

ASSOCIATION BETWEEN PERSONALITY AND QUALITY OF MARITAL LIFE

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Abstract

The study aimed to elucidate the relationships between 'personality' (neuroticism, extraversion, openness, agreeableness and conscientiousness) and 'quality of marital life' (marital consensus, marital cohesion, marital satisfaction and affectional expression, positive marital communication, negative marital communication and dysfunctional marital communication and overall marital satisfaction). Results revealed significant (i) negative relationships between neuroticism versus affectional expression, marital cohesion and dysfunctional marital communication; whereas negligible relationships between all other measures of quality of marital life, (ii) positive relationships between extraversion versus affectional expression, marital satisfaction, marital cohesion, overall marital adjustment, positive marital communication, negative marital communication, dysfunctional marital communication, and overall marital satisfaction; whereas negligible relationship between extraversion and marital consensus. Almost similar patterns of relationships emerged between openness, agreeableness and conscientiousness versus the measures of 'quality of marital life', except for overall marital satisfaction. The observations of the study have been discussed in the light of studies on personality correlates of quality of marital life.

Introduction

Marital satisfaction or adjustment is defined as complex of factors such as amount of conflict, shared activities believed to be associated with the happiness or success of a given marriage. An unsatisfactory marital relationship is related to emotional disorders and lack of social adaptation in children (Furstenberg & Teitler, 1994; Videon, 2002). The marital satisfaction of each partner was negatively

related to their own neuroticism and psychoticism scores and their partner's neuroticism and psychoticism scores (Eysenck & Wakefield, 1981). Lester *et al.*, (1989) found that the partner's extraversion score was associated with one's own marital dissatisfaction, and partners of those with higher extraversion score were more dissatisfied with the marriage. Relationships between personality factors and marital outcomes have been observed using cross-sectional designs (Hjemboe & Butcher, 1991; Russell & Wells, 1994; Snyder & Regts, 1990) and longitudinal designs (Karney & Bradbury, 1995; Kelly & Conley, 1987). The criterion variable was marital adjustment scores or marital status (divorced versus still married). An individual's level of neuroticism (the negative affectivity and emotional instability) has been the most consistent and powerful personality predictor of relationship outcomes. Self-reported neuroticism frequently was negatively associated with diverse measures of marital adjustment (Geist & Gilbert, 1996). Kelly & Conley (1987) in a broad longitudinal study observed that the level of neuroticism of both spouses was a key determinant of their marital adjustment. More specifically, the spouses who divorced and the spouses who were dissatisfied with their union scored higher on neuroticism that was measured before their marriage. Karney and Bradbury (1995) emphasized that considering the huge predictive power of neuroticism, the influence of other personality traits in marital outcomes remains to be investigated, after controlling for the level of neuroticism.

Extraversion factor of personality offered mixed results. A high level of extraversion was positively related (Richmond, Craig, & Ruzicka, 1991), negatively related (Bentler & Newcomb, 1978; Geist & Gilbert, 1996), and unrelated (Russell & Wells, 1994) to marital adjustment scores. In addition to considering how personality influences marital adjustment, assessing how the personal characteristics of one member of the couple influence the marital adjustment of the other member is also important (Kashy & Snyder, 1995). Indeed, marital clinicians and theoreticians have shown that one partner's emotions, thoughts, or behavior can affect the other partner's functioning (Christensen, Jacobson, & Babcock, 1995; Johnson & Greenberg, 1995) and that partners are expected to influence each other.

Empirical studies indicate that several personality traits of husbands were related to wives' marital adjustment. More specifically,

the levels of neuroticism, other-directedness, and ambivalence in the emotional expressiveness of husbands were negatively associated with their wives' marital adjustment; whereas the levels of agreeableness, conscientiousness, openness, and perspective taking were positively associated (Russell & Wells, 1994). Some studies found that the wife's personality did not influence the husband's marital adjustment (King, 1993). However, more studies found significant relationships between wives' personalities and husbands' adjustment. Wives' neuroticism, perspective taking, openness, and agreeableness were associated with husbands' marital adjustment.

In the light of the given literature, the present study aimed to elucidate the relationships between 'personality' (neuroticism, extraversion, openness, agreeableness and conscientiousness) by using the five-factor model of personality (NEO PI – R Personality Inventory; Costa & McCrae, 1992) and 'marital adjustment' (marital consensus, marital cohesion, marital satisfaction and affectional expression), positive marital communication, negative marital communication and dysfunctional marital communication and overall marital satisfaction. It was expected that neuroticism factor of personality would be negatively correlated with the measures of quality of marital life, and other factors of personality (extraversion, openness, agreeableness and conscientiousness) would be positively associated with the measures of quality of marital life (marital consensus, marital cohesion, marital satisfaction and affectional expression, positive marital communication and overall marital satisfaction). Converse was the expectations with regards to negative marital communication and dysfunctional marital communication.

METHODS AND PROCEDURE

Sample

Three hundred (300) couples with at least Graduation qualification and adolescents of class VIIIth, IXth and Xth standards in the family (13 -17 years) were sampled by following multi – stage sampling procedure. A number of extraneous variables like age of both the spouses, length of marriage, educational qualification, job status (employed / unemployed), family structure (nuclear / joint), ecological background (rural / urban), socio - economic status, and number of children out of their wed-lock (adolescents) were recorded

with the objective to equate / match the samples in order to find representative samples for the conduct of the study. Preliminary analysis of the extraneous variables revealed that these variables were almost relatively homogenously distributed across the samples, except for the little higher age and educational qualification of men (husband) as compared women (wife). The average length of marriage was observed to be 19 to 21 years (228 ± 6.57 months).

BEHAVIORAL MEASURES

NEO Personality Inventory (NEO PI – R; Costa & McCrae, 1992)

The NEO PI – R Personality Inventory (Costa & McCrae, 1992), measuring five major domains of personality: Neuroticism (anxiety, angry hostility, depression, self – consciousness, impulsiveness and vulnerability), Extraversion (warmth, gregariousness, assertiveness, activity, excitement – seeking and positive emotions), Openness (fantasy, aesthetics, feelings, actions, ideas and values), Agreeableness (trust, straightforwardness, altruism, compliance, modesty and tender – mindedness), and Conscientiousness (competence, order, dutifulness, achievement striving, self – discipline and deliberation) with six subtraits under the five major dimensions, and 8 items in each (and a total of 240 items in all) was employed for measurement purposes of personality of the spouses. A short version of the NEO PI – R (Costa & McCrae, 1992), based on factor analysis (selecting homogeneous and highly loading items of each factor), was attempted in the present study for quicker and accurate measurements of the five major factors of personality (neuroticism, extraversion, openness, agreeableness and conscientiousness). The short version of NEO PI – R (Costa & McCrae, 1992) as extracted and employed in the current study observes substantial psychometric adequacy (Rani and Singh, 2012).

Marital Adjustment Scale (MAS; Spanier & Filsinger, 1983; Singh et al., 2010)

The MAS is designed to measure marital adjustment (applicable to unmarried couples as well) have a standardized assessment of couple's relationship (Spanier & Thompson, 1982; Spanier & Filsinger, 1983). The MAS as employed in the present study (Spanier & Filsinger, 1983; Singh et al., 2010) consists of 32 - items which yields scores on four subscales; (i) Marital Consensus (MC; the

degree to which the couple agree on matters of importance to relationship), (ii) Marital Cohesion (MCH; the degree to which the couple engages in activities together), (iii) Marital satisfaction (MS; the degree to which the couple is satisfied with the present state of relationship and is committed to its continuance); and (iv) affectional expression (AE; the degree to which the couple is satisfied with the expression of affection and sex in the relationship). Most researchers, reasonably enough, simply sum the four scales for discrimination purposes of distressed and non-distressed couples.

Marital Communication Inventory (MCI; Schumm *et al.*, 1983)

For measurement purposes of marital communication, the Marital Communication Inventory (MCI; Schumm *et al.*, 1983) was aimed to be adopted in Hindi. The test is reported to have very high reliability and validity with Cronbach's alphas of 0.94 (Costa, 1981), and 0.94 (Schumm *et al.*, 1983, 1986). The test - retest reliability of the MCI has been observed in orders of 0.92 over a five weeks period and 0.94 (Rappaport, 1976) over two month's period.

Factor solution of the adopted version of MCI in Hindi (principal component analysis with the loadings equal to or more than 0.300, Eigen value equal to 1.000, and by following Scree plot) on the whole sample (N = 600) revealed three factors (vide Table – 1). The first factor (positive marital communication) consisted of 21 - items (8, 12, 28, 40, 10, 02, 26, 17, 30, 46, 01, 14, 06, 41, 39, 15, 43, 35, 37, and 32), explaining a total of 17.013 % of variance, the second factor (negative marital communication) consisted of 12 - items (07, 13, 05, 20, 16, 29, 09, 25, 19, 04, 31 and 24), explaining a total of 12.804 % of variance, and third factor (dysfunction marital communication) consisted of 11 - items (45, 33, 34, 42, 27, 22, 11, 44, 38, 36 and 03), explain a total of 5.536 % of variance. The reliability coefficients of the positive marital communication (SH = 0.866), negative marital communication (SH = 0.781) and the dysfunction marital communication (SH = 0.747) emerged to be substantial. Furthermore, the positive marital communication versus negative marital communication ($r = 0.093$) as well as positive marital communication versus dysfunction marital communication ($r = 0.001$) factors emerged to be independent; whereas the negative marital communication versus dysfunction marital communication ($r = 0.504$) emerged to be positively correlated.

The marital adjustment and overall marital satisfaction scores were taken as the external criterion of validation of the three factors of marital communication (positive marital communication, negative marital communication and dysfunctional marital communication). The relationships between (i) marital adjustment versus positive marital communication scores ($r = 0.659$) as well overall marital satisfaction versus positive marital communication ($r = 0.426$) emerged to be highly significant and positive, (ii) marital adjustment versus negative marital communication scores ($r = 0.279$), and overall marital satisfaction versus negative marital communication ($r = 0.033$) as well as (iii) marital adjustment versus dysfunctional marital communication ($r = 0.084$) and overall marital satisfaction versus dysfunctional marital communication ($r = 0.011$) emerged to be negligible, and regarded as independent factors. These observations emerged to be similar to the association with the primary communication Inventory (Collins, 1971, 1977) and a host of marital adjustment tests (Collins, 1997; Elliot, 1982), the dyadic adjustment scales (Costa, 1981; Spanier & Filsinger, 1983).

Table - 1: Factor loadings, percentage of variance explained, reliability index, mean and SD values of Marital Communication Inventory

Pattern Matrix				Structure Matrix			
Items	Factor - 1	Factor - 2	Factor 3	Items	Factor - 1	Factor - 2	Factor 3
08	0.714			08	0.717		
12	0.704			12	0.698		
28	0.688			28	0.693		
40	0.676			40	0.677		
18	0.668			18	0.674		
02	0.653			10	0.652		
10	0.647			02	0.648		
26	0.641			26	0.641		
17	0.593			17	0.594		
01	0.576			30	0.589		
30	0.574			46	0.575		
46	0.568			01	0.566		
06	0.531			14	0.532		

14	0.519			06	0.516		
15	0.507			41	0.497		
41	0.500			39	0.494		
39	0.498			15	0.489		
43	0.446			43	0.448		
35	0.437			35	0.428		
37	0.406			37	0.402		
32	0.395			32	0.381		
07		0.732		07		0.718	
20		0.666		13		0.637	
13		0.629		05		0.623	
05		0.620		20		0.611	
16		0.597		16		0.581	
09		0.555		29	0.351	0.580	0.364
19		0.509		09		0.578	
29		0.489		25		0.554	0.420
31		0.479		19		0.515	
25		0.444		04		0.497	0.496
24		0.360		31		0.494	
42			0.705	24		0.400	
45			0.668	45			0.668
33			0.608	33		0.337	0.653
34			0.600	34		0.306	0.637
27			0.538	42			0.612
44			0.505	27			0.565
36			0.481	22		0.402	0.496
11			0.436	11		0.324	0.489
22			0.406	44			0.488
38			0.376	38		0.301	0.442
04		0.359	0.362	03		0.362	0.419
03			0.341	36			0.418
% variance	17.013	12.804	5.536	% variance	17.013	12.804	5.536
SH	0.866	0.781	0.747	SH	0.866	0.781	0.747
M	40.351	19.618	18.975	M	40.351	19.618	18.975
SD	12.571	7.546	6.390	SD	12.571	7.546	6.390

One - Way ANOVA (men versus women) manifested significant 'between groups' effect on positive marital communication ($F = 5.109$, $df = 1/598$, $p < .05$) factor of MCI. Post hoc mean comparison revealed more positive marital communication in women ($M = 41.501$) as compared to men ($M = 39.193$). These findings derive corroborative evidences from literature (Costa, 1981; Olson, Fournier, & Druckman, 1983; Rappaport, 1976; Schumm *et al.*, 1983, 1986)

Kansas Marital Satisfaction Scale (KMSS; Schumm and associates, 1986)

Schumm and associates (1986) devised a three-item inventory impressively entitled as Kansas Marital Satisfaction Scale (KMSS). Respondents are asked to rate their satisfaction with their marriage, with their spouses and with their relationship. The inventory has been shown to possess a reliability of 0.93, only 0.01 below that of Spanier's questionnaire, and to correlate 0.83 with it (Schumm *et al.*, 1986), depicting that short questionnaire is of high face validity (surprisingly well in the field so far available).

Results and Discussion

Results (vide Table – 2) revealed (i) significant negative relationships between neuroticism versus affectional expression ($r = -0.149$), neuroticism versus marital cohesion ($r = -0.214$), neuroticism versus dysfunctional marital communication ($r = -0.156$), meaning thereby, increase in neuroticism is related with decrease in affectional expression, marital cohesion and dysfunctional communication measures of quality of marital life. The relationships between neuroticism versus marital consensus ($r = -0.037$), neuroticism versus marital satisfaction ($r = 0.039$), neuroticism versus overall marital adjustment ($r = -0.078$), neuroticism versus positive marital communication ($r = 0.076$), neuroticism versus negative marital communication ($r = -0.075$) and neuroticism versus overall marital satisfaction ($r = -0.024$) emerged to be negligible. The observed patterns of relationships are similar to those of Eysenck & Wakefield (1981) and Geist & Gilbert (1996), (ii) significant positive relationship between extraversion versus affectional expression ($r = 0.172$), extraversion versus marital satisfaction ($r = 0.132$), extraversion versus marital cohesion ($r = 0.251$), extraversion versus overall marital adjustment ($r = 0.161$), extraversion versus positive marital communication ($r =$

0.194), extraversion versus negative marital communication ($r = 0.357$), extraversion versus dysfunctional marital communication ($r = 0.427$), extraversion versus overall marital satisfaction ($r = 0.094$); whereas negligible relationships between extraversion versus marital consensus ($r = 0.073$); the findings similar to those of Lester *et al.*, (1989) and Richmond, Craig, & Ruzicka (1991), (iii) significant positive relationships between openness versus affectional expression ($r = 0.173$), openness versus marital satisfaction ($r = 0.133$), openness versus marital cohesion ($r = 0.310$), openness versus overall marital adjustment ($r = 0.173$), openness versus positive marital communication ($r = 0.182$), openness versus negative marital communication ($r = 0.329$), openness versus dysfunctional marital communication ($r = 0.451$); whereas negligible relationship between openness versus marital consensus ($r = 0.069$), and openness versus overall marital satisfaction ($r = 0.035$), (iv) significant positive relationships between agreeableness versus marital consensus ($r = 0.097$), agreeableness versus affectional expression ($r = 0.166$), agreeableness versus marital satisfaction ($r = 0.081$), agreeableness versus marital cohesion ($r = 0.251$), agreeableness versus overall marital adjustment ($r = 0.158$), agreeableness versus positive marital communication ($r = 0.223$), agreeableness versus negative marital communication ($r = 0.340$); whereas negligible relationship between agreeableness versus overall marital satisfaction ($r = 0.046$), and (v) significant positive relationships between conscientiousness versus marital consensus ($r = 0.093$), conscientiousness versus affectional expression ($r = 0.196$), conscientiousness versus marital satisfaction ($r = 0.080$), conscientiousness versus marital cohesion ($r = 0.233$), conscientiousness versus overall marital adjustment ($r = 0.157$), conscientiousness versus positive marital communication ($r = 0.227$), conscientiousness versus negative marital communication ($r = 0.285$), conscientiousness versus dysfunctional marital communication ($r = 0.422$); whereas negligible relationship emerged between conscientiousness versus overall marital satisfaction ($r = 0.064$). The observations of the current study with regards to the relationships between agreeableness, openness and consciousness and quality of marital life derive explanatory bases from Russel and Wells (1994). Furthermore, the patterns of relationships between agreeableness,

openness and consciousness factors of personality and quality of marital life (as observed in the current study) may be explained from the fact that the agreeableness, openness and consciousness factors of personality are significantly positively correlated with each another in all probable combinations (Costa & McCrae, 1992).

Table – 2: Relationship between ‘personality’ factors and ‘quality of marital life’

	Neuroticism	Extraversion	Openness	Agreeableness	Conscientiousness
Marital Consensus	-0.037	0.073	0.069	0.097*	0.093*
Affectional Expression	-0.149**	0.172**	0.173**	0.166**	0.196**
Marital Satisfaction	0.039	0.132**	0.133**	0.081*	0.080*
Marital Cohesion	-0.214**	0.251**	0.310**	0.251**	0.233**
Overall Marital Adjustment	-0.078	0.161**	0.173**	0.158**	0.157**
Positive Marital Communication	-0.076	0.194**	0.182**	0.223**	0.227**
Negative Marital Communication	-0.075	0.357**	0.329**	0.340**	0.285**
Dysfunctional Marital Communication	-0.156**	0.427**	0.451**	0.459**	0.422**
Overall Marital Satisfaction	-0.024	0.094*	0.035	0.046	0.064

**Significant at .01 level

* Significant at .05 level

Neuroticism and emotional expressiveness are conceptually related. Both observational and self-report studies document that neuroticism is positively related to the experience of negative emotions (Wilson & Gullone, 1999) and to the expression of negative emotions (Larsen & Ketelaar, 1991; Watson & Clark, 1992). It is also negatively related to the experience and expression of positive emotions (Kardum, 1999). Neuroticism is a personality trait defined by a general negative emotionality and a reduced positive emotionality in positive contexts (Keltner, 1996). It is characterized by negative affectivity and emotional instability (Bouchard, Lussier, & Sabourin, 1999) and is considered a predisposition for negative feelings, such as distress, frustration, anxiety, and guilt (Costa & McCrae, 1980). Neuroticism was found to be negatively associated with various measures of marital adjustment (Geist & Gilbert, 1996; Kelly & Conley, 1987; Kurdek, 1997). Further extended studies on the association between ‘personality’ and ‘quality of marital life’ in tune of the current study are desirable to set foundations for marital counseling and marital therapy of distressed Hindu couples.

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THE RELEVANCE OF TECHNOLOGY ADOPTION FOR INNOVATION AND COMPETITIVE ADVANTAGES: A COMPARATIVE STUDY OF PRIVATE V/S PUBLIC SECTOR BANKS

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Abstract

Implementing new information technology applications to enable a competitive edge has become a core and important strategy in most contemporary corporations. Prior studies have suggested that information technology plays a fundamental role in a firm's ability to enhance business performance through innovations. Creativity encourages innovation and innovation plays a vital role in development of new business concepts, process and products. Innovation drives growth and opportunity in new markets and breathes life into a mature industry. Creativity and Innovation management is somehow and somewhat risk management. When dealing with novel creative ideas, the results are not guaranteed at all. Thus, not only it is needed to find, propose, and perform novel creative ideas, but also an essential requirement is to forecast the future performance in action. The rapid technological enhancements have changed the way we work, communicate, collaborate and even the nature of business market activities. Such an environmental change and dynamism increases the need for creativity and change which in turn will lead to more technological changes. In this context, it is vital to be aware of and understand what is happening in this area and help organizations and

people to be prepared to face these new challenges and to be sensitive to identify the new opportunities that will emerge.

The key finding of this paper will be why creativity, innovation and technology are the key drivers of organizational competitive advantage. Further to assess how information technology adoption should be organized and managed to enhance the service innovation practices of the firm.

Our results may help managers to understand service innovation and resource allocation better, with a view to increasing the level of information technology adoption within a firm.

Key words: creativity, innovation, technology, competitive advantages.

Introduction:

According to Edward de Bono "There is no doubt that creativity is the most important human resource of all. Without creativity there will be no progress, and we would be forever repeating the same patterns."

Usage of Information technology is very extensive in the global financial sector of which banking sector is an integral part. It not only facilitates automation of process and data but also proves value addition to the entire banking business.

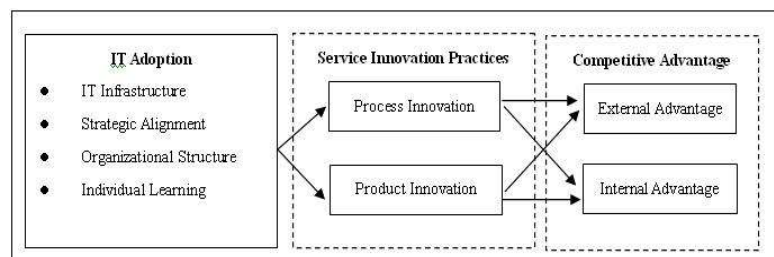
Indian financial sector has made rapid strides in late 1980s and early 1990s picking up momentum with the advent of 21st century. Liberalization of the Indian economy has provided scope to the banking sector to reorient its focus by shifting from developmental role obligated mostly by socio-political considerations into professional financial agencies keen on preserving their bottom lines. The direction in which the Indian banking is moving presently indicates that the prevailing competition will lead to consolidation and convergence. Small players will either have to forge a merger to become big players or else they will be either extinguished or swallowed by larger players in the years to come. The pressure will equally be more on the existing large players to retain their lead over others. This emerging scenario warrants innovative approach by banks to keep them sailing in the sea of competition.

This paper examines that technology led innovation has been a key factor in growth and value creation in the Indian banking industry. It also focuses on how banks in India are treading the path of growth

and achieving competitive advantages through risk management. It further assesses how information technology adoption should be organized and managed to enhance the innovation practices of the organization.

Literature Review and Objectives of the study:

The main emphasis in the literature is on the discussion of information technology adoption and its influence on service innovation practices and competitive advantage. Based on [Rogers's \(1983\)](#) innovation diffusion theory, implementation represents the infusion stage in the process of innovation diffusion ([Cooper & Zmud 1990](#)). Therefore, once it has adopted and adapted a technology, a firm begins to use it in a comprehensive and integrated manner to support organizational work and innovative practices. Figure 1 presents the research framework of the present study. It shows the relationships that are hypothesized to exist among information technology adoption, service innovation practices and competitive advantage.



Information technology adoption

Swanson (1994) suggested that information systems innovation among organizations can be categorized into three distinct types: innovations that occur within the information systems function (Type I), at the individual user or work group level (Type II) and at the organizational level (Type III).

Information Technology Infrastructure : Information technology infrastructure includes networks; management and provisioning of large-scale computing, electronic data interchange and shared databases, and research and development to identify emerging technologies ([Davenport et al. 1989](#)). Almost two-thirds of the information technology budget of an organization is spent on information technology infrastructure ([Weill & Broadbent 1998](#)).

Strategic Alignment : Strategic alignment suggests that the effect of information technology on performance will depend on how well the information technology strategy and corporate strategy coincide ([Chan et al. 1997](#); [Palmer & Markus 2000](#)). Companies can be successful in aligning their information technology and business strategies by balancing internal and external factors as well as business and information technology domains ([Henderson & Venkatraman 1993](#)).

Organizational Structure: Organizational structure specifies the formal line of communication; helps control, integrate and coordinate work activities; and defines the allocation of work roles ([Porras & Robertson 1992](#)).

Individual Learning : The organization to effectively take advantage of information technology, both end-users and information technology personnel must acquire new information technology-related skills and knowledge ([Grover et al. 1999](#); [Scott Morton 1995](#)). The acceptance of new information technology may hinge on the proper assessment and identification of organization divisions that would benefit the most, which subsequently may influence the adoption behavior of others ([Rogers 1983](#)).

Service Innovation:

Innovation is commonly defined as *'the initiation, adoption and implementation of ideas or activity that are new to the adopting organization'* (e.g., [Daft 1978](#); [Fichman 2001](#); [Pierce & Delbecq 1977](#)) and entails identifying and using opportunities to create new products, services, or work practices (e.g., [Tushman & Nadler 1986](#); [Van de Ven 1986](#)). When faced with keen competition, one of a firm's predominant problems is whether to pursue an aggressive growth strategy through service innovation practices. Early studies on service innovation suggested that service was in itself a product or at least an integral part of a product and should be managed under new product development for service companies (e.g., [Easingwood 1986](#)). More recently, a number of studies have focused broadly on service itself, investigating issues in new service development processes, such as customer participation (e.g., [de Brentani 1989](#); [Magnusson et al. 2003](#); [Martin & Horne 1993, 1995](#)) and the importance of idea generation, screening and development (e.g., [Alam & Perry 2002](#); [Barczak 1995](#)).

Two commonly raised categories of service innovation are product innovation and process innovation (e.g., [Avlonitis et al. 2001](#); [Crawford & Benedetto 2002](#); [Gadrey et al. 1995](#); [Gallouj & Weinstein 1997](#); [Hertog 2000](#); [Hipp et al. 2000](#); [Lyytinen & Rose 2003](#); [Uchupalanan 2000](#)).

Service Product Innovation: In service product innovation we consider Service modifications, Service line extensions, Service repositioning, new service launch for the customers.

Service Process Innovation: In service process innovation we consider new external service processes, new internal service development processes, new internal administration processes.

Information Technology Adoption for Service Innovation Practices

Service process innovation Process innovation refers to the introduction of a new production method that includes a novel way of handling a commodity commercially ([Schumpeter 1934](#)) and can be applied to the entire value chain process, including manufacturing, data processing, distribution and service ([Zaltman et al. 1973](#)). Adopting information technology may have positive impacts on internal operational processes as well as external cross-enterprise processes that integrate other organizational and supply chain processes ([Joglekar & Yassine 2002](#)).

Service product innovation Product innovation refers to the introduction of a new good or a new quality of an existing good ([Schumpeter, 1934](#)) and involves the development, production and dissemination of new consumer and capital goods and services ([Zaltman et al. 1973](#)). Compared to physical products, service products are easier to imitate and more difficult to protect under commercial patents. Even so, innovating service products is still an important task for service firms, to remain competitive. Adopting information technology provides a means for production and marketing staff to create numerous opportunities to innovate new services ([Vermeulen & Dankbaar 2002](#)). Using information technology applications, such as information management and business intelligence, enable employees to access past service innovation projects, thereby allowing them to learn from previous experiences and update their current market strategy.

Competitive Advantages: Competitive advantage is a theory that seeks to address some of the criticisms of comparative advantage. Michael

Porter proposed the theory in 1985. Competitive advantage theory suggests that states and businesses should pursue policies that create high-quality goods to sell at high prices in the market. Porter emphasizes productivity growth as the focus of national strategies.. Competitive advantage attempts to correct for this issue by stressing maximizing scale economies in goods and services that garner premium prices (Stutz and Warf 2009). In this research the competitive advantages scale identified two categories, external and internal advantage. The measure of external competitive advantage was mainly using three items (Entering a new market, obtaining higher competitive advantage, providing better services quality than competitors) and the internal advantages are increasing staff job satisfaction, enhancing staff experience and domain knowledge, uplifting staff innovative capability.

Objective of the Study

Primary Objective:

³⁵₁₇ To assess the role of creativity, innovation and technology as key drivers of organizational competitive advantage.

³⁵₁₇ To examine how an organizational climate enhances creativity, innovation and how the effective use of technology is a function of external (environmental) and internal (organizational) forces.

Secondary Objective:

³⁵₁₇ To examine the development of the banking system in India and understand the changes occurring in it.

³⁵₁₇ To understand the need for innovations in banking to create greater value for customers and enhanced efficiency for the banks.

³⁵₁₇ To study the role of technology in increasing the convenience of customers and improving banking operations.

³⁵₁₇ To understand the service innovation process in public and private sector banks.

Public and Private Sector Banks in India

Initially all the banks in India were private banks, which were founded in the pre-independence era to cater to the banking needs of the people. In 1921, three major banks i.e. Banks of Bengal, Bank of Bombay, and Bank of Madras, merged to form Imperial Bank of India. In 1935, the Reserve Bank of India (RBI) was established and it took over the central banking responsibilities from the Imperial Bank of

India, transferring commercial banking functions completely to IBI. In 1955, after the declaration of first-five year plan, Imperial Bank of India was subsequently transformed into State Bank of India.

Following this, occurred the nationalization of major banks in India on 19 July 1969. The Government of India issued an ordinance and nationalized the 14 largest commercial banks of India, including Punjab National Bank (PNB), Allahabad Bank, Corporation Bank, Canara Bank, Central Bank of India, etc. Thus, public sector banks revived to take up leading role in the banking structure. In 1980, the GOI nationalized 6 more commercial banks, with control over 91% of banking business of India.

In 1994, the Reserve Bank of India issued a policy of liberalization to license limited number of private banks, which came to be known as New Generation tech-savvy banks. Global Trust Bank was, thus, the first private bank after liberalization; it was later amalgamated with Oriental Bank of Commerce (OBC). Then Housing Development Finance Corporation Limited (HDFC) became the first (still existing) to receive an 'in principle' approval from the Reserve Bank of India (RBI) to set up a bank in the private sector.

At present, Private Banks in India include leading banks like ICICI Banks, ING Vysya Bank, Jammu & Kashmir Bank, Bank of Rajasthan, Karnataka Bank, Federal Bank, Catholic Syrian Bank, Yes Bank, Kotak Mahindra Bank, SBI Commercial and International Bank, etc. Undoubtedly, being tech-savvy and full of expertise, private banks have played a major role in the development of Indian banking industry. They have made banking more efficient and customer friendly. In the process they have jolted public sector banks out of complacency and forced them to become more competitive.

Research Hypothesis:

H1: The information technology adoption and the service process innovation are positively correlated in banking industry.

H2: The information technology adoption and the service product innovation are positively correlated in banking industry.

H3: The service process innovation and the external competitive advantages are positively correlated in banking industry.

H4: The service product innovation and the external competitive advantages are positively correlated in banking industry.

H5: The service process innovation and the internal competitive advantages are positively correlated in banking industry.

H6: The service product innovation and the internal competitive advantages are positively correlated in banking industry.

Method

Sample and Data Collection

Total 25 banks are selected in which 11 are public sector and 14 sector banks for the research work through non-probability, purposive sampling. The data was collected through personal interview by the research instrument questionnaire employing seven point Likert type scales (1=Strongly Agree, 7= Strongly Disagree) of the branch manager of every banks and assuring respondents that answers would remain confidential.

Data Analysis and Results

To assess the relationship among the information technology adoption, service innovation (product and process) practices and competitive advantages (external and internal), we performed reliability test and correlation analysis.

Results

Table 1 shows the Cronbach alpha values, which were in the range from 0.67 to 0.86 for the eight components indicating a high internal consistency of measure reliability because reliability coefficient of 0.7 or higher is considered acceptable in most social science research situation.

Table 1: Cronbach Alpha

Components and Identifier	No. of Items	Cronbach Alpha
Information technology Infrastructure	4	0.70
Strategic Alignment	4	0.86
Organizational Structure	5	0.67
Individual Learning	5	0.76
Process Innovation	7	0.75
Product Innovation	4	0.82
External Advantages	3	0.83
Internal Advantages	3	0.82

Table .2 Correlation Analyses.

Components	Technology Adoption	Product Innovation	Process Innovation	Internal Advantages	External Advantages
Technology Adoption	-----				
Product Innovation	0.52	-----			
Process Innovation	0.74	0.25	-----		
Internal Advantages	0.71	0.60	0.69	-----	
External Advantages	0.75	0.62	0.72	0.59	-----

P = 0.05

Discussion and Conclusion:

Implementing new information technology applications to enable a competitive edge has become a core and important strategy in most contemporary corporations. This study developed a research framework and empirically investigated the effect of information technology adoption on competitive advantages (external and internal) through service innovation practices. The service innovation practices means the service product innovation and service process innovation. We use the information technology adoption to conceptualize the relationship among technology infrastructure, strategic alignment, management process, organizational structure and individual learning and to explain how such mechanism can sustain and enhance service innovation practices in banking sector. The research work and the hypothesis associated with it add detail to the understanding of critical linkage between information technology adoption and competitive advantages through the service innovation practices. So all the hypothesis assumed are accepted.

While in the comparative study of private and public sector banks, the information technology adoption in private sector banks is higher than the public sector banks. So that the product and process innovation is better in the private sector banks and finally it gives competitive advantages to the private sector banks .Present day tech-savvy bankers are now more looking at reduction in their operating costs by adopting scalable and secure technology thereby reducing the response time to their customers so as to improve their client base and economies of scale.

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GREEN MARKETING – NEW SUCCESS MANTRA OF TODAY’S ERA

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Abstract

In the last decades the uncontrolled impact of industrial activities on the natural environment has created critical ecological concerns. The aggravation of phenomena like climate change, ozone depletion, over exploitation of natural resources, air pollution, and toxic wastes are harming the sustainable development of the planet and of the economic system. For marketers, environmentalism has become a criterion influencing customer purchase behaviour.

Environmentalism has fast emerged as a worldwide phenomenon. Business firms too have risen to the occasion and have started responding to environmental challenges by practicing green marketing strategies. As society becomes more concerned with the natural environment, businesses have begun to modify their behaviour in an attempt to address society’s “new” concerns. Some businesses have been quick to accept concepts like environmental management systems and waste minimization, and have integrated environmental issues into all organizational activities. Smart business houses have accepted green marketing as a part of their strategy.

This paper will attempt to introduce – the terms and concept of green-marketing; about the importance of green marketing; examine some reasons that make the organizations interested to adopt green marketing philosophy

Keywords

Green marketing, climate change , natural environment. .

INTRODUCTION

Every year people living on the earth throw away enough garbage to cover a huge part of the world. Most of the waste ends up in

landfills which are very costly and which may have a major impact on the environment and on the health of the people living on this planet. Saving the environment has become a big issue in recent times. The messages are being promoted as REDUCE, RE-USE and RECYCLE. The latest is that we can shop our way to a healthier planet. Over the years, it is told to us that cool cars would make us free and diet soda would make us popular. But there is some things money and advertising can’t buy, and a clean environment is one of them. The hard fact is that global warming, deforestation and other earthly ills cannot be solved by switching brands. It takes resources to manufacture and transport all products, even those made from recycled content. More often, it is greener to follow the old dictum: reduce, reuse, and recycle. Even if the phrase 3Rs has been heard a thousand times before, but with the “green” word now co-opted in the sales of services, the three R’s are a phrase and a principle worth reviving.

Although governmental policies have partially allayed many environmental problems and environmentally conscious individuals have contributed to a gradual modification of some consumption habits, the role of corporations is crucial for the achievement of ecologically sustainable development. A logical reason for this liability lays in the fact that companies are definitely the main source of environmental trouble. But a more important justification is the fact that companies have the financial resources, the technological knowledge, and the institutional influence to provide ultimate solutions.

Although companies have many options to reduce the environmental impact of their activities through product design and technologies, their initiative is often stifled from the evidence that market entrances of green products tend to be difficult, slow and highly requiring.

As to the consumer side, they procrastinate their switch to products incorporating environmental technologies because of (1) performance conflict between environmental attributes and traditional attributes; (2) unawareness of the environmental burden of their consumption behaviour (3) disbelief in the solutions offered by alternative technologies (4) social needs linking consumer satisfaction to social comparison and imitation when deciding what to consume (Chen, 2001; Janssen and Jager, 2002). As a result, environmental technology adoption and use remains a central concern of research

and practice in the field of environmental commitment. Despite impressive advances in the performance of green technologies and in the competitiveness of green products, the problem of underutilized green concept persists. Understanding and creating the conditions under which environmental technologies will be embraced by companies and consumers remains a high-priority research issues.

Sustainable development is a buzzword found in much environmental and some economics literature these days. Certainly the idea of sustainable development has become increasingly popular in the contemporary world. Word sustainable has been used in too many situations today, and ecological sustainability is one of those terms that confuse a lot of people. We hear about sustainable development, sustainable growth, sustainable economies, sustainable societies, and sustainable agriculture. Everything is sustainable (Temple, 1992)."

The most broadly accepted criterion for corporate sustainability constitutes a firm's efficient use of natural capital. This eco-efficiency is usually calculated as the economic value added by a firm in relation to its aggregated ecological impact (Schaltegger, S. & Sturm, A. 1998).

This idea has been popularized by the World Business Council for Sustainable Development (WBCSD) under the following definition: "Eco-efficiency is achieved by the delivery of competitively-priced goods and services that satisfy human needs and bring quality of life, while progressively reducing ecological impacts and resource intensity throughout the lifecycle to a level at least in line with the earth's carrying capacity." (DeSimone and Popoff, 1997).

Similar to the eco-efficiency concept but so far less explored is the second criterion for corporate sustainability. Socio-efficiency describes the relation between a firm's value added and its social impact. Whereas, it can be assumed that most corporate impacts on the environment are negative (apart from rare exceptions such as the planting of trees) this is not true for social impacts.

Eco-efficiency concerned primarily with increasing economic sustainability. In this process they instrumentalist both natural and social capital aiming to benefit from win-win situations. However, as Dyllick and Hockerts (2002) point out the business case alone will not be sufficient to realize sustainable development. They point towards

eco-effectiveness, socio- effectiveness, sufficiency, and eco-equity as four criteria that need to be met if sustainable development is to be reached.

In many countries rich and poor this is often because of a perception that sustainability is expensive to implement and ultimately a brake on development. Poor countries for their part usually lack the physical infrastructure, ideas and human capacity to integrate sustainability into their development planning. Besides, they are often quite sceptical about rich countries' real commitment to sustainable development and demand a more equitable sharing of environmental costs and responsibilities. Many people also believe that environmental problems can wait until developing countries are richer.

India sees the idea of a light ecological footprint as part of its cultural heritage. Sustainable development has continued to evolve as that of protecting the world's resources while its true agenda is to control the world's resources. Realizing this importance, these days one of the key business strategies ensuring sustainable development has taken the shape of Green Marketing.

Green marketing concept emerges from societal marketing (Kotler, 1999). Green marketing is an attempt to characterize a product as being environmental friendly (eco friendly). It holds the view that marketing which is a part of business not only has to satisfy customers in particular, but also has to take into account the interests of society in general. That is, all those who are affected by the activities of a business should be kept in mind when setting the objectives and the policies of an organization. This has already helped to increase the recent trend towards the "greening" of the companies. Moreover, we will see that this kind of thinking distinguishes the enterprises that will prosper in the dynamic, global marketplace of the 21st century (Menon and Menon, 1997).

The term "bright green", first coined in 2003 by writer Alex Steffen, refers to the fast growing new wing of environmentalism, distinct from traditional forms. Bright green environmentalism aims to provide prosperity in an ecologically sustainable way through the use of new technologies and improved design. Alex describes contemporary environmentalists as being split into three groups, "dark", "light", and "bright" greens. "Light greens" see protecting the

environment first and foremost as a personal responsibility. They fall in on the transformational activist end of the spectrum, but light greens do not emphasize environmentalism as a distinct political ideology, or even seek fundamental political reform. Instead they often focus on environmentalism as a lifestyle choice. The motto "Green is the new black sums up this way of thinking, for many. This is different from the term "light green", which some environmentalists use to describe products or practices they believe are green washing (Article 'Eco-friendly: Why green is the new black' – International Herald Tribune).

In contrast, "dark greens" believe that environmental problems are an inherent part of industrialized capitalism, and seek radical political change. Dark greens believe that dominant political ideologies (sometimes referred to as industrialism) are corrupt and inevitably lead to consumerism, alienation from nature and resource depletion. Dark greens claim that this is caused by the emphasis on economic growth that exists within all existing ideologies, a tendency referred to as "growth mania". Based on these concepts of Sustainable Development and its importance in growth, many of the Nations have adopted "Green Marketing" as integral part of their business strategies. They have realized the fact that "Green marketing" isn't merely a catch phrase; it's a marketing strategy that can help you get more customers and make more money leading to sustainable growth. They have realized that green marketing is not purely altruistic - it can be a profitable endeavour for sustainable growth.

It is only since 1990's that the researchers have started academically analyzing consumers and industry attitude towards green marketing. Most of the studies on green marketing are done in developed countries but such studies however, remain noticeably missing in the context of developing countries like India. This research is a step to fill up this gap, and is based on data collected through a field survey of consumers to assess their awareness towards green marketing and green products, which is the recent strategic tool for sustainable development

Birth of Green Marketing

The concept of Green Marketing has been around since the first Earth Day in 1970. But in spite of the early development, in the late 1980's the idea of green marketing actually made on appearance

because of the consumer's growing interest in green products and increasing awareness and willingness to pay for green features. Manufacturers responded to public interest by labelling hundreds of new products "environmentally friendly"—making claims that products were biodegradable, compostable, energy efficient, or the like. The term Green Marketing came into prominence in the late 1980s and early 1990s. Business is increasingly recognizing the many competitive advantages and business opportunities to be gained from eco-sustainability and green marketing. Potential investors increasingly look to companies to demonstrate their social and environmental responsibility as well as traditional financial objectives and outcomes.

Many more definitions of green marketing have arisen through out the years. One of the Fuller's Definition of green marketing, the process of planning, promotion and distribution of the products in a manner that satisfy the following criteria 1. Customer's needs are met 2. Organizational goals are attained and 3. The process is compatible with ecosystem.

According to the American Marketing Association, Green Marketing is the marketing of products that are presumed to be environmentally safe. Thus green marketing incorporates a broad range of activities, including -

- ³⁵₁₇ Product modification
- ³⁵₁₇ Changes to the production process
- ³⁵₁₇ Packaging changes, as well as
- ³⁵₁₇ Modifying advertising.

Green Marketing refers to the process of selling products and/or services based on their environmental benefits. Such a product or service may be environmentally friendly or Produced and/or packaged in an environmentally friendly way.

As per Mr. J. Polonsky, Green Marketing can be defined as, "All activities designed to generate and facilitate any exchange intended to satisfy human needs or wants such that satisfying of these needs and wants occur with minimal detrimental input on the national environment."

Green Marketing involves developing and promoting products and services that satisfy customers want and need for Quality,

Performance, Affordable Pricing and Convenience without having a detrimental input on the environment.

So, in simple terms green marketing refers to the process of selling products and / services may be environmentally friendly in itself /produced and/ packages in an environment friendly way. The obvious assumption of green marketing is that potential consumers will view a product or service's "greenness" as a benefit and base their buying decision accordingly.

Despite of challenges, green marketing has continued to gain adherents, particularly in light of growing global concern about climate change. This concern has led more companies to advertise their commitment to reduce their climate impacts, and the effect this is having on their products and services

Most of the companies are venturing into green marketing because of the following reasons:

³⁵₁₇ Issues like Global warming and depletion of ozone umbrella are important for the healthy survival.

³⁵₁₇ Every person rich or poor would be interested in quality life with full of health and vigour and so would the corporate class.

³⁵₁₇ Financial gain and economic profit is the main aim of any corporate business. But harm to environment cost by sustain business across the globe is realized now though off late.

³⁵₁₇ Adoption of green marketing provides opportunities or competitive advantages over those firms marketing non-environmentally responsible alternatives.

³⁵₁₇ Many firms are realized that they are members of the wider community and therefore must behave in an environmentally responsible fashion. This translates into firms those believe they must achieve environmental objectives as well as profit related objectives. This results in environmental issues being integrated into the firm's corporate culture.

³⁵₁₇ As with all marketing related activities, governments want to "protect" consumers and society; this protection has significant green marketing implications. These regulations are all designed to ensure consumers have the appropriate information which would enable them to evaluate firm's environmental claims

³⁵₁₇ Another major force in the environmental marketing area has been firms' desire to maintain their competitive position. In many cases firms observe competitors promoting their environmental behaviours and attempt to emulate this behaviour. In some instances this competitive pressure has caused an entire industry to modify and thus reduce its detrimental environmental behaviour.

³⁵₁₇ Reduction of harmful waste may lead to substantial cost savings. Therefore firms that can reduce harmful wastes may incur substantial cost savings. When attempting to minimize waste, firms are often forced to re-examine their production processes. In these cases they often develop more effective production processes that not only reduce waste, but reduce the need for some raw materials. This serves as a double cost savings, since both waste and raw material are reduced.

Ø **Eco-Marking in India:**

Under the concept, the Eco-Mark may be awarded to the products which are less harmful to the environment or have begin impact on environment through the various stages of development-manufacture, packaging, distribution, use and disposal or recycling. An earthen pot has been chosen as the logo for Eco-Mark scheme in India. The familiar earthen pot has renewable resource like earth, does not produce hazardous waste and consume little energy in making. As a symbol it puts across its environmental message. Its image has the ability to reach people and help to promote a greater awareness of the need to be kind to the environment. The logo Eco-Mark scheme signifies that the product which carries it does least damage to the environment.

Ø **The Four Ps of Green Marketing**

Like conventional marketers, green marketers must address the 'four Ps' in innovative ways.

v **Product**

Entrepreneurs wanting to tap emerging green markets will either identify customers' environmental needs or develop products to address these needs; develop environmentally responsible products to have less impact than competitors. They can achieve this by creating products like,

³⁵₁₇ Firms can produce Products made from recycled goods. It means they can use the process of collecting, Sorting, and reprocessing old material into usable raw materials

³⁵₁₇ Products that can be recycled or reused for the production of other products which will reduce the waste.

³⁵₁₇ Efficient products, which save water, energy or gasoline, save money and reduce environmental impact.

³⁵₁₇ Reduces operating costs by using less water and energy than conventional products and is able to pass the savings to customers by using the same.

³⁵₁₇ Products with environmentally responsible packaging.

³⁵₁₇ Products with green labels, as long as they offer substantiation.

³⁵₁₇ Organic products — many consumers are preferred natural products and ready to pay a premium for organic products, which offer promise of quality to them.

³⁵₁₇ Certified products, which meet or exceed environmentally responsible criteria as per the norms. Product or service, this exceeds the quality expectations of customers and thoroughly tested.

³⁵₁₇ The products that attract mainstream consumers they also offer a desirable benefit, such as cost-savings or improved product performance.

But marketers must understand there is no single green attribute that drives the purchase of all green products. Each product category has a specific green feature that is the most critical for consumers when deciding to make a purchase in that category. Recyclable product packaging is the only green feature that is considered important for multiple product categories.

v **Price**

Pricing of a product is a vital element of the marketing mix. Green feature products are often less expensive because they are produced very carefully and strategically. They offer efficiency and cost efficiency to the consumers. Sometimes firms want to cash this but most of the customers are not ready to pay premium unless they perceive the additional value of the product. This value may be improved performance, function, design, visual appeal or taste.

v **Place**

Green products are made available on various locations that make impact on customers. Locations / places are gave unique identity which must be match with the products and firms image. Very few customers prefer to go out of way to buy green products. The place can be differentiating the product from the competitors. This can be achieved by in-store promotions and visually appealing displays or using recycled materials to emphasis the environmental and other benefits.

v **Promotion**

Promoting products and services to target markets includes paid advertising, public relations, sales promotions, direct marketing, infomercials, Word of mouth, on-site promotions, Product labels, print media, Green blogs, online forums, Shopping websites and combination of all.

Green marketers will be able to reinforce environmental credibility by using sustainable marketing and communications tools and practices. This is a key to successful marketing of green products. But the marketers never overstate environmental claims or establish unrealistic expectations. The firms must communicate simply and through sources that people trust. Companies' green initiatives do influence Consumer purchasing behavior – but only when communicated through the right channels.

By Promoting and publicizing green credentials and achievement stories of the company's and employees' green initiatives, marketers can differentiate and attract the customers. Firms can enter in to environmental awards programs to profile environmental credentials to customers and stakeholders.

Consumer Value Positioning

The marketing of successfully established green products showcases non green consumer value, and there are at least five desirable benefits commonly associated with green products:

Efficiency and cost effectiveness - the common inherent benefit of many green products is their potential energy and resource efficiency appliances, long-term savings have convinced cost-conscious consumers to buy green products.

Health and safety- Concerns over exposure to toxic chemicals, hormones, or drugs in everyday products have made health and safety important choice considerations, especially among vulnerable consumers, such as pregnant women, children, and the elderly. Because most environmental products are grown or designed to minimize or eliminate the use of toxic agents and adulterating processes, market positioning on consume safety and health can achieve broad appeal among health-conscious consumers.

Performance; the conventional wisdom is that green products don't work as well as "non green" ones. Today, however, many green products are designed to perform better than conventional ones and can command a price premium. In sum, "high performance" positioning can broaden green product appeal. Symbolism and status to appeal to young people, conservation and green consumption need the unsolicited endorsement of high-profile celebrities and connection to cool technology.

Convenience, many energy-efficient products offer inherent convenience benefits that can be showcased for competitive advantage. Additionally, when these five consumer value propositions are not inherent in the green product, successful green marketing programs bundle these to the desirable consumer value to broaden.

✓ **Green Consumers**

To take advantage of the emerging green market, it is important to understand who are green consumers and the factors influencing their purchasing decisions and behavior. We can define green consumers as, Who is mindful of environment related issues and obligations, and is supportive of environmental causes to the extent of switching commitment from one product or supplier to another even if it entails higher cost.

All green consumers are not created equals. It is very essential to know the customer. Marketers should understand different 'shades' of green consumers. Demographics, behaviors, and segmentation plan is different for various types of consumers. Marketer can make categories of there customers like, Light Green, Dark Green, Former Green, and Green Considerers. 'Dark green' consumers are more committed and proactive when buying green, they have a better understanding of what green means, and are more driven by

environmental and health concerns. 'Dark green' consumers care more about what is in the products (e.g., made with natural, organic or non-toxic ingredients) than 'light green' consumers, first decision to buy green is driven mostly by curiosity. Former green consumers are those who used to buy green products earlier, but have NOT bought them recently. And green considers are those who considered buying green products but have never actually bought them. Consumers who never bought green products are deterred from purchasing them because they are perceived to be too expensive.

But in practice the green consumer is equally problematic to pinpoint. Part of the reason is precisely the fact that consumer intentions and behaviours might be convoluted by the fact that green products are not only chosen because they are environmentally superior, but also because they carry benefits attributed directly to personal health reasons, due to environmental concerns, or both.

Various studies are conducted to understand green consumer and they discuss strategies about the same. One study that focuses on Indian consumers (Chitra, 2007) divided 60 respondents into the following segments:

Aspirants, Addicts, Adjusters, and Avoiders - The majority (58.3%) of respondents fell into the category of Aspirants who "are aware of the ecological imbalance and its damaging effects. They wish to consume eco friendly products and feel that eco friendly products render value for price paid."(p. 181) For the regional Indian market in question, Aspirants were typically relatively well educated, urban females above 40 years of age with two or more children, and at a modest income level (Rs.10,001-15,000). The study does not address whether these results are locally informed or whether there is reason to believe that one can extrapolate these results to other similar populations elsewhere in India and internationally.

Another study with larger sample size (887 valid survey responses) conducted on Portuguese respondents (Finisterra do Paco & Raposo, 2008) aims at crystallizing a set of variables into dimensions to be used in the profiling of green consumers. They cluster the variables into nine factors which focus on a variety of green consumer aspects such as, the willingness to recycle, to carefully read labels, to conserve resources, and the willingness to pay a higher price for green products.

This study indicates that two of the factors were especially strong determinants of the green consumer, i.e., 1) the tendency for consumers to be careful when shopping, buying more energy-efficient, less polluting, and environmentally friendly, recycled and biodegradable products, and 2) the tendency towards environmental activism.

While these studies offer some guidance as to the psychographic profile of green Consumers in India and Portugal, they do not elaborate on best practices on how to Market to these consumers, and they also do not suggest if and how their findings can be extrapolated to other populations.

Ø **Attribute Of Environmentally Conscious Consumers.**

³⁵₁₇ Green consumers are likely to be well educated and who have more money to spend.

³⁵₁₇ Green consumers expect assurance of quality e.g. quality of performance, look, feel, comfort, durability as non-green products. They don't want to sacrifice quality for greener product

³⁵₁₇ Green consumers still choose their products based on the ability to fulfil the basic want or need. Environmental features are added selling points.

³⁵₁₇ They will respond to product attributes that will personally benefit them.

³⁵₁₇ They don't want to tolerate only minimal inconvenience in using green products and don't want to have to go out of their way to buy them.

³⁵₁₇ Green consumers are analytical, eager to learn, and can be sceptical about corporate claims for green product unless they have independent verification.

³⁵₁₇ Green consumers will not expect companies to have perfect green credentials, but will look for a commitment to improve and evidence backed by facts.

Ø **Challenges In Green Marketing**

Looking at the potentials for green products in the market many companies wants to follow the green concept and they turn to green products and establish them as green firms. But this concept is new and very difficult to attract and convince consumers and turn them as green consumers. Many companies are facing following challenges,

Need For Standardization- Many marketer's claims that their product is green product but there is no standardization to authenticate these claims. A standard quality control board needs to be in place for such labelling and licensing.

New Concept -Indian literate and urban consumer is getting more aware about the merits of Green products. But it is still a new concept for the masses. The consumer needs to be educated and made aware of the environmental threats. The new green movements need to reach the masses and that will take a lot of time and effort.

Patience and Perseverance-The investors and corporate need to view the environment as a major long-term investment opportunity, the marketers need to look at the long-term benefits from this new green movement. It will require a lot of patience and no immediate results. Since it is a new concept and idea, it will have its own acceptance period.

Green Washing -In spite of its growing popularity, the green marketing movement faced serious setbacks in the late 1980s because many industries made false claims about their products and services.

Ø **Green Marketing: Swot Analysis**

As in formulation of green strategy, a firm may evolve it from a **SWOT** analysis

Ø **Strengths:**

1. Marketers get access to new markets and gain an advantage over competitors that are not focusing on "greenness."
2. Marketers can charge a premium on products that are seen as more eco- responsible.
3. Organizations that adopt green marketing are perceived to be more socially responsible.
4. Green marketing builds brand equity and wins brand loyalty among customers. E.g. research and development capabilities for clean processes and green products and human resources committed to environmental protection.

Ø **Weakness:**

1. Most customers choose to satisfy their personal needs before caring for environment.
2. Overemphasizing greenness rather than customer needs can prove devastating for product.

3. Many customers keep away from products labelled "Green" because they see such labelling as a marketing gimmick, and they may lose trust in an organization that suddenly claims to be green. E.g. products cannot be recycled, and hazardous wastes) of a company.

Ø **Opportunities:**

1. Marketing to segment which are becoming more environmentally aware and concerned. These consumers are demanding products that conform to these new attitudes.

2. Organizations perceive green marketing to be a competitive advantage, relative to the competitors. Firms, therefore, strive to improve upon their societal awareness. This complements the increase in consumers' socially conscious behaviour and will therefore give them an advantage over competitors who do not address these issues. E.g. offering an environmental friendly product and saving resources, and relating them to internal strengths.

Ø **Threats:**

1. Uncertainty as to the environmental impact of present activities, including that is perceived to be less environmentally harmful.

2. Uncertainty as to which green marketing activities are acceptable from a government perspective.

3. The possibility of a backlash from consumers or government based on existing green marketing claims, threat one and two above may cause backlash to arise. E.g. competitors gain market shares with green products and increased environmental regulations.

Many companies are facing following challenges,

1. **NEED FOR STANDARDIZATION**- Many marketers' claims that their product is green product but there is no standardization to authenticate these claims. A standard quality control board needs to be in place for such labelling and licensing.

2. **NEW CONCEPT** -Indian literate and urban consumer is getting more aware about the merits of Green products. But it is still a new concept for the masses. The consumer needs to be educated and made aware of the environmental threats. The new green movements need to reach the masses and that will take a lot of time and effort.

3. **PATIENCE AND PERSEVERANCE**-The investors and corporate need to view the environment as a major long-term investment

opportunity, the marketers need to look at the long-term benefits from this new green movement. It will require a lot of patience and no immediate results. Since it is a new concept and idea, it will have its own acceptance period.

4. **GREEN WASHING** -In spite of its growing popularity, the green marketing movement faced serious setbacks in the late 1980s because many industries made false claims about their products and services.

Conclusion:

Looking at the potentials for green products in the market many companies want to follow the green concept and they turn to green products and establish them as green firms. But this concept is new and very difficult to attract and convince consumers and turn them as green consumers. There are many lessons to be learned to avoid failure of green marketing in developing country like India. The tiny version of all this is that effective green marketing requires applying good marketing principles to make green products desirable for consumers.

Successful integration of eco-system in marketing decisions creates a win – win outcome. This means that all the three parties, namely the firm, the customer, and the eco-system, must win. The challenge, therefore, for the marketer is to create such a winning matrix. Green marketing assumes even more importance and relevance in developing countries like India. And "Green" marketing is an exciting chance for companies to sell more products and please more consumers.

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TREATMENT OF NATURE BY KALIDAS IN COMPARISON TO ROMANTIC POETS OF ENGLISH LITERATURE

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Kalidas, the greatest Sanskrit poet and dramatist is known world wide due to his brilliance and versatility. He is a lyricist, a playwright and a poet of par excellence.

He was a priest of Nature Goddess. His nature-pictures are so lively that the object described flashes before our eyes. His first lyrical composition, *^_rqlagkj** is dedicated to nature.

Romantic poets of England were also great worshippers of nature. They went into the lap of nature for comfort and relief to free themselves from worries and problems of life as the previous age was full of collision, devastation and pessimism in literature as well as in life. It seems the romantic poets turned to nature because they were flying from something that they dreaded. Therefore they miss that ecstasy and instinctive pleasure in nature which they experienced in their childhood.

Kalidas, whereas, sought nature as a person who loved him and never seemed nostalgic for his childhood pleasures. He has closely observed the external nature and has tried to express her hidden beauties. He has happily integrated man and nature as he has recognised the pulsating heart of nature.

Imagery in Kalidas's treatment of nature is really far fetched. We are astonished to see such nature imagery :

*Ro, jhaptayars'af'x'ksok'p'sj'k'f'ly'ks'i'p'p'f'm'p'w'h'd'r'~id'g'e'A
izs'f'k'U'ss'w'r'k'su'w'e'd'Z'n'V'h's'h'e'p'q'k'f'e'o'q'p'f'w'e'/s'h'z'h'e'A
^es'knwre^'y'sda'k'sl'z*

(As soon as the black cloud lends to take water from the 'Chambal' the water-fall of 'Chambal' looks such a pearl-bead of the earth in the middle of which there is Sumeru of solid 'Indraneel Mani')

In the same way when the black cloud, in order to take water of the Ganges, hangs in length from the sky to the river Ganga, the

quivering reflection of cloud in the river Ganga presents the scene of Yamuna-Sangam.

*^'lali'z'R'k'li'f'n'f'lo'r'z's'f'f'f'k';k'l's'l'k'f'f'k'k's'x'c'p'k'l'a'e'd'f'f'j'k'k'^
^es'knwre^'y'sda'k'sl'z*

Almost all the poems of Romantic poets abound in nature imagery but their nature images are not so far fetched. They have given vivid nature-pictures. P.B. Shelly, a lover of nature, gives striking pictures of the reflections of the sky, the trees, the sun etc seen in the pools. His depiction of the cloud in his famous poem, 'The cloud' is worth remembering. The poem is an autobiography of the cloud. The appearance of the cloud undergoes many changes. The actions of the cloud are described in terms of human life. Lightening is a pilot of the cloud, guides it gently over earth and ocean.

Sublime on the towers of my skiey bowers

Lightening my pilot sits

Over earth and ocean, with gentle motion.

This pilot is guiding me.

On other occasion the stationary cloud is compared to a 'brooding dove' -

With wings folded I rest, on mine airy nest,

As still as a brooding dove.

When the rain is over, the sky is clear, There is not a sign of the cloud in the sky. It seems that the cloud is dead and its grave has been made in the sky. But the cloud is not really dead. It laughs inwardly to see its supposed grave in the sky. Soon the cloud again comes out of its hiding place. It comes out from the dungeons of rain just as a child comes out of a mother's womb or just as a ghost comes out of its grave. The cloud, appearing again in the sky, destroys the grave which had been built over the supposed death of the cloud -

I silently laugh at any own cenotaph,

And out of the caverns of rain,

Like a child from the womb, like a ghost from the tomb,

I arise and unbuild it again.

In Kalidas's depiction of cloud in *^es'knwre^* we feel as if the cloud who has been personified is a responsible friend whom the Yaksha assigns the very important task of sending a love-message to his beloved :-

Harjizafiz,ef/ks! fcf d&tpga
rRas'kSn~fufgSjwaRRehieA
;soUkfuRj;frifkJE;kaizsf'kula]
andfuk/S/ufufgkof;ks[kRpkfA ^{1es1me~]nũjes1&362}

Shelly has also personified the cloud but his treatment is based on the actual scientific observations. All the activities of the cloud described here are such that even a scientist will admit their thruth and realism. But these activities have been described in a fanciful and imaginative manner.

The triumphal arch through which I march
With hurricane, fire, and snow,
When the powers of the air are chained to my chair,
Is the million-coloured bow ;
The sphere fire above its soft colours wove;
while the moist Earth was laughing below.

Here the beautiful million- coloured bow serves as a kind of triumphal arch through which the cloud passes like a conquerer.

Let us see the rainbow in the fancy of Kalidas. When the rainbow like mixture of various rays of jewels appears in the sky, the black image of the cloud with the rainbow looks like the image of Krishna with a shining crown of peacock leathers :

JRNk;k· O;fcdj bo izs{ ;esRiqJrk&
)endozkRizHofr /kuq [k.Mk[k.MjL;A
;su ^ ;ka ciqjfrjka d furekiRL;rs rs
qszLsoLQfjr:fukksios'kL; fo HsA ^{1awdes1& 'yksd152}

Wordsworth another romantic poet considers nature as a teacher. For him nature is the best teacher, guide and philosopher. "Three Years She Grew" is the best example of a Nature poem. In this poem the nature played the part of a teacher and educated Lucy (a little girl) in her own way -

The floating clouds their state shall lend
To her, for her the willow bend.

In all the poems of Worsworth we see a melancholy note. The happiness experienced by him is momentary -

How soon my Lucy's race was run,

She died and left to me,
This heath, this calm and quiet scene
(Three Years She Grew)

The descriptions that reflect the mental state of the poet :-

The sounding cataract
Haunated me like a passion : the tall rock,
The mountain, and the deep and the gloomy wood,
Their colours and their forms were then to me
An appetite ;
X X X X X
That time is past,
And all its aching joys are now no more

(Tintern Abbey)

Unlike wordsworth, Kalidas's portrayal of nature is the reflection of his happy heart that leaps with joy and the reflection of mind that is sharp enough to photograph the beautiful images of nature. Nature in his poetry also shares the sorrows of human beings. In ^vfHkKku' kkdqUrye^ the objects of nature weap for Shakuntala who is going to her husband's home. The deer whom Shakuntala has brought up as a child is barring her way. The deer and peacocks are not eating food. Creepers are weeping by shedding yellow leaves :-

mx&fyrHkZbyk&e X;k& ifR,DurZik&wjk&A
vil`rik.Mpi=keppR;Jw.khoyk&A

^{1vfHkKku' kkdqUrye~] vad&4] 'yksd122}

Kalidas does not impose any superiority over nature like Wordsworth and other romantic poets who consider nature as a tacher, a divine force and a guide. Nature to Kalidas is an important part of life. Karna Risi is taking leave from the trees and creepers while sending Shakuntala to her husband's home -

ikqpuizfleaO;dL;frtja q'ekoihs'kq;k
ukRrs fiz,eMkfi HodaLugsu ;k iXyeA
vk|so& djqizlwfile;s ;L;kHkR;qfLo
ls;a ;kfr'kdjyk ifx'gal&szjuk;rieA

^{1vfHkKku' kkdqUrye] vad&4] 'yksd&92}

Kalidas has established a friendly relationship between man and nature, where there is deep love and sympathy between them. For Wordsworth nature is a source of happiness but he fails to bring nature on equal ground:-

Ethereal Ministrel : Pilgrim of the sky,
Dost thou despise the earth where cares abound.

(To a Skylark)

Again in the poem, 'The Tables Turned' Wordsworth advises —

Let Nature be your teacher

Kalidas's simile, taken from nature is brilliant -

*Parvati in red clothes, bent due to the weight of her breasts
looks, like a creeper covered with new red leaves and bent due to the
flower bunches]* -

[Parvati, in red clothes, bent due to the weight of her breasts
looks, like a creeper covered with new red leaves and bent due to the
flower bunches] -

Another example of Kalidas's use of Simile -

*Urvashi, after escaping the clutches of monster the unconscious Urvashi
is gaining consciousness, Kalidas compares her with the night which
is being left from darkness at rise of moon, the fire flame being freed
from the smoke and with the Ganges, which is gradually becoming
happy with clear water after being unclear due to the falling of her
banks in the rainy season)*

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is gaining consciousness, Kalidas compares her with the night which
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from the smoke and with the Ganges, which is gradually becoming
happy with clear water after being unclear due to the falling of her
banks in the rainy season)

No poet can make such comparisons. It is only the brilliance
and imagination of Kalidas that he presents us with a garland of similes
in his nature pictures.

In *^dqekj 1EHko** Kalidas has described Parvatijee as night
decorated with moon and stars alongwith sunrise. Lord Byron has
compared a beautiful woman (perhaps his cousin, Mrs. Wilmot) to
cloudless night when stars shine in the sky —

She walks in beauty, like the night
Of cloudless chimes and stary skies.

(She Walks in Beauty)

John Keats, a revolutionary Romantic poet, has given alliterative
expressions in his poem -

And haply the Queen-Moon is on her throne
Cluster'd around by all her starry fays
(Ode to a Nightingale)

Kalidas has described the seasons in *^_rqlagkj^*, his famous, though
controversial work. John Keats has also given real descriptions of
Autumn -

Season of mists and mellow fruitfulness,
Close bosom friend of the maturing sun;
Conspiring with him how to load and bless,
With fruit the vines that round the thatch-eaves run;
To bend with apples the moss'd cottage-trees,
And fill all fruit with ripeness to the core;
(To Autumn)

The beatiful and fanciful description of autmn has the scientific
element behind it. Kalidas who forgets every thing amidst natural
beauty has not left the scientific base in his descriptions. When during
day time the rays of sun fall on the waterfall of the mountains, the
rainbow begins to shine on them. But it is not seem in the water when
the sun hangs in the west.

To conclude it may be said that poets, irrespective of their
place and time, have same soul and heart. So it is better to enjoy each
one of them independently instead of making comparisons.

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THE CONCEPT OF A PERSON

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In this present paper an attempt has been made to trace the historical account of the concept of a person. In the terminology of the early Greek philosophers known as the pre-Socratics, there is no term equivalent in meaning to the modern concept of person and self¹. They gave a materialistic account of everything. The Milesians regarded air or fire to be an enduring substance in the makeup of the individual and the cosmos. For Anaximenes air was the basic stuff, which would become fiery by a process of thinking and also liquid and solid by a process of condensation. So a wide variety of phenomena could be explained by a criterion of qualitative discrimination. Parmenides spoke of two opposed things- the etherial frame of fire and the dark night. But Empedocles regarded four elements as 'roots' out of which everything was made: viz earth, water, fire and air. Anaxagoras, Leucippus and Democritus all held that in reality there were only atoms and void. Hence, perception was only a contact between two bodies. In cases of touch and taste it was obvious, but in other cases of seeing, hearing and smelling also it was said that effluences of various kinds emitted from objects actually entered the relevant sense organs. The individual here was only a passive recipient but he could control his future perceptions in the sense that he could avoid unpleasant sensations by not visiting the source of them, and by visiting the source of agreeable sensations repeatedly he could have them again and again.

The pre Socratics were aware of the limitations of the senses. They did not hold that everything was accessible to the senses. They too insisted on the faculty of reason. Heraclitus, for example held that those who heard without understanding were like deaf. Democritus distinguished between a bastard kind of knowing produced by the senses and the true knowing. The pre Socratics in general contrasted perceptible objects is the objects of opinion with thought objects which were accessible to reason and objects could be expressed in speech and what was spoken was equivalent in status with these thoughts.

That is, both the spoken words and the thoughts were regarded to have mental representation.

In Homeric literature there was a concept of psyche to represent that which leaves the individual at death. For Anaximenes it was the principle of life, the controlling power of the individual. It was depicted as air, as its relation to the individual was compared to the relation of air to the world. The cosmos was said be a large animated being, so the individual man a miniature world or microcosm.

For Heraclitus there was a principle for controlling the cosmos-logos. This principle was there in the individual also which was responsible for control and understanding Parmenides also spoke of this logos as an opposing principles to the senses.

Democritus believed that everything was explicable in terms of movements and arrangements of atoms in void. Hence, the soul (the mind, phren) was also atomic in structure.

Anaxagoras regarded the mind (nous) as the most rarefied of all things it was the purest of all without getting mixed with anything else. He had a mechanistic explanation for the working of nous. Although the nous was said to be separate from the material structure of the cosmos, it still was spatially extended it played a cosmic role, also it was the intellectual principle in the individual human being.

For the classical grade philosophers (Plato, Aristotle and Stoics) there was no equivalent term for 'person' but this is not to say that they did not have the concept of person at all.

"On the contrary it seems fair to say that whatever they said in ethics and those parts of their philosophy, which we would include under the philosophy of action was intended to being out precisely what defines person, namely a human being (anthropos) in the rather exclusive sense in which the Greeks understood it"².

These Philosophers emphasized the role of reflection or rationality over desire or impulse. Aristotle, for example in *Nicomachean Ethics* maintained that the desiderative part is made to obey the rational part. Research was supposed to have the process to change an individual's desires. For Stoics also reason was 'Craftsman of impulse'.

The ethical norm for the Stoics was to live in accordance with nature or in accordance with the real. The Stoics account comprised of

two stages Pre-relational action of lower, which was non-normative stage, which guiding life according to the dictates of impulse, one was aware of oneself, it was said to be two-one who is aware, and the other of whom one is aware. But this self was not endured with any ineradicable subjective contact. Rather the contents of the self were public and accessible to rational discourse.

For Stoics, the human being was essentially a rational endured with the freedom of will. With the excuse of the faculty of reason, the human agent was capable of practical deliberation is to judge his presentation and reject same or accept same guide to action. For this capacity of practical deliberation a man was said to be morally responsible.

Plato's treatment of person-hood is best focused In his Phaedrus and Timaeus⁵. The person or, rather the individual human being is represented as the charioteer who moves with help of two horses. These horses and the charioteer together represent the human individual with both of its aspects – the rational and the sensual.

Aristotles's Nicomachean Ethics presents and account of the 'human being' the ancient analogue of 'person'. Reason is regarded as the highest virtue nevertheless other virtues are not treated as unnecessary. Even the virtues relating to the body and passions belong to our composite nature and therefore, human. So there are life and happiness corresponding to these virtues. Moreover, in order to be happy, a man being not self.

In his century old paper "A contribution to the History of the Word Person" Adolph Trendelenburg³ gives an account of the origin of the word, as well as of the development of the idea, of person. For Trendelenburg, Kant's account of person was the most ideal of the accounts of person, i.e., as a moral human being. But he feels it worth explaining how did persona (the Latin equivalent for person), originally meant to stand for the mask, come to represent a Kantian free moral agent. In order to find out an answer to this he looks into the various versions and interpretations of the word throughout the ages.

However, he observes that the etymology of the word *persona* has not been settled yet. According to one version it comes from *personanda* (sounding through) i.e., the mask or the facial cover with a single opening used for strengthening and reinforcing – thereby

making clear and medodious- the voice. Another version is that persona comes from *per se ona* (fullness in, or of, itself). Still another view says that persona may be a transformed word from the Greek *prosopon* (face) or *prospopeion* (mask).

Trendelenburg then enquires into the different meanings that have been associated with the word person from time to time. In the Bible the word "person" is used in a number of senses. Sometimes it is used to mean the outer appearance of the body. In the *Old Testament* as well as in the experiences are found like "God is no respecter of persons", which means that "in Christendom no respect for the person, that is for the racial features, Jewish or Greek, circumcised or uncircumcised, would obtain."

Persona was used by the Stoics in an ethical sense. For Epictetus *Persona* stood for the role assigned to an individual, and to play well the assigned role, consistently and in harmony with oneself, was the business of the individual. The ideal *persona* (the role) for the Stoics was to live in accordance with nature; that is to follow the dictates of reason which is the fundamental element of nature. Further, the universal law of nature gets particularized in the individual insofar as the former is in harmony with the *daemon* of the assigned role is found in Cicero's *De officiis* also.

Persona then became a strictly legal term used to mean either a plaintiff or a defendant. This use is found in the *Institutiones* of Gaius (110-180), the most famous authority on Roman law. *Persona* again stood for the relations between individuals: *persona patris* (paternal relation), *persona magistratus* (magisterial relation) etc.

Roman law distinguished between free men and slaves. Although the two were opposed from the legal point of view, both were termed persons in contradistinction to things. In this sense the word "person" had a very wide meaning devoid of any particularity and it became equated with the concept of man in general. But Trendelenburg here observes that this sense of the word is far removed from Kant's pregnant proposition, "Man is a person", rather with this meaning it would only be a tautological proposition. But this meaning was later replaced by another in which only the free men were termed persons. Slaves were denied of any civil rights, they were thought to be on a level with the quadrupeds. The slaves were legally disqualified

and also were eliminated from the category of persons. The slave was a thing. Freedom, which the Roman law explained as the natural power to do what one pleases, unless one is prevented by force or by law, was exclusively an attribute of person.

Another use of the word *prosopon* was to indicate the grammatical person of the verb. This use of the word was introduced by the Stoics, the founders of modern grammar. Here they had in mind a dramatic performance where the character who opens the conversations appears first, hence the first person; the one addressed- the second person. These two characters can engage themselves in talking about another. This other is differentiated from the two- the third person.

These two usages- legal and grammatical- later came to be in harmony and began to imply one another, and thus the word *persona* became synonymous with the word *homo*.

Then in a historical church-council held in the year 362 at Alexandria where bishops from Italy, Arabia, Egypt and Libya met with the archbishop of Alexandria, the word *persona* was taken to be an equivalent to the Greek word hypostasis. Hypostases, according to the Greek Church, were three – Father, Son and Holy Ghost. Other theological interpretations of the term *persons* identified it with an incommunicable, self-existent, individual rational essence. Meister Eckhart (1250-1327), the German mystic, said that in God, power, wisdom and love (benevolence) are seen in person and essence. Inasmuch as man possesses God, he has power, wisdom and benevolence in person. And from this it can also be said:

“Whoever receives and possesses God’s power, wisdom and benevolence, all three in person in one essence, becomes himself thereby “personal” or person.”

In this connection Mary T. Clark observes that in patristic thought the human person is better understood from above than from below. That is, the human person was thought to be a image of God. Through love the human person can attain God.

“Thus, patristic theologians made a contribution to the evolution of our understanding of personhood by their sustained reflection on persons, divine and human, as distinct possessors of intellectual and loving being.”

In the history of philosophy of person Boethius of the sixth century occupies the primordial position. For it was he who for the first time gave an explicitly philosophical answer to the question, “What is a person?” His answer was, “A person is an individual substance of rational nature.” This “individual” was not restricted to a human being. The individual was said to be the result of accidents, and the latter were the manifestations of the individuality.

Boethius’ definitions of person appears within a theological treatise on Christ as being one person possessing two natures-divine as well as human. He studied the human person before discussing the person of Christ.

But Troels Engberg-Pedersen observes that in this definition Boethius only summed up the whole ancient tradition of Plato, Aristotle and the Stoics.

“I believe that the exact point of “individual” in the definition is in fact specifically Stoic. So this definition, which stands at the gateway to medieval and latter European thought, reflects a specifically Stoic understanding.”

In the twelfth century William of St. Thierry defined a human person as an intellectual subsistent having spiritual existence with a power to relate to the totality of being. Human persons were images of God, and this meant their ability to respond to a “thou”. It indicated an inter-subjective personal structure – the mutual reciprocity of persons in the Trinity. But as embodied spirits the human persons were limited and numerically differentiated. They could therefore be objectified.

Thomas Aquinas (1225-1274) maintained that the ontology of human personhood required a reference to a unique act of existence. Aquinas defended the definition of Boethius. But he placed the “individual” within the more extended notion of “distinctiveness”. Man, being a substance as distinct from an accident, was individualized by itself. He experienced his own individuality. Aquinas called it “incommunicability” in the sense of being the ultimate principle of attribution and being ontologically self-possessive. Such individuals of rational nature were called by a special name-person. The incommunicability or “individual-ness” or distinctiveness” was grounded upon personal existence, which he called “subsistence.” Hence a person was a distinct subsistent of a intellectual nature. The

divine persons, according to Aquinas, were subsistent relations. God's very being was related as Father, Son and Holy Spirit each one a subsistent relation, a person. Similarly, the reality of the human person was derived from a unique act of existence. But this existence was not confined to a wholly material mode of action; rather the human person included a rational form or soul, an indistinctly determined material principle, an individuating principle, and subsistence – i.e. a kind of existence which gave an independent reality to it along with the powers of acting materially and spiritually.

Descartes' concept of person is perhaps the most influential one over the history of philosophy. Even though Descartes has been criticized ruthlessly since his own time till today, nevertheless throughout the ages there is found to be group of his admirers, blind as well as critical – among the commoners as well as philosophers. This is because the way in which he couched the problem represents the common-sense-way of approach to it. And there seems to be no convincing alternative to the Cartesian way of explanation.

The concept of person, understood in terms of a topic in the philosophy of mind, requires some reflections on the philosophy of Berkeley and Hume. For, although these philosophers are not concerned with the question 'what it is to be a person' they still have contributed a lot to the question 'what am I?' or 'what is the nature of self?'

Berkeley's whole philosophy can be said to consist in overcoming the dualism of his predecessors Descartes and Locke by denying outright the existence of any material substance. In this refutation of the Lockean representative theory of knowledge Berkeley says that we do not know through ideas but themselves. Behind these ideas there do not exist anything material as the cause of these ideas. But here he does not go to the extent, to which Hume later goes, of recognizing the sole reality to the ideas. He rather maintains that a substantial self is revealed to us in self-consciousness with whom he identifies oneself.

"I know or am conscious of my own being; and that I myself am not my ideas, but somewhat else, a thinking active principle that perceives, knows, wills and operates about ideas."

It appears that Berkeley's one is a restatement of Descartes' position in a modified way. His epistemological position does not imply this metaphysical conclusion as to the existence of a spiritual soul-

substance. It is only his Cartesian leaning that makes him stick to it no less dogmatically than Descartes. Hence Berkeley's spiritual self has all the drawbacks of a Cartesian ego. It is therefore needless to dwell much on Berkeley and we may pass on to Hume.

In revolt against the Cartesian conception of a spiritual self, Hume has maintained in unequivocal terms that there is no such thing as an immaterial substantial soul. Indeed it is so to say, has demolished, the whole edifice of Cartesian philosophy. It is he who has awakened Kant from his 'dogmatic slumbers' and in that sense has given birth to the genius of the latter. It is also Hume who has tilled the ground for the flourishing of Russell, Wittgenstein, Ayer and most of the philosophers of empiricist tradition, including Strawson in our times. For most of these philosophers reflect in their own respective ways the famous saying of Hume:

"If we take in our hand any volume; of divinity or school metaphysics, for instance; let us ask, Does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental reasoning concerning matter of fact and existing? No. Commit it then to the flames: for it can contain nothing but sophistry and illusion."

An originally dogmatic rationalist of the Cartesian tradition, Kant, has been woken up by Hume's words. In his *Critique of Pure Reason* Kant tries to give a flexible account of the self. Influenced by Hume, but still incapable of giving up his spiritualistic leaning, Kant here gives an account of self in terms of an *a priori* principle – "a transcendental synthesis of imagination" as the prerequisite of all our experiences. He speaks of the self as "transcendental" but this transcendence is not of the height like that of Descartes. It has a character which is neither ontological, nor phenomenal, but something intermediate between the two. It is the logical subject; and it performs the logical function of ascribing meaning to themselves meaningless impressions.

The whole procedure of rational psychology is determined by a paralogism. Kant maintains like Hume:

"Now in inner intuition there is nothing permanent, for the 'I' is merely the consciousness of my thought. So long therefore, as we do not go beyond mere thinking, we are without the necessary condition for applying the concept of Substance, that is, of a self-subsistent subject, to the self as a thinking being."

The transcendental self or the ‘transcendental ego’ of Kant bears a non-individual character. It is a bare identity, a bare consciousness. No predicate can be ascribed to it, nor is it expressible in any synthetic proposition. But he at the same time speaks of a noumenal aspect of the self to which he ascribes the qualities of personality, immortality and freedom. This, as pointed out by Professor N. V. Banerjee, is an out-come of Kant’s “spiritualistic leaning.” He observes:

“In spite of going so far in the company of the spiritualists, Kant does not, however lose sight of the negative conclusion of the paralogisms. Even in those of his statements in which he assumes a pronounced spiritualist attitude, he is never tired of pointing out that the idea of the soul after all signifies nothing more than a hypothetical entity and tells us nothing about any actual existent corresponding to it.”⁴

So the identification of the person with an inner spiritual substance – soul- has been shown to be inconsistent with what is given in the experience. Recent development of the concept of person as an irreducible primitive concept is therefore built upon this Humean conclusion. The other aspect of the person as a moral concept is based upon a primitive concept. Person being an entity, which is essentially *bodied*, is seen as an agent. Where there is the concept of agency there is the question of responsibility. And this makes the concept of a person essentially a moral one. Kant has contributed to this moral account of person-hood.

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USES OF INFORMATION AND COMMUNICATION TECHNOLOGY

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IT was limited only to the textual mode of transmission of information with ease and fast. But the information not only in textual form but in audio, video or any other media is also to be transmitted to the users. Thus, the ICT = IT + Other media. It has opened new avenues, like, Online learning, e-learning, Virtual University, e-coaching, e-education, e-journal, etc. Third Generation Mobiles are also part of ICT. Mobile is being used in imparting information fast and cost effective. It provides e-mail facility also. One can access it anywhere. It will be cost effective. The ICT brings more rich material in the classrooms and libraries for the teachers and students. It has provided opportunity for the learner to use maximum senses to get the information. It has broken the monotony and provided variety in the teaching – learning situation. The ICT being latest, it can be used both at school and higher education levels in the following areas:

Use of ICT in Teaching

Teaching at School as well as Higher Education, mostly, concentrates on giving information which is not the sole objective of Teaching. Along with giving information, the other objectives are:

- ³⁵₁₇ developing understanding and application of the concepts
- ³⁵₁₇ developing expression power
- ³⁵₁₇ developing reasoning and thinking power
- ³⁵₁₇ development of judgment and decision making ability
- ³⁵₁₇ improving comprehension, speed and vocabulary
- ³⁵₁₇ developing self-concept and value clarification
- ³⁵₁₇ developing proper study habits
- ³⁵₁₇ developing tolerance and ambiguity, risk taking capacity, scientific temper, etc.

Use of ICT in Diagnostic Testing

Sansanwal (2005) developed Computer Based Diagnostic Testing in Mathematics and Sansanwal and Lulla (2007) developed Computer Based Diagnostic Testing in Chemistry. Both these were tried out in CBSE affiliated schools situated in Indore. These developed Computer Based Diagnostic Tests work well and helped the teachers as well as students in identifying the gray area of each and every student. This can be put on the website of the school and the student can access it from home also. The student can prepare the topic / chapter and can take the test to find exactly what he has not understood? The teacher cannot do this manually. The student progress can be monitored and his performance can be improved. This will develop confidence in students and may change their attitude towards the subject. It may also help in reducing the suicidal tendency among students. Students may start enjoying learning. Further, the following are the main advantages of Computer Based Diagnostic Test.

Use of ICT in Remedial Teaching

Once the ICT is used for diagnosis purpose, the next step is to organize Remedial Teaching Programme. The Remedial Teaching can be done by the teacher if some common mistakes are identified. It may not be feasible to organize Remedial programme for individual students. At this point, the ICT can be used for giving individual Remedial Programme. It may be Online or off line. The instructional material if designed specifically for meeting the individual needs of students and uploaded on the School website and then the ICT can be used for providing Remedial teaching Programme.

Use of ICT in Evaluation

The ICT can be made use in the evaluation. One such attempt has been made by Sansanwal and Dahiya (2006) who developed Computer Based Test in Research Methodology and Statistics. It has been titled as Test your Understanding: Research Methods and Statistics. This test can be used by individual student to evaluate his learning. The student can instantaneously get the feedback about the status of his understanding. If the answer is wrong, he even can get the correct answer. It goes a long way in improving the learning and teacher has no role to play in it. It is left up to students to use it. Such tests can be uploaded on the website for wider use. The students from other

institutes can also make use of it. Not only the students even the teachers can also use it to assess their own understanding of the subject. If used by teachers before teaching the topic, they can prepare the topic properly. Such software can be used for internal assessment. Thus, ICT can be used to improve the quality of pre as well as in-service teacher's training.

Use of ICT in Psychological Testing

There are individual differences. Through research some correlates of academic achievement have been studied. Rarely this information is used by school / college teachers. Many of them even do not know about such researches. Even if they know, they do not make use of it at the time of forming the groups for different academic activities. One of the major reasons is that the school / college does not have a trained psychologists who can assess the students on some of the correlates of academic achievement. Further, the psychological testing is laborious and involves money and time. Even the appropriate psychological tests are not available. This is the age of digital technology. It can be used to digitalize all the psychological tests including the scoring and evaluation. The same may be available on the website and students and teachers can use them whenever required. Even student can use it individually and can share the result with the teacher who can help the student to improve his academic performance. The digitalized psychological tests will be easy to use and economical also. Thus ICT can be used in psychological testing also.

The Virtual Laboratory can be developed using ICT. It may be made available at the door step of each and every student by uploading it on the Website. Further each country can think of developing science Website which should give access to Virtual Laboratory and it must be free of cost. Such a Website will not only help Indian students but can go a long way in helping students of Underdeveloped and developing countries.

Use of ICT in Online Tutoring

The digital technology has broken the foundries between countries. Human beings do not feel any type of restriction in communicating with people all over the globe. The access has become easy the student asks the question and teacher replies it by writing on soft board or using power point presentation. This interaction is

normally one to one. It has made the academic life of many students easy. This is how the manpower available in India can be made use of other countries. Not only Online Tutoring but some of the students do outsource their assignments. These assignments are completed by the teachers of other country. Of course, academically it is not correct because the purpose of giving assignment is not achieved. The student does not develop academically and he may become weak in the subject. All this is happening just because of ICT.

Use of ICT in Developing Reasoning & Thinking Use of ICT in Developing Instructional Material

Sansanwal and Nawayot (2001) defined Web Based Instruction as a hypermedia-based instructional programme that utilizes the attributes and resources of the WWW to create a meaningful learning environment where learning is fostered and supported.

This is important in the present context as most of the Educational Institutions do not pay attention to development of Reasoning & Thinking. They do not have any period in the time table for Reasoning and Thinking. These abilities once developed can help individual for solving the day-to-day problems. On the whole it will improve the quality of life. Thus, ICT can be used for developing WBI for facilitating Reasoning and Thinking.

Sansanwal (2006) has done this. Sansanwal has developed digitalized lectures on Research Methodology and Statistics and has used it for teaching this subject at master's level. Other researchers are also using it. Of course, digitalized lectures will have their limitations of revision and inbuilt interaction. These lectures can be uploaded on any website and students & teachers can access any lecture they like.

Another form of digitalized lectures is e – content. The CEC is making efforts to develop e – content material in different subjects for the benefit of diverse users. The competent teachers can develop e – content in their own areas of specialization. This has lots of potentiality to bring quality in teacher education. The ICT can be used in developing Instructional Material and e-Content.

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COMPUTERS AND MULTIMEDIA IN EDUCATION

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The computers and multimedia provides students with a strong set of practical skills in using computers and technology in virtually all fields of Education at all levels of School, College and University. Computer has hardware like CPU, Keyboard, Mouse and other peripherals and software includes spreadsheets, multimedia-authoring applications etc. Many universities have wireless campus, and they give opportunity for students to become information and technologically literate, as laptop computers can be used everywhere. Many universities have fully networked personal computers. The computers run industry standard software for multimedia, desktop, publishing, digital imaging, 2D & 3D design as well as offering specialist design software for textile, fashion, animation and digital video.

When computers were first developed, all we could do really was plain word processing. There was no way to watch movies or even listen to a CD on our computer. But new computers are advanced enough to do basically anything. They can play DVDS and CDS, create animation, record voice and they read the text from the screen to us. Because almost all computers today can play video and sound in addition to show text, they are considered multimedia.

MULTIMEDIA

Multimedia is a general term for applications, software and information presented in more than one format. For instance, a power-point presentation is a form of multimedia. It can combine, sound, text, graphics, image, and even animation.

INTERACTIVE MEDIA

This term is used because it is independent of the distribution mechanism, and carries with it. The most important dimension, interactively, without the requirement for multiple media types. There are many viable uses of interactive media that one type only. The word ONLINE is used to demote material that is accessible via a computer

using networks or telecommunication rather than material accessed on paper or other non-network media. In many cases the transition from analog to digital media domains allows greater functionally and adds new characteristics to the media type, Such as image manipulation, compression etc.

OTHER MULTIMEDIA APPLIANCES

Television continues to advance as well and interactive television can be considered a new form of Multimedia. With interactive application, a viewer can control more aspects of the television as respond to news program surveys all through their remote control. MP3 also offer a multimedia format. They can show text and play music, in addition to showing photographs and even show a album cover while the music is being played.

MULTIMEDIA SOFTWARE

As mentioned before, Power-point is multimedia software. In a Software program on power-point, a user can create a lot of information and not only they can include text, but they can also add sound effects, create animated text or images, and even create transition animation between slides. Video conferencing can also be considered multimedia where a student sitting in a class say in New Delhi can hear and see a teacher teaching at a different place say Mumbai.

INTRODUCTION

It is not feasible to discuss the role of computer and Multimedia in the education without paying some attention to the future of education (at all levels) itself. The issues are broad and varied without any evidence to date that there is a full proof solution which educators may use. Nor is this likely to happen. Moreover, there is little sign of agreement amongst educators regarding the future structure and function of educational institutional serving the different sectors. To predict the role of multimedia in such an uncertain climate would be ambitious to say the least. However by adopting a suitable set of principles, educator's are able to set them selves some viable targets, which are less prone to the fickle changes in technology. There is a much current debate in educational community regarding the concepts of using Computers and multimedia in education as "ONLINE". When dealing with the role of multimedia in education, it is obvious that little useful information will result from debate that becomes focused

on technological ability rather than achievements of learners and mentors; and quality of technological wizardry rather than quality of learning experiences and outcomes. That is not to say that the technological parameters and achievements are not important. For the purpose of the discussion let us simply assume that all that has been stated as technologically possible now, actually is, and that if it isn't it will be by the time all the groundwork has been done to enable its use.

EDUCATION ONLINE (COMPUTERS & MULTIMEDIA): TO BE OR NOT TO BE?

There is little doubt that a significant percentage of educational activity will take place online. By mid-1996 there were over 2000 courses already offered on the WORLD WIDE WEB (**www**). This number has been growing steadily as strategic plans of universities and educational governance bodies worldwide have been pushing for alternative solutions to dwindling education budgets. More and more colleges and universities will use distance-learning with the use of computer and Multimedia, Email, and Internet technology.

DOUBTS AND SUGGESTIONS

When transforming the current educational paradigm into new model that will promote learning activities, that are independent of time and place, Information Technology (**IT**) is necessary to consider the infrastructure that allows the current model to function. Much of this infrastructure poses complex problem. Libraries, arts and cultural centers, learner's supports system and the like will all need to be accessible and integrated into the model. Additional references like online encyclopedias and similar resources must form part of the tool to which learners have access.

CONCLUSION

The future of interactive media in education, when it is separated from the issues of technology that tend to mystify discussion and place it firmly in the sole grasp of those that of highly technologically capable, is that of communication tool. Its dimensions and capabilities will evolve and expand at the same time as the potential to author becomes more widely accessible. The potential for students of all ages to author as parts of a creative educational programs that

are based on achievement of goal and competencies rather than time served will assist educators to shift from teacher to facilitator and mentor. Interactive communication tool like computer and multimedia will transform our capacity to embrace an educational paradigm that deals with learning as a vital, fulfilling and continuing part of life at home and in the workplace as well as within educational institutions.

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STATUS OF WOMEN IN ISLAM

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This article focuses on Women in Islam. Islam is a way of life. It gives a distinctive social, economic and political doctrine as well as guidelines for the regulation of this sphere of life. The holy Quran gives instructions and provides guidelines about all such matters social relations, socially acceptable behavior, treatment of parents, children, wife, relatives, neighbours, orphans, travelers, enemies, etc. It provides detailed marriage, divorce and inheritance rules, etiquettes of business transactions, punishment for certain crimes, and rules and norms of war, etc.. Human history reveals that woman was granted a low status in most civilization since ancient times. In the Puranic Hindu period women were treated as quite inferior beings. In Christianity and Judaism woman was considered a source of temptation and evil. In Buddhism, salvation was denied to those who consorted with women. In Greece, Rome, Egypt and China woman was generally considered just a domestic drudge; to stay at home and mind the house was her only recognized role.¹

The Rise of Islam

Arabia's religious diversity has prompted a variety of speculations. Before Islam, Arabian religion was nominal, or formal, or superstitious. Arab paganism had been losing its grip during the sixth century A.D. People found themselves frightened and conscious of their evil deeds.²

Or, in another view, tribal religion was crucial to communal life, where God and cult were the badge of identity and apostasy was equated with treason. Whatever the interpretation, one thing seems clear: religion apparently played a major part in that environment.³

Islam spread from Arabia in early Seventh century through the teachings of Prophet Muhammad. Islam means peace and submission to the will of Allah, i.e., through conformity to divine laws and guidance.

Status of Women before Islam

Before the advent of Islam the status of women in Arabia, too, was much the same. In pre-Islamic Arab society woman had no recognized place as an individual. She belonged to her men folk. The birth of a daughter was looked upon as a disgrace and female infanticide was a common practice. If a girl was allowed to live, she was married off at an early age. A man could marry any number of wives and could divorce them at will any number of times without letting them free. Throughout the medieval period men dominated the society in Europe and Asia and women had no individual status and legal rights.

Status of Women in Islam

Islam granted many rights to women which had been denied to them in all the then societies. It improved the position of women in many areas. In the words of the Quran, "You are members; one of another."⁴ There is no difference between man and woman as regards status, rights and blessings both in this world and in the hereafter. Both are equal participants so far as the carrying out of the functions of daily living is concerned. It is best that suitable quotations from the holy Quran be cited here to establish the status given by Islam to Muslim Women.

"And they (women) have rights similar to those (of men) over them in kindness....."(2:228).

"They (women) are raiment for you and you (men) are raiment for them" (2:187).

"Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much- a legal share" (4:7).

"Men are in charge of their wives because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So, good women are the obedient, guarding in secret that which Allah hath guarded" (4:34).

"Consort with them in kindness, for if you dislike a thing in them, it may happen that you dislike a thing wherein God has placed much good" (4:10).

“And whoso doeth good works, whether of male or female, and He or she is a believer, such will enter paradise and they will not be wronged the dint in a date stone” (4:124).

All these quotations from the holy Quran show that in Islam both male and female are equally answerable to God for their actions and will be rewarded equally. But women are also said to excel in their own field over men. Besides these quotations there are many other references in the Quran which enjoin men to treat their women folk kindly and not to exploit them, torture them or do injustice to them.

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A SOCIOLOGICAL STUDY OF FEMINIST THEORY

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Abstract

In this paper an attempt has been made to study the discrimination of socio political theory that how the concepts of equality, justice, and state are purely based on patriarchal attitudes, and how a large part of society deprived from this.

This paper aims to provide an innovative analysis of socio political theory, which uses feminism as a theoretical method for rethinking sociological theory from the bottom up. Bringing women into sociological theory cannot sufficiently resolve problem posed by gender differences. These points are going to discuss:

To reveal the patriarchal nature of socio political concepts.

To present the normative dualism of socio political concepts.

To criticize the socio-political theory based on prejudice.

To construct a humanistic sociological approach.

Introduction

The intellectual landscape in socio political philosophy today is quite different from what it was twenty years ago. The traditional categories, within which socio political theories are discussed and evaluated, are found increasingly inadequate. With the dawn of twentieth century, contemporary feminist theory has challenged all the traditional categories of Social thought.

It claims that the traditional theories are based on male dominated **knowledge, man's experiences, subjectivity, and identity**. Women have been accorded an inferior status: male are projected as, **productive, political, public, and rational** women as **non-productive, non-political, private, and emotional**.

For example Plato (427B.C.-347B.C.) declares in the 'Laws' that women is by nature inclined to be 'secretive and crafty', because of her weakness'. Aristotle (384B.C.-322B.C.) said that a woman is

only a passive participant; she only provides matter to the process of reproduction; and the imprint of human personality (or the human form) on this matter is provided by the father. Man is the active agent; that is why; he may be regarded as superior to women. Machiavelli (1469-1527) said that if the woman enters into the politics, the whole politics would be jeopardized. Rousseau (1712-1778) statement is ... it is not enough that a woman should be faithful; her husband, along with his friends and neighbors, must believe in her fidelity... , Hegel (1770-1831) argues that women is rather passive and generally confined to the pursuit of more or less personal. Bentham (1748-1832), said a woman's affection does not embrace the welfare of her country, much less all human kind, but is limited to her own children, J.S. Mill (1806-1873), 'the great occupation of women should be to beautify life. Schumpeter (1883-1950) said, the exclusion of women from franchise does not invalidate a polity's claim to be a democracy.

The feminists raised their voice against all such preconceived notions. Simon de Beauvoir's work '*Second Sex* 1948' claims that it is the whole process by which 'femininity is manufactured in society' to quote her; 'she is defined and differentiated with reference to man and not he with reference to her; she is incidental, the inessential as opposed to the essential. He is the subject, he is the absolute- she is the other' Betty Friedan's work '*The Feminine Mystique*' 1963 argues that women had always been persuaded into the belief that their only fulfillment lay in domesticity further we can see this realization in many important works, such as Kate Millet's '*Sexual Politics*', Shulamith Firestone's '*The Dialectic of Sex*', Germaine Greer '*The Female Eunuch*', Eva Figs '*Patriarchal Attitudes*' etc.

The feminist thinkers have successfully revealed such sexist assumptions and power structures embodied in literary texts; feminist historians have reclaimed women's history proclaiming women's right to knowledge of their own past; feminist political theorists have unveiled the fallacies of existing concepts and values –how they are not gender neutral but **biased, neutral and narrow**.

For example, Marxist concept of productive work excludes women's traditional work; and the liberal concept of equality excludes the significance of 'difference', 'human interdependence', and 'value of emotion'.

In the realm of political theory there are three main feminist criticisms of the mainstream political theories and these are concept of equality, concept of justice and concept of state.

Firstly feminists argued that mostly male theorists on all points of the political spectrum accepted the belief that there was a 'foundation in nature' for the confinement of women to the family, and for the 'legal and customary subjection of women to their husbands' within the family. Restrictions on women's civil and political rights were said to be justified by the fact that women are, by nature, unsuited for political and economic activities outside the home, contemporary theorists have progressively abandoned this assumption of women's natural inferiority. They have accepted that women, like men, should be viewed as 'free and equal beings', capable of self determination and a sense of justice, and hence free to enter the public realm. And liberal democracies have progressively adopted anti discrimination statutes intended to ensure that women have equal access to education, employment, political office etc. But these anti discrimination statutes have not brought about sexual equality. In the United States and Canada, the extent of job segregation in the lowest paying occupations is increasing, as are other forms of violence and degradation aimed at women. In this reference Catherine Mackinnon in her book '*Feminism Unmodified; Discourses on Life and Law*' 1987 said that in fact 'all sex equality laws aim at a sex blind society'. Its successes are limited for it ignores the gender inequalities. Most of the roles are defined in such a way as to make men more suited to them even under gender-neutral competition [Mackinnon 1987]. sex discrimination, as commonly interpreted, involves the arbitrary or irrational use of gender in the awarding of benefits or positions. On this view the most blatant forms of sex discrimination are those where, for example, someone refuses to hire a woman for a job even though gender has no rational relationship to the task being performed. Mackinnon calls this the 'difference approach' to sexual discrimination, for it views as discriminatory unequal treatment that cannot be justified by reference to some sexual difference. The family is therefore an important locus of the struggle for sexual equality. There is an increasing consensus amongst feminists that the fight for sex equality must go beyond public discrimination to the patterns of domestic labor and women's

devaluation in the private sphere. Carole Pateman in her article feminist critics of the public/ private dichotomy argues that 'dichotomy between the public and the private.... Is ultimately what the feminist movement is all about' (Pateman 1987: 103). People and theorist have always forgotten the fact that the public realm of politics can be so rational, noble and universal only because the messy containment of the body, meeting its needs, providing for protection, care taking and attending to birth and death are taken care of else where.

One consequence of the public-domestic distinction, and of the relegation of women to the domestic sphere, is that men and women have become associated with different modes of thought and feeling. Throughout the history of Western philosophy, we find political theorist distinguishing the intuitive emotional particularistic dispositions said to be required for women's domestic life from the rational impartial and dispassionate thought said to be required for men's public life. Morality is fragmented into a 'division of moral labor' along the lines of gender. . . . The task of governing, regulating social order, and managing other 'public' institution have been monopolized by as their privileged domain, and the task of sustaining privatized personal relationships have been imposed on, or left to, women. The genders have thus been conceived in terms of special and distinctive moral projects. Justice and rights have structured male moral norms, values, and virtues.(Friedman 1987a: 94)

These two 'moral projects' have been viewed as fundamentally different, indeed conflicting, such that women's particularistic dispositions, while functional for family life, are seen as subversive of the impartial justice required for public life. Hence the health of the public has been said to depend on the exclusion of women (Okin 1990: Pateman 1980).

Because this contrast has historically been used to justify patriarchy, early feminist like Marry Wollstonecraft argued that women's particularistic emotional nature was simply the result of the fact that women were denied the opportunity to develop their rational capacities fully. If the women thought only the needs of the people around them, ignoring the needs of the general public, it was because they were forcibly prevented from accepting public responsibilities (Patemaan 1980 : 31)

Secondly the renewed feminist interest in women's modes of moral reasoning largely stems from Carole Gilligan's studies of women's moral development, in her book 'In a different voice' (1982), she argued that justice and rights have always structured male moral norms, values and virtues, while care and responsiveness have defined female moral norms, values virtues. Women tend to reason in a 'different voice', which she summarizes this way:

In this conception, the moral problem arises from conflicting responsibilities rather than from competing rights and requires from its resolution a mode of thinking that is contextual and narrative rather than formal and abstract. This conception of morality as concerned with the activity of care centres moral development around the understanding of responsibility and relationships, just as the conception of morality as fairness ties moral development to the understanding of rights and rules. (Gilligan 1982:19)

These two 'voices' have been characterized in terms of an 'ethic of care', which, Gilligan claims, are 'fundamentally incompatible' (Gilligan 1986: 238). In this regard Joan Tronto says that the ethic of care 'involves a shift of the essential moral questions away from the question, what are the best principles? To the question, how will individual's best be equipped to act morally?'(Tronto 1987: 657)

This contrast has historically been used to justify patriarchy. This whole tradition of distinguishing 'masculine and feminine morality is a cultural myth. In fact, the moral problem arises from conflicting responsibilities rather than from competing rights and requires for its resolution a mode of thinking i.e. contextual and narrative rather than formal and abstract. The time has come when the care ethic, while initially developed in the context of private relationship, has public significance and should be extended to public affairs

Thirdly the contemporary feminist has challenged the traditional concept of state. According to feminists the state is a patriarchal institution. The law sees and treats women the way men see and treat women. The liberal state coercively and authoritatively constitutes the social order in the interest of men as a gender—through its legitimating norms, forms, relation to society and substantive policies. The state is male jurisprudentially, meaning that it adopts the

standpoint of male power on the relation between law and society. The state's formal norms recapitulate the male point of view on the level of design. State power, embodied in law, exists in throughout society as male power at the same time as the power of men over women throughout society is organized as the power of the state. The state is seen as the arena of conflict which is systematically biased against women but within which important victories can never the less we own; it is essential to understand the power relations that are evolve and the tremendous obstacles that women face. Perhaps the failure to consider gender as a determinant of state behavior has made the state's behavior appear indeterminate. Perhaps the objectivity of the liberal state has made it appear autonomous of class. Including, but beyond, the bourgeois in liberal legalism, lies what is male about it. However autonomous of class the liberal state may appear, it is not autonomous of sex. Male power is systematic. Coercive, legitimated, and epistemic, it is the regime.

The entry of women into the political sphere produces a challenge to the core concepts of political thought. Feminist political thought thus provides an important vantage point from which to think critically about the nature and limitations of key political concepts such as rights, equality, identity, and agency as well as the nature of politics itself.

Feminist politics and theory pose deep challenges to some of the major commitments of modern political thought, particularly to those of liberalism, e.g. freedom as free choice and equality as formal and gender-neutral. But feminism is not as unified as its challenge to liberalism might suggest. It continually faces questions with regard to its boundaries, agendas, and even the subjects of feminism itself – what is a woman? How does the category of gender illuminate or eclipse power relations involving other categories of difference, such as those of culture, race, class, and sexual orientation?

This will explore the variety of feminisms emerging out of women's struggles for political inclusion (liberal, Marxist and radical feminisms) as well as more recent feminist theoretical challenges to the category of woman, identity politics, and rights-centered political discourse. In particular, to trace the critical strategies developed within

these various traditions of feminist thought and analyze their value and limitations as practices of political critique.

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PUBLIC AWARENESS PROGRAMME

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Public Awareness

There is an urgent need for maintaining a balance between the capacity of the environment and the sustainable utilisation of resources. It is only possible by creating public awareness about the environment in its totality and the principles of its scientific management.

People can be protectors and destroyers of the environment so public awareness and participation is the key to success of any environmental improvement programme. However, it is being seen that most people are in the grip of NIMBY syndrome. NIMBY syndrome stands for 'Not in my backyard' It describes the prevalent attitude of the majority of people who want to enjoy modern comforts but are not willing to deal with the adverse effects of such a lifestyle. They do not care as long as the waste that they produce is not dumped in their backyard ! Here, We shall discuss about the environmental programmes and movements which have not only created and awareness about the need to protect our environment but has also set an example on how to go about it.

(I) Chipko Movement

Every citizen of a democratic country should have access to enjoy as well as to protect his environment. This particular right has so far been neglected and the people in many occasions could find no other way than to protest and to organize movements against the wrong decisions of governments. Chipko Andolan was such a movement of protest by village women against the felling of trees for commercial use. It is probably the world's well known grass root level eco-protection movement.

The Beginning

In the 1970's, an organised movement to stop the destruction of forest India came to be known as the Chipko Movement. The name

200 : Creation Vol.-3, No.-2, 2012, ISSN 2231- 3923

of the movement comes from the word Chipko that is, to 'embrace' The villages hugged the trees, and prevented the contractors from felling them.

The Original 'Chipko Movement' was started in the early part of the 18th century in Rajasthan by Bishnoi Community. A large group of villagers led by a lady called Amrita Devi sacrificed their lives to protect the trees from being felled on the orders of the Maharaja of Jodhpur. After this incident, the Maharaja, through a decree forbade the cutting of trees in Bishnoi villages.

Resistance to Deforestation

The 'Chipko Movement' of 1973 was one of the most famous movements. The first Chipko resistance took place in April, 1973 in the villages of Mandal in the Alkananda Valley of the Himalayas in Uttaranchal. It was sparked off by the Government's decision to allot a forest area in the Alakananda to a sports goods company with the help of an NGO (Non Governmental Organisation), Sasoli Gram Swarajya Sangh (SGSS), the women of the area, under the leadership of an environmental activist. Chandi Prasad Bhatt, entered the forest and formed a circle around trees preventing the men from felling them. Dhoom Singh Negi, Bachni Devi and some other village women began to hug the trees. They coined the slogan **What to the forests bear ? Soil, water and pure air.** The success of the 'Chipko Movements' in the hills saved thousands of trees from being felled.

Sunderlal Bahuguna a Gandhian activist, appealed to Indira Gandhi, the then Prime Minister of India, to stop the tree-felling activities. This resulted in the green felling ban Chandi Prasad Bhatt, another leader of the 'Chipko Movement' encouraged the development of local industries based on the conservation and sustainable use of forest wealth which would benefit local community.

Principles of Self help

The 'Chipko Movement' gave the message of using self help and determination to prevent destruction of the environment. Many of the environmentalists got together and organised several movements to save our environment. They coined catchy slogans and stirred the local people. Examples of such movements are, **Save the Western Ghats, Save the Ganga and the Himalayas** (launched by Sunderlal

Bahuguna against the construction of Tehri Dam on the upper reaches of the Ganga at Tehri Dam), **Save the Narmada Western Watersheds and their ecology.** (Launched by Baba Amte) against the implementation of Narmada Valley.

Spreading of the Movement

The message of the movement has reached the women folk of African and Latin American countries who also have many of the problems and hardships experienced by the women of Uttaranchal. The women of Uttaranchal, where dependent on their natural environment (forests, water, land) and suffered from some of the most serious problems of the environmental degradation. They realised the importance of nature and the extent of link between environmental degradation and their misery.

(II) Ganga Action Plan, 1985

Ganga Action Plan (GAP)

GAP HIGHLIGHTS :

Phase-I

- ✓ Launched in 1985
- ✓ States involved : Uttaranchal, Uttar Pradesh, Bihar and West Bengal
- ✓ Approved cost : Rs. 462.04 crore
- ✓ Main task : Interception and treatment of 873 million liters per day (mld) of wastewater from 25 cities.
- ✓ Completed by March, 1997.
- ✓ Implementing authority : National River Conservation Directorate.
- ✓ Major polluters : Cities of Kanpur, Allahabad, Varanasi, Patna and Kolkata.

Phase-II

- ✓ Approved cost : Rs. 416.33 crore.
- ✓ Includes 29 towns along the Ganga, some of which were in Phase-I.
- ✓ Main task : Interception and treatment of wastewater.
- ✓ Completed by March 1999.

was launched to clean the River Ganges. Launching GAP at Varanasi on June 14, 1985, former Prime Minister, Rajiv Gandhi, had stated, "We shall see that the waters of the Ganga has been attributed to mainly three factors, they include;

- (i) Municipal wastes produced by some 100 old towns and cities located on the river banks.
- (ii) Tanneries, paper and sugar mills, chemical factories etc. empty their effluents into the Ganga.
- (iii) Millions of devotees throng the river banks all along its course, bathing and washing in its waters. Bodies of the dead are burnt on ghats by the river side and ashes washed into the river water.

The main objectives of the Ganga Action Plan (GAP) were :

- (i) To improve water quality.
- (ii) To permit safe bathing all along the 2,525 kilometers (KM) from the Ganga's origin in the Himalayas to the Bay of Bengal, and
- (iii) To make the water potable to important pilgrim and urban centers on its banks.

Starting from Rishikesh, GAP was designed to check pollution by intercepting and diverting 873 million liters a day (mld) of untreated sewage to treatment plants. GAP Phase-I was designed to tackle pollution from 25 cities and towns its stretch situated in Uttaranchal, Uttar Pradesh, Bihar and West Bengal. Although industrial effluents constitute only about 15 percent of the waste, their toxicity is a cause for concern with regard to industrial pollution, GAP's strategy was to identify major polluting industries and ask them to clean up or ask the respective state pollution control boards to look into the matter.

Components of the GANGA ACTION PLAN

The main components of the Ganga Action Plan (GAP) were the following

(i) Interception, Diversion and Treatment of Municipal Wastes

Providing a drainage system in 25 towns was one of the main objectives of the plan. It was also planned that the sewage could be treated biologically to produce methane or sewer gas which could be used in generators to produce electricity. The treated sewage could then be used in fish ponds and for irrigation.

(ii) Setting up Community Toilets

To prevent the public from discharging human wastes into the river, 2700 community toilets were set up and 339 Km of sewer lines were laid.

(iii) Setting up Electric Crematoria

Under the plan, 32 electric crematoria were set up at various places.

(iv) Boiological Methods

To keep the bacteriological count down, use of scavenger species is being made for example, turtles clean up dead bodies and carcasses falling into river.

GAP Phase I lasted till 1997. GAP Phase-II included cleaning of the Ganga and its three important tributaries - Yamuna, Gomti and Damodar, which together cost the country a further Rs. 568.11 crore. About 24 towns were selected in GAP Phase II.

A Saga of Pollution

Despite the GAP effort, the objective of bringing bio-chemical oxygen demand (BOD) and dissolved oxygen (DO) levels is desirable norms has not yet been achieved. The drawback and the problems in achieving the total target is shown in the table.

**A STUDY OF INITIATION CEREMONY
(DĪK᳚Ā) WITH SPECIAL REFERENCE
TO THE 'AIV᳚GAMAS**

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Introduction

Initiation ceremony (Dīk᳚ā) which release the soul from bondage is explained. By this ceremony the soul is disassociated from the three kind of bondage and Śiva's qualities are manifested. After initiation of qualities such as knowledge of the supreme, devotion of Śiva, freedom from all worldly desires.

The general definition of soul of the three bondages such as mala, karman and māyā the reason for connection between the souls and these three bondages are also explained. The definition of the soul, with bondage and of those who are released, of the three kinds of souls which are vijñānākala, pralayākala and sakala and the different kinds of initiation are explained.

Initiation Ceremony (Dīk᳚ā) - A Specific Diagram

For the initiation ceremony (dīk᳚ā), one must draw a specific diagram. In this diagram one should contemplate the supreme pervading the existence of the whole cosmic world with its division of five kalās sānthatitā, śānti, vidya, pratisthā and niv᳚tti as well as the thirty six tattvas. One should meditate the Śiva's head pervades śāṅtyatitakala, his face as pervading śāntikala, his chest as pervading vidyakalā, his genital as pervading pratisthākālā, his knee and feet as pervading niv᳚ttikalā, the hair of his body as pervading each of the different worlds his skin as pervading the mantras, his flesh as pervading the world of the vyomavyāpipadamantra and his bones as pervading the tattvas. Thus Śiva is to be perceived as pervading the whole cosmic universe, from the p᳚thivitattva up to the śivatattva on this diagram.

The Preceptor (Guru) and Disciple ('i᳚ya)

The guru is to hang on the body of the disciple a string which should hand from his head to his toes. The string represends both the su᳚cum᳚ānādi and the bondage (pāśa) - a dwelling of all the enjoyments

which are the fruits of the post actions but which have not yet started to yield their result.

Among the functions assigned to him are sthapāna, yajaya, yājana, adhyayana, adhyāpana, dāna, and pratigraha. The dīkṣā rite is performed to properly initiate, the devotee in the śaiva orthodoxy. It is designed to bring about the spiritual purification of upāsaka and thereby qualify him for participation in rituals of both daily and special occurrence.

The Priest (śivācārya)

In practice we can see that the śaivāgamic brahmins have now become a special groups and are called gurukkals or śivācāryas. In order to obtain equal status with vedic brahmins they study vedas and they include as many vedic hymns as possible during ritualistic practices. They have even included some of the vedic domestic rituals in addition to āgamic rituals, perhaps to establish themselves as true vedic brahmins.

In some āgamas like kīranāgama and kamikāgama, the brahmins have been replaced by śivabrāhmaṇa, śivadvija or śivavipra and almost all the anuloma, and pratiloma groups have been described in the same method as they are enumerated in smṛtis following the vedic school.¹ As for Śivadvija they are considered to have come down from five sages such as kaūsika, gautama, kāśyapa, bharadvāja and agastya who were directly initiated by Śiva himself. The present daygurukkals or śivācāryas who are hereditary priests in temples are considered to be similar in this line.

The Different Stages of Dīkṣā

Normally, as per āgamic school there would be different stages – initiated and non-initiated, if initiated – the different levels of initiation is the highest being ācārya or deśika.²

In āgamic school there are four different stages of initiation – samayin, putraka, sādḥaka and ācārya or deśika.³ The one who has a naisthikadīkṣā is one who is like a sannyasin. This initiation is allowed for all those who follow the particular school and duties. It has nothing to do with this stage which could be attained only through special initiations. So also in āgamic school, in the early stage – the duties were assigned according to the level of initiation, gradually the highly initiated ācārya's son (or guru's son) took his place and in the long run – it seems to have become a duty – and now they are hereditary priests (gurukkals).

Importance of Dīkṣā

Specially in the most important ritual dīkṣā (initiation ceremony) – one has to be well versed in the subject matter of vidyā, yoga and caryāpādās. Thus as an initiated one he knows fully the philosophy and yoga, confines to the rules prescribed in the caryāpādā and performs rituals as prescribed in the kriyāpāda to obtain enjoyment (bhoga) in higher worlds and finally will attain liberation.⁴ Along with this experience he has to enjoy the fruits of his past deeds. This is the basic knowledge of dīkṣā vidhi according to the āgamic concept. Thus as per āgamic thought one could attain liberation by receiving an initiation and by practicing prescribed rituals with full devotion to God and with knowledge of philosophy and yoga.

The Definition of Dīkṣā

The literal meaning of the word dīkṣā is initiation for a religious ceremony. Some śaivāgama texts have given different interpretation for this word.

The authentic śaivāgama text of Rauravāgama says, initiation ceremony (dīkṣā) is the release of the soul from bondage. By this ceremony the soul is disassociated from the three kinds of bondage and Śiva's qualities are manifested. After initiation, the qualities such as knowledge of supreme, devotion to Śiva, freedom from all worldly desires⁵.

Suprabhedāgama defines the ritual dīkṣā as – the soul is associated to Śiva and the bondage is removed from the pāpa⁶. The text of Śivacchanda says release of bondage from the three states, namely, pāśa, vidhi and mantra is called dīkṣā⁷. Siddhāntaśekhara also gives the same idea⁸ Somaśambhupaddhati defines the dīkṣā as the knowledge to the śiṣya (student), in making him free from bondage⁹.

By initiation the soul is released from the three kinds of bondage namely, mala, māyā and karman. This initiation is performed by purifying the six paths or adhvans namely, mantra, pada, varṇa, bhuvana, tattva and kalā. Each of these adhvans is pervading and is pervaded by other adhvans. The five kalas, nivṛtti, pratiśṛjha, vidya, śānti and śāntyatīta, pervade all the other adhvans. It not only purifies and pervade but also gets purified by itself.¹⁰

Two Kinds of Initiation (Dīkṣā)

According to the Rauravāgama, the two kinds of initiation, sādḥāra and nirādḥāra, one is given by Śiva through the intermediary

of the guru (preceptor) and the other which is given directly by him, according to the forms of śaktipāta (fall of Śiva's grace) which is slow, slower, fast and very fast¹¹.

Seven Types of Initiations (Dīkṣā)

It is said the seven types of initiations are given just by sight (cākcucī), by touching (sparśa), by oral method (vācīkī), by thought (manasi), by teaching sacred text (śāstrī), by yoga and by performing fire ritual (hautrī)¹².

Ātmārthapūjā and Parārthapūjā

According to the āgamic conception to perform nityapūjā, an ācārya should undergo samayadīkṣā, the 'general initiation' that confers the competence to perform worship for one's own self. It is called ātmārthapūjā. In the temple, the ācārya (priest) who is responsible for offering worship on behalf of others is defined parārthapūjā.

However, one must undergo additional ritual preparation, a liberating initiation. It is called nirvāṇadīkṣā. Then a priestly anointment (ācāryabhiṣeka) will be performed to an ācārya according to the āgamic texts and paddhati. If the person has qualified himself to do the parārthapūjā then the ācāryabhiṣekam has to be done.

Samaya-Vjēṣa-Nirvāna Dīkṣā

Samaya Dīkṣā

Samayadīkṣā is the general initiation by which one becomes a member of the śaiva community. In the central rite of samayadīkṣā, the guru (preceptor) conducts the blind – folder novice into a specially prepared sacrificial pavilion and dramatically removes the blindfold so that the former is suddenly able to see Śiva's presence.¹³ The guru then initiates the śaiva with a new name. Such rites point clearly to the primary effects brought by samayadīkṣā.

Vjēṣa Dīkṣā

If samayadīkṣā is predominantly a rite of entry, vjēṣadīkṣā (special initiation) is in essence a rite of rebirth. The initiation guru ritually takes the initiates soul (dīkṣātātmā) from his body, places it in the womb of vāgīśvarī, a form of śakti, installs in a sacrificial fire and then subjects it to a series of life cycle rites (samskāras) replicating birth.¹⁴ when the soul is then returned to the novice's body (śuddhaśarīram) he is accepted to be reborn as a son of Śiva. After completion of this initiation,

the new born son is able to worship Śiva on his own behalf. He is fit to conduct fire rites and he is eligible to study the śaiva text.

Nirvāṇa Dīkṣā

The nirvāṇadīkṣā is a liberating initiation. This is also a very powerful ritual. According to the Rauravāgama, the effects of initiation on the soul is to those of a flame on cotton. As a heap of cotton placed on a blazing fire is consumed completely, and never again becomes cotton, similarly the best of men, the initiate who approaches the maṇḍala and receives the mantra of initiation, is never again born.¹⁵ A temple ācārya who is responsible for offering worship on behalf of others (parārthapūjā), however, must undergo additional ritual preparation, a liberating initiation (nirvāṇadīkṣā) and then a priestly anointment (ācāryabhiṣeka) that infuses in him with the necessary powers.

The ācāryabhiṣeka (Consecration Ceremony)

After the above mentioned dīkṣā, an ācārya who is responsible for offering the śivapūjā, parārthapūjā, installation etc., has to undergo the ācāryabhiṣeka. This is known as consecration ceremony. It is a very important ritual and necessary for priestly competence. The consecration ceremony is performed, after all the previous initiations such as samaya, vjēṣa and nirvāṇadīkṣā. The consecration of sādḥaka is also performed after the completion of nirvāṇadīkṣā before ācāryabhiṣeka.

One of the authentic texts Rauravāgama explicitly states the proceeding of ritual which are connected to the consecration ceremony. Construction of temporary pavilion with four entrances with fire pita, vedikā, water pots, holy sings (acmamaṅgala), ten weapons of Śiva and five liṅgas with five colours, the deities to be worshipped in the pavilion, the rituals to be performed for this purpose namely ācāryabhiṣeka, the method of ointment for the disciple with five kinds of muds etc., sprinkling water from the conch (saṅkḥābhiṣeka), and pouring of water from the pots on the head of the disciple are given in detail.

After this the guru hands over his duties to his disciple and he is sent home in a palanquin. He becomes a regular śivācārya or guru and henceforth is fit to perform the duties of giving initiation to others. On the occasion of ācāryabhiṣeka the guru (preceptor) is to give new names based on the gotra and sūtra to the initiates which is also a special feature of this āgama. The concerned verses are taken from

this Raurāvagama in the text called Dīkṣādarśa.¹⁶ According to Raurāvagama giving of new names is to be carried out before the abhiseka of the initiation with the śivakumbha. According to the dīkṣādarśa it is after the pūrṇahuti.¹⁷

After this ācāryabhiṣeka, the consecrated ācārya, is like ādiśaiva. An ācārya, who is eligible to do the pūjā (worship) for others also should do the regular rituals in the temple. Only then he is called śivācārya.

Importance of An Ācārya or Guru

According to the śaivāgamic tradition, the subject of an ācārya or guru is more important. It is very difficult to select the suitable person who knows all the rituals in temples and in public based on āgamic texts.

On this context, the authentic text Kāmikāgama gives some reference about the importance of an ācārya. It defines the ācārya as a confident person well versed in śaivāgama texts, with absolute namely, knowledge of rituals and their practices, mastery over the knowledge acquired and the performance of initiation to students. One who has mastered one lakh śloka and well trained in mantras alone is said to be the best ācārya or guru.¹⁸

Another text Kāraṇāgama points out the same idea and mentions the opposite result.¹⁹

Kumāraṇtram says, if an ācārya is happy, the God is pleased. Therefore one should always please the ācārya. If the ācārya is pleased to the God is immensely pleased.²⁰

The text Siddhāntaśekhara describes the guru, as a divine messenger and all the more Lord Śiva himself.²¹ The Vāmadevapaddhati brings out the description of the ācārya which states that the ācārya is kartṛdevas, bodhakas and gurudevas. sadhakas is brahmadevas, rtvijas ismantradeva, Ācārya's assembly is sarvadevas.²²

On selection of an ācārya the above mentioned prerequisites are to be strictly followed.

Another text of Sakalāgamasārasaṃgraha says, the guru should be worshipped like Śiva and the deśika should be prostrated like Father.²³ The guru is to be worshipped on an auspicious hour. Salutation to the feet of guru brings about the fruits of nurturing thousand cows. By such worship one becomes noble, Worship of the brothers of guru

is also very important. Service and submission to all other śaivities performing penance accrues divine blessings to the worshipper.²⁴

The text Aṣṣumadāgama tells that the guru is father, guru is mother, guru is God and guru is friend. There is no one supreme than the guru, such as stated by Lord Śiva himself.²⁵

General Groups of Ācāryas and Their Duties

According to the text of Aṣṣumadāgama, the five general ācāryas are described. They are ācāryas, arcakas, sādakas, alamkṛtas and vācakas. The ācārya should perform the fire rituals and occasional rites as told in the āgamas.²⁶

The daily worship should be done by the arcaka. The alamkṛta will make the decoration. The Sādaka has to collect the āgamic materials and paddhatis. The vācaka should perform the reciting veda mantras. These duties are to be done by five ācāryas.²⁷

Specially the rites of desires and occasional rites are to be done by only by ācāryas. The ācārya who begins the rituals falls ill during the proceedings then it can be completed by his son or disciple.²⁸

Conclusion

Consecration ceremony (dīkṣā) is very important – ritual for the priestly competence which is special feature of these āgamic text. Thus from the above mentioned reference, we can understand, that the ācārya or guru who has to be an ādiśaiva and qualified person should perform the ātmārtha, parārthapūjā, installation, initiation ect. The consecrated ācārya is very important person in temple worship rituals, and priestly competence.

REFERENCES

1. N.R.Bhatt's Preface, Descriptive Catalogue of Manuscripts, Vol.I, p.xvi.
2. Ibid, p.xvii.
3. Ibid, p.xviii.
4. Ibid, p.xiii.
5. सपाशत्रयविश्लेषं शिवत्वं व्यज्यते यया ।
क्रिया सा कथ्यते दीक्षा भक्तिवैराग्यलक्षणा ॥

- तरमाज्जानं च भक्तिश्च वैराग्यमिति चात्मनः
दीक्षितस्येह चिह्नानि पशोस्त्वेतानि नाञ्जसा॥
Rauravāgama, Vol.III, Kriyāpāda ,47, 1-2, p.1.
6. दीयते तज्जिवत्वं हि क्षीयते पापपञ्जरम् ।
क्षयदानविशेषत्वाद् दीक्षा चेत्याभिधीयते ॥
Suprabhedāgama, caryāpāda, dīkṣāvidhi, p.247, 1b-2a.
7. पाशज्जदे विधिस्तस्य मन्त्रैश्च विधिचोदितैः ।
एवं पाशत्रयसपि पिश्लेषो दीक्षयोज्यते ॥
Śivacchanda quoted in Rauravāgama, Vol.III , p.1.
8. वक्ष्ये दीक्षां शिवेनोक्तं सक्षेपाद्रोगमक्षदामा ।
रिक्षिप्तपाशसक्षेभां भक्तिवैराग्यलक्षणम् ॥
विशिष्टं दीयतज्ञानं क्षीयते पाशसंचयः ।
मायाकर्ममलोदूतो यथा दीक्षेते सा स्मृता ।
शिवो विज्ञायते येन तज्ज्ञानं मतम्॥
Siddhāntaśekhara, dīkṣāvidhi, p.143, 1-3a.
9. मलमायादिपाशानां विश्लेषः क्रियते यया ।
ज्ञानं च जन्मते शिष्ये सा दीक्षेत्याभिधीयते ॥
Somaśambhupaddhati (Troisieme Partie), samayadīkṣāvidhi .2, p.3.
10. N.R.Bhatt's Introduction, Rauravāgama, Vol.III, p.ix.
11. निराधारोऽथ सागरः शिवस्यानुग्रहो द्विधा ॥
निराधारो द्रव्यास्तेषां साधारः सकलस्य तु ।
आचार्यनिरपेक्षेणक्रियते शम्भुनैव या ॥
तीव्रशाक्तनिपातेन निराधाराथ सा स्मृता ।
शिवोऽनपेक्षिताचार्यो द्विधा शक्ति निपातनात् ॥
स्वयमेवानुगृह्णाति विज्ञानप्रलयाकलान् ।
आचार्ययूतिमास्थाय चतुर्धा शक्तपाततः ॥
Rauravāgama, Vol.III, Kriyāpāda, 47, 10b - 13,
12. चक्षुस्मील्य यत्तत्त्वं ध्यात्वा शिष्यः समीक्ष्यते ॥
पाशबन्धविमोक्षय दीक्ष्यं चाक्षी भवेत् ।
निधाय दक्षिणे हस्ते शिवं ब्राह्माङ्गसयुतम् ॥
सस्पृशोच्छिष्यमूर्धादि स्पर्शदीक्षा भवेदियम् ।
तत्त्वे चित्तं समाधाय बृंहितान्तरतेचसा ॥
उच्चरेत्संहितामन्त्रान्वाग्दीक्ष्यं प्रकीर्तिता ।
मानसं वि धिमाश्रित्य मानसीत्यभिधीयते ॥
योगन योगदीक्षा स्याच्छिवत्वे साव्यवस्थिता ॥
रजः कुण्डवती हौत्री सा द्विभेदा किलोदिता ।
समासाच्चद्विधा चेयं दीक्षा तज्ज्ञैरिहोच्यते ॥
Rauravāgama kriyāpāda, volIII, p.3-5 ,16b-21a.
13. Richard.H.Davis ,Ritual in Oscillating Universe, Worshipping Śiva in
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14. Ibid, p.91

15. Ibid, p.92.
16. N.R.Bhatt's Introduction, Rauravāgama, Vol.III,p.xi.
17. Ibid, p.xii
१८. अधिकारस्तयोरस्ति देशिकाज्ञा भवेद्यदि ।
आचार्यः सर्वयोयः स्याद्यदि सान्त्तानिको भवेत् ॥
लक्षाध्यायी गुरुः श्रष्टो भक्तिमुक्तिफलप्रदः ॥
Kāmikāgama, uttarabhāga, ācāryabhiśekavidhi, 24, Sl.74-75b.
19. स्थापनं यजनं सर्वज्ञौदि शैवाहकोविदुः ॥
कृतज्ञैर्दन्त्यथास्याता माभिचाराय चैवाह ॥^{२२}
KāraGāgamapūrvabhāga, ācāryalakṣaGa,p.190,14b-15a.
20. गुरुः सर्वं गुरुस्तुष्टो गुरुस्तुटस्तस्मात् संप्रीणयेद् गुरुम् ।
यावत्तोषणमाचार्यस्तावद् देवस्तु तोषणम् ॥
Kumāratantram, ācāryalakṣaGavidhi, p.258, 17.
21. गुरुः सर्वगुरुस्तत्त्वं गुरुवे परः शिवः ।
Siddhāntaśekhara, p.152.,80a.
22. आचार्यं कर्तुर्देवत्यं बोधकं गुरुदेवतम् ।
साधकं ब्रह्मदेवत्यमृत्विजो मन्त्रदेवतान् ॥
सभां च सर्वदेवत्यामिति सम्माव्य धार्मिकः ।
Vāmadevapaddhati, ācāryalakṣaGam, p.16, 131-132a.
23. शिवबद्धिः गुरुः पितृवद्देशिकः पुनः ॥
SakalāgamasārasaCgraha, p.203, 1004b
24. प्रणम्य पुष्पकान्तेन यत्नात् संपूजयेत् गुरुम् ।
गोसहस्रफलं प्राप्यः गुरोः पादाभिवन्दनात् ॥
वन्देयमात्मनः श्रेष्ठान् गुरुभ्रातृगणानपि ।
अन्यानपि च संशुद्धान् शैवान् तपोधनान् ॥
Ibid, p.203, 1008, 1009.
25. गुरुः पिता गुरुर्माता गुरुर्देवो गुरुस्सुहृत् ।
गुरोर्न परमं किंचिदित्याह भगवांश्छिवः ॥
ACśumad agama as quoted in SakalāgamasārasaCgraha, p.204, Sl.1011
26. आचार्यश्चार्यकश्चौव साधकोलङ्कितस्सदा ।
वाचकश्च कुलोद्भूताः पञ्चाचार्याः प्रकीर्तिताः ॥
ACśumadāgamas quoted in Śivāgamaśekharam, ācāryalakṣaGavidhi, p.23
27. आचार्यश्चागमालावधेज्जैमित्रिक क्रियाः ।
एवमाचार्यं कृत्यं स्यादर्चकेनार्चनं कुरु ॥
अलङ्कृतेनालं कृत्यं साधकाद्रव्यसाधकः ।
वाचकस्तु श्रुतेः कर्ता पञ्चाचार्यक्रमांविदुः ।
Ibid, p.23.
28. काम्यं नैमित्तिकञ्चैव ह्याचार्येणैव कारयेत् ।
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तत्पुत्रोवाथशिष्योवा सर्वकर्म समारम्भ ॥
Ibid, p.24.

A Study of Initiation Ceremony (D Jk✱ with..... : 213