most users are young. Downloads, social networking, E-mail, search, multimedia usage, communication, news and directory etc. are principal usage. There are 25 million e-book users aged between 25-39 in India and their number is going up. Odisha specific data on internet use is inadequate. The I-Cub survey 2012 which included Odisha beside Andhra Pradesh, Assam, Maharashtra, Rajasthan, Tamil Nadu and Uttar Pradesh finds that 118.2 million are aware of internet, 17.8 million used internet at least once in a month and rest millions are non users. Out of the total internet users 12% use internet for education looking information regarding school, universities and examination related information. As a whole, accessing music, videos, photo and entertainment are major uses. E-mails for communication is also used. The serious gap in non availability Odisha specific data needs to be addressed. This paper is a small step in this direction.

## USE OF INTERNET BY STUDENTS: INTERNATIONAL SCENARIO

**Voorbij (1999)** examined the use of the Internet amongst students and academicians in the Netherlands and identified that searching web was problematic. **Laite (2000)** surveyed 406 graduate and undergraduate students from Shippensburg University and found that 57.6% of the undergraduate students use the Internet 1-2 times per week and another 37.1% use it 1-2 times daily. More than 50% of the graduate students use Internet 1-2 times per week and 37.7% uses it 1-2 times daily. The net usage was predominantly for E-mail .**Jones and Madden (2002)** conducted a study on college students' Internet usage. Browsing the Internet was a daily activity; 73% of college students used the Internet more than the library for research. Seventy-nine percent of the students agreed "that Internet use has had a positive impact on their college academic experience". **Hanauer et al. (2004)** surveyed a diverse community college to assess the use of the Internet by the students for health-related information. The survey showed that although all the students surveyed had free Internet access through their community college, 97% of the students reported having access to the Internet. The survey showed that 83% Internet users had access to the Internet at their home and 51% of the respondents accessed Internet at college or library. 81% of the students reported to access the Internet mostly for college work and 80% for e-mail and chat. Men and women searched for health information in almost equal numbers.

**Asemi (2005)** shows that all the respondents were provided net connectivity and used the Internet frequently. It was revealed that the researchers of the university were getting quality information through the Internet. Fifty –five percent of the respondents searched for scientific information through the Internet because the university library had provided access to various databases and online journals for all the students and staff. **Badu (2005)** conducted a study to find the extent of awareness and use of the internet and its resources by academic staff and postgraduate students of the University of Ghana. The main findings indicate that both staff and students are fully aware of the Internet and most of its services. The study established that email is highly used by both staff and students. Both staff and students found the Internet a very useful resource. The main reason for non-use of the Internet is inadequate training. Both staff and students need appropriate education and training of to ensure effective use of the Internet in all their academic pursuits. **Robinson (2005)** examined the Internet use among African-American college students. The results of the study indicated that most of the African-American college students (76%) had used the Internet for more than three years. The use of the Internet for most African-American college students occurred at school or at the work place with 49% of the responses at home. 47% of the responses indicated they spent an average of two hours per day on-line. A small percentage of the students spent 5-6 hours per day on the Internet. 43% of the students used the Internet primarily to learn and find school resources**.**

**David Nagel (2007)** collected information from 896 students enrolled in Houghton Mifflin college and reported that more than half of college students use the Internet "to keep up with course work and prepare for exams." 59% percent of college students in the survey reported using online study aids, about 29 % use video tutorials; 24 % engage in online tutoring, 16 % participate in online study groups and 44 % use for entertainment. **Johnson (2007)** conducted a study to assess patterns of Internet use among college students. Results describe the vast majority of college students frequently communicate online and access websites. While an Internet game experience is typical, relatively few college students are heavy online gamers. Overwhelmingly (i.e., 77.8%), college students conceptualized the Internet as a convenience, although 17.8% considered the Internet a source of amusement. Approximately 5% of college students reported negative perceptions of the Internet (frustrating or a waste of time). Thus the survey of literature has limited usage as internet and its usage is under going fast changes. However it is apparent that between 2000 to 2007 use of internet has increased manifold for educational purpose worldwide. It is a worldwide phenomenon. There is no significant gender difference in pattern of usage.

## USE OF INTERNET BY STUDENTS: THE NATIONAL AND REGIONAL SCENARIO

A study conducted by **Bavakutty and Salih (1999)** found that the students, research scholars, and teachers used the Internet for the purpose of study, research and teaching respectively at Calicut University. The purposes of Internet use were: sending and receiving e-mails in connection with academic requirements, making a search on library catalogues, downloading images and communication with the peer. **Panda and Sahu (2003)** revealed that 50% of the engineering college's students of Odisha used dial-up connection and majority of the colleges used the Internet to provide on-line demonstrations and searching materials related to their course curriculum. **Mishra, Yadav and Bisht (2005)** conducted a study to know Internet utilization pattern of the undergraduate students of G B Pant University of Agriculture and Technology, Panthanagar. The findings of the study indicated that a majority of the students (85.7%) used the Internet. Out of the Internet users 67.7% were male students and 32.3% female students. The findings of the study also showed that 61.5% of the males and 51.6% of the females used Internet for preparing assignments. A majority of the respondents i.e. 83.1% male and 61.3% female respondents indicated that they faced the problem of slow functioning of Internet connection.

**Amritpal Kaur and Rajeev Kumar(December, 2005)** conducted a case study regarding the Internet and its use in the Engineering Colleges of Punjab, India .The study showed that the most frequently used places for accessing the Internet are the college (70.1%) and the home (18.5%). A majority of the respondents i.e. 69.4% use the Internet mainly for educational purposes and comparatively less number of respondents i.e. 34.7% use the Internet for entertainment purposes. A majority of the respondents use the Internet for consulting technical reports (54.3%), for reading e-books on the Internet (42.3%) and for consulting e-journals (38.5%). All the Internet users prefer e-mail facility. The World Wide Web comes next in order of preference. The most common problems faced by the majority of the respondents in surfing Internet relate to the inordinate delay in retrieving relevant information (69.4%) and difficulty in finding the relevant information (21.3%). Above 70% of respondents feel that the Internet is more useful, more preferred, more informative, easy to use, less expensive and time saving. More than 50% of the respondents feel that dependency on the Internet has increased. More than one third of the respondents feel that the Internet has improved their professional competence.

**Maharana., Sethi & Behera (2010)** conducted a study to know the necessity and usage of Internet and e-resources by the students undertaking the master's course in Business Administration, in Sambalpur University, Orissa, India. A structured questionnaire was monitored among 120 MBA students, out of which 91 (75.83%) responded to this survey. The investigation result shows that majority of the students (1/3 of them) have a long experience of using Internet for 2 - 4 years and all are more or less aware of the applications of Internet technology. More than half of the students surveyed in the study strongly feel that management study will be severely compromised without the use of internet and e-resources. They are mostly accessing internet and e-resources from their department. Most of the students are in favour of the internet to save time, expenditure, for collecting information. They find internet as an requirement for management education and research. **Chandrashekara M., Hydar Ali, & K.R. Mulla (2011**) found that majority of the students learnt the use of Internet by assistance from the teachers, compared to formal training self- instruction and assistance from others. It was also found that maximum users are satisfied with the use of Internet and the information available on the Internet.

A study conducted by **S. Thankuskodi (2011)** on user awareness towards ICT in Govt. Arts and Science College in Tamilnadu and taken sample as faculty, research scholar, post graduate and undergraduate students of respective college. The study examined that the under graduate students occupy the first position with respect to their overall time spent for using internet, and postgraduate students the second, research scholar the third and faculty member the last. The study also revealed that under graduate students take the first position with respect to their overall purpose of using e-resources ( such as- For research, E-books, Career information, Preparation for class teaching, E-journals, General Information, Sending and receiving e-mail, Entertainment ) post graduate students the second, research scholars the third and faculty respondents the last.

A review of literature reveals that data on use of internet by master degree students of Education in Odisha is not available. The findings relating to students of engineering, management and general etc. need to be compared with the master degree students of education. As per the master degree students of education is concerned, internet plays an important role for their academic growth as for all other faculties. The knowledge of internet will help them to prepare assignment; projects/dissertation relating to their subject .They can also gather knowledge regarding classroom management, current pedagogy and new technology. It would improve the teaching learning and research process. It is useful for academic, social and personal life. The study attempts to investigate the internet use among Master of Arts Education students of Government College/University of Orissa.

## OPERATIONAL DEFINITION OF KEY TERMS

**College students-** In this study college Students mean those who are doing master degree in Education in college /university. The samples were (MA in Education/M.ED) of Ravenshaw University, Cuttack, and Regional Institute of Education, Bhubaneswar, Odisha only.

**Internet use-** It refers to the pattern of internet usage by college students for doing educational, social and personal activities.

## OBJECTIVES OF THE STUDY

- To determine the frequency of internet usage by college students.
- To ascertain various internet services used by college students for teaching, learning and research.
- To assess time spent in using internet by college students.
- To identify the different purposes for which internet is used by college students.
- To examine the usefulness of internet based information resource.
- To find out the problem faced by the college students while using internet.
- To access the satisfaction level of the internet facilities provided by college under study.

## SCOPE OF THE STUDY

Keeping in view the time factor and resources available the present study is delimited to the followings:

- The present study was confined to 100 (50 male and 50 female) students only.
- The study was conducted on students of master degree in Education (MA) of Ravenshaw University, Cuttack, and M. Ed students of Regional Institute of Education, Bhubaneswar Odisha only.

## RESEARCH METHODLOGY

Descriptive survey method was used for the study. A total of 100 college students were selected as sample by stratified random sampling, 50 students (25 male and 25 female) were selected randomly from each institution. The questionnaire method has been employed for collection of data from each respondent. This test consisted of 16 items. The item consisted of both close and open-ended questions. The reliability co-efficient of the tool was calculated by test re-test method and the reliability co-efficient of the tool was .7. The time limit for administering of the test was 2 hours. Accordingly 100 questionnaires were distributed among the students of respective college under study. Out of which 93 questionnaire were received back duly filled in. The questionnaires filled by the students were analyzed by calculating percentage.

## ANALYSIS AND INTERPRETATION

### I. Number of students having computer

**Table 1: Number of students having computer**

| No. | Answer | No. of Respondents | Percentage |
|---|---|---|---|
| 1 | **Yes** | 57 | 57% |
| 2 | **No** | 43 | 43% |

Description: 57% of students have their own computer, out of which 49% students have their personal computer and 8% of students used their relative's computer.

### II. Number of students using internet (Note: N=100)

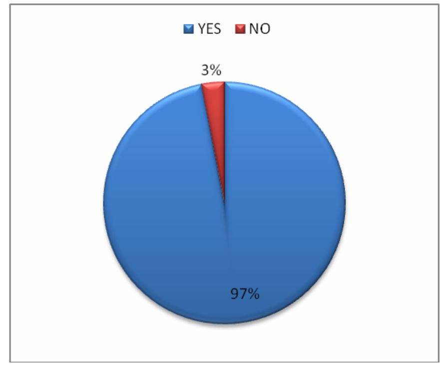


**Figure 1: Number of students using internet**

Description: 97% students are using internet in their daily life. Only small number of students did not use internet due to lack of awareness and disinterestedness.

### III. Most frequently location of internet use (Note: N=97)

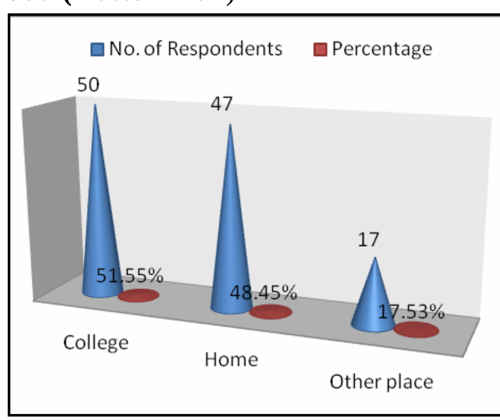


**Figure 2: Most frequently location of internet use**

Description: 51.55% use internet in college as compared 48.45% at home. College also provided internet facilities. Internet usage at other places is 17.53 %.

## IV. Experience of internet use (Note: N=97)

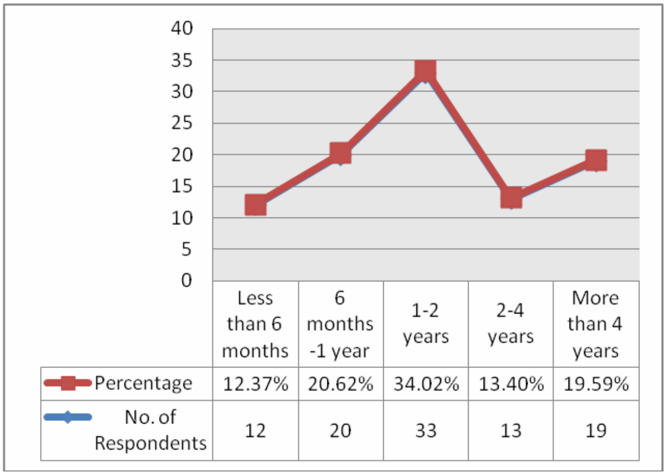


**Figure 3: Experience of internet use**

Description: It was found that 34.02% of students were using the internet since 1-2 years, 20.62% of students were using the internet since 6 months-1 year, 19.59% respondents were using it for more than 4 years, 13.4% respondents were indicated that they were using since 2-4 years, and 12.37% students were using it less than 6 months.

## V. Frequency of internet use (Note: N=97)

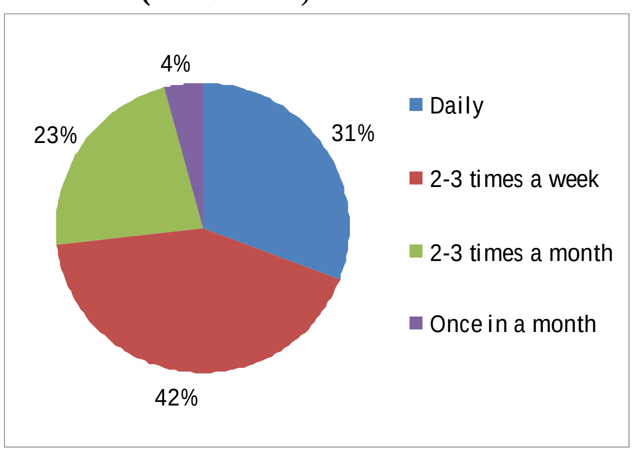


**Figure 4: Frequency of internet use**

Description: In order to assess the frequency of using the Internet services, the time gap has been classified into four different categories (see Figure 4). It has been found that 42% of student uses the Internet 2-3 times a week. More than 30% of the respondents use the Internet every day and 23% for 2-3 times in a month. Only 4% of the respondents use it once in a month.

**Amount of time spent on the internet (Note: N=97)**

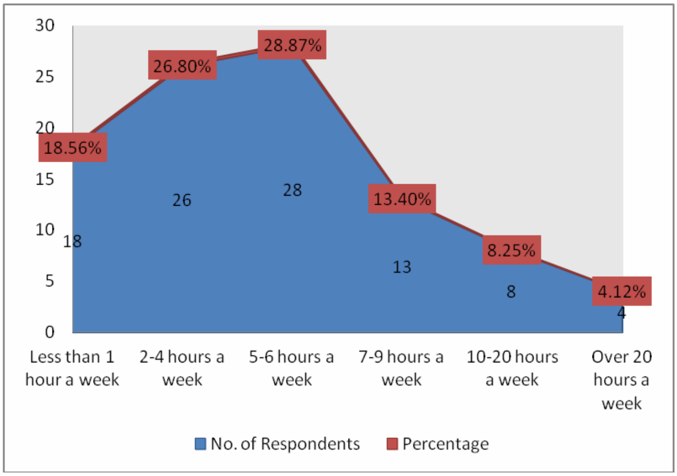


**Figure 5: Amount of time spent on the internet**

Description: figure 5 depicts that 28.87% of the respondents use the Internet for 5-6 hours a week, 26.8% for 2-4 hours, 18.56% for less than 1 hour a week, 13.4% for 7-9 hours and 8.25% for10-20 hours a week. Only 4.12% of the respondents have indicated that they use the Internet more than 20 hour in a week.

## VI. Methods of learning internet skills

**Table 2: Methods of learning internet skills**

| No. | Answer | No. of Respondents | Percentage |
|---|---|---|---|
| 1 | **Trial and error method** | 43 | 44.33% |
| 2 | **Guidance from friends and family** | 62 | 63.92% |
| 3 | **Training from college** | 18 | 18.56% |
| 4 | **Self instruction** | 34 | 35.05% |
| 5 | **External courses** | 21 | 21.65% |

Description: Respondents were asked to indicate the methods used for acquiring the Internet skills. It was found that most popular method of acquiring the necessary skills to use Internet is via Guidance from friends and family (Table 2). A majority of the respondents used this method with 62 (63.92 percent) responses. 44.33% respondents indicated that they learn the internet skill through trial and error method; 35.05% respondents also indicate that they acquired skill by self instruction method. 18.56% of users learnt the Internet through formal training offered by the college and 21.65% participated in other training courses such as external courses and workshops.

## VIII. Purpose for browsing internet

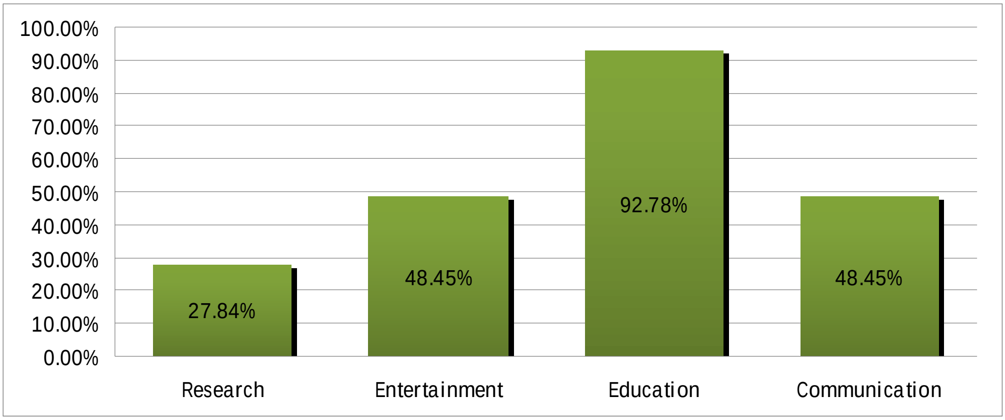


**Figure 6: Purpose for browsing internet**

Description: Figure no. 6 depicts that a majority of the respondents i.e. 92.78% use the Internet primarily for education purpose, 48.45% for entertainment and communication purpose, and 27.84% of the respondents also admit that they use the Internet for research purpose.

## IX. Use of internet services

**Table 3: Use of internet services**

| NO. | Answer | No. of respondents | Percentage |
|---|---|---|---|
| 1 | **E-mail** | 90 | 92.78% |
| 2 | **WWW (World Wide Web)** | 86 | 88.66% |
| 3 | **Search engines (e.g. Google)** | 88 | 90.72% |
| 4 | **Remote login (Telnet)** | 8 | 8.25% |
| 5 | **File Transfer Protocol (FTP)** | 14 | 14.43% |
| 6 | **Archie** | 4 | 4.12% |
| 7 | **List servers/ Discussion Group** | 11 | 11.34% |
| 8 | **Bulletin Board Service (BBS)** | 3 | 3.09% |
| 9 | **Frequently Asked Questions (FAQs)** | 26 | 26.8% |
| 10 | **Chatting** | 62 | 63.92% |

Description: Another question was related to the use of various Internet services by the respondents. Table no. 3 shows that among Internet services, electronic mail has been chosen as the most popular Internet service. Email is used by 92.78% respondents. 90.72% respondents use search engines. 88.66% respondents use internet for browsing www, chatting with 63.92% responses, FAQs (Frequently Asked Questions) with 26.8% responses, FTP (File Transfer Protocol) with 14.43% responses, discussion groups with 11.34% responses, telnet with 8.25% responses, Archie with 4.12% responses and BBS (Bulletin Board Services) with 3.09% responses. It is seen that use of Archie and BBS (Bulletin Board Services) is very low among the Internet users (Table 3).

## X. Problems while using internet

**Table 4: Problems while using internet**

| No. | Answer | No. of Respondents | Percentage |
|---|---|---|---|
| 1 | **Slow access speed** | 74 | 76.29% |
| 2 | **It takes too long to view/download pages** | 66 | 68.04% |
| 3 | **Difficulty in finding relevant information** | 47 | 48.45% |
| 4 | **Overload of information on the Internet** | 35 | 36.1% |
| 5 | **Privacy problem** | 9 | 9.28% |

Description: It can be inferred from Table 4 that using the Internet is not free from problems. The barriers or problems encountered while using the Internet mainly come from five factors: slowness of network communication or slow access speed; it takes too long to view Web pages/ download pages; difficulty in finding relevant information; overload of information on the Internet; and the privacy problems. 76.29% of respondents face the problem of slow Internet access speed which takes a lot of their slot time to retrieve the relevant information. 68.04% of respondents are of the opinion that it takes too long to view Web pages/ download pages. 48.45% respondents find it difficult to get the relevant information from the Internet. 36.1% of respondents report that they face the problem of overload of information on the Internet. 9.28% of respondents face the privacy problem on the Internet.

## XI. Ways to browse information from the internet

**Table 5: Ways to browse information from the internet**

| No. | Answer | No. of Respondents | Percentage |
|---|---|---|---|
| 1 | **Type the Web address directly** | 63 | 64.95% |
| 2 | **Use search engines** | 74 | 76.29% |
| 3 | **Use subscription databases** | Nil | Nil |

Description: Table 5 exhibits that a majority of the respondents with 74 (76.29 %) responses browse the required information from the Internet by using Internet search engines. 63 (64.95 %) respondents admit that they type the Web address directly for browsing information. But no one respondent indicated that they use subscription databases for getting the required information from the Internet.

## XII. Comparison of conventional documents and internet

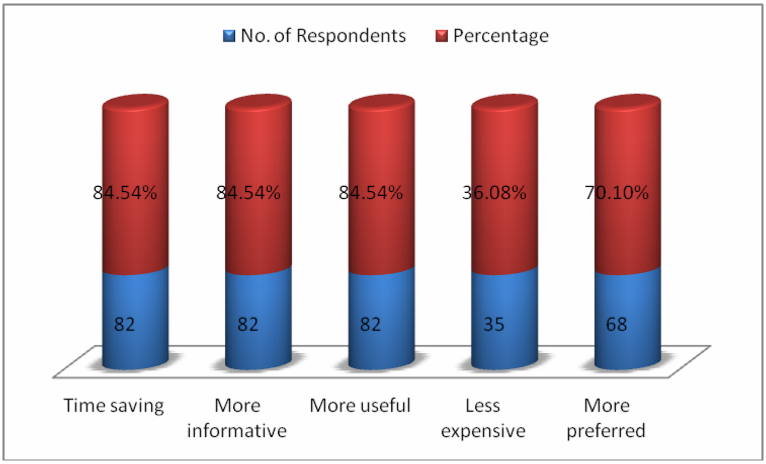


**Figure 7: Comparison of conventional documents and internet**

Description: figure no 7 shows that 82 (84.54 percent) respondents are of the opinion that Internet is time saving, more informative and more useful as compared to conventional documents. Internet is more preferred by majority of the respondents i.e. 68 (70.1 per cent) and 36.08% of the respondents also admit that it is less expensive as compared to conventional documents.

## XIII. Influence on academic efficiency

**Table 6: Influence on academic efficiency**

| No. | Answer | No. of Respondents | Percentage |
|---|---|---|---|
| 1 | **Use of conventional documents has decreased** | 31 | 31.96% |
| 2 | **Dependency on the Internet has increased** | 58 | 59.79% |
| 3 | **Expedited the research process** | 37 | 38.14% |
| 4 | **Improved professional competence** | 54 | 55.67% |

Description: The information available on the Internet has proved to be a great asset for many of the respondents. They have been able to keep themselves abreast with the latest information and improve their professional competence. Table 6 depicts the influence of Internet on academic efficiency of the respondents. 59.79% of respondents think that due to the availability of latest and instant access to information on the Internet, dependency on Internet has increased. Similarly 55.67% respondents feel that the Internet has improved their professional competence. 38.14% respondents admit that the Internet has expedited their research process and 31.96% respondents think that dependency on conventional documents has decreased.

**XIV. Satisfaction with internet facilities**

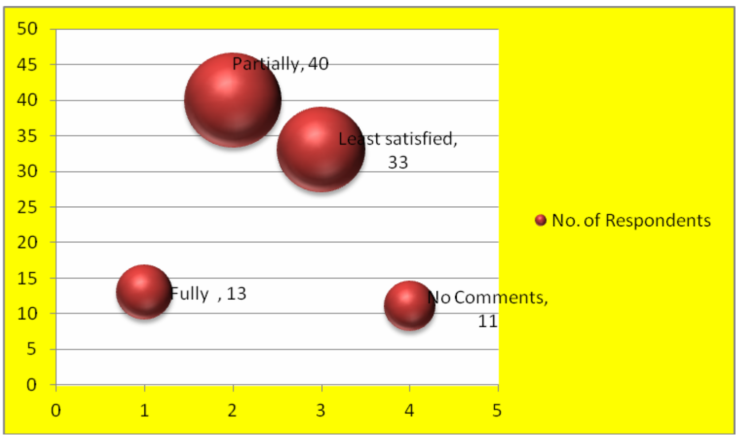


**Figure 8: satisfaction with internet facilities**

Description : figure 8 shows that only 13.4% of respondents feel fully satisfied with the Internet facilities, 41.24% partially satisfied, 34.02% least satisfied and 11.34% of respondents have not expressed any opinion regarding the service.

**VI. Can internet replace library services?**

**Table 7: can internet replace library services?**

| No. | Answer | No. of Respondents | Percentage |
|---|---|---|---|
| 1 | **Yes** | 22 | 22.68% |
| 2 | **No** | 75 | 77.32% |

Description: A majority of the respondents i.e. (77.32%) feel that the Internet cannot replace library services and that it only supplements the library services. They think that both Internet and library are sources of information but Internet is more effective, more useful and more informative and provides desired information in less time. Only 22.68% of respondents feel that Internet can replace library services because they find that it is easier to locate the desired information on the Internet than in the library. So it is concluded that Internet cannot replace library services. It can only supplement library services (Table7).

**RESULT AND DISCUSSION**

The findings of the present study clearly revealed that 57% of the students had their own computer and they were using internet and rest of students reported that they were not using internet due to the lack of knowledge regarding internet and disinterested to use internet. These findings is corroborated with the earlier research findings of **Badu (2005), Mishra, Yadav and Bisht (2005)**, **Hanauer et al. (2004).**

It also found that maximum students were using internet for 1-2 year, 2-3 times and 1-2 hours in a week. This finding is not supported by earlier research. Although number of study had taken by taking this objective still then there were no exact findings available. This is due to may be variation in stream, gender and methodology etc. on other hand by analyzing the earlier research study it was found that the intensity of internet use varies from country to country, institution to institution, and stream to stream and the use of internet is fully depend upon the resources available in a particular institute/ country/state.

It found that the primary location for use of internet is the college and home is the secondary location. This finding is supported by the earlier research study of **Hanauer et al. (2004), Kaur and Kumar (2005), Robinson (2005)**,**Maharana, Sethi & Behera (2010) .** It clearly indicates that there was availability of internet facility in their college and home and parents and peers helped the students in use of internet.

The study also revealed that most of the students were using internet for educational purposes. These findings is corroborated with the earlier research study conducted by **Bavakutty and Muhamad (1999), Jones and Madden (2002), David Nagel (2007), Panda and Sahu (2003), Mishra, Yadav and Bisht (2005), Kaur and Kumar (2005), S. Thankuskodi (2011), Robinson (2005).** It also found that E-mail was the dominant usage and most of the students have their own e-mail id. This finding is supported by other research study conducted by **Laite (2000), Bavakutty and Muhamad (1999), Hanauer et al. (2004), Kaur and Kumar (2005), Badu (2005).**

It found that most of the students were partially satisfied with the internet facility available in their college. They also reported that the internet connection was very slow. Earlier research corroborate this findings such as- **Voorbij (1999), Kaur and Kumar (2005), Mishra, Yadav and Bisht (2005).** This is may be due to the non availability of high frequency bandwidth, lease line problem and modem capacity etc.

Majority of the student's felt internet was useful, informative, and time saving and most of the students revealed that the dependency on internet had increased due to the availability of latest and instant access to information. This is supported by **Kaur and Kumar (2005), Maharana, Sethi & Behera (2010)**. The information available on the Internet has proved to be a great asset for many of the students. They are able to keep themselves abreast and improve their professional competency. Students hold that the internet can not replace the library service but supplement the library service.

## EDUCATIONAL IMPLICATION

The results of the present study reflect the level of internet usage by Post graduate students of Education. There is no significant difference from other faculties. However, in some earlier studies gender differences was visible, now it is insignificant. It is also apparent that the usage falls short of international level. There is a tremendous scope for improvement in all segments of internet usage. Based on the findings the teachers, administrators and management of education institute can plan and organize training, orientation programme and provide technical support for both student as well as staff in order to facilitate maximum use of internet.

## SUGGESTION TO IMPROVE INTERNET SERVICE

On the basis of the findings of the study following recommendations for the improvement of internet facilities in institutes emerge.

- Proper orientation and training programmes should be organized by the colleges and universities at regular intervals to develop technological capacity as well as create awareness among the students regarding the use of internet. This may not be requirement after a decade.
- More efficient technical staff should be appointed to guide the students about how to use internet and what is available to them on the internet specifically concerned to their studies and its possible advantages and disadvantages.
- The problem of slow connectivity should be overcome by increasing the bandwidth and software protection to improve the quality of speed be provide.
- Care should be taken to block certain sites to provide quality access for educational sites in the Colleges and Universities.
- The College and University website should have proper link with relevant sites and should be user friendly.

## CONCLUSION

From the above study following conclusion may be drawn.

- Internet is being increasingly used for educational purpose of all spatial level local, national and international.
- There is access, spatial, gender, faculty and other variations.
- The speed, quality of bandwidth and skill for use of internet needs further improvement.
- There is a need for a wider array an usage of internet of regional (say Odisha) level to find out difference across courses, gender divide, rural-urban divide, faculty divide(humanities,

science, engineering, medical etc) and age divide. Such a full scale survey would enable planners, policy maker and internet service providers. Such a study would also examine popular myths a misuse of internet and its negative positive educational effect.

- The Post Graduate education students of Ravenshaw University and RIE (NCERT) are using internet widely for educational purpose.
- The study has limitations in terms of all size of sample, spatial distance between two institutes only one course is taken up and no socio-economic-cultural survey is included. Yet limited implications can be drawn. The study establishes need for a wider survey.

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# TRIPLE BOTTOM LINE CONCEPT: A KEY TO SUSTAINABILITY REPORTING PRACTICE

**Giridhari Sahoo**


## ABSTRACT

The outcome of management processes, from strategic planning to implementation of the plan, underpins the measurement of corporate performance. Thus, corporate performance refers to the end result of management processes in relation to corporate goals.

The trend towards greater transparency and accountability in public reporting and communication is reflected in a progression towards more comprehensive disclosure of corporate performance to include the environmental, social and economic dimensions of an entity's activities. Reporting information on any one or more of these three elements is referred to as Triple Bottom Line Reporting (TBLR). This trend is being largely driven by stakeholders, who are increasingly demanding information on the approach and performance of companies in managing the environmental and social impact of their activities and obtaining a broader prospective of their economic impact.

Amid this background, the present paper endeavors to study the concept of Triple Bottom Line Reporting (TBLR), Global Reporting Initiative (GRI) measures and status of Indian Companies, key challenges and managing the same regarding TBL reporting.


***Key Words:*** *Triple Bottom Line Reporting (TBLR), Sustainability, Stakeholder, Global Reporting Initiative (GRI)*

## INTRODUCTION:

The outcome of management processes, from strategic planning to implementation of the plan, underpins the measurement of corporate performance. Thus, corporate performance refers to the end result of management processes in relation to corporate goals. Corporate Sustainability is of utmost important for the survival of organizations and their future generations' stakeholders. To cope up with the globalized challenges, corporate, all around the globe wants to consider applying a corporate sustainability plan by addressing their "Triple Bottom Line Reporting"(TBLR) which includes paying close attention to their economic (financial factors), environmental (risk and requirement factors) and social (human factors) issues. Hence, Triple Bottom Line Reporting (TBLR) is considered to be a good sign for corporate growth on a sustained basis. Triple Bottom Line Reporting (TBLR) goes beyond the traditional way of reporting mechanism and encourages businesses to give closer attention to the whole impact of their commercial activities, over and above their financial performance.

The trend towards greater transparency and accountability in public reporting and communication is reflected in a progression towards more comprehensive disclosure of corporate performance to include the environmental, social and economic dimensions of an entity's activities. Reporting information on any one or more of these three elements is referred to as Triple Bottom Line Reporting (TBLR). This trend is being largely driven by stakeholders, who are increasingly demanding information on the approach and performance of companies in managing the environmental and social impact of their activities and obtaining a broader prospective of their economic impact.

The concept of TBL demands that an organization's responsibility is to all its stakeholders rather than only shareholders. Anyone who is influenced, either directly or indirectly, by the actions of the organization is a stakeholder and the organization's primary objective should be to address stakeholder interests instead of a narrow focus on maximizing shareholder profits.

## CONCEPT OF 3P'S IN TBLR:

***People,*** the first dimension of the TBL, relates to fair and beneficial business practices towards employees as well as the communities which are impacted by the operations of the organization. A TBL company seeks to benefit both these constituencies and not exploit or endanger any of them. It is expected to have objective measures in place for ensuring sharing of value / profits with all employees, employ safeguards against unethical practices like use of child labour and destabilizing of local communities, proactively "give back" to society by contributing to the strengthening of local communities in specific areas like livelihood generation, health, education etc.

***Planet,*** TBL's second dimension refers to sustainable environmental practices. A TBL company endeavours to benefit the environment and not engage in any practice which damages the natural ecological balance. The organization reduces its ecological footprint by carefully managing its consumption of non-renewable energy. It proactively adopts practices for reducing manufacturing waste as well as processing waste to make it less toxic before disposing it in a safe and legal manner. It embraces practices for assessing the environmental impact (and cost) of its products and services throughout their lifecycle and bears its share of the costs in an objective and transparent manner.

***Profit,*** the third and final dimension of the TBL, represents the economic value created by the organization after deducting all input costs, including cost of invested capital. While the original concept defines profit as the real economic benefit enjoyed by the society in which the organization operates, performance under this dimension is often assessed by measuring the financial profits generated by the enterprise to facilitate objective measurement.

**OBJECTIVES OF THE STUDY:**

The study has been planned with the following objectives:

- To make a conceptual study of Triple Bottom Line Reporting.
- To study the Global Reporting Initiative (GRI) measures and status of Indian Companies in this regard.
- To critically examine the key challenges and managing the same regarding TBL reporting.

**RESEARCH METHODOLOGY OF THE STUDY:**

The study is based on secondary data which is collected from the published reports of different corporate, GRI reports, newspapers, articles, magazines, journals, websites, etc.

**LITERATURE REVIEW:**

- **Ioannis and George in their article on** *"The Consequences of Mandatory Corporate Sustainability Reporting"* in **Harvard Business School, in 2012,** observed that both country-level and firm-level MCSR affects management practices. Moreover, using country-level data, they found that these effects are larger for countries that have stronger enforcement of laws and regulations and for countries where assurance of sustainability disclosure is more frequent.
- **Gupta and Saha in their article on "***Sustainability Reporting Practices - A Study of Recent Trends in Indian Context"* in ***The Chartered Accountant,*** **December 2012,** suggest that Government, regulators, the Institute of Chartered Accountants of India, all other professional bodies (such as Institute of Cost Accountants of India and Institute of Company Secretaries of India), academic institutions and universities (such as IIMs, IITs), etc. should function together to formulate a comprehensive standard for sustainability reporting and promote sustainability initiatives among both corporate and non-corporate entities operating in Indian territory. In future, all Indian entities are expected to issue separate sustainability reports just like their annual financial reports.
- **Mitra in his paper on "***Sustainability Reporting Practices in India: It's Problem & Prospects***" in International Journal of Marketing, Financial Services and Management**

**Research, 2011,** made an attempt to focus on the state of Reporting Practices in India, analyze in brief the factors responsible for reporting and understand how to increase the depth and commitment of Indian Companies towards Sustainability Reporting in the years to come.

- **Steve, Jean and David, in his paper** on "*From Transparency to Performance - Industry-Based Sustainability Reporting on Key Issues*" in **Initiative for Responsible Investment (?) June 2010,** recommended that Key performance indicators can play a vital role in any sustainability disclosure scheme. Increased uptake in voluntary reporting, with a move towards mandatory reporting on a basic set of KPIs is ultimately necessary to fill varying disclosure needs of our diverse societies and complete the convergence of financial and sustainability reporting.
- **Baxi and Ray in their paper on "***Corporate Social & Environmental Disclosures & Reporting***"** in **Indian Journal of Industrial Relations, January, 2009,** found that, the current business practices in Indian companies do not reveal substantive approach towards environ mental and social disclosures and reporting. The major focus of reporting is based on qualitative description of their functions and roles but no emphasis has been given on a defined set of quantitative parameters, which may lead to understanding of company's approach and performance from a social cost benefit perspective.
- **Ian in his article on "***Sustainability*" in **Development in Practice, August, 2007,** found that, Sustainability Reporting practices is a key debate of global importance, bringing with it a coalition of actors - across governments, civic groups, academia and business - in perhaps an unparalleled fashion.
- **Francesco in his article** on *"Sustainability and Stakeholder Management: the Need for New Corporate Performance Evaluation and Reporting Systems"* in **Business Strategy and the Environment, 2006,** *found* that the sustainability evaluation and reporting system (SERS), an integrated methodology aimed at monitoring and tracking from a qualitative and quantitative viewpoint the overall corporate performance according to a stakeholder framework, in line with small and medium-sized enterprises' managerial requirements is felt necessary.
- **Hedberg and Malmborg in his paper** on **"***The Global Reporting Initiative and Corporate Sustainability Reporting in Swedish Companies***" in**

**Corporate Social Responsibility Environment Management, 2003,** dealt with the reasons for companies choosing to use the Global Reporting Initiative (GRI) guidelines and how this has affected corporate social responsibility and environmental management.

**BUSINESS BENEFITS IN REPORTING:**

Alignment of company reporting with the expectations of key stakeholders serves to improve the quality of a company's relationships with such stakeholders and thus protect and enhance the value of the organization. Some of the specific organizational benefits identified are:

- *Reputation and Brand Benefits*- Corporate reputation is a function of the way in which a company is perceived it's by stakeholders. Effective communication with stakeholders with one or more of the environmental, social and economic dimensions can play an important role in managing stakeholder's perceptions and in doing so, protect and enhance corporate reputation.
- *Securing a 'social licence to operate'*- a 'licence to operate' is not a piece of paper, but informal community and stakeholder support for an organization's operations. Business is increasingly recognizing the link between ongoing business success and its 'licence to operate', especially in the resources sector where the concept of a social licence to operate has been central for some years. Communication with stakeholder is often critical to securing and maintaining a 'licence to operate'. Communities and Stakeholders generally, are likely to be more supportive of companies that communicate openly honestly about their management and performance in relation to environmental, social and economic factors.
- *Attraction and retention of high calibre employees:* Existing and prospective employees have expectation about corporate environmental, social and economic behavior and include such factors in their decisions. The publication of TBL related information can play a role in positioning an employer as an 'employer choice' which can enhance employee loyalty, reduce staff turnover and increase a company's ability to attract high quality employees.
- *Improved access to investor market:* A growing numbers of investor are including environmental and social factors within their decision making processes. The growth in socially responsible investment and share holder activities is an evidence of this. Responding to investor's requirement

through the publication of TBL related information is a way a ensuring that the company is aligning its communication with this stake holder group, and therefore enhancing its attractiveness to these segments of the investment markets.

- *Establish position as a preferred supplier:* Obtaining a differentiated position in the market place is one way to establish the status of preferred supplier. Effectively communicating with stake holder group on environmental, social and economic issues is central to obtaining a differentiated position in the market place.

- *Reduced risk profile:* There is an expanding body of evidence to suggest that performance in respect of economic, social and environmental factors has the capacity to affect the views of market and market participants about a company exposure to and management of risk. TBL reporting enables a company to demonstrate its commitment to effectively managing such factors and to communicate its performance in these areas. Communication policies that address these issues can play an important role in the company's overall risk management strategies.

- *Cost savings:* TBL reporting often involves the collection and analysis of data on resource and material usages and the assessment of business processes. For example this can enable a company to better identify opportunities for cost savings through more efficient use of resources and materials.

- *Innovation:* The development of innovative product and services can be facilitated through the alignment of R&D activities with the expectation of the stake holders. The process of publishing TBL reporting provides a medium by which companies can engage with stake holders and understand their priorities and concern.

**QUALITIES AND CHARACTERISTICS OF INFORMATION IN TBL REPORTS**

The report usually contains both qualitative and quantitative information. In order for all reported information to be credible, regardless whether the information is qualitative or quantitative, it is suggested that it should possess the following characteristics. These include:

- *Reliability:* Information should be accurate and provide a true reflection of the activities and performance of the company.

- *Usefulness:* The information must be relevant to both internal and external stakeholders, and be relevant to their decision-making processes.
- *Consistency of presentation*: Throughout the report, there should be consistency of presentation of data and information. This includes consistencies and in aspects such as format, time frame, graphics and matrix.
- *Full disclosure:* Reported information should provide an open explanation of specific action undertaken and performance outcomes.
- *Reproducible:* Information is likely to be published on an ongoing basis and companies must ensure that they have the capacity to reproduce data and information in future reporting periods.
- *Auditablility*: Alignment with the trend towards external verification requires that all statements and data within the report be able to be readily substantiated.

Where the reported information possess the above characteristics, the reporting companies is able to present balanced and credible information that delivers benefits to both the reporting companies and its stake holders, while also minimizing any potential reputation risk associated with the publication of TBL reporting.

## FORMS OF REPORTING

There are different options available for companies considering TBL reporting. They are as follows.

- Inclusion of environmental and social information in annual reporting to shareholders.
- A separate environment report or community report.
- Separate environment and social report.
- Combined social and environment report.
- Full TBL report and
- Any other form of communication with stake holders.

## IMPLEMENTATION AND STRATEGY

In order to maximize the benefits associated with TBL reporting, development and implementation of TBL reporting should be integrated with overall business strategy and objectives.

Key issues for consideration in the development and implementation of TBL reporting include; a clear definition of the role of TBL reporting driving strategic business objectives; establishment of the resource and cost requirement; awareness of any associated legal implications and understanding the risk involves in publishing TBL information.

A decision to move to full TBL reporting should not be taken lightly. It must have senior management endorsement and commitment as any half hearted approach is likely to be worse than not adopting it at all.

## THE REPORTING PROCESS

The major steps involved in undertaking the reporting process are:

**I. Planning for Reporting**

- Understand the national, international and industry sector trends in TBL reporting.
- Identify key stakeholders.
- Establish the business case and set high level objective for TBL reporting.
- Secure support from the board and senior executive.
- Identify resource requirement and determine budget.

**II. Setting the Direction for TBL Reporting**

- Engage with stake holders to understand their requirement.
- Prioritize stake holder requirement and concerns.
- Set overall objectives for TBL reporting.
- Review current approach and assess capability to deliver on reporting objectives.
- Identify gaps and barrier associated with current approach and prioritizes risk associated with overall reporting objectives.
- Review of associated legal implications.
- Developed TBL reporting strategy.
- Determine performance indicators for inclusion in report.
- Establish appropriate structure and content of the report.

**III. Implementation of TBL reporting strategy**

- Implementation of TBL reporting, strategy(including required data collection and review processes)
- Clarify relationship in the statutory financial reporting.

**IV. Publication of TBL Report**

- Prepared draft report.
- Review content and structure of report internally and modify accordingly.
- Obtain independent assurance-external verification.
- Publish TBL report.
- Seek feedbacks from stake holders and incorporate into planning for the next period reporting.

## KEY CHALLENGES

Specific challenges associated with TBL reporting vary from company to company and between industry sectors. In working to overcome challenges associated with the implementation of the TBL reporting the principal areas requiring specific effort include:

- Gaining of an awareness of relevant issues associated with TBL to the reporting authority.

- Obtaining an understanding of the requirements for key stake holders in relation to public reporting.
- Achieving clarity in relation to the company objectives and the risk related to reporting and
- Determining key indicators of environmental, social and economic performance and basis of measurement.

## MANAGING KEY CHALLENGES

Guidelines, frameworks and tool kits have been developed with the purpose of achieving greater standardization and consistency in TBL reporting. However, given the unique circumstances and issues in different industry sectors, a uniform "one size fits all" approach across all industry sectors is neither practical nor appropriate.

| **Key Challenges** | **Approach to overcoming Key Challenges** |
|---|---|
| Awareness of the relevance of TBL | • Review of national, international and industry sector trends in TBL reporting.<br>• Review of competitive activity in TBL reporting<br>• Assessment of business implication for the company. |
| Understanding Key Stakeholders' requirements & expectations | • Identify stakeholders.<br>• Engage in dialogue with key stakeholders.<br>• Insight into stakeholder expectations. |
| Clarity in relation to objectives & risks | • Engage senior executives in order to gain their perspectives.<br>• Assess current capability to meet stakeholder expectations.<br>• Determination of objectives & awareness of risks. |
| Measurement of key aspect of TBL performance | • Development of KPIs and Metrics.<br>• Ensure alignment with stakeholder expectation and company objectives. |

## KEY INDIVIDUALS IN THE REPORTING PROCESS AND THE ROLE OF CFO:

The key individuals and groups within a company and their primary role in implementing TBL reporting typically include:

- ***Chairman and the Board of Directors:*** The Board must be aware of all public reporting, including non-financial reporting. A statement or message from the chairman can provide the report with additional profile and credibility.
- ***Chief Executive Officer:*** Support and commitment from the CEO is critical to achieving the objectives of TBL reporting. A statement within the report from the CEO enhances the credibility of the report. The CEO should review the report to assess any risks associated

with statement made, or information within the report.

- ***Chief Financial Officer:*** A key role of the CFO is to ensure accuracy of financial and economic data, oversee the financial efficiency of the reporting process and review the report to assess any risks associated with statements or information within the report. In addition, the CFO may be given the role of assuring accuracy and integrity of the non financial data contained within the report.
- ***Corporate Affairs, Public Relations, and Investor Relations:*** Provide guidance in relation to presentation and effect to maximize the impact of the report.
- ***Sustainability Leader:*** For those companies with a person responsible for implementation of sustainability TBL, it is likely that such a person will coordinate the reporting project and play a lead role in the process of identifying and engaging with stakeholders.
- ***Business Unit Heads:*** Ensures that any information in relation to specific business units accurately reflects activity and performance.
- ***Legal:*** Review report to provide assurance that there are no adverse legal implications associated with publication of the report.
- ***Sales and Marketing:*** Utilizing the TBL report and the company's approach to business contained within the report within sales and marketing strategy to drive competitive advantage.

## GLOBAL REPORTING INITIATIVE:

The GRI guidelines contain information to assist companies seeking to enhance the credibility of their reports through independent verification and assurance. The guidelines of five critical areas for consideration by those companies seeking independent assurance are:

- ***Internal information systems and processes***: Investigation and evaluation of the effectiveness of internal systems and process to provide accurate and meaningful data.
- ***The assurance processes***: In order to provide value to the reporting company, the assurance process must provide assurance in relation to subject matter, evidence, control systems and the usefulness of reported information.
- ***Selection and assurance providers***: The assurance providers should be independent, be able to balance stakeholder and company needs, have no conflict of interest, be able commit sufficient time and appropriate resources.
- ***Director's responsibilities***: Recognition by the Board of the role of the assurance provider and ensuring that sufficient resources are made available to the assurance provider serve to enhance the quality of process.
- ***Assurance statements or reports***: The GRI offers guidelines on the minimum requirements for inclusion in assurance statements and reports.

## AA 1000 ASSURANCE STANDARD:

The AA 1000 Assurance Standard has developed an approach for assurance providers to assess the credibility of publicly reported TBL related information. Verification of TBL reports in accordance with the AA 1000 Assurance Standard must apply the AA 1000 Assurance Principles. The AA Assurance Principles are:

- ***Completeness:*** The inclusion of all appropriate information.
- ***Materiality:*** Information is seen to be material if it would reasonably influence the conclusions and decisions of the report users.
- ***Responsiveness:*** It refers to a commitment to continuous improvement in relation to its impacts, stakeholder concerns and relevant standards.
- ***Accessibility:*** It is the effective communication of TBL information in a manner that is readily accessible and affordable for the stakeholder.
- ***Evidence and Assurance Approaches:*** These are concerned with the evaluation of the supporting data, systems, policies and procedures.

## TBLR ADOPTION BY INDIAN COMPANIES:

The Global Reporting Initiative (GRI) (2002) makes it clear that the corporations do not operate in isolation and that their continuing existence, i.e. sustainability, depends on an acknowledgement of their embeddedness in a broader social context. Global Reporting Initiative (GRI) can be considered as a socially responsible framework with principles, procedures and standards that entities can use voluntarily to measure and report their economic, environmental and social performance. The applicability of the concept of TBLR with special reference to GRI (Global Reporting Initiative) status of Indian Corporate houses are given in Table 1.

**Table: 1 Global Reporting Initiative (GRI) status of Indian Companies**

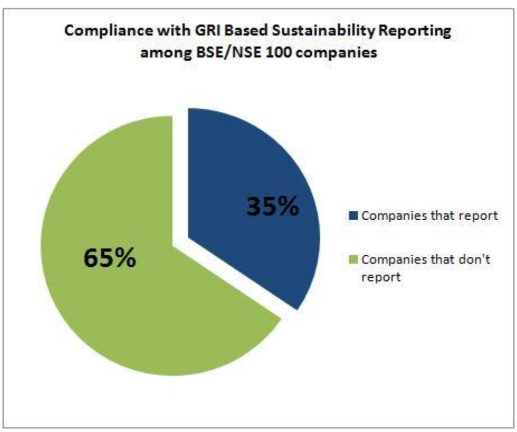
| Name of Organization | Guideline | Application level | Status |
|---|---|---|---|
| **BPCL** | G3 | A+ | Third Party checked |
| **Chemplast Senmar** | G3 | A+ | GRI checked |
| **Dr.Reddy's** | G3 | Undeclared | |
| **Free scale** | G3 | Undeclared | |
| **Grasim Industries** | G3 | A+ | GRI checked |
| **Infosys Technologies** | G3 | A+ | GRI checked |
| **ITC** | G3 | A+ | Third Party checked |
| **Jubilant Organosys** | G3 | A+ | GRI checked |
| **Larsen & Toubro** | G3 | A+ | GRI checked |
| **Mahindra** | G3 | A+ | GRI checked |
| **Moser Baer India** | G3 | A | |
| **MSPL** | G3 | Undeclared | |
| **Reliance Industries** | G3 | A+ | GRI checked |
| **Shree cement** | G3 | A+ | GRI checked |
| **Sterlite Industries** | G3 | Undeclared | |
| **Tata Motors** | G3 | A+ | GRI checked |
| **Tata Tea** | G3 | A+ | Third Party checked |
| **VS Dempo & Co** | G3 | B+ | Third Party checked |
| **WIPRO** | G3 | A+ | Third Party checked |

*Source: http://www.globalreporting.org*

The GRI provide the following threefold mission to the Corporate:

- To elevate sustainability reporting at a global level so that it may be at par with financial reporting in terms of comparability, auditability, and generally accepted practices;
- To design and continually improve standardized reporting mechanism which is applicable to all enterprises, and customized, sector-specific measurements for reflecting the TBL dimensions of sustainability.
- To ensure a permanent and effective institutional host to support such reporting practices and to build a global, independent institution to become steward of the Guidelines.

**GRI Based Sustainability Reporting among BSE/NSE 100 Companies:**




Source; http://efficientcarbon.com

**OBSERVATION:**

From the survey made by efficient carbon.com it was found that:

- Out of 100 Companies registered with BSE/NSE 35 Companies voluntarily report on the basis of GRI reporting and 65 companies do not report on GRI basis.
- Furthermore, the companies which are following GRI reporting practice are performing better in all aspects than others.

**Top 10 Reporting Countries in 2011:**

| Country | % of registered 2011 GRI Reports |
|---|---|
| USA | 11 |
| Spain | 8 |
| Sweden | 6 |
| Brazil | 6 |
| China | 5 |
| Netherlands | 4 |
| Germany | 4 |
| Australia | 4 |
| Switzerland | 3 |
| Canada | 3 |

*Source; http://greencleanguide.com*

**OBSERVATION:**

From the survey of *greencleanguide.com* it was found that;

- Most of the European Countries are very much aware about TBL reporting practice and USA has pioneer reporting practice among all of them i.e. 11%. This indicates that European Countries have greater transparency in reporting practices.

- Organization that creates their non financial report based on GRI sustainability reporting framework can be considered as credible output aligned with applicable standards and norms.

**CRITICISM:**

- *Division of labour:* It is the characteristic of rich societies and a major contributor to their wealth. This leads to the view that organisations contribute most to the welfare of society in all respects when they focus on what they do best.
- *Effectiveness:* It is observed that concern for social and environmental matters is rare in poor societies. As a society becomes richer its citizens develop an increasing desire for a clean environment and protected wildlife, and both the willingness and financial ability to contribute to this and to a compassionate society.
- *Nationalism:* Some countries adopt the view that they must look after their own citizens first. This view is not confined to one sector of society, having support from elements of business, labour unions, and politicians.
- *Libertarian:* As it is possible for a socially responsible person to sincerely believe that the triple bottom line is harmful to society, the libertarian view is that it would be arrogant to force them to support a mechanism for the improvement of society that may, or may not, be the best available.
- *Inertia:* The difficulty of achieving global agreement on simultaneous policy may render such measures at best advisory, and thus unenforceable.
- *Application:* As because there is no single way in monetary terms to measure the benefits to the society and environment as there is with profit, it does not allow for businesses to sum across all three bottom lines. In this regard, it makes it difficult for businesses to recognize the benefits of using TBL for the company, itself.

**CONCLUSION:**

There must be critical need based development for a new conceptual basis for generating accounting information in order to support multi-stakeholders interests & relationship and explains the logical development of an integrated sustainability reporting system founded upon the Triple Bottom Line (TBL) of an organization's economic, environmental and social performance. The content of sustainability reports focus more on complying to the reporting guidelines requirements rather than elaborating on materiality, stakeholder engagement and future plans and targets. Although, problem regarding reporting practices is widely accepted; it is equally widely accepted that the impact of corporate activity upon society and its citizens as well as all stakeholders including the environment is considerable and has an impact not just upon the present but also upon the future.

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