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CORPORATE SOCIAL RESPONSIBILITY PRACTICES AND MANAGEMENT IN INDIA: A CASE STUDY OF ANDHRA PRADESH

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Abstract

Corporate Social Responsibility Practices and Management is generally understood as responsibility of any undertaking or business to work in an ethical and sustainable manner to ensure environmental protection and human well-being. In a current scenario the role of organisations in economy is not just the revenue generation but is also expected to integrate social, ethical and environmental aspects in their day-to-day operations. It is significant to get acquainted to the past researches done in particular field in order to recognize the opportunity and area for future research. The present study reviews the study done in a decade regarding realization, adaptation and implementation of corporate social responsibility practices in Indian organisations and its impact on their overall success in market as well as society. It is found that though organisations has started taking various initiatives towards social responsibility and there is a lot of information available on CSR spending of companies, little is known about how these companies are making their CSR practices innovative and at what extent and in what areas they are contributing towards society that forms the core of their success. This paper focuses on the Corporate Social Responsibility Practices in India: A case study of Andhra Pradesh.

Key Words: Responsibility, Environmental, Acquainted, Implementation, Contributing.

Introduction

Corporate social responsibility is generally understood as the obligation of business towards its society and stakeholders to act in an economically, socially and environmentally sustainable way. In a present time, companies are expanding their scale of operations and going beyond their domestic boundaries and since they acquire resources from society, they are no longer expected to play their ancient role of profit making but also required to discharge their responsibility towards its stakeholders by integrating ethical,

social and environmental concerns in their business operations and ensuring transparency and accountability in its reporting. According to World Business Council for Sustainable development "CSR is the continuing commitment by business to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society at large." It is evident that to ensure its competitiveness in market and sustainable development of an organisation, it is essential to frame an effective CSR strategy

and policies and demonstrate a close knitted relationship with society by preserving and upgrading it.

The concept of Corporate Social Responsibility (CSR) has been part of the academic and business vocabulary for decades. According to Meehan et al. (2006), CSR together with the concepts of Corporate Social Performance and Corporate Citizen are three perspectives under the main headline Corporate Responsibility (CR). Briefly, CSR may be interpreted as voluntary and philanthropic acts by business firms designed to alleviate social problems or benefit a disadvantaged group chosen by the firms' managers. Corporate Social Performance is about the configuration of the firm's principles for social responsibility, processes of social reaction and policies, programs and observable results related to the firm's social relations (Wood, 1991). Corporate Citizen can be perceived as a process that focuses on protecting individuals economically and social and political rights in an era when globalization is eroding national guidance of these rights (Mattan and Crane, 2005). In line with these developments, the concept of code of conduct has also emerged that is a set of rules to guide behaviour and decisions of companies, suppliers and other business partners. In this paper, the focus is on the concept of CSR.¹

Objective of the Study

The main objective is to study the Corporate Social Responsibility Practices and management in India: A case study of Andhra Pradesh.

Methodology

This paper is based on secondary data. Secondary data from various reports and existing work on the topic has been analyzed to arrive at certain results in India.

Review of Literature

Fadun et al. (2013)² in his paper "Corporate Social Responsibility (CSR) Practices and Stakeholders Expectations: The Nigerian Perspectives" use Carroll's 1991 CSR model and examines business CSR practices and stakeholders' expectations in Nigeria which states that four kinds of social responsibilities constitute total CSR: economic, legal, ethical, and philanthropic. It has been found that the four dimensions of CSR (economic, legal, ethical and philanthropic) are not ascribed equal importance in Nigeria. Stakeholders lay more emphasis on economic,

legal and ethical responsibilities than on philanthropic component.

Dhanesh (2014)³ in his article "CSR as organization-employee relationship management strategy: A case study of socially responsible information technology companies in India" examined CSR as relationship management strategy that strengthens relationship between organisation and employees in terms of trust, mutuality, commitment and satisfaction. Active participation of employees in CSR activities give them the sense of collaboration and feeling that their opinions are taken into consideration thus increasing their thought of control over their relationship with organisation.

Singh and Sharma (2015)⁴ in their paper "Corporate social responsibility practices in India: Analysis of Public companies" explains the regulatory framework and CSR policies and activities carried out by public sector units i.e. Coal India Ltd. and GAIL. The initiatives taken include education, skill development, women empowerment activities, development of poor and needy section of society, nutrition, health & sanitation facilities and rural development. It also follows the mandatory clause of contributing 2 per cent of the average profit of three immediate preceding financial years towards CSR activities. The findings revealed the facts that these companies are tremendously working for social responsibility and they are not only covering activities under Section 135 of Companies Act, 2013 but are also going beyond that.

Singh (2016)⁵ in her paper "Corporate social responsibility: Its roles and challenges in Indian context" explains the role of corporate social responsibility and resistance faced in its implementation and remedial measures for it. It recognizes that CSR actions have been perceived by the companies in order to enhance its impact on society and stakeholders. But the participating organisation also faces some challenges like lack of community participation in CSR activities, transparency, lack of community participation in CSR activities, Non-availability of clear CSR guidelines etc. It is important for the corporate sector to locate, promote and implement successful policies and practices that attain triple bottom line results.

Chatterjee and Mitra (2017)⁶ in their paper "CSR should contribute to the national agenda in emerging economies - the Chatterjee

Model” state that India has its own challenges and dilemma i.e. high population, that means having low life expectancy, education etc on one hand and burden of under developed and disturbed population on the other. They also formulated another model of CSR i.e. “The Chatterjee Model” which lay emphasis on projectivisation of CSR activities by the stable and large organisations that ensures complete transparency and accountability. There is greater need in India, than in the West, to build systems to serve the societal needs for health care, education etc. It urges that CSR should contribute to the national agenda of country, assisting it to accelerate its shift from emerging to developed nation.

Corporate Social Responsibility Practices and Management in India

India has a long rich history of close business involvement in social causes for national development. In India, CSR is known from ancient time as social duty or charity, which through different ages is changing its nature in broader aspect, now generally known as CSR. From the origin of business, which leads towards excess wealth, social and environmental issues have deep roots in the history of business. India had a long tradition of corporate philanthropy and industrial welfare has been put to practice since late 1800s. Historically, the philanthropy of business people in India has resembled western philanthropy in being rooted in religious belief. Business practices in the 1900s that could be termed socially responsible took different forms: philanthropic donations to charity, service to the community, enhancing employee welfare and promoting religious conduct. Corporations may give funds to charitable or educational institutions and may argue for them as great humanitarian deeds, when in fact they are simply trying to buy community good will. The ideology of CSR in the 1950s was primarily based on an assumption of the obligation of business to society. In initial years there was little documentation of social responsibility initiatives in India. Since then there is a growing realization towards contribution to social activities globally with a desire to improve the immediate environment (Shinde, 2005). It has also been found that to a growing degree of companies that pay genuine attention to the principles of socially responsible behaviour are also favoured by the

public and preferred for their goods and services. This has given rise to the concept of Corporate social Responsibility Practices in India

Corporate Social Responsibility Practices and Management in Andhra Pradesh

Andhra Pradesh Corporate Social Responsibility Society (APCSRS) under the administrative control of Higher Education Department, for the purpose of getting and managing CSR funds and also for coordinating, monitoring and implementing the various ongoing projects connected to The proposed APCSRS Society shall be registered under Andhra Pradesh Society Registration Act 2001.

Andhra Pradesh CSR Society, we assist you in forming networking and partnership with the corporate majors of Indian and global industry, eminent educationist and prominent foundation working in domain of education; to assist in framing education policies through close linkage with the government.

Learning

- Global trends that affect your business
- Education best practices on competitiveness
- Improve internal efficiency and productivity
- Get an insight into Government policies and their impact on businesses

Networking

- Networking opportunities with Indian and Global Corporate Majors,
- eminent educationist and prominent foundation Platform to enhance your business and develop newer markets

Sharing

- Share your best practices with other members
- Help enhance quality of Indian Education System

Caring

- Opportunity to give back to society
- Get involved with important initiatives in the areas of Higher Education
- for women, differently abled, transgender and other socially and economically marginalized section of society

The study shows that all the companies presented themselves as they have the CSR policies and also practices CSR. A large number of companies reflect their CSR philosophy or social, environmental and ethical objectives & their mission, vision documents,

organizational policy and plans. However, even if surveyed firms have CSR policies and objectives but there was no relationship between the agenda of the company and the Millennium Development Goals. The companies adopting CSR initiatives for rural development in Andhra Pradesh. About 50 per cent of respondents take CSR initiatives in the infrastructure sector & 57 per cent in the environment which includes events like tree planting, the awareness creations among the masses on the environmental issues, etc. It is also surprising that even if the central govt. & the State govt. have separate departments for education and health sector, these two are the priority issues for the firms and are often under the banner of CSR in both public and private companies in Andhra Pradesh.⁷

Function CSR and Management in Andhra Pradesh

- i. There will be an implementing body which will involve government officials in Higher Education Dept.
- ii. There will be a section in the Higher Education Department, to exclusively deal with CSR initiatives, further a Project Manager with at least 2-3 technical support person/consultants to execute various activities/tasks/ initiatives under the AP CSR Society.
- iii. The Project Manager shall have an experience of ten years in implementing CSR Projects and shall be appointed by the Department of Higher Education.
- iv. Technical Support Group/Consultants shall be appointed by the Department of Higher Education who shall have 3-5 years experience in implementing CSR Projects.
- v. Financial Consultant shall be a Chartered Accountant with 10 years of experience and shall be appointed by the Department of Higher Education.
- vi. The administration expenses shall be met from the CSR funds. vii. The remuneration of the Project Manager/Technical Support Group (Consultant) Financial Consultant shall be decided by Higher Education Dept. as per prevailing rules/order

Conclusion

The conclusion of this study is that social responsibility is regarded as an important business issue of Indian companies irrespective of size, sector, business goal, location of the company. Because Indian companies are

realizing that without socio-economic development of the local communities, there can be no stability and sustainability for doing business so as to compete with the global market. The study shows that all surveyed companies present themselves as having CSR policy and practices. Though there is lot of reporting and information available on CSR spending, policies and initiatives taken by various companies in diverse areas, but all the information of CSR has been illustrated qualitatively till date. No researches has been conducted after implementation of Companies Act,2013 that mandate at least 2 per cent of Average net profits of preceding three financial years should be contributed towards Corporate Social Responsibility Practices.

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INDIAN JOURNAL OF CHEMISTRY (SECTION B): A SCIENTOMETRIC STUDY

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Abstract

The present paper examines the Indian Journal of Chemistry (Section B)'s contribution to the chemistry field during the period from 2014 to 2018. Indian Journal of Chemistry (Section B) is one of research publications of the National Institute of Science Communication and Information Resources (NISCAIR). The publications of the issues of the study journal are regular during the study period and the majority of the research papers are contributed by multiple authors. The contributors are belonged to thirty countries and major contributions are contributed by Indian authors.

Key Words: *Scientometric, Bibliometric, Chemistry, Indian Journal.*

Introduction

National Institute of Science Communication and Information Resources (NISCAIR) came into existence on 30 September 2002 with the merger of National Institute of Science Communication (NISCOM) and Indian National Scientific Documentation Centre (INSDOC). Both NISCOM and INSDOC, the two premier institutes of the Council of Scientific and Industrial Research (CSIR), were devoted to dissemination and documentation of science and technology information. NISCAIR has serving the society using modern IT infrastructure in a more effective manner and taking up new ventures in the field of science communication, dissemination and science and technology, information management systems and services. It has been publishing 18 research

journals in field of science and technology. All publications of the NISCAIR are freely available in its web site and mobile app. The Indian Journal of Chemistry is published monthly in two sections – A and B. The researcher has taken the publication particulars of the section B of Indian Journal of Chemistry for the present analysis. Impact factor of Indian Journal of Chemistry- Section B is 0.525 (JCR 2017).

Review of Literature

Many scientometric studies have been conducted by library and information professionals in the recent years. Some of the studies are reviewed for the purpose of conducting the present study. Two major studies reviews are presented as follows. Padme and Vaishali (2016) conducted a bibliometric analysis of 'Indian Journal of Chemistry-

Section A'. The Indian Journal of Chemistry-Section A published 482 research papers during the period of study i.e. from 2010 to 2014. The journal has published on an average of 96 research papers per year. The double authors contributed the maximum numbers of papers 119 (24.69%). The 653 contributors from 36 countries, India stands first place with the 66.76 percent of contributions and among Indian state wise distribution of the contributors, West Bengal stand first place with 71(16.28%) contributions. Simran Gupta and Nabi Hasan (2018) conducted a scientometric analysis of 200 research papers published in the journal, "Metamorphosis: a journal of management research" for the period from 2002 to 2016. The study found that most of the papers (57%) were published by single authors and remaining 43 percent papers were contributed by joint authors. Overall average Degree of Collaboration (DC), average Collaborative Index (CI) and average citation per paper were 0.43, 2.35 and 25.59 respectively. Remarkable collaborative contributors are from India with 81.65% sharing. The study also found that minimum AAPP as 1.08 with maximum productivity per author is 0.92 in the year 2002. On the other hand, maximum AAPP at 2.07 with minimum productivity per author at 0.48 in the year 2013.

Objectives of the study

The main objective of the study is to find out the publication trends in the popular journal "Indian Journal of Chemistry Section B". The other objectives are as follows:

- ❖ To examine the year wise distribution of research papers
- ❖ To find out the authorship pattern of research papers
- ❖ To find out the degree of collaboration among the authors in the field of the chemistry.
- ❖ To determine the country and Indian states and union territories wise distributions of research papers
- ❖ To examine the average length of the research papers
- ❖ To study the year wise distribution of references appended with the research papers.

Methodology

The present study adopted the scientometric techniques for evaluating the research publications of Indian Journal of

Chemistry (Section B). The study analyses in detail about the bibliographic attributes of the research papers and reference appended at the end of each papers in the study journal. The researcher collected the data from the journal's web site (<http://nopr.niscair.res.in>). Four hundred and seventy eight research papers from five volumes of the year from 2014 to 2018 have been taken for consideration of the present study. The information about the year wise distribution of research papers, single and multiple authors' contributions, and nativity pertains to authors and length of the research papers were collected. The collected data are organized, tabulated and calculated by using simple statistical methods with the help of MS – Excel. Apart from the general statistical analysis, some of the important bibliometric indicators like Degree of Collaboration, Relative Growth Rate and Doubling Time were calculated.

Analysis and Discussions

The collected information from the source journal is scrutinized systematically, tabulated properly, interpreted carefully and presented in the following paragraphs.

Year-wise Distribution of Research Papers

Year	No. of Issues	No. of Articles	%
2014	12	115	24.06
2015	12	106	22.18
2016	12	92	19.25
2017	12	75	15.69
2018	12	90	18.83
5 years	60	478	100

Mean value = 7.97 per issue and 95.60 per year

Table 1 indicates the number of research papers published in the Indian Journal of Chemistry Section B during 2014-2018. It is clear from the table 1 that the publications of the issues of the study journal are regular during the study period. It also shows that maximum 115 research papers and 106 research papers were published in 2014 and minimum 75 researches paper in 2017. The journal published on an average of 7.97 research papers per issue and 95.60 research papers per year during the study period.

Authorship Pattern

Table 2 shows the authorship pattern of research papers published in the Indian Journal of Chemistry (Section B) during the study

period. It indicates that ninety eight percent of the research papers have been written by more than two authors. The single author has

contributed 2.30 percent of the research papers during the study period.

Authorship Pattern

Authors	2014	2015	2016	2017	2018	Total	%
Single	2	1	1	2	5	11	2.30
Double	20	19	18	16	21	94	19.67
Three	35	28	17	16	25	121	25.31
Four	23	31	24	16	21	115	24.06
above Four	35	27	32	25	18	137	28.66
Total	115	106	92	75	90	478	100.00

Degree of Collaboration

The Degree of Collaboration in the field of chemistry is presented in the table 3. The Degree of Collaboration in the field of chemistry has been measured with help of the formula devised by K. Subramanian. The collaborative authorship is a well recognized feature of modern science. The study on "Authorship trend and collaborative research in Genetics and plant breeding" conducted by Mallinath Kumbar and N.G.Kumar (2011) found that intellectual sharing took place by two or more scientists. Multiple authors' research is very familiar in the present days. Out of the 478 research papers, multiple authors contributed 467 papers and on the other hand single author contributed 11 papers. The present study also proved the above statement. Degree of collaboration in the field of chemistry during the study period is 0.98.

Degree of Collaboration (DC)

Authors	Single	Multiple	DC
2014	2	113	0.98
2015	1	105	0.99
2016	1	91	0.99
2017	2	73	0.97
2018	5	85	0.94
Total	11	467	0.98

Productivity of the Author

Year	Articles	Authors	AAPP	PPA
2014	115	442	3.84	0.26
2015	106	395	3.73	0.27
2016	92	377	4.10	0.24
2017	75	290	3.87	0.26
2018	90	315	3.50	0.29
Total	478	1819	3.81	0.26

Yoshikane and others have introduced

the formulas to calculate the average author per paper (AAPP) and productivity per author (PPA). The formula was mathematically represented as follows:

Average author per paper = No. of authors / No. of papers

Productivity per author = No. of Papers/No. of authors

An average author per paper and productivity per author are calculated using the above mentioned formulas and the values are presented in the table 4. Table 4 depicts that the average number of authors per paper is 3.81 and the productivity per author is 0.26 during the study period.

Range of Citations per Research Paper

Table 5: Range of Citations Research Paper

Citations	20-14	20-15	20-16	20-17	20-18	Total	%
1-10	8	9	5	3	0	25	5.23
11-20	51	35	32	21	28	167	34.94
21-30	32	29	27	34	30	152	31.80
> 31	24	33	28	17	32	134	28.03
Total	115	106	92	75	90	478	100.00

Table 5 indicates the range and percentage of citations per research papers. Out of the 478 research papers, 453 (94.77%) research papers were appended with more than ten citations and 25 (5.23%) research papers with the citation range of 1-10.

Country Wise Distribution of Authors

The country wise distribution of the Authors is presented in the table 6. The results indicate that 1819 authors from 30 countries have been contributed 478 research papers

during the study period. Among the 1819 authors, 1473 (80.98%) authors are belonged to India and remaining 346 (19.22%) authors to other countries. Indian authors contributed major portions of the research papers in the selected journal during the study period;

followed by the authors from China 92 papers with 5.06%, Iran 38 papers with 2.09 %, Turkey 34 paper with 1.87% and the remaining countries authors contribution is less than one per cent.

Country Wise Distribution of the Contributors

S. No.	Name of the Country	No .of Authors	%	S. No.	Name of the Country	No .of Authors	%
1	India	1473	80.98	17	Europe	6	0.33
2	China	92	5.06	18	Canada	5	0.27
3	Iran	38	2.09	19	Italy	5	0.27
4	Turkey	34	1.87	20	Poland	5	0.27
5	Japan	18	0.99	21	Pakistan	4	0.22
6	Spain	16	0.88	22	USA	4	0.22
7	Azerbaijan	14	0.77	23	Jordan	4	0.22
8	Egypt	13	0.71	24	Mexico	3	0.16
9	Saudi Arabia	13	0.71	25	Bulgaria	3	0.16
10	Vietnam	12	0.66	26	Russia	2	0.11
11	Romania	12	0.66	27	Taiwan	2	0.11
12	South Africa	9	0.49	28	Macedonia	2	0.11
13	Algeria	7	0.38	29	South Korea	1	0.05
14	France	7	0.38	30	UK	1	0.05
15	Germany	7	0.38		Total	1819	100.00
16	Brazil	7	0.38				

Indian States and Union Territories Wise Distribution of Authors

Table 7 depicts shows the Indian states and union territories wise distribution of the authors. To analyses the research papers contributors in the Indian journal of chemistry (Section B) during the study period shows that 1473 authors are belonged to India's twenty six states and two union territories. More than

twenty per cent of the authors are belonged to Telangana (20.10%) and Maharashtra (20.03%). Five to nine per cent of the authors are belonged to Gujarat (8.96 %), Uttarpradesh (7.67%) and Tamilnadu (7.33%). Two to three per cent of the authors are belonged to Rajasthan (2.72%) and West Bengal (2.24%). The remaining states and union territories author's contribution is less than two per cent.

Indian States and Union Territories Wise Distribution of Contributors

S. No.	States / Union Territories	No .of Authors	%	S. No.	States / Union Territories	No .of Authors	%
1	Telangana	296	20.10	15	Madhya Pradesh	19	1.29
2	Maharashtra	295	20.03	16	Jammu and Kashmir	16	1.09
3	Gujarat	132	8.96	17	Kerala	15	1.02
4	Uttarpradesh	113	7.67	18	Uttarakhand	12	0.81
5	Tamil Nadu	108	7.33	19	Sikkim	11	0.75
6	Delhi	86	5.84	20	Haryana	8	0.54
7	Andhra Pradesh	85	5.77	21	Tripura	8	0.54

8	Karnataka	81	5.50	22	Himachal Pradesh	7	0.48
9	Rajasthan	40	2.72	23	Pondicherry	7	0.48
10	West Bengal	33	2.24	24	Goa	5	0.34
11	Odisha	26	1.77	25	Meghalaya	4	0.27
12	Manipur	22	1.49	26	Jharkhand	2	0.14
13	Assam	21	1.43	27	Arunachal Pradesh	1	0.07
14	Punjab	19	1.29	28	Bihar	1	0.07
					Total	1473	100.00

Year wise Distribution of References

No. of References	2014	2015	2016	2017	2018	Total	%
1-10	8	9	5	3	0	25	5.23
11-20	51	35	32	21	28	167	34.94
21-30	32	29	27	34	30	152	31.80
above 30	24	33	28	17	32	134	28.03
Total	115	106	92	75	90	478	100.00

Table 8 displays the year-wise distribution of references appended to the research papers published in the study journal during the period from 2014 to 2018. It indicates that the high percent (94.77%) of the research papers were appended with references in the range of 11 – 20 (34.94%), 21-30 (31.80 %) and above 30 references (28.03%) respectively. The remaining 5.23 per cent of research papers contains 1- 10 references.

Findings and Conclusions

The study journal, "Indian Journal of Chemistry (Section B) is one the important journals in the field of Chemistry. The total of 478 research papers were published in the journal during the period from January 2014 to December 2018 and maximum 115 research papers in the years 2014 and minimum 75 research paper in 2017. The majority of the papers (467) contributed by multiple authors and single author's contributed 11 papers only. Among the 1819 authors, 1473 (80.98%) authors are belonged to India and remaining 346 (19.22%) authors belonged to other countries. The majority of the research papers were appended with references in the range of 11 – 20 (34.94%), 21-30 (31.80 %) and above 30 references (28.03%) respectively.

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SWAMI VIVEKANANDA'S INTROSPECTION ON EDUCATION: A STUDY BASED ON 24 PARGANAS(S), WEST BENGAL, INDIA

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 West Bengal, India

Abstract

Education is part and parcel of our life we cannot live without education so education is called backbone-mirror of our society. Human-being is superior to other animals, animals can be trained but human-beings can be educated. Education is a dynamic process that starts from birth and continue till death. Education have two major part first one is social education and second one is formal education both are the dependent variable with each other. This project mainly deals with formal education, the study analysis of different aspects which will affect our education system in SOUTH 24 PARGANAS DISTRICT. The research design undertaken for the study was descriptive research and convenience sampling method is used and the sample size consist of 200 respondents. Only simple percentage analysis method use to analyse collected data and results of the study shows that education system has both positive-negative impact on teachers, students and guardians satisfaction.

Key Words: Education, CBCS, Rural higher-education, Teachers' and Students' Philosophy.

Introduction

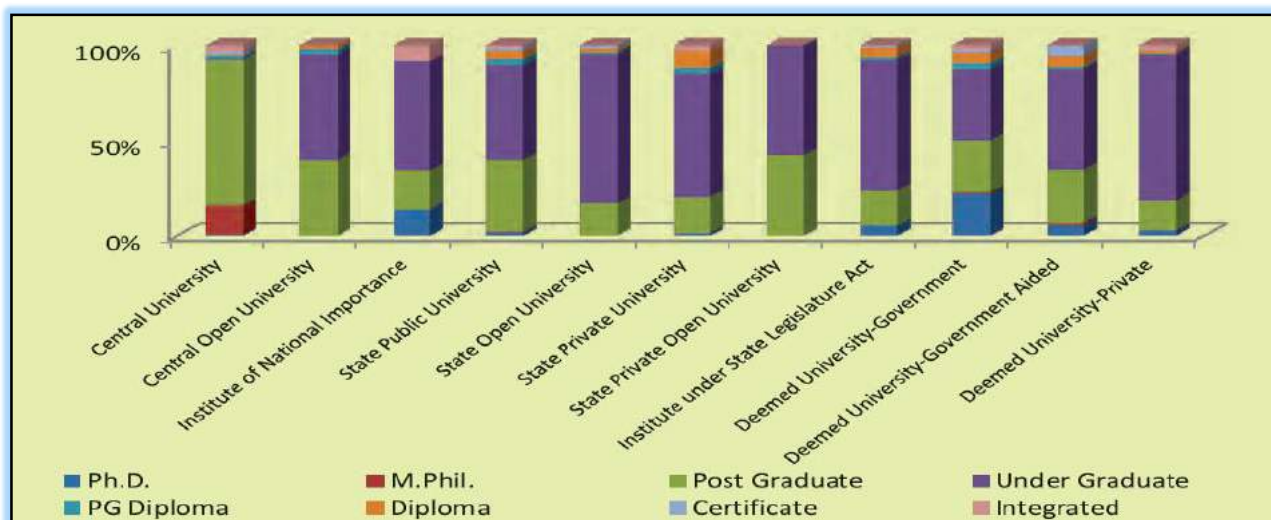
According to Narendranath Datta who known as Swami Vivekananda, "We want the education, by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one's own feet"

We all know human beings-youths-children-students are assets for every nation in particular and world in general. Beforehand, many educationalists compare children with soil-flowers-seeds-ornament. Therefore as teacher-professor-educationalist-guide- trainer we have had responsible to build nation healthfully through its lengthy-hardy process. In this process education plays a major role in making democracy more meaningful-relevant

and to build-up or develops socio-economic nation. I think that, having many similarities between the educations and manufacturing sector-industry. In present era, education is a good business sector and it become a manufacturing industry where teacher-professor- educationalist- guide- trainer is manufacturer and student-trainee is raw materials similarly, after the process we get both finished goods like- regular-entered-social students and un-finished goods like- unsocial dropout students. However, Higher-education sector has witnessed a tremendous increase in the number of Universities level Institutions and Colleges since Independence. The quantum growth in the higher-education sector is spear-headed by Universities, which are the highest

seats of learning. In India, 'University' means a University established or incorporated by or under a Central Act or Provincial Act or State Act and includes any such institution as may, in consultation with the University concerned, be recognised by the University Grants Commission (UGC) in accordance with the

regulations made in this regard under the UGC Act, 1956. Every year, millions of students from within the country and abroad, enter these portals mainly for their graduate, post-graduate studies while millions leave these portals for the world outside.



Level-wise Enrolment in Different Type of University

Step - I	• Nursery (LKG & UKG)
Step - II	• Primary (Class - 1 to 5)
Step - III	• Secondary (Class - 6 to 10)
Step - IV	• Higher Secondary (Class - 11 & 12)
Step - V	• Graduation (Degree or Professional Course)
Step - VI	• Post Graduation (Master or Professional Course)

Indian Education System

Concept of Education

Education is the process of facilitating learning or acquisition of knowledge, skills, values, beliefs and habits. Educational methods include storytelling, discussion, teaching, training, and directed research. In most regions, education is compulsory up to a certain age. In English 'Education' came from four Latin words. One is 'Educare' i.e., to bring up; second is 'Educatum' i.e., to teach or to act of teaching; third is 'Educere' i.e., to draw out; and fourth is 'Educo' i.e., to educe or to develop within. In the Indian context, 'Education' is related with 'Siksha-Vidya', which means administrate, control and enfeffer. According to Swami Vivekananda education is a continuous process;

it should cover all aspects of life - physical, material, intellectual, emotional, moral, and spiritual. His attitude towards modernization is that the masses should be educated before anything else is done. He wanted to remove from India four major evils likely - priest-craft; poverty; ignorance; and tyranny of the wise. He tried to make the people of India understood that political and social strength should have their foundations on cultural strength. He has a true vision of philosophy of education in India in its cultural context.

Concept of CBCS

Ministry of Human Resource Development (HRD), Govt. of India, has already initiated the process for developing

New Education Policy (NEP) in our country to bring out reforms in Indian education system. UGC participates more actively in developing National Education Policy, its execution and promotion of higher-education in our country. The UGC has already initiated several steps to bring equity, efficiency and academic excellence in National Higher-education System. The important ones include innovation and improvement in course curricula, introduction of paradigm shift in learning and teaching pedagogy, examination and education system. The CBCS provides an opportunity for the students to choose courses from the prescribed courses comprising core, elective/minor or skill based courses. The courses can be evaluated following the grading system, which is considered to be better than the conventional marks system. Therefore, it is necessary to introduce uniform grading system in the entire higher-education in India. This will benefit the students to move across institutions within India to begin with and across countries. The uniform grading system will also enable potential employers in assessing the performance of the candidates. In order to bring uniformity in evaluation system and computation of the Cumulative Grade Point Average (CGPA) based on student's performance in examinations, the UGC has formulated the guidelines to be followed. These guidelines shall apply to all undergraduate and postgraduate level degree, diploma and certificate programmes under the credit system awarded by the Central, State and Deemed to be universities in India.

Problem Statement

India is developing rapidly and many initiatives had been taken for the development of rural India, still much more have to be done. There are several problems being faced by the higher-education running in rural India. The most important problems of rural higher-education in India, is lack of adequate quality institutions. There exist a lot of disparities between the rural and urban areas. In the villages numbers of colleges are situated in remote, backward and hilly areas. Some of these problems are stated below,-

- Decrease GER and increase drop-out in rural areas;
- Language problem and high-cost of higher-education;
- Absence of adequate infrastructure;

- Problem of faculty and equity;
- Political interference and corruption;
- Lack of thinking process, syllabus, national level for rural-education programs and activities etc...

Objectives

- 📖 To analyse and overview on Indian higher-education and Swami Vivekananda's introspections;
- 📖 To know the increase in the enrolment ratio of higher-education in South 24 Parganas and reduce the drop-out ratio;
- 📖 To assess the impact of schemes-policies on overall higher-education reforms in South 24 Parganas; and
- 📖 To collect information on reservation system by caste or economically.

Limitations

- ☞ The research study makes on the basis of random sampling;
- ☞ This paper makes on the basis of respondents report;
- ☞ For this research study researcher cannot take whole population of South 24 Parganas district, consider only 200 respondents reports with 6 questions;
- ☞ In this study made on the basis of available information; and
- ☞ Lack of information or data, researcher cannot take more respondents due to lack of time; and other research instruments like – statistical software (SPSS) and other tools like – statistical formulas etc...

Background of Education

“Swadeshe pujiyate raja, vidwan sarvatra pujiyate” i.e., “A king is honored only in own country, but one who is learned is honored throughout the world”. The Education system which was evolved first in ancient India is known as the Vedic system. The ultimate aim of education in ancient India was not knowledge, as preparation for life in this world or for life beyond, but for complete realization of self. The ‘Gurukul’ system fostered a bond between ‘Guru’ and ‘Shishya’ and established a teacher centric system in which the pupil was subjected to a rigid discipline and was under certain obligations towards his teacher. The world's first university was established in Takshila in 700BC and the University of Nalanda was built in the 4th century BC, a great achievement and contribution of ancient India in the field of education. Science and technology in ancient and medieval India

covered all the major branches of human knowledge and activities. Indian scholars like-Charaka and Susruta, Aryabhata, Bhaskaracharya, Chanakya, Patanjali and Vatsayayna and numerous others made seminal contribution to world knowledge in such diverse fields as mathematics, astronomy, physics, chemistry, medical science and surgery, fine arts, mechanical and production technology, civil-engineering and architecture, shipbuilding and navigation, sports and games. Indian education system helped in preserving ancient culture and promoting cultural unity and infused a sense of responsibility and social values. The ancient Indian education system has been a source of inspiration to all educational systems of the world, particularly in Asia and Europe.

Rural Higher-Education

The national policy on higher-education of 1986 translated this vision of Radhakrishnan and Kothari Commission laid down the five principles goal for higher-education viz., Greater access, Equal Access(or Equity), Quality and excellence Relevance and promotion of social values. The policy directions and actions covered in 1992 'program of Action' translated the above goals into practice.

Expansion in higher-education institutional capacity ever since the early 1950s higher-education in India has seen quite a significant rise. The number of Universities has increased from 20 in 1947 to about 564 in 2010-11 indicating a twenty fold (approx.) increase. There are now 43 Central Universities, 297 State Universities, 129 Deemed Universities, 100 Private Universities and 65 institutes of national importance and Other University level institutions (Chart-1). There are several problems being faced by the higher-education running in rural India. Some of these problems are - lack of infrastructure, low income, lack of transportation facilities, less in number, lack of basic amenities, lack of extra-curricular activities, deficiency of funds etc.

Challenges in Higher-education

It will be our 72nd year of independence still our education system has not been developed fully. According to the UNESCO report prepared for the 2009 World Conference on Higher Education, tertiary education is being influenced by five main factors are impact of globalisation,

phenomenon of massification, increasing inequalities in access, increasing student mobility and information and communication technologies. There are many basic problems faced by higher education system in India. These include inadequate infrastructure and facilities, vacant seats in academic field and poor faculty thereof, low student enrolment rate, out dated and old teaching methods, declining research standards, unmotivated students, overcrowded and small classrooms and widespread geographic, income, gender, and ethnic imbalances. Apart from these concerns relating to deteriorating standards and lack of facilities, there is reported exploitation of rural area students by many private education providers.

New Education Policy Consultation

It was framed in 1986 and modified in 1992. Since then several changes have taken place that calls for a revision of the policy. The Government of India (GoI) would like to bring out a National Education Policy to meet the changing dynamics of the population's requirement with regards to quality education, innovation and research, aiming to make India a knowledge super-power by equipping its students with the necessary skills and knowledge and to eliminate the shortage of man-power in science, technology, academics and industry. For the first time, the GoI is embarking on a time-bound grass-roots consultative process, which will enable the ministry of HRD to reach out to individuals across the country through over 2.75 lakh direct consultations while also taking input from citizens online. Different schemes-policies are – 'Rashtriya Uchchar Shiksha Abhiyan (RUSA)', 'Swami Vivekananda Single Girl Child Scholarship for Research in Social Sciences', 'PRAGATI Providing Assistance for Girls' Advancement in Technical Education Initiative', 'SAKSHAM Scholarship for Differently-abled children', 'ISHAN UDAY Special Scholarship Scheme for students of North East Region', 'ISHAN VIKAS', 'SWAYAM (Study Webs of Active – Learning for Young Aspiring Minds) PROGRAMME', 'National E-Library', 'Dr. S. Radhakrishnan Post Doctoral Fellows in Social Sciences', 'AICTE Scholarship for Ph.D Studies', 'Quality Improvement Program (QIP)'.

Research Design

According to Agburu, 2007, survey is

an investigation conducted over a large area to find-out what problem exists as at the time of research in a given area. The survey research design was considered appropriate since data would be collected from elements or subjects without imposing any condition or treatment on them. Therefore, the research can only describe, explain and/or predict events without interfering in their functioning. The adoption of this research design allows for the use of questionnaire by the researcher as a data collection instrument and it is cost effective. The study seeks to analyze of all aspects which will affect our education system in rural West Bengal for higher-education.

Simple random sampling technique has been used for selection of higher-education institutions. The area of study is limited in

Sub-divisions, Blocks and Municipalities

South 24 Parganas District									
Diamond Harbour sub-division		Baruipur sub-division		Kakdwip sub-division		Alipore-sadar sub-division		Canning sub-division	
Block (09)	Municipality (01)	Block (07)	Municipality (03)	Block (04)	Block (05)	Municipality (03)	Block (04)		
Diamond Harbour 1	Diamond Harbour	Bhangar 1	Baruipur	Kakdwip	Bishnupur 1	Maheshtala	Basanti		
Diamond Harbour 2	-	Bhangar 2	Rajpur-Sonarapur	Namkhana	Bishnupur 2	Budge Budge	Canning 1		
Folta	-	Jaynagar 1	Joynagar-Mazilpur	Pathar Pratima	Budge Budge 1	Pujali	Canning 2		
Kulpi	-	Jaynagar 2	-	Sagar	Budge Budge 2	-	Gosaba		
Mograhat 1	-	Kultoli	-	-	Thakurpukur-Maheshtala	-	-		
Mograhat 2	-	Sonarapur	-	-	-	-	-		
Mandirabazar	-	Baruipur	-	-	-	-	-		
Mathurapur 1	-	-	-	-	-	-	-		
Mathurapur 2	-	-	-	-	-	-	-		

Sampling Technique

This is a procedure whereby the study population is divided into strata and sample is randomly drawn according to percentage or proportion of subjects in each stratum (Alamu & Olukosi, 2008). The population was divided

South 24 Parganas district of West Bengal and the district divided the whole district into five sub-divisions namely Alipur-sadar, Diamond Harbour, Kakdwip, Baruipur and Canning. As this district is very large, so, few gram-panchayats have been considered from only two sub-divisions. Those gram-panchayats are Maheshtala, Budge-Budge, Nodakhali, Gobindapur, Burul, Uttar Roypur, Chandua, Alampur, Poali, Rania, Hauri etc... from **Alipur-sadar sub-division** and Vadura, Fatehpur, Bot-tala, Patol, Devipur, Doulatpur, Folta, Horindanga, Kodaliala, Rajarampur etc... from **Diamond Harbour sub-division**. Within this area few higher-education institute were selected randomly.

into four settlements to ensure representatives of the various settlements in Makurdi. Thereafter, the various settlements were randomly sampled. The settlements are Wurukum, Wadata, High level and North bank. The strata (settlements) were presumed to be of

roughly equal sizes and there is no additional information regarding the variability or distinctions of responses in the strata.

Research Instrument

In order to elicit information about the particular study in rural West Bengal for education, the researcher structured questionnaire and personal interview. The structured questionnaire was targeted at the teachers, students and guardians. The questionnaire consists of a list of questions relating to the aim and specific objectives of the study and the hypotheses to be verified (Alamu & Olukosi, 2008). The interview method on the other hand involves asking questions verbally and receiving verbal answers from the respondent. The researcher recorded the verbal answers and asked for additional clarification where necessary.

Administration of Research Instrument

The questionnaire was personally administered by the researcher. This method, through time consuming and laborious was adopted to ensure accuracy and reduce refusal, non-responsive or incomplete responses.

Methods Used

The present study is based on primary and secondary collected from the published reports of newspapers, journals, websites, review of past researches and other reports etc... In my study, I have combined three techniques those are the **interview method**, **questionnaire method** and **literature review method**. My investigation for the purpose of the present study is likely to be directed towards collecting necessary data through face to face interview of the teachers, students and guardians. Therefore, the interview method has been adopted to collect necessary information relating to socio-economic condition, problems faced by the respondents, factors responsible for success or failure of higher-education. In research, population refers to a well-defined collection of individuals or objects with similar characteristics or trait (Alamu & Olukosi, 2008). A population can be finite or infinite. A population is said to be finite if it is possible to count its individuals. Angahar & Akpa, 1999, defined sample as a limited number of elements selected from a population which is representative of the whole of that population. The sample must have sufficient size to warrant statistical analysis. Accordingly, I have taken interview of 100 rural teachers and 100 rural

students and guardians who are engaged in different types of higher-educational activities in the districts of South 24 Parganas of West Bengal.

Sampling Design

Avwokeni, 2004, defined sample size is the total number of subjects or individual elements chosen from the population under study. Rural higher-education that are the main source of primary data are collected from the teachers, students and guardians through a well structured questionnaire. As the area of study is limited in South 24 Parganas district of West Bengal, I selected 10 gram panchayats in Alipore Sadar Sub-divisions of West Bengal, due to paucity of time. I have selected 20 rural teachers, students and guardians from each gram panchayats by systematic random sampling procedure in order to avoid any bias in our sample selection process. Thus altogether 100 rural teachers and 100 rural students and guardians have been interviewed with the help of structured questionnaire.

Tools for Analysis

Only simple percentage analysis method is used for simplification of the analysis. The primary data collected from the field are analyzed with the help of simple statistical diagram.

Results and Discussion of Findings

This chapter deals with the analysis and interpretation of the data collected in the field. In order to achieve the objectives of this research work, a total of 300 copies of questionnaire were administered to respondents. However, 258 respondents were returned their questionnaire, while 58 questionnaires were either defaced or improperly filled and were therefore discarded leaving a total 200 properly filled questionnaires.

The data collected from the field through the use of structured questionnaire. Analysis of data is a process of inspecting, cleaning, transforming and modeling data with the goal of highlighting useful information, suggesting conclusions and supporting decision making. I inspected the data and corrected if any error besides quality check on the collected data. Whole data was thoroughly studied keeping the objectives of research in memory. It has been analyzed that the extreme observations if they were disturbing the distribution. I was very much interested to find-out the percentages between different groups

and for that purpose average percentage is calculated on the basis of collected response sheet information by using the percentage formula with a particular item. Purely based on the data collection from the respondents and after applying statistical technique following result was found on the attendance.

Conclusion

It may be concluded that on the basis of above criteria the effectiveness is gradually increasing in overall development of higher-education of our state and different schemes are very important in educational reform. Still our government is facing some problems related to policies but that should be resolved and organized shortly, I hope. It can be said that different schemes-policies-facilities though has been implemented but is not being monitored properly. The schemes have given one way provision i.e., through **feedback form**, from students and parents should be taken regularly. In this study only few institutions of a particular district have been considered so, it is not possible to get the whole picture of the state in this regard, I think this is one of the important limitations. To remove the above limitation further study may be done by considering larger sample size. However, institutions of higher learning ought to be a major force in society not only for producing leaders in science and technology, but also for downstream channeling of progressive social, moral and political values while keeping in perspective temporal realities and spatial constraints. Higher-education reform efforts aim at independent, strong and objective analysis of ground reality. The central objective of the 12th plan is now focused on Expansion of enrolment in higher-education with inclusiveness, quality and relevant education and supported by necessary academic reforms in the university and college system in India. It is equally necessary that individual state and central government also take similar initiative in their respective state plan and develop policies to address the above issues at war footing. The

statics of growth in institutional capacity do not capture the twin problem of quality and employability. In order to transform itself from developing to developed Indian educational system needs to employ qualitative faculty and bring about major reforms that include social justice, competence academic freedom, autonomy versus accountability and decentralization versus centralization. Students and families are increasingly seeking education which may improve their prospects of employability and upward mobility. Institutions and policy-makers need to listen to the qualitative dimension of the demand and adapt to it to remain relevant, competitive and sustainability through field survey. Again I say that it is a manufacturing business.

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AN ANALYTICAL PERSPECTIVE OF EMPOWERMENT OF TRIBAL WOMEN IN KARNATAKA

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Abstract

Tribal women play a significant role in the economic development of tribals as they contribute in various economic activities and education is one of them. The non-recognition of the consumption needs of tribals and the non-availability of institutional consumption credit makes tribal people fall easy victim to money lenders and leads to dependence on them. The study entitled "Empowerment of tribal women through livelihood development" aimed to study the profile characteristics of tribal women, to analyse the relationship of socio-personal and socio-psychological characteristics with the level of participation of tribal women, to find out the empowerment level of tribal women to explore the constraints faced by the tribal women in participating in the cultural practices and to get suggestions to overcome the constraints. The government and non-governmental organisations should prepare suitable plans and programmes for the economic empowerment of tribal women. The present paper seeks to analyse the various dimensions of social, economic and political empowerment of tribal women of in Karnataka. The paper has been concluded with an optimistic note that tribal women of Karnataka have made tremendous progress in the socio-economic and political fabric of Karnataka.

Key Words: Rural Employment, Participation, Development, Empowerment, livelihood, Tribal women.

Introduction

Women empowerment in India is heavily dependent on many different variables that includes geographical location, social status, economic status and educational status. One key factor for the gap in implementation of laws and policies to address discrimination, economic disadvantages and violence against women at the community level is the largely patriarchal structure that governs the community and households in much of India. As such women and girls have restricted mobility access to health

facilities, and lower decision making power, and experience higher rates of violence. The tribal population is an integral part of India's social fabric and has the second largest concentration after that of the African continent. Women in a tribal society play a vital role in their social cultural economic and religions ways of life and re considered as an economic asset in their society. The status of women in a society is a significant reflection of the level of social justice in that society. Women's status is often described in terms of their level of income, employment, education,

health and fertility as well as their roles within the family, the community and the society. Women in a tribal society play a vital role in their social, cultural, economic and religious ways of life and are considered as an economic asset in their society. But they are still lagging far behind in the different walks of life like education, employment, good health and economic empowerment etc. Though they are industrious, they have limited control over resources and economic activities. Therefore, there is a need for economic empowerment of tribal women in order to overcome inequality, discrimination and exploitation and to achieve their all-round development in the society.

The tribal societies in India are considered as the weakest sections of the population in terms of common socio-economic and demographic factors such as poverty, illiteracy, lack of developmental facilities and adequate primary health facilities. For many decades, 'growth with equity and social justice' has remained on the development agenda of developing countries, but from the historical point of view Indian society suffers from substantial disparity in education, employment, and income based on caste and ethnicity. According to the Ministry of Tribal Affairs, Government of India, over 84 million people belonging to 698 communities are identified as members of Scheduled Tribes (ST) in India.

Concept of Empowerment

Broadly, empowerment means individual acquiring the power to think and act, freely exercise choice, and to fulfill their potential as full and equal member of society. The United Nations Development Fund for Women (UNDFW) includes two factors in its definition

- ✓ Acquiring Knowledge and understanding of gender relation and the way in which these relations may be changed;
- ✓ Developing a sense of self-worth a belief in one's ability to secure desired changes and the right to control one's life.

Philosophers and social activists have defined women empowerment in diverse perspectives. Swami Vivekananda has put forth his view in the following words "There is no chance for the welfare of the world unless the condition of women is improved; It is not possible for a bird to fly on only one wing." Therefore, the inclusion of "Women Empowerment' as one of the prime goals in the

eight Millennium Development Goals underscores the relevance of this fact. Thus, in order to achieve the status of a developed country, India needs to transform its colossal women force into an effective human resource and this is possible only through the empowerment of women. Empowering women to participate fully in economic life across all sectors is essential to building stronger economies, achieve internationally agreed goals for development and sustainability, and improve the quality of life for women, men, families, and communities. Malala Yousafzai has commented "We cannot all succeed if half of this is held back." There is no denying the fact that women in India have made a considerable progress in almost seven decades of Independence, but they still have to struggle against many handicaps and social evils in the male-dominated society. Pandit Jawaharlal Nehru (India's first Prime Minister) said "when women move forward the family moves, the villages moves, and the nation moves." of women."

Importance of the Study

The main problem in the society is that there are no proper basic amenities, awareness and facilities. In government point of view even the government has undertaken lot of schemes benefiting to them; the whole benefits not reached them properly. The study aims to identify to what extent the tribal women empowered in Kolar and Pavagada districts.

Objectives of the Study

1. To investigate the variety of programmes promoting socioeconomic empowerment of tribal women in Karnataka.
2. To explore the role of tribal women in the decision making progression of the state.
3. To analyse the constraints to empowerment of tribal women and to make recommendations for effectual participation of tribal women in every sphere of society.

Research Methodology

This study is based on both primary and secondary sources of data. Primary data for the study have been collected from the members of self help groups supported by various schemes. For the primary information 300 respondents have been selected from the two taluks. One taluk (Malur) in Kolar district and another taluk (Pavagada) in Tumkur district on simple random sampling basis.

Constitutional Provisions of Tribal

The constitution has given more than 20 articles on the redressed and upliftment of underprivileged with policies on positive discrimination and affirmative action with reference to S.T.

- ❖ Article 14 confers equal rights and opportunities to all
- ❖ Article 15 prohibits discrimination against any citizen on the grounds of sex, religion, race, caste etc;
- ❖ Article 15 (4) States to make special provisions for advancement of any socially educationally backward classes;
- ❖ Article 16 (4) empowers the state to make provisions for reservation in appointments or posts in favour of any backward class of citizens, which in the opinion of state, is not adequately represented.
- ❖ Article 46 state to promote with special cares the educational and economic interests of the weaker section, especially the ST and protects the social injustice and all form of exploitation.
- ❖ Article 275 grant-in aid for promoting the welfare of ST and raising the level of administration

- ❖ Article 330 - Seats shall be reserved in the House of the People for -Article 332 Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States 332,335 stipulates the claims that the members of the Scheduled Castes and the Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of the Union or of a State.
- ❖ Article 244(1) tribal welfare communities to be setup for the welfare of the tribes.
- ❖ Article 22(2) 73rd and 74th amendments - to ensure effective participation of tribal in the process of planning and decision making.
- ❖ Extension to scheduled Areas Act 1996. Amendments of Constitution are extended to the Scheduled Areas through Panchayats.
- ❖ These constitutional provisions of the Government of India helped in the development of the tribes and their education.

Various Income Generation Activities by Swa-Shakti SHG members

Sl. No.	Activities	Pavagada (n=150)				Malur (n=150)				Total (n=300)			
		Aware		Not aware		Aware		Not aware		Aware		Not aware	
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
A	Livestock												
1	Dairy	60	100.0	-	-	60	100.0	-	-	120	100.0	-	-
2	Sheep rearing	60	100.0	-	-	60	100.0	-	-	120	100.0	-	-
3	Goat rearing	60	100.0	-	-	60	100.0	-	-	120	100.0	-	-
4	Poultry	18	30.0	42	70.0	8	13.34	52	86.6	6 26	20.67	94	78.35
B	Home made products												
1	Pickle making	58	96.6	7	3.33	60	100.0	-	-	118	98.33	2	1.67
2	Papad making	60	100.0	-	-	60	100.0	-	-	120	100.0	-	-
3	Bakery	57	95.00	3	5.00	60	100.0	-	-	117	97.50	3	2.50
4	Roti	56	93.33	4	6.67	60	100.0	-	-	116	96.67	4	3.33
5	Chutney	30	50.00	30	50.00	33	55.0	27	45.00	63	52.5	57	47.50
6	Vermicelli	47	78.33	13	21.67	60	100.0	-	-	107	89.17	13	10.83
7	Masala powder	8	13.33	52	86.67	19	31.67	41	68.33	27	22.5	93	77.50

C													
Service activities													
	Radio & TV repair, shamiyana, catering service	-	-	60	100.0	-	-	60	100.0	-	-	120	100.0
D													
Other IGAs													
1.	Broom stick making	8	13.33	52	87.67	10	16.67	50	83.33	18	15.00	102	85.00
2.	Leaf plate making	21	35.00	39	65.00	42	70.00	18	30.00	63	52.5	57	47.50
3.	Rope making	2	3.33	58	96.67	-	-	60	100.0	2	1.67	118	98.33
4.	Weaving	10	16.67	50	83.33	-	-	60	100.0	10	8.33	110	91.67
5.	Embroidery	1	1.67	59	98.33	-	-	60	100.0	1	0.83	119	99.17
6.	Tailoring	15	25.0	45	75.00	32	53.33	28	46.67	47	39.1	$\frac{7}{72}$	60.83
7.	Decorative items	1	1.67	59	98.33	2	3.33	58	96.67	3	2.50	117	97.50
E													
Collection of forest products													
1.	Honey	43	71.6	$\frac{6}{17}$	28.34	13	21.67	47	78.33	56	46.67	64	53.33
2.	Fruits	19	31.67	41	68.33	28	46.67	32	53.33	47	39.16	73	60.84
3.	Gum	16	26.67	44	73.33	23	38.33	37	61.67	39	32.5	81	67.5
4.	Fuel	41	68.33	19	31.67	39	65.00	21	35.00	80	66.67	40	33.33
F.													
Others (specify)													
	Vegetable vending	7	11.6	$\frac{7}{53}$	88.33	17	28.33	43	71.67	24	20.00	96	80.0

The ancestor occupation of the tribal community in Pavagada, and Malur taluks was the leaf plate making. Majority of the tribal community especially Kadu Golla, Beda, and Bestha communities were mainly depends upon leaf plate making activity. In Pavagada taluk, it was observed that majority of SHGs members were aware of leaf plate making (35.00%) enterprise followed by tailoring (25.0%), weaver (16.67%), broomstick making (13.33%), rope making (3.33%) and embroidery, decorative items (1.67%). In Malur taluk, it was observed that majority of SHGs members were aware of leaf plate making (70.0%) enterprises, followed by tailoring (53.33%), broomstick making (16.67%) and decorative items (3.33%) respectively.

Conclusion

Education is an important determinant of status of women in society. The government should promote free higher education and technical education with scholarship for all tribal women. Tribal women's practices like witch-hunting which includes extreme violence and deep rooted beliefs have led to the torture and murder of alleged witches, for which government should take strong action in this regard how to tackle the social evil. The network of distance education should be developed in tribal area. Women self-help groups should be organized to promote economic emancipation of tribal women. New skill development training and entrepreneurship training with scholarship should be imparted to tribal women. Proper health facility especially the facility of medical

deliveries should be provided to all tribal pregnant women through government policy. Civil society groups should arrange awareness programmes for tribal people to fight against blind beliefs and evil practices like witch hunting. Tribal women and girls should be guaranteed equal rights at the social, political and economic sphere. Tribal women should be provided safe and secured working place with proper privacy. The success achieved in this regard is helpful for bringing tribal women into the mainstream of inclusive growth process in India. Reducing poverty and unemployment of the tribes would pave the way towards their empowerment.

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GANDHIAN NATIONALISM AND ITS PORTRAYAL IN THE CONSTRUCTION OF DEEP ECOLOGY

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Abstract

This essay provides attention towards the inclusion of philosophical point of view of Gandhian nationalism in the context of Deep Ecology. “Deep Ecology” as an alternative catchphrase for eco-centrism or biocentrism was coined by Arne Naess (1912-2009), a Norwegian Professor of Philosophy who calls upon us to respect the integrity of insentient ecosystems because every life form in principle has right to live and blossom. The main thesis of deep ecology is the “rejection of the man-in-environment, total field image” (“The Shallow...” 95). It encourages one to seek one’s true identity by identifying with wider and wider circles of nature, presenting the nature world as an extension of oneself. Very specifically, Naess acknowledges that his philosophy is indebted in a large extent to the Gandhian vision of the nation and its treatment of the natural world. He is a great admirer of Gandhi’s capacity as a political and spiritual leader. This paper is an attempt to see that Gandhism or rather is Gandhi’s concept of Indian Nationalism is a variant of egocentrism or contemporary radical environmentalism. This attempt has been made under the light of Naess’ acknowledgement of his indebtedness to Gandhi in formulating deep ecology as a worldwide grassroot ecological movement.

Key Words: Gandhian Nationalism, Ecocentrism, Deep Ecology.

Introduction

Gandhian Nationalism and deep ecology are two contemporary trends in the field of social justice and environmental protection movements respectively. Arne Naess (1912-2009), a Norwegian Professor of philosophy, coined the umbrella term, ‘Deep Ecology’ as an alternative catchphrase for ‘Ecocentrism’ or ‘biocentrism’. Eco-centrism holds the view that one has to recognize the value in all species of organisms residing in the ecosystems. Eco-centrism advocates for the rights of not just animals but also inanimate

elements belonging to any particular ecosystem. This view tries to identify humans as merely a part and not the owners of the biotic community. It makes the claim that every object in the system is interrelated. In 1972 Naess delivered a lecture at the Third World Future Research Conference in Bucharest and the following year published it as “The Shallow and the Deep, Long-Range Ecology Movement: A Summary” in the journal *Inquiry*. In this lecture, deep ecology has been described as a worldwide eco-centric movement that contrasts an anthropocentric or human-centric

value approach. In this sense, it is the broader meaning of deep ecology. On the other hand, in its narrow meaning, deep ecology is used to refer to Naess' own self-realization thesis.

The main thesis of deep ecology is the "rejection of the man-in-environment image in favour of the relational, total-field image" ("The Shallow..." 95). Deep ecology calls upon us to respect the integrity of insentient ecosystems as a whole. The basic ethics of it takes a holistic view of nature in which every life form has the right to live and blossom. It encourages one to seek one's true identity by identifying with wider and wider circles of nature, presenting the natural world as an extension of oneself. Deep Ecology is 'deep' because of some deep questionings related to the fundamental problems of the relationship between human and non-human world.

Deep ecologists said to have acquired inspiration from certain wilderness thinkers and have roots in wilderness places. Naess acknowledges that his philosophy is indebted to a large extent to the Gandhian vision of nationalism regarding the treatment of the natural world. He also took inspiration from the philosophical ideas of Buddhism, Spinoza, Thoreau, Leopold, Carson, etc. This paper is an attempt to see that in Gandhism there is a variant of contemporary radical environmentalism. This attempt has been made here under the light of Naess' acknowledgement of his indebtedness to Gandhian nationalism in formulating deep ecology as a worldwide grass root ecological movement.

Gandhi's entire thought of nationalism is based on his ethical ideas of truth and non-violence. Non-violence is the means and truth is the end. Gandhi's vision of 'Ramrajya', a broader concept of free India, is not to upgrade small towns into smart cities, but for a renewal of its villages. His conviction is that "the blood of the villages is the cement with which the edifice of the cities is built". By taking a radical stand he protests against the replacement of plough by the tractor and spreading of chemical fertilizers. In the matter of economic progress also, he never compromised with ethical principles. According to him, the first and last ideal for man should be spiritual progress. Gandhi was in favour of economic progress for India but not at the cost of moral values. It was purely based on an indigenous approach to

thinking which lays emphasis on minimizing the wants rather than maximizing them. Therefore, he was against mechanization for nation building. However, he permitted the use of small machines necessary for day-to-day work.

Gandhi's emphasis was on three aspects of the nation: economy, society and environment. According to him, the present materialistic lifestyle has to be changed for sustainable development of India. The principle of simple living and high thinking was the spiritual basis of Gandhi's idea of sustainability. In his first book, *Hind Swaraj*, published in 1909, rejects industrialization for our country as it would make us selfish, competitive and grossly destructive to nature. On the other hand, Gandhi believes that the preindustrial civilizations were marked by imperative restrictions upon, and a strict regulating of man's indefinite want for wealth and luxury. He says, "The world has enough for everyone's need, but not enough for everyone's greed". Definitely, his focus was on voluntary simplicity that can minimize human needs.

Gandhiji practiced almost everything that he preached. As he suggested for recycling to minimize one's needs, his own letters were written on the back of used papers. Ramachandra Guha writes, "When he died in January 1948 this man, whose followers were reckoned in the tens of millions, and who helped bring down one of the most powerful empires in history, had possessions that could fit in a small box: two or three changes of clothes, a clock, a pair of spectacles, and a few other odds and ends" (*Environmentalism* 30).

Gandhi's discovery of the Vegetarian movement in England was important to him as a growing experience. The vow given to his mother determined his vegetarian diet in England. He even excluded eggs from his menu because of what he believed would be her definition of vegetarianism. Even in South Africa, he came to lay increasing stress on the moral and ethical aspects of vegetarianism. According to Gandhi, 'Brahmacharya' is more than 'chastity', involving the conservation of energy, for it covers the mastery of all the senses. There should be a reduction in consumption, a simplification and reduction in needs. (Lannoy 431)

The strongest reason why Gandhi is against too much of industrialization in making

India is the fact that poisons the very spirit of man. It makes life mechanical and artificial and even seeks to reduce man to the status of a machine. It lets loose a process of dehumanization. The result is that a man seeks an escape by indulging in pursuits like drinking, gambling and the like. Consequently, he loses his moral sense and his soul itself. Gandhi reflects with horror on the possible consequences of such an 'apparently progressive' nation. Therefore, he recommends a lifestyle for citizens of 'ideal India' that would make human existence meaningful.

Arne Naess is a recognized authority on Gandhi's philosophy and has incorporated Gandhi into his personal ecological philosophy (Sessions 134). He was also influenced by Gandhi's vision of 'Advaita' or non-duality among all beings in the universe. Naess directly applies the Gandhian vision of unity among all forms of life to his deep ecology movement, arguing that by identifying oneself with nature, one is naturally prompted to protect the environment of his country.

Gandhi offers a nation-affirming non-dualistic philosophy. He speaks about self which is not of narrow egocentric interest. This self is the supreme or universal self, the 'Atman'. This self-realization is not an "ego-trip". He upheld life "not only in man and animal but in plant and flower, as sacred." (CWMG, LX, 45; LXII, 285). Though, the world may appear transitory and impermanent, there was something that persisted, "changeless and endless", even when a tree fell or a leaf withered. (CWMG, XIV, 116) The self-realization of every Indian citizen was to be attained through the service of God and his created order. According to him, the liberation of each individual was tied up with the liberation of all. Similarly, Deep Ecology encourages an egalitarian attitude not only towards all members of the ecosphere but also to all identifiable entities in the ecosphere. It is the claim that all living things have equal moral worth and intrinsic value. At a fundamental level, all organisms are intrinsically related in a bio-spherical net.

It is pertinent to mention that as a child Gandhi spent much of his time outdoors, away from the small, dark, airless rooms of home. He played with other children on the beach or in the streets nearby, took long walks, made friends with animals he met or indulged in his passion

for gardening. Throughout this life, he was affected by the beauty of natural scenery and awed by stars. There was no aesthetic snobbishness in his appreciation. He saw beauty not only in the rainbow but also in ordinary vegetables (CWMG, LXXXIII, 265). Likewise, Naess got involved with the idea of deep ecology at the age of four or five years. In his early childhood, he explored the shoreline of Ford of Norway, his native land. He was very much intrigued by the incredible diversity of life forms there. Exploring mountains was one of his main hobbies. In fact, his mother had a cottage in high mountains. It developed a sense of his belongingness to the mountains. Naess states that he used to treat the mountains as his father (who died when he was very young). In the "Series Editors Introduction" of SWAN, Harold Glasser gives an inspirational background of Naess's articulation of egalitarian attitude towards all creatures on earth. Glasser writes:

Much of Arne's early childhood was spent at the seashore, and this is the period in which his interest in nature and experimentation began to flourish. Feeling somewhat distanced in his relations with people, he identified with nature, especially little sea creatures. He waded in shallow water for hours, inventing experiments to test nascent hypotheses about the behavior of small sole, tiny translucent shrimp, and crabs. He describes these experiments as engendering an early enthusiasm for diversity and a tendency to suspend judgment on the nobility or status of different beings. He loved these creatures for their unique qualities and their amusing adaptations and limitations. They inspired a certain egalitarianism, which took hold and later influenced his philosophical approach in profound ways. (xxvii)

Naess advocates the universal right of all life-forms to live. Thereby, he rejects any view that attributes one species more right to blossom than that of another: "Plants and animals also have a right to unfolding and self-realization. They have the right to live" (*Ecology* 165). Further, he mentions that this right of living, this biospherical egalitarian principle cannot be quantified. Naess writes, "living beings have a right (or intrinsic or inherent value, or value in themselves) to live and blossom that is the same for all. If we speak of differences in rights or value, we do not

speak of the rights or value I have in mind. It is not meaningful to speak of degrees of intrinsic or inherent value when speaking of the right of individuals to live and blossom” (“Equality...” 223)

On the other hand, Gandhi speaks about the self-realization of human and non-human living beings. The central thesis of his political philosophy for nation-building is nonviolence. It is a doctrine of socio-political activism. It recommends selecting personal actions or mass attitude which reduces the tendency of violence. His principle suggests fighting antagonisms, not antagonists. These principles may encourage environmental activism by changing the attitude towards nonhuman ecosphere. Thereby, it may restrict the environmental degradation. Incidentally, in his article titled ‘Self-realization...’ he writes that the idea of ‘ecological self’ is metaphysically influenced by Gandhi. He further writes, “As a student and admirer since 1930 of Gandhi’s non-violent direct actions in bloody conflict, I am inevitably influenced by his metaphysics which to him personally furnished tremendously powerful motivation and which contributed to keeping him going until his death” (“Self-Realization...” 38). Self-realization for Gandhi, as also for Naess, constitutes a realization of the broader ‘Self’ and an ever-widening identification with the interests and sufferings of each and every being. Self-realization is an active expression and involves maximal realization of potential from every living entity.

Naess particularly praises Gandhi’s view of identification of oneself with the rest of nature. He cites some examples of Gandhian non-violent thought embedded in his spirit of nationalism. He reveals that such a concept is a realization of ‘Ecological Self’ or ‘Greater Self’. Gandhi in his ashrams allowed unhindered movement of snakes, scorpions, spiders, etc. for which his European companions who lived there were taken aback. What Naess wants to justify is that Self-realization in a wider sense can be practiced in daily life. He further mentions, “Thus, Gandhi recognized a basic common right to live and blossom, to self-realization in a wide sense applicable to any being that can be said to have interests or needs. Gandhi made manifest the internal relation between self-realization, non-violence, and what has sometimes been called

biospherical egalitarianism” (“Self-Realization...” 39)

Deep ecology conceives that the earth does not belong to humans alone. Humans only inhabit the lands. In a same tone Aldo Leopold (1887-1948), a wildlife ecologist, says that humans belong to the land. Land does not belong to them. The concept which deliberates that fragments of natural entities belong to diverse agencies like individual, organization, state, nation, etc. is a narrow one from the perspective of deep ecology. Naess cites the example of his birthplace Norway in a similar fashion. He says that the landscapes, rivers, flora and fauna of Norway are not the property of Norwegians only (*Ecology* 74). Any natural entity does not belong to a particular state or a particular nation or community alone. Humans should use natural resources to meet their vital needs only. Though, the term ‘vital needs’ has considerable amount of differences in its meaning, in plain language it means minimum essentials for the sustenance. At the same time, it is meant to consider the needs of other species along with humankind. There should not be any conflict of interest in between two orders of existence. Thus, Naess’s formulation of deep ecology becomes a personal system and shares the view of Gandhian Self-realization,” the priority rule of nearness”. Further, this is accompanied by vigorous nonviolence which is a move away from stress on consumption by killing and exploitation. (Dasgupta 10-11)

The realization that environment is degrading, and it is causing concern to the planet as a whole (even to the human beings), is of recent origin. The awareness for environmental protection in the face of the realized crisis is a new phenomenon. Gandhi’s practical attitude towards non-human attitude towards non-human nature may not have seen as an environmental ethics during his time, but it paves certain day-to-day ways for radical ecology. Radical ecology, one of the broad streams of environmental philosophy, is concerned with the socio-cultural-political roots of the ecological crisis of environment. Thus, the Gandhi’s nationalistic ethics that revolves round the idea of nonviolence is the basis of the Naessian interpretation of man-environment interaction through deep ecology. Naess’s claim of the success of deep ecology in the twenty-first century is partially substantiated by certain developments of

attention among the policy makers of diverse cultures. For instance, in a landmark case for the 'Rights of Nature', officials in New Zealand grant legal personhood to Whanganui, the nation's third-longest river. Following this development, India's Ganga and Yamuna were also regarded as living beings by the Uttarakhand High Court. Ecuador passed similar ruling giving its forests, lakes, and waterways rights at par with humans in order to ensure their protection from harmful practices. Finally, to conclude one may comment that Gandhi and his preaching-practice of nationalism has make a way for Naess to shift from green-talk to green-walk on the backdrop of deep ecology.

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REFIGURING SANTHAL LIFE IN ART: RAMKINKAR BAIJ'S ENGAGEMENT WITH MODERNITY

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Abstract

Ramkinkar Baij, the prodigy was born in Bankura in West Bengal in 1910. He went on to study at the Kala Bhavan, Vishwa Bharati University, Santiniketan in 1925. A brief introduction to clay modeling by a visiting French sculptor was enough to capture Baij's creativity. Groomed by his mentors, Nandalal Bose and Tagore, the clay modeler turned artist. The lack of academic training resulted in unique, individualistic works and an innovative way of engaging with the medium. He was the earliest artist in Santiniketan to experiment with abstract, modern sculptural forms. His innovativeness is reflected in the way he used Santhal wraps with packet colours thinned with linseed oil to create his oil paintings and drew his figures on silk with a shoe brush. Working at a time when traditional art was transitioning to modern art, Baij's work proved to be crucial to Indian art history. Baij was inspired by real life figures which gave his verbose works an inner suavity. He integrated elements of Santhal tribal art and life into his own work and enhanced them by an understanding of Western expressionism. He could be said to be the first truly 'modern' Indian sculptor experimenting with surrealism and impressionism where only momentum rules.

Key Words: *Ramkinkar Baij, Santiniketan, Expressionism, Santhal, Realism, Surreal.*

Introduction

In the history of art, the name of Ramkinkar Baij has become synonymous with ambiguity and abstruseness. In life as well as in death he remained an inexplicable personality, who through his paintings and sculptures gave birth to some bizarre and unbelievably outrageous products. Yet, he was respected as one of the foremost front ranked artist whose works stands apart in its purity of form, dexterity of texture and simplicity of subject.

Naturally, he was considered to be a living phenomenon to have graced this earth in

a poverty-stricken family at Yogipara on 25 May 1906 in Birbhum. Having an innate disposition towards art, he used to be automatically attracted by the natural objects around him. For ages, many an artist all over the world has tried to give an academically correct definition of art, but have failed. Perhaps, the cause behind this is that every as well as any kind of art is born out of a creative impulse and in those single or voluble bouts of intense feeling they imprint the supreme consciousness. Hence, even if we restrict the arts to their natural province like: music,

literature, drama, painting, sculpture, art and the handicrafts, we are not much better off. So the excitement of making something new, the thrill of reflecting the inner most thoughts through elemental modes is the primary driving force which imbues the subconscious of every genuine artist.

From his very childhood days, he showed no interest in academics and spent his time going around his village observing almost anything that met his eyes. From his autobiography, we come to know that how he liked the paintings of various gods and goddesses on the walls of his house and copied them. So, in one way visual art became the first step towards painting. His first work of culture too was an exhibition of seasonal revelation. On a certain rain-washed day, suddenly he saw that the red mud was totally washed off the road exposing the original blue soil. Immediately, he took a handful of that mud and begun to make a whole lot of dolls. This is how young Baij was initiated into sculpture.

However, his parents still thought formal education will help their child to make a better living in future. So, despite having financial constraints they insisted that he carries on with his studies seldom realizing that destiny has already paved the way for their child through the colourful alleys of images into the hall of everlasting fame. By dint of his painting he received free studentship and managed to complete his matriculation. The qualities of improvisation and innovation was so very inherent in him that leaf extracts, turmeric pastes, charcoal etc. easily became young Baij's much used ingredients.

Inspiration on Art

Ramkinkar Baij was perhaps an artist who understood 'modernity' and its connections to art practice, undoubtedly more intuitively than in an informed or acquired manner, at least in his initial years, as a young artist in Santiniketan, Bengal. In actuality, contrary to more what is popularly understood, he was not a tribal. However, he had a natural flair to connect easily with the tribal lifestyle. He had a spontaneous empathy with all that was tribal, born as a result of close and constant association with the Santhal community living near Santiniketan. A bond was established, sans any affectation or pretensions between the artist and his tribal subjects, visible to all giving rise to a much celebrated myth that Ramkinkar Baij

was himself a tribal. A fable that was able to justify and explain his temperament and natural artistic disposition. Ramkinkar had an intellect; perhaps, much like what Gauguin went in search for in Tahiti, what he did not find while in France and he felt compelled to abandon the entire civilization of Europe for moments of naïve intelligence and beauty. He celebrated life itself in all his individualistic enterprises. He learnt with passion from all elements of life and existence that stirred him. He received an informed education that helped him to continue working on an eclectic approach to art, innate to his character. This was despite the fact that he had teachers who had clear views in regard to artistic practice as it was essential to develop in India of the 1930s. However, he was fortunate to have in them also mentors who realized his potential and his need to nurture individualistic artistic expression. He grew under the benign supervision of Rabindranath Tagore and Nandlal Bose, who were also grooming simultaneously, some of the most enterprising young talents in Santiniketan Kala Bhavan, including Binode Bihari Mukherjee. The progressive milieu of Santiniketan encouraged Ramkinkar to develop as an artist who was not only a sculptor but was a painter, printer, a theatre person and a singer as well. No boundary existed for him between any of these passions. He was able draw on these pursuits with creative force and strengthened his own individual artistic performance. He had a natural, holistic view of art and its practice. He remained committed to this view till the end of his life. His genius was uncluttered and unflustered. In Rabindranath Tagore's *abode of peace* Ramkinkar sustained his abilities to uphold a vision, a sense of discovery, and create an idiom that would express his natural impulses and transform an ordinary reality, person, object into a theme of celebration and thereby transforming it into an extraordinary and unique experience.

Perhaps one man who could inspire him and add wings to his liberated artistic ambitions was Gurudev himself. Rabindranath Tagore took upon himself to see that his young boy from a modest family background found his creative realization to the full capacity. He would converse with him, leave him with words of encouragement and ideas on which he would think and would internalize much what was suggested to him by the poet. He was once

advised by Rabindranath to work and fill Santiniketan with his art so as not to leave a single space untouched by his vision. *Bharido* was the vision he received and he strived to live up to it all his life. Ramkinkar, through his voice, his *baulgaan* (songs of roaming faqirs), a tribal vision of a world of love and equality, as also his theatre, he indeed wrote his own plays and he extended his world view into his visual art. He explored all surfaces and techniques. His lifestyle rarely aligned with the 'bhadrakalok' sensibility, which it would not be incorrect to say, was then the ruling ethos at Santiniketan, as perhaps it still is. The art produced there was, in some ways, an expressed idiom through which this middle class awareness articulated itself most profoundly. It need to be observed here that he was constructing his artistic affinities with clear political overtones when he made portraiture painting of freedom fighters, the themes of Non-Cooperation Movement against the British Rule in India. This was before he joined Santiniketan in mid 1920s, as a student of art.

These overtly nationalist themes apparently were soon overtaken by a more idealistic and yet real humanity that he found in the world of the Santhal community. Undoubtedly Rabindranath's own world view helped the young artist to forsake early in his life a high pitched nationalistic overtones for a more real, as he envisioned, the future India and capture more exuberantly how India as a free nation could reinvent itself as a dynamic world culture.

At another time Ramkinkar was suggested by Rabindranath Tagore, while he was working on a bust study of the poet, to enter the subject of his study as a tiger and with astute observation, as the tiger would suck his object's blood, to achieve what he wanted. And he is recorded to have said that after this episode he had never looked back. And indeed, when one looks at his body of work from small but intense works in etchings, to relatively large oils and watercolours of the artist we are compelled to notice their ferocious self-absorption and utter intensity combined with an informed spontaneity. He made some brilliant studies of people all close to him in some context. A standing sculpture stands outside the *Amar Kutir* near Santiniketan, of Rabindranath by Ramkinkar. Another remarkable bust is in Budapest, Hungry, near Balaton lake, which

captures the likeness of the poet, made just before he died in 1941. Another rare bust study is of Ustad Alauddin Khan who was in Santiniketan, and sat for his portrait by Ramkinkar. The latter being an admirer of the Ustad for his music and his genius, had great love and understanding for music, music of all kind. He heard western music, introduced to it by his friends who included Satyajit Ray and Ritwik Ghatak. He, of course was heard singing himself *Lalangeeti* (the songs of Lallan Faqir), in deep open voice as he also did render songs based on *Rabindrasangeet*.

Reframing Modernity

To some, modern is synonymous with the machinations and therefore something decadent and indecently artificial. To yet others, modern stand for the material civilization of the west and is therefore to be looked down upon vis-a-vis the spiritual heights of India. To the young, the radical theory of social organization is what is modern, which advocates with impunity, the existing and the traditional in their own society and these are just a few points of view.

The element of modern may also be considered as a character of consciousness. It is a particular state of tension or concentration which accompanies human will and effort when it grapples with the changed aspect of form, when it battles and strains to grasp the new. It is that which gives a passionate and vigorous direction to the human activity of a period. The operation of this character of consciousness is like the undying force of the universe itself which urges forth at every fresh creation of civilization. The course of its working has been envisaged by the conception of 'Lila'-- the form that is eternally integrating and disintegrating. *Tadve Buh Bhavan Pranojane Nadhyap Nibrattam* (Its shape and character are determined by time and place).

Some works that have come to be known more than others are his large monumental sculpture the *Santhal family* which can still be found installed in the campus of Santiniketan. His life studies and portraits of *Binodini* worked in all mediums of oil, watercolour, and bronze. However, there a numerous sculptures that can be a surprise delight all over the campus. One is the charming elephant playing with a young one sculpted in concrete. Another Santhal family group called *Mill Call*, now installed under a

fiberglass canopy for protection from the elements of climate rain, hail and storm. Perhaps this is an attempt for preservation but definitely inadequate. It certainly needs more expert conservation here. The unfortunate fact is that Ramkinkar used material most easily available.

Sometimes he could afford more but perhaps more because of an attitude that actually can be discerned. Therefore you are faced with the problem of preserving sculpture done in mud and clay, pebbles and cement contrite where material is bound to disintegrate in an open atmosphere. There is an interesting episode, which I think speaks for what the artist Ramkinkar, on occasion, thought of his own works and their future.

In 1975, that is well fifty years of Ramkinkar's professional art practice Ghatak commenced shooting on him in Santiniketan. The filmmaker sees him as a political icon too. Ramkinkar was an artist with leftist linings and aspirations. He is seen articulating the problems that he faces as an artist. He is filmed drawing with graphic details as to how he has saved himself from dripping roof by covering the holes in the roof with his oil paintings. When asked by Ghatak what he is going to do for the art exhibition that is coming soon. Ramkinkar has this answer, *"As the paintings are made by oil on canvas water will not do any damage to them. I can pull them out for the show. But my worry is what I will replace them with to stop the rainwater. It costs hundred rupees to buy grass for thatching. It is very expensive!"* And thus he laughs off a serious situation of both art and living.

That is also the Baij we are introduced to in Ritwik Ghatak's incomplete 1975 documentary on the master. On being asked by the filmmaker to explain his Buffalo and Fish, a statue of two buffaloes in a pond, Baij said that he had imagined the tail of a buffalo enlarged several times over to capture the movement of a fish in water. At that point, Ghatak commented, "You are a crazy person, there's no doubt about that." To which, Baij simply smiled. *Ramkinkar Baij: A Personality Study*, by Ritwik Ghatak—one of India's foremost film directors – is the centre-piece of the exhibition and certainly does much heavy work in establishing an intellectual muse en scène for Baij's output.

Simplifying the Modern

Modern art not only reflects the obvious qualities about it but draws from more profound sources the inherently humanistic attributes of mankind. The modern artist has rediscovered the sources of intuition. The very junk and discarded bits of contemporary living that many contemporary artists have been motivated to employ, affirm the limitless reservoirs of spirits, paradoxically creating beauty from ugliness, stressing contemporary meaning rather than senseless routine. 'Happenings' attempt to capture the direct qualities that are a part of everyday living. The subjectivity that currently prompts researches, centred on the man, is already a highly developed avenue in art. The art of today is primarily an interior art and is subjectively oriented. Though it is mainly experienced through its visual elements, it also communicates on a philosophical and psychological level. Modern artists seem to see the reality of life only in parts. Most of them were searching to realize sensations and not to paint visions.

General Trends in Sculpture

Ramkinkar Baij, who spent practically all his life at Shantiniketan, gained a reputation as a modern sculptor and had a pioneering influence on the younger generation. Initially trained in the western academic style, he created entirely by his own genius. Basing his subjects on the common people, he worked mostly in a form that was a peculiar synthesis of the native folk and cubist elements, possessing a social significance and symbolic depth. His works reveals an organic integrity and exuberant energy. Among his illustrious disciples are Prabas Sen and Shankho Chowdhury.

While Indian art in the first half of 20th century reflected the dominance of colonial idioms and a pre occupation with monumental sculpture, the post-independence period is characterized by a freedom of expression, diversity of aims and deviation to formalistic principles embodying contemporary aesthetic values. Sculpture basically involves creating a volume. While one can study sculpture from varied points of view, such as tool, material, form, size, proportion, positive negative setting and expressing the most natural appreciation of a sculpture comes from the way it is made.

Modern Art in his sculpture

The sculpted *Yaksha* and *Yakshini* at the Revenue Bank of India's entrance in New Delhi, mark not only a free India's commissioned art projects but also the peculiar situation that underlined the questions of 'modernity' and of Governmental patronage. These sculpture were ideas that grew from the need felt by Jawaharlal Nehru to embellish State building spaces with visual icons that lent themselves to Modern Indian ethos. Out of the nine artists invited to submit their proposals, only one submitted models and sketches. The proposal of Ramkinkar was accepted. The art form of the male *Yaksha* was drawn from the *Parkham Yaksha* in the Mathura Museum. The art form of the female *Yakshini* was inspired by the *Bisnagar Yakshini*, Calcutta Museum. Karl Khandalavala, art historian and lawyer, felt that these massive figures would go well with the architectural features. The themes of peasant-worker prosperity inspired by Nehru's scientific temper, was thus found. Its manifestation in the form of the *Yaksha* and *Yakshini*, at the same time, appealed to the sensibilities of those who valued tradition, which of course is different to different people. *Yakshas* belongs to a class of demi-gods and they are represented as in service of *Kubera* the *God of Wealth*. The duty of *Yakshas* is to guard over Kuber's gardens and treasures. The *Yakshini* is a female counterpart of *Yaksha*. The Revenue Bank has the sole right to note issue and as a banker to the Central and State Government could, therefore, be compared with *Kubera* - the lord of wealth and thus the *Yaksha* and *Yakshini* could assume the duty of guarding the Bank's treasure. In the modern context, the figures could assume allegorical interpretations. They become here symbols of industry and agriculture, vital matter of concern to Revenue Bank of India. Ironically, the commission caused him a great distress. Unfamiliar with the ways of government assignments, Bajj was unable to adhere to the deadline. He made a series of studies for the two figures, travelling from Kangra to Baijnath for material, and spent almost a decade completing it. When it was finished in 1966, the sculptures had exceeded the original cost estimate and deadline.

Ramkinkar, took his own time in selecting the exact quality of stone that was needed. Exploration of sites, stone quality,

problems in its quarrying and transportation to New Delhi, delayed the actual commencement of the project. While everyone had no doubt of his artistic commitment they did have concerns over his managerial skills to undertake the enterprise. However, in January 1967 the sculptures finished and installed the original expense estimates had to be considerably revised. Finally installed, it was over ten years since they had been commissioned. The general political the outlook of the country as indeed of its leaders had changed considerably. The sculptures at the Reserve Bank's New Delhi Office at Parliament Street scandalised prudish sensibilities of the Delhi gentry who found it difficult to justify *Yakshini* nude presence in public domain. And the matter did not rest till it was raised in the Rajya Sabha. Blitz gave an interesting twist to the symbolism contained in the Sculptures. This time the highlight was on *Yaksha* when it carried the title *Yaksha Patil*, a photograph of the sculpture was carried along with a comment, "*But artist Ramkinkar's conception of a modern Yaksha, which now guards the Reserve Bank, has, coincidentally enough, taken an amazing likeness to Sadoba Patil, one of the most zealous 'guardians' of wealth and big business in the country*". He responded to the natural zest for life, and took a great interest in human figures, body language, and in the general human drama. Modern Western art and pre and post-classical Indian art were his main point of reference. He used local material advantageously, and worked combining the skills of a modeller and a carver. His paintings too take on expressionist dimensions like his sculptures, which are filled with force and vitality.

Reconstituting Santhal Art

The work of Ramkinkar Bajj can be taken as a turning point in the history of contemporary Indian sculpture-a significant departure from the neoclassicism of Europe and the academic styles taught at the government schools of art. His early work, spanning the 1930s and the 1940s was like a breath of fresh air- original and innovative without any obsession with the past or the decadent present. This trend of individual improvisation was also seen in his 'open air' technique.

Ramkinkar belonged to the period of transition from traditional to modern art, creating a style of his own, rooted in his personality and environment. As an exceptional

individual, he was saturated with intense love for life and an insatiable passion for work. By 1935, his works already showed interest in structural quality, something that is characteristics of his more mature works in the 40s and the 50s, which are marked by abstract as well as surrealistic features. It was obviously at Shantiniketan that he imbibed Rabindranath Tagore's view that tradition, though very important, should not act as a barrier between artist and his artistic growth. His art is characterized by tremendous energy, exuberance and vitality. His figures and forms, whether in sculpture or in painting, are dynamic and earthy, possessing a surging movement of growth. His sculptures have a typical 'put of door' quality for they were created on location and seem to grow out of the environmental context. Whether in cement, plaster or stone, their forms as it were, arise and are proliferated by their own laws, such as in his *Santhal Family*. They are infused with a certain joyous and vital feeling. Regardless of their style, whether abstract, representational or conventional, they are alive with their slow massive rhythms that respond to changing light and shadow and the forms of nature around.

His monumental oils are unconventional and highly individualistic. Ramkinkar did not imitate, forging his own path towards a desired mode of expression- abstract, cubistic, expressionistic or surrealistic. Hence, there is no stylistic affectation in his work, be it sculpture or printing. His feeling was his law. For him, art was a necessity for filling up a creative barrenness and poverty of imagination that surrounds over lives. He served an inner demand that arose within him waiting for the creative act for its fulfillers. And he fulfilled this demand with immense creative ability till his death. He remained consistently a humanist, both in attitude and subject matter. *Santhal Family*, widely considered to be the first public Modernist sculpture in India, was made by Ramkinkar Baij in 1938. It's a peculiarly familiar work, depicting a mother, father, child and dog from the Santhal tribe, carrying their few possessions with them to a new life. For the exhibition *Santhal Family: Positions around an Indian Sculpture* the curator Grant Watson in collaboration with Suman Gopinath and Anshuman Dasgupta invited a broad range of international artists to respond to the sculpture, embodying and also reflecting on contemporary

discussions about ideas of social mobility and artistic practice. As a concept Baij's *Santhal Family* sits firmly at the centre of this exhibition, with concentric circles of interest overlapping and connecting across different cultures and generations.

This is also true of the exhibition as a whole. The works that succeed best at plotting themselves in some way against (or maybe alongside) *Santhal Family* are those that slip outside a direct dialogical relationship with the sculpture, instead floating near it with an attitude of concentration or obtusely enacting it. Deceptively witty and easy to miss, Ashim Purkayastha's *Found Object/Objects* 2003-7 is one such work, in which the artist has defaced, reclaimed and transformed a collection of 100, 500 and 1,000 rupee notes, all of which feature the face of Mohandas Gandhi. On each, the Mahatma has been altered in some way by hand (appearing, among other things, as Adolf Hitler, as Salvador Dalí, as a cowboy, as a Rastafarian, playing a flute, picking his nose and taking a drag on a cigarette), with the effect of destabilizing the iconography of recognition by creating a subtle shift in the use-value not only of the currency itself but also of Gandhi's image. In this way Purkayastha manipulates subject and object, expressing an essential dislocation in his act of making.

Cum Grano Salis

His meditative intensity enabled him to cultivate the field of feeling in such a manner that it became a receptor of the immanent sensations. The entire strength of his creations intact rested wholly upon this unique ability to reflect the infinite form within the finite objects of the surroundings. The *Santhal Family* widely considered to be the first public modernist sculpture in India depicting a mother, father, child and a dog from the santhal tribe at once lifted them out of dismal darkness to the limelight of universal appreciation and acceptance of their existence in the social fabric of not only Bengal but of India as a whole. Baij was trying to tell us that an apparent vision about these people will not help in unravelling the stupendous variegations inherent among them. They were nature's own people and demanded a more proximate viewing. The daily activities of the village people attained supreme artistry at his hands. This became an eternal celebration of life through the toils and tensions transformed into a livid struggle of survival.

The Call of the Mill, running to reach the rice mill on time in hearing the whistle, captures the hectic schedule imposed on the rustic simpletons by the industrial society. This mundane theme is made a marvel by Baij in sculpting a piece of wet cloth held by one of the santhal females overhead so as to dry it while on their way to the mill creates the inherent dynamicity and the grace involved in the process of labour. If stone spoke for Michaelangelo so did the mud of Bengal for Baij. The latter's dexterity was unearthly as was once told by Nandalal Bose to Benod Behari. Just by observing Baij at work one could see the initiation of the 'life' bestowed upon him by earthly elements.

He stuck to the structural quality of the human body, not the anatomy as we know it. This was about knowing and defining the body through the skeleton. You analyse the body and sculpt it as armature. Distortions, if any, are only meant to create certain vitality, as this work does. Look at his wonderful work on Tagore. In Santiniketan, he was the first to bring in the concept of outdoor sculpture, using the play of light and darkness to highlight its subtleties. He was capable of both, realism as you can see in *Mill Call* and *Santhal Family*, but he could also make an absolutely abstract lampstand.

Ideological Ramkinkar

Ramkinkar taught for many years and gave the Sculpture Department in Kala Bhavan a unique working temper. He came to know two sculptors Lisa Vonpott and Margaret Milward, artists of European origin. His fascination for human form widened into rethinking form itself and Western traditions were also accommodated by him with an empathy and interest in modernist exploration for new idiom and visual vocabulary. However, expressionism apparently was the idiom that articulated much of his mature artistic work. His sensitivity to the life of the dispossessed and the disadvantaged section of society was made more sharp and deep with his inclination towards socialist political thinking and his close association with intellectuals of the Left thinking. He succeeded in translating it with intensity in his art. In a way, Ramkinkar's works reflect the ideological Left and his attempt to bring contemporary art and culture into active people's politics. An ideological energy was increasingly becoming visible in all

spheres of national life, in the growing middle class and its vision of the political future. Perhaps one more extension of his artistic beliefs was that he did not make art with the intention to preserve them or commercially gain from his works. He created for expression and articulation of an idea. He used clay, cement or what he could afford. It was never easy to generate expensive material like metal and marble stone. What indeed was more important was for him was to work and create and work as an artist for the society.

A visit to the ongoing retrospective exhibition at NGMA (National Gallery of Modern Art) of his, offers some brilliant insights to his creative virtuosity and intellectual commitments. There are works, and more especially some smaller ones like *The Colt*, etching, now in private collection. To say that he was the pioneer of modernist art in India will not be complete truth. For the modernity is discernible in India in artists like Rabindranath Tagore, Gaganendranath Tagore and Jamini Roy and more can be added here. However, it would certainly be truthful to say that he was indeed a modernist, one of the few who make the earliest phase in India, who celebrated it with utmost abandonment and zeal. He has left behind him a great body of work that the Modern state of India has yet to learn how to conserve and preserve. Not wanting to end on a resigned note I would like to make an appeal to all concerned bodies, of government or non-government, to act fast, coordinate systematically and bring Ramkinkar Baij's contemporary modern legacy into a definite state of permanent existence accessible to all for all time. May his art remain a defining icon of Indian stepping into the phase defined as Modern'.

Artist A. Ramachandran vividly recalls his first meeting with Ramkinkar Baij in 1957. A photograph of Baij's monumental work, *Santhal Family*-a mother, father, child and dog with their few possessions had drawn him to Santiniketan. The now Delhi-based artist went on to work closely with Baij for eight years in Santiniketan. "Kinkarda was always exploring new ideas. He did not use still models but gave shape to sculptures by observing the inherent movement of people," he says. Baij was an unconventional teacher singing Rabindrasangeet and Bhatiali folk songs with his students, and taking them for long walks to

sketch the Santhals near Santiniketan. Mostly seen in cotton shirts and sporting a Chinese straw hat, Baij was far from a member of the cultural elite. He was known to be indifferent to fame or money. In a 2009 interview, quoted on Shodhganga, an online library of Indian dissertations, artist and teacher Dinkar Kaushik quoted Baij as saying: "I feel an inevitable impulse and it forces me to create. Does it matter whether the rich and elite class demands my art or not?"

While his initial lessons came from observing local idol-makers, he was also inspired by the terracotta sculptures of the Bishnupur temples. His political posters painted during the Non-Cooperation Movement in 1920 caught the attention of the editor of the Kolkata-based magazine, *Modern Review*, Ramananda Chattopadhyay. Baij would go on to bring a sense of social commitment to the romanticism of Bengal art. An artist of the masses, he began as a traditionalist, but soon started experimenting with more Western approaches, including Cubism and abstraction. His protagonists, though, were rooted in India, in Santiniketan's khoai, and drawn from the Santhals, the original inhabitants of the land.

Baij had struggled with his identity during the initial years of his art practice. He used several names—some of his earliest works, reproduced in the journal *Prabasi*, carry the name Ramkinkar Pramanik. A work in the 1920s is undersigned Ramprasad Das. Not everyone appreciated his art even in Santiniketan and it was Tagore, who, after seeing his first free-standing outdoor sculpture in concrete, *Sujata* (1935), said that he will be allowed to sculpt as he wanted across the campus. His student KG Subramanyan once compared him to the *khepa Bauls* or the mad mystics; "an artist crazy with his art, lost so much in his search as to forget both his person and his product."

Baij was notoriously unconcerned about fame and posterity. For the father of modern sculpture in India the joy of art lay in creation. He was not beyond using it to plug a leak in a roof, as Ritwick Ghatak documented in his yet to finish movie on Baij, or giving it away on a whim. His students KG Subramanyam and KS Radhakrishnan have spoken about the horrors of curating his works for retrospectives. His bas relief sculpture *Dandi March* too faced scorn when it was to be

installed at the Indira Gandhi National Centre for the Arts in Delhi to commemorate the anniversary of Mahatma Gandhi's trek from Sabarmati Ashram to Dandi. "What is there in it?" a panel member had scoffed. "Just a man with a stick in his hand."

Legacy of Ramkinkar

Ramkinkar was singularly reticent and otherworldly as he was single-minded in his commitment to art and humanity. But this did not stop his work from being noticed and appreciated by sensitive artists and connoisseurs. He was invited to participate in the Salon des Salons des Réalités Nouvelles in 1950 and in the Salon de Mai 1951. And in the seventies national honours began to come his way one after the other. In 1970 the Government of India honoured him with the Padma Bhushan in 1976 he was made a fellow of the Lalit Kala Akademi, in 1976 he was conferred the Desikottama by Visva Bharati, and in 1979 an honorary D.Litt. by the Rabindra Bharati University. Some of his sculptures are preserved and displayed at locations including Kala Bhavan, Santiniketan, Late Rani Chanda Collection & Academy of Fine Arts, Calcutta, H.K. Kejriwal Collection & Karnataka Chitrakala Parishat, Bangalore, Lalit Kala Akademi, New Delhi, National Gallery of Modern Art, New Delhi, Reserve Bank of India, New Delhi, Jane and Kito de Boer, Dubai, and the Delhi Art Gallery in New Delhi.

Conclusion

The coming of Baij from his village to Shantiniketan, immortalizing the place and thereafter departing is all expressed in the various objects he made. In his autobiography, one comes across the kind of definition he tried to provide behind the various themes on which he worked. It was in one sense or the other, his own story of life garbed into the sculpted objects through various materials. In light of post-modernity, one could reinterpret them as portraits of unconscious domain expressed through objects of vision. These, in the making became definitive indicators of his inner-self fused into the rhythm of man and nature. All his paintings and sculptures tried to canvas the various moods of interaction between humans and his surroundings. He was a connoisseur of the school of re-expressionism which delved into the normal activities of the living creatures to bring forth beauty and challenges of them in the nature.

This feeling of embedded lustre, the keen observatory quality scooped out the inner trajectories of the man-nature-being triangular to express anything in a vibrant manner. He was instrumental in introducing modernity in Indian art and to go beyond in making a bond with the surreal. The mixture of cubism, pointillism led to the Bajism. *Sujata, harvester* and *lamp stand* fused impressionistic elements with that of cubic nuances. The interaction of length and width with spatiality made a timeless appeal in his works. They transcended the boundaries of present to speak for the rustic life at all times. None other than another doyen of a sculptor, Chintamani Kar said that Baj is a *Dionysian*, in the sense being iconoclastic. The ecological aspect of Baj's work can be seen in the *Fountain* where a hybrid of buffalo with fish was made. The extremities of the climate of that particular region make the buffalo to quench its thirst while simultaneously pointing to the necessity of water conservation in keeping the aquatic life intact. He himself said that everything in art is making and breaking. In the process, emerge a new dimension, meaning and appeal. His innovativeness was well reflected in the *Birth of Krishna* and *Kongsha*, having definitive aspects of cubic touch of Europe synchronised by Baj with nativity. He was a product of the sub-continent to whom the *Shivalinga* and the *Nataraj* was high examples of modernity. While working on various themes, he created his own avant-garde genre of force and vitality. His works became synonymous with the motion of the universe, making him an eternal crusader of life-force.

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ANALYSIS OF THE STATUS OF HOUSEHOLD ECONOMIC SUSTAINABILITY OF MEMBERS IN AGRICULTURAL COOPERATIVES IN WEST SHOA ZONE, OROMIA REGIONAL STATE, ETHIOPIA

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Abstract

This is an Analysis of the Status of Household Economic Sustainability of Members in Agricultural Cooperatives in West Shoa Zone, Oromia Regional State, Ethiopia. The study units and the sampled respondents were 1112 and 294 respectively. The study units were selected purposively through multi stage sampling techniques. To address the objective of this study, both qualitative and quantitative data were used. For the data analysis SPSS (version 20) was used and through this, it was suggested that creating awareness among the study units, providing the desired services that respondents need by the cooperative societies were found to be essential for their economic sustainability and the suggestion given to study units was that it had been important to fulfill the expectations of their members for their economic sustainability. Based on this, the outcome of the study showed that (62.6%) were economically unsustainable; while 37.4% were economically sustainable at 95% confidence level. Large family size, inefficient use of family labor, less saving habit, less members' education and training were found to be determinants of household economic sustainability.

Key Words: *Agricultural Cooperatives, Economic Sustainability, House Hold.*

Introduction

Cooperatives have been established mostly because of economic issues that have been existed and still remained unresolved. Cooperatives have been around the world for many years, have made and continued to make tremendous contributions to social and economic development of members and for the countries in which they operate. (Develtere, 2007).

Co-operative enterprises are unique forms of business. More important issue is that how to bring about sustainable development of

co-operatives and their ability to provide the necessary basic goods and services to members constantly in the life of the enterprises (Mazzarol, 2012).

Cooperative organizations have been seen as, by many people, form of social enterprises as well as grass root organizations with potential to help the poor. Various research-works on cooperatives' roles in community development around the world and their roles in poverty reduction and resilience to market crises confirm the importance of cooperatives (Birchall, 2004). Sustainability is

meant a capacity to maintain some entities' operations, services, outcomes, benefits or processes throughout the existence of the entities (Khan, 2000).

Tsu da & Takaoka (2006) suggested that one of the sustainability indices is Gross social feel-good (GSF) composing of six components: environment, economy, safety, health, comfort, and happiness.

The concept of sustainability was originally coined in forestry, where it means never harvesting more than what the forest yields in new growth (Wiersum, 2000).

Economic sustainability, being a dynamic concept with changing societies and their environments, technologies and cultures, values and aspirations, and changes in the economies, has three inseparable and crucial constituents: environmental, social, and economic sustainability (Ezekiel, 2014).

Statement of the problem

The important point worth noting about economic sustainability of agricultural cooperative members is that there should exist a balanced integration and interaction among economic, social, and environmental factors effectively and sufficiently (Osuntogun, 2005).

The most readily available opportunity by which the masses can escape the corporate power is through vibrant cooperative societies that are well managed and economically sustained (Dayanandan, 2013).

Financial status to cope with fast changing of economic conditions through the intensification of traditional crop production, diversification into new high value crops, and off-farm activities would result in economic sustainability of the entities in focus (i.e., agricultural cooperative members) (Drafor 2014).

Objective of the study

To analyze the status of household economic sustainability of members in the study area.

Significance of the study

The outcomes of this study have the capability to add some pieces of knowledge into the existing body of knowledge for members, stakeholders, and policy-makers to enhance the development of agricultural cooperatives and their members at different tiers.

Review of Related Literature

The concept of sustainability and

sustainable development has emerged as humanity has become more cognizant on the World. Furthermore, sustainability has been integrated into the mission of numerous organizations and institutions from local to international in scale which also include cooperatives (Kates & Leiserowitz, 2005)

Cooperative sustainability would be achieved, if cooperative institutions adopt and practice effective Management of Information System (MIS); attract large number of client with vision of growth; promoting saving services and diversify saving products; offering services that suit to the client's needs and diversify loan products; simplify procedures to reduce operational costs; attaining financial stability by charging sufficient and competitive interest rates and fees; encouraging participative decision-making on cooperative matters; promoting effective democratic and transparent governance; developing institutional linkages; targeting clients properly; mobilizing internal resources; offering patronage rebate to members in proportion to the services used; and integrating cooperative training and education in the regular services of the cooperatives.

Research Design

Mixed research design approaches were employed to carry out the study. The study captures both quantitative and qualitative research design for the fact that economic sustainability captures quantitative data of environmental, some managerial factors and social aspects while most aspects of sustainability need qualitative data to be analyzed.

Sampling Methods and Techniques

Multi-Stage Sampling were adopted for the selection of the study area, study units and the sampled responders, select the Zone purposively with strong justification, Woreda, Kebeles because in those kebeles each kebele has its own cooperatives, the sample frame – population frame-, benchmarks 3-5 years of membership in the cooperative, sample selection Yamane formula as published by Prof. Isael of Florida University, USA, taking precision level at, 95% was employed. PPS was employed in drawing respondents; systematic random sampling, $N/n=k$ to draw total sample, Yamane formula (1967) was applied as follows:

$$n = \frac{N}{1+N(e)^2} = \frac{1112}{1+1112*0.005} \approx 294; \text{ Yamane}$$

Data sources, types and the instrument used for the data collections

To attain the objectives of this research, both primary and secondary data were collected, the primary data were collected by adopting the questionnaire schedules, for further triangulation purpose FGD and KIIs were conducted, the secondary data were collected through the document review methods and these have been collected from the report, published and unpublished articles related to the economic sustainability of the members and it was collected from the websites and libraries to attain the objective of this study.

Methods of data analysis

The data required for the study were collected using questionnaire schedules that were distributed to statistically select cooperative member respondents semi-structured interview was conducted to collect relevant and missed information from management and audit committee members and focus group discussion (FGD). The collected data were analyzed with support of the Statistical Package for the Social Sciences (SPSS) version 20.

The specification of analytical model adopted in this study was depicted as follows:

$$Y_i = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \beta_5 X_5 + \beta_6 X_6 + \dots + \beta_k X_k + \varepsilon$$

Where;

Y_i = dependent variable (household economic sustainability of members)

β_0 = Baseline (constant term) of economic sustainability (i.e., initial capital of members without membership)

β_1 β_n were parameters and coefficients of attributes of independent variables and coefficient of estimation

X_1 = sex of household head

X_2 = Age of household head

X_3 = educational level of household head

X_n = attributes of different independent variables

ε = error terms at 0.05 confidence level

Demographic factor data were interpreted using descriptive statistics such as percentage, frequencies, mean and standard deviation.

Findings,

From this study it can be summarized

that the majority of the sampled households 184(62.6%) lived below poverty line and thus they are economically un-sustainable; only 37.4% of the sampled households are economically sustainable. The mean per capita income differences between those who live below poverty and above poverty line are statistically significant at 0.000.

From the sampled households (N=294) 96% of them have big family size ranging from 4 to 6 that dictates the economic sustainability of households; 82% of households' income source is from on farm activities;

The majority of economically unsustainable households (99.5%) and economically sustainable households (99%) produce once in a year; 59% of sampled households have no access to market information; 93% of them have saving habit; 94% of them have efficiently utilized their family labor; 92% of them have effectively utilized their resources and 38% of them have the desire for investment.

In particular, those member respondents in the educational range between grades 9-12 which constituted 51 (17.3%) were expected to play greater roles in the improvement of their living conditions more than the rest, even though individuals, by nature, strive to live better life, by developing their societies in order to derive benefits by leading, managing, introducing appropriate technologies into their societies and controlling the affairs of their societies effectively.

The regression process has undergone 8 steps or iterations. From Iteration 1 up to 8 the number of variables added in to the model has significantly improving the adjusted R-Square from 15.6% to 38.8%. This has indicated that the final adjusted R-Square is found 38.8%. This shows 38.8% of the model is explained by the explanatory variables considered.

Recommendations

In order to improve household economic status and to reduce the level of poverty household economic empowerment is critical. Enhancing the capacity of households through provision of entrepreneurial or business skill training is also essential for household economic empowerment.

Assisting households in developing sound business plan is of paramount importance. On top of these linking households with research institutions and extension may

enable the poor households to use improved technologies that will maximize their income and improve their economic levels.

Provision of credit may also be necessary to enable households to invest on a productive activity. Income generated from on farm activities is significant. But, there is a need to focus on diversification to minimize risk and ensure House-Holds economic sustainability. Diversification of economic activities is of paramount importance to reduce the number of people living below poverty line, to narrow down the poverty gap among households and to mitigate the intensity of poverty in the study area.

Enhancing household knowledge through education is crucial to help them make the right decision regarding alternative means of economic sustainability. Provision of training on nutrition, production of nutritious food and on hygiene is highly important to solve household's nutritional and hygienic problems.

As labour is the major input for enhancing production and productivity, provision of training on efficient utilization of labor and other resources is suggested.

Conclusion

It is concluded that the study units to create the awareness among the members to use the services provided by the cooperatives for their economic sustainability and the suggestion given to study units was , it has to understand the expectations of the members for the services they provided to them for the economic sustainability of the members.

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DIFFUSION OF INNOVATION THEORY OF INTERNET BANKING ADOPTION

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Abstract

Understanding the main determinants of Internet banking adoption is of crucial issue for banks. The term globalisation has constituted tremendous shift in the distribution channels of banking industry with internet and internet banking has become a natural part of consumers' life in the past few decades and nowadays almost taken for granted in developed countries, soon as well in developing countries. In this paper Perception is emphasised on the basis of its vital role in any acceptance model which changes the overall pattern from traditional application to technological acceptance. Be it TAM or Diffusion of innovation Theory, perception dominates and gives the ignition to go further to adopt or accept technologies. Notwithstanding many constructs that determines perception dominates and impulses to finish the adoption process. The overall purpose of this paper is to underline the importance of perception in the context of internet banking adoption among user segments. This paper chiefly concentrates on the perceptive context in the application of TAM and Diffusion of innovation theory. Moreover in this paper the effective participation of perception in the context of TAM and Diffusion of Innovation theory has been emphasised.

Key Words: TAM, Diffusion of Innovation, Internet Banking, Adoption, Perception.

Introduction

In an increasingly-developing banking industry, a well-built, viable tactic is vital for any bank that seeks to survive on the global market and to provide upwardly living standards for its customers. Internet banking services which rooted its existence on the early 19th century meets the 21st century global standards. Together with the increasing rate of Internet and mobile services penetration, the banking industry is witnessing significant changes in its distribution channel system. Simultaneously, bank service providers have been constantly adapting to these changes and at the same time they have met customers' requirements with new services.

The rapid pace of technological development, especially the emergence of the internet is creating arrays of new business opportunities. Internet Banking (IB) is one such successful example and it has become one of the most attractive alternative retail distribution channels in terms of usage rate (Guerrero et al., 2007). With its global reach and tens of millions of users, IB has brought numerous opportunities but also fierce challenges for the banking sector, development of which is very important for any economy. IB that emerged in the 1990s may have changed the structure of banks and the pattern of banking services permanently. Despite IB's apparent advantages for banks and bank customers, the adoption

rates vary across countries and are not as high as many banks expected (Sayar and Wolfe, 2007). In other words, banks face huge (sometimes even daunting) challenges in promoting IB services and maintaining its safety. This is because on the one hand, banks need to satisfy customers' needs in order to compete in the sector. On the other hand, customers' perceptions to IB are the utmost determinant of IB service adoption. If customers have strong psychological barriers to IB, their attitudes towards using online banking services are prudential, resistant and limited.

Customer satisfaction is an indistinct and intangible concept. Actual expression of the state of satisfaction will have the discrepancies from person to person, product to product and service to service. The state of satisfaction depends on a number of factors which consolidate as psychological, economic and physical factors. Though number of variables determines the satisfactory as well as the adoption of internet banking perception dominates all other factors.

Objectives of the study

1. To study the importance of perception in general view
2. To study the contribution of perception in TAM and Diffusion of Innovation theory

Importance of the study

This study gives importance of the role of perception in technological acceptance models and theories. This study emphasises perception as a stimuli and a determinant which gives solution to the acceptance model notwithstanding other factors. This study also focuses on TAM and diffusion of Innovation theory that shows the customers acceptance and adoption in technologies.

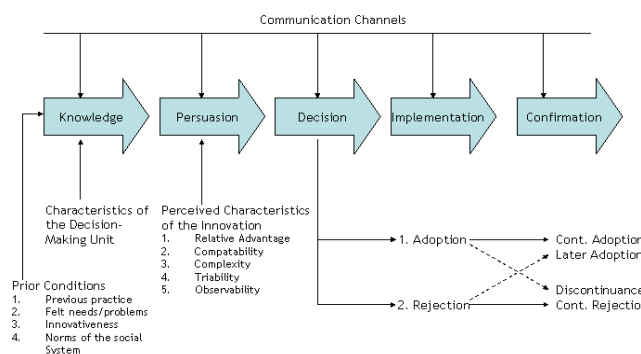
Practical Implications

Financial bank institutions should give attention to the inhibitors or perceived risk factors of internet banking adoption in order to retain existing customers as well as attract new consumers. The study also suggests that banks should build a web site with features to facilitate users' assessment of internet banking services and thus minimize the perceived risk and maximize the perceived ease of internet banking services. Web-based retailers depending on online payments would also be benefit by incorporating the elements of perceived risk and trust in their own web design and online services.

Perceptions in the context of internet banking

The adoption of internet banking has invoked undeniably enormous amounts of interest in which perception is clearly evident. The characteristics understanding of the term perception being difficult and ambiguous it has been correlated to some other defining construct. The perception of service usefulness has been found to be the key construct for promoting the adoption of internet banking, when a well-designed and easy-to-use internet bank is not perceived as useful in the first place. Also the significant indirect effect of perceived ease of use on the intention to adopt through perceived usefulness is also validated. Perceived usefulness and perceived ease of use, the basic constructs of the Technology acceptance model are common concept combinations regarding perception.

Figure 1: Perception and Communication Channels



Perception

Perception is a process by which individuals organize and interpret their sensory impressions in order to give meaning to their environment. A motivated person is ready to act. How the motivated person actually acts is influenced by his or her perception of the situation. Perception depends not only upon the physical stimuli, but also on the stimuli's relation to the surroundings field and on the condition within the individual. People's behaviour is based on their perception of what reality is, not on reality itself. Perception is understood as the act of seeing what is there to be seen which is influenced by the individual, the object and the situation. Perception is the process by which an individual selects, organizes, and interprets the information inputs to create a meaningful picture of the world. In simple terms, perception is why the same

universe is viewed differently by different people

Adoption and Diffusion Meaning

Within this context, "adoption" refers to the stage in which a technology is selected for use by an individual or an organization. "Innovation" is similarly used with the nuance of a new or "innovative" technology being adopted. "Diffusion" refers to the stage in which the technology spreads to general use and application. "Integration" connotes a sense of acceptance, and perhaps transparency, within the user environment.

Perception Context in TAM

Basic TAM has been accompanied by several other constructs since the two have been found out to be insufficient to explain the complex inter-dependent in adopting internet banking. For example, Chau and Lai (2003) used four additional variables (personalization, alliance services, task familiarity and accessibility) and established a significant influence of the first three on perceived usefulness and the last on perceived ease of use inducing a positive attitude toward adopting the services. Also convenience that is the relative advantage in comparison to branch banking

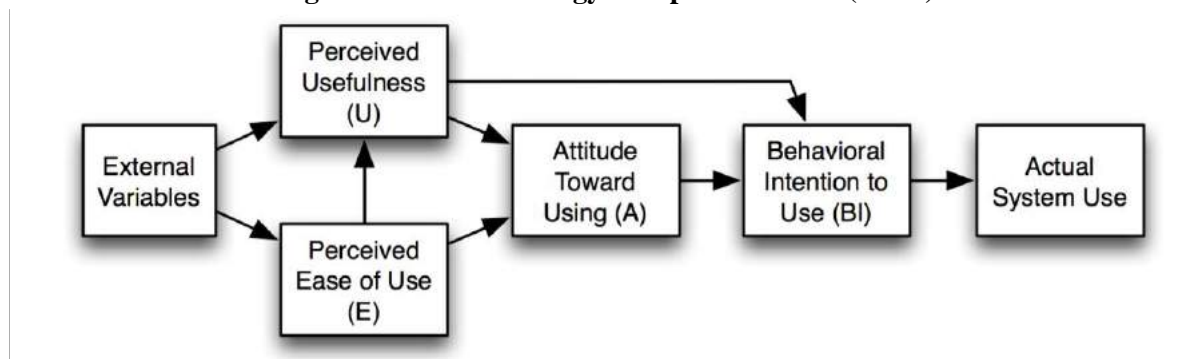
refers to consumers' perceived usefulness in internet services

Technology acceptance model

The **Technology Acceptance Model (TAM)** is an information systems theory that models how users come to accept and use a technology. The model suggests that when users are presented with a new technology, a number of factors influence their decision about how and when they will use it. TAM adapted the TRA model to the domain of user acceptance of information technology, replacing the TRA model's attitudinal determinants with two beliefs: perceived usefulness and perceived ease of use. TAM was found to be a simpler, easier to use. And more powerful model to uncover what determines user acceptance of IT, while both models were found to satisfactory predict an individual's attitude (satisfaction) E and behavioural intention. In addition, TAM's attitudinal determinants outperformed the TRA model's much larger set of measures.

Perceived usefulness (PU) - This was defined by Fred Davis as "the degree to which a person believes that using a particular system would enhance his or her job performance".

Figure 2: The Technology Acceptance Model (TAM):



Perceived ease-of-use (PEOU) - Davis defined this as "the degree to which a person believes that using a particular system would be free from effort"

Perceived Usefulness

As indicated in the TAM framework (Davis, 1989) and related earlier works of Theory of Planned Behaviour and Theory of Reasoned Action (Ajzen and Fishbein, 1980), perceived usefulness is the primary element for potential users to consider in making a decision whether or not to adopt new technology such as IB. This is because users have the belief that the usefulness of a particular system could enhance their job performances. In particular, Gerrard

and Cunningham (2003) suggested that the perception of usefulness on online banking depends on the services banks provided, in terms of needs of customers such as paying bills, applying for a loan, obtaining information on mutual funds, transferring money abroad, and checking banking balances.

Perceived Ease of Use

Perceived ease of use is also originated from TAM (Davis, 1989) and it refers to the belief that users of new technology feel that using the product/service would be free of effort. If the easier the use of an application is perceived to be by customers, this product/service is more likely to be accepted by

them. In this regards, banks have to compete in creating and operating a comprehensive interface of user-friendly IB environments for easy-to-use innovations to promote the process of users' adoption. This process becomes routine work for banks to be sustainable in attracting new and retaining existing customers (Eriksson et al., 2005). The empirical literature has provided ample evidence on the close relationship between IB adopters and their perceptions of ease of use IB. For example, Wang et al. (2003) showed that perceived ease of use is strongly related to the adoption of online banking.

Apart from the two variables (perceived usefulness and perceived ease of use), as discussed above, several dimensions of perception of risks are also associated with the growing trend in adoption of online banking in recent years.

Perceived Security Risk

Perceived security risk describes customers' beliefs in potential uncertainties or loss caused by the vulnerability of IB, which will lead to unexpected and unnecessary personal stress (Ozdemir et al., 2008). The adoption process of a product/service of IB will only happen when customers feel it is secure and free of risks (Siu and Mou, 2005). Moreover, consumers who have perception security risk may think all online transactions are risky, which could cause far-reaching consequences, including resistance to other products/services provided by banks. In contrast, customers who perceive IB as having low security risk would be more adaptable to using online services.

Perceived Privacy Risk

Perceived privacy risk refers to the concerns about personal and private information being revealed due to unauthorised access to this information by third parties and/or the beliefs that banks make use of private information about their clients without their consent (Ozdemir et al. 2008). As with perceived security risk, customers become more and more concerned about their private information being compromised as a result of frauds or hacking through banks offering a wide range of products/services via the internet open platform (Reavley, 2005).

Perceived Performance Risk

Perceived performance risk is the concerns about potential monetary loss that

may be incurred because of deficiencies or malfunctions in IB activities (Kuisma et al., 2007). Users of IB are always apprehensive about the possibility that the system breaks down while they conduct their online transactions, as these unexpected incidents often lead to unexpected losses in their bank accounts or personal stress. Perceived performance risk is closely linked to consumers' trust in bank's technical capability and maintenance of IB system. Krauter and Faullant (2008) found that trust in the internet has significant impact on the risk perception and consumer attitude towards IB.

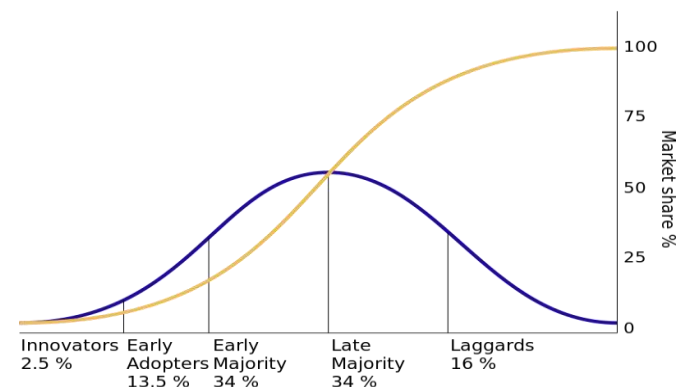
Perceived Financial Risk

Perceived financial risk is closely related to perceived performance and security risks but it is concerned with customers preoccupation with potential monetary loss due to misuse of bank account or transaction error (Kuisma et al., 2007). Users of IB are afraid of losing money while transferring money or making transactions over the internet. Compared to traditional banking, IB transactions lack the assurance provided in traditional setting through formal proceedings and receipts. Once transaction errors occur, customers of IB often find it difficult to ask for compensation (Littler and Melanthiou, 2006).

Perceptive contexts in Diffusion of innovation theory

Diffusion of Innovations seeks to explain how innovations are taken up in a population. An innovation is an idea, behaviour, or object that is perceived as new by its audience.

Fig: 3 Diffusion of innovation model



Why do certain innovations spread more quickly than others? And why do others fail? Diffusion scholars recognise five qualities that determine the success of an innovation. Notwithstanding several factors that are included in the adoption process, perception

gives an ignition or impulse to initiate and conclude the acceptance process.

Another reason why the laggards felt that the use of internet banking is not need to be accepted immediately is that in their perception internet banking might have been deemed less important, risky, no secure and the more. So it can be confirmed that perception makes one innovator and the others laggards.

Relative advantage

This is the degree to which an innovation is perceived as better than the idea it supersedes by a particular group of users, measured in terms that matter to those users, like economic advantage, social prestige, convenience, or satisfaction. The greater the perceived relative advantage of an innovation, the more rapid its rate of adoption is likely to be. There are no absolute rules for what constitutes "relative advantage". It depends on the particular perceptions and needs of the user group.

Compatibility with existing values and practices

This is the degree to which an innovation is perceived as being consistent with the values, past experiences, and needs of potential adopters. An idea that is incompatible with their values, norms or practices will not be adopted as rapidly as an innovation that is compatible.

Simplicity and ease of use

This is the degree to which an innovation is perceived as difficult to understand and use. New ideas that are simpler to understand are adopted more rapidly than innovations that require the adopter to develop new skills and understandings.

Trialability

This is the degree to which an innovation can be experimented with on a limited basis. An innovation that is trialable represents less risk to the individual who is considering it.

Observable results

The easier it is for individuals to see the results of an innovation, the more likely they are to adopt it. Visible results lower uncertainty and also stimulate peer discussion of a new idea, as friends and neighbours of an adopter often request information about it.

Conclusion

On account of technologies' broadening characters in service delivery, it is

necessary to comprehend customers' readiness to adopt technology-based systems such as internet banking. Customers' technology readiness (TR) should be taken into account in order to accurately predict the perception and behaviour of customers. Internet banking which is on the rise has been adopted by many bank consumers. On the other hand the rate of adoption is determined by certain definite constructs in which perception is said to be vital. In this paper the effective inbuilt characters of perception in any contexts especially in the case of TAM and diffusion of innovation theory has been briefed. In spite of several determinants or constructs are in the participant row of the acceptance model or theories this paper has given emphasis on perception as an ignition and impulse also the final driver to go further to conclude the technological acceptance model process for most of them are planted on the foundational context of perception. TAM and Diffusion of Innovation Theory are not an exception. Though Perception is seemed to be a variable it plays a vital determinant in internet banking acceptance. This study also emphasis the role of perceptive contexts in the application of TAM and Diffusion of innovation theory.

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PREPARATION OF NONI (*Morinda Citrifolia*) RTS BEVERAGES

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Abstract

Noni (Morinda citrifolia linn) fruits are edible but they don't have nice taste and flavour. In present investigation attempt have been made to standardize the recipes for preparation of Noni RTS beverages. The recipe for preparation of RTS beverage was standardized by varying the levels of juice, TSS. Study revealed that the final beverage i.e. RTS having 10 % juice 14 °bx T.S.S. and 2 % ginger extract was found to be more acceptable.

Key Words: *Noni, Morinda, Phytochemical, Beverages.*

Introduction

Noni (*Morinda citrifolia* linn) also called Indian Mulberry was used for the study. *Morinda citrifolia* linn, Indian mulberry is the plant that can be used as a raw material for nutraceutical and functional food products. Recently noni juice extract has been commercially processed and distributed internationally as a dietary supplement.

Herbal and natural products of folk medicine have been used for centuries in every culture throughout the world (Acharya and shrivastava, 2008). Over the past few years as natural products have become increasingly popular, the field of natural herbal remedies has flourished One such upcoming natural plant having medicinal properties is *Morinda citrifolia* L, commonly known as Noni (Mathivanan et al., 2005).

The fruits are edible, but don't have a nice taste of smell. So that the variety of Noni fruit products are processed and prepared by variety of methods with addition of sugar, acid, spices and condiments, who helps to reduce the

bad smell of Noni –fruit pulp. Noni juice can be blended with other herbal extracts to increase its medicinal value such as mint extract.

Noni juice is having somewhat pungent flavour and astringent taste so in preparation of RTS beverages from noni we can improve its taste and flavour using mint extract, ginger extract to increase not only its nutritional value but also consumer acceptability. The present experiment was conducted to standardize the recipes for preparation of noni RTS beverages and to study the sensory characteristics of prepared RTS beverages.

Materials and Methods

The fresh green coloured noni fruits were obtained from Trichy city. While selecting the fruits; fresh, fully matured, dark green coloured fruits were selected. These fruits are then allowed to ripen till green colour changes to dark or amber colour, and then the juice from ripe noni fruits is extracted. The various physical characteristics like average weight, Edible index and juice yield of ripe noni fruits

were studied. There are two types of noni juice on the basis of method of extraction i.e, Traditional and Non-traditional noni juice.

Sensorial Analysis: Sensory analysis of prepared product was performed by using standard method (Amerine et. al., 1987).

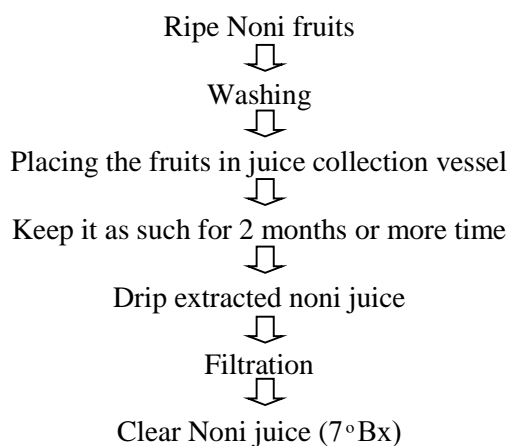


Figure 1: Flowsheet for production of traditional Noni juice

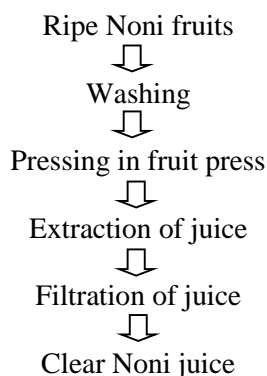


Figure 2: Flowsheet for production of Non-traditional Noni juice

Noni Beverages

The ready to serve beverage was formulated and standardized by varying juice level

i.e.10, 13, 14 and 15 per cent and keeping the sugar and acidity constant i.e.13 and 0.3 per cent respectively. RTS prepared with FSSAI specification having 10 per cent juice, 10°Bx and 0.3 per cent acidity was used as experimental control. The RTS beverage was also analyzed for different levels i.e. 1 % 2 % 3% of ginger extract. The process for preparation of Noni RTS beverage is outlined in flow sheet.

Ingredients	RTS
Juice (ml)	100
Sugar (g)	120
Citric acid (g)	-
Water (ml)	780
Ginger Extract	20

Table1: Recipe for Noni beverages

Parameter	Observation
Colour of the fruit	Brown / amber
Average wt of individual fruit (gm)	25.5
Average wt of waste from individual fruit (gm)	4.50
Edible index (%)	51.5
Waste index (%)	38.7
Juice yield (%)	50.5
T.S.S. of fresh juice	6.8

Table2: Physical Characteristics of ripe noni

Results and Discussions

The colour of ripe noni fruit in is dark brown or amber colour. The weight of individual noni fruit ranges from 12 to 33 g. According to Heinicke (1985); the average yield of juice obtained from ripe noni fruit was 40 – 50 % and it is found that the juice yield by fermented drip method is satisfactory i.e.51% . Also the T.S.S. of the juice extracted from noni fruit was found to be 7°bx and it is in the range of T.S.S. found by different scientists i.e. 7 – 8° bx (www.nonijuice.org.com). The amount of seeds found in each noni fruit range from 27 - 31 in numbers.

Effect of TSS levels on sensory quality of RTS

RTS beverage prepared with different TSS levels i.e. 10, 12 and 14°bx analyzed for sensory evaluation and it was observed that sensory score for overall acceptability was maximam in RTS having 14° bx TSS. So that the RTS beverage containing 10 % juice and 14° bx TSS was finalized for obtaining effect of ginger extract level on sensory quality of RTS.

Effect of ginger extract on sensory quality of RTS

It is evident from the values (Table- 4) that sample S2 was found organoleptically superior for attributes like colour, flavour, taste and consistency as compared to other samples. Moreover , sample S2 has got highest score for overall acceptability indicating very much lied by the panel members.

Sample Code	Colour	Appearance	Taste	Flavour	Mouthfeel	Over all acceptance
S0	7	7.4	6.7	7.1	7	7
S1	7.1	7.8	7.8	7.9	7.2	7.1
S2	7.2	8	8.2	8	7.4	7.2

Where, S0 – 10°Brix , S1-- 12 °Brix , S2 – 14°Brix

Table 3: Effect of TSS levels on sensory quality of RTS

Sample Code	Organoleptic Characteristics					
	Appearance	Colour	Flavour	Taste	Mouthfeel	Over all acceptability
S0	4.1	4.2	3.8	3.9	4.5	4.3
S1	6.1	6.4	5.7	6.3	6.0	5.9
S2	7.0	7.3	7.0	7.6	7.5	7.3
S3	7.2	6.9	7.1	7.4	7.0	7.0

Where, S0 -control (14 % TSS,10 % juice), S1- 1% Ginger Extract, S2 –2 % Ginger Extract

Table 4: Effect of ginger extract level on sensory quality of RTS

Conclusion

From the study carried out on Standardization of Noni (*Morinda citrifolia*) beverages, it can be concluded that RTS prepared from 10 % noni fruit juice, 14 % T.S.S. 2 % ginger extract was more acceptable with respect to organoleptics. The beverages prepared from *Morinda citrifolia* blended with ginger extract has wide range of medicinal and great consumer acceptability.

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