

SCAIRIRJ
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EDITORIAL

Publication of its research outputs is an important activity of any academic institution. Usually the research articles published in a research journal reflect the intellectual capacity of a researcher and reveals the sanctity of the research . The research articles lead to a qualitative debate on a given topic and give new threads for further study and research. However, it is a disappointing fact that many higher educational institutions and learning centers are much reluctant in publishing quality research journals.

Keeping in mind to impart its scholarly activities and to keep its position in the academic domain, the University Library of Sree Sankaracharya the University of Sanskrit, Kalady, is publishing a Multi Disciplinary Peer Reviewed International Research Journal (SCAIRIRJ) biannually. Sree Sankaracharya University of Sanskrit, being a centre for higher learning in Arts, Humanities and Social Sciences, the journal equally treats all the subjects in those areas. However, special issues on specific topics shall be brought out on special occasions.

The SCAIRIRJ shall have both print as well as online versions bearing different ISSN. All the articles submitted for publication shall go through a thorough peer review process and the articles accepted for print publication shall be available online well in advance than the print version. Efforts are on to index the journal with leading indexing agencies in the field of Arts, Humanities and Social Sciences.

Publication of SCAIRIRJ is meant to be one of the high profile academic activities of the University Library, in addition to its scheduled academic programs like national seminars and workshops, hands on training programs, and academic debates on selected topics.

I am very happy to introduce the inaugural issue and take this opportunity to extend thanks to all who have given their support to make it a success, including the contributors. At the same time, I assure you that, we will take all care and precautions in bringing out the journal uninterrupted and to maintain quality at its maximum.

Once again I appeal you all to extend your whole hearted support and cooperation, I welcome your valuable suggestions to keep the efforts on.

Dr. A. Vijayakumar

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CODE OF ETHICS AND SOCIAL ENVIRONMENT – AN UPANISADIC APPRAISAL

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ABSTRACT:

The key concepts of Indian Culture-Universal goodwill, Mutual love, the path of non-violence etc now attract the attention of the world of intelligentsia. A person can have peace of mind in life only if he follows certain code of conduct. Study of the social and ethical lessons proclaimed in the Upanisads, the core of ancient Indian tradition, are essential to achieve greatest heights as they provide fresh and valuable insights to overcome the chaotic situations one should face in his life. The welfare of the society is directly dependent on his relationship with others.

Key Words

Universal harmony, Ethics, Moral values, Secularism, Personality development

INTRODUCTION

The repositories of Indian value systems, the Upanisads always provide rectitude in guiding an individual to achieve prosperity. Man has to face various kinds of challenges from different corners in his life. These hurdles can easily be crossed over by profound Vedic teachings. They furnished such powerful ethical lessons that are guiding principles not only to Indian society but also to the entire humankind. In order to safe guard a society from social degradation some value principles have to be followed .Implementation of some such moral lessons are the need of the hour since in our present society social evils are in their apex . A morally enlightened individual is the exact basis of a healthy society and a group of such healthy societies make a powerful nation. The individual, society, nation as well as world are complimentary to one other. There each member loves and protects others rights .It rightly reflects the Human Right values such as Right to life ,Liberty and security of every member of the human society. The Upanisads always proclaim the affirmation of our

own prosperity; freedom and joy are directly dependent on his ability to consider the wellbeing of his fellow beings.

Universal Harmony the Elixir of Ancient Indian Wisdom

India was an agricultural country and there persisted a balance between man and nature. The tremendous advancements in the field of science and technology had converted the whole world as an extensive market. At the same time society pays more attention to utilitarian values. Money, power and so on are the modern criteria to assess human beings. As a result, the present century is witnessing certain riddles in every lifestyle. The harmony between human beings and nature has severely disrupted. The excess usage of natural resources created hindrances in maintaining the balance of the world order. All actions of the human beings are extolled in the Vedas aiming at the welfare of the entire universe and the living beings. The following Vedic prayer exemplified a balancing power in the entire environment.

Let there be peace in the Space. Let the sky be peaceful, Let there be peace on earth, calmness in the waters, growth in the plants and trees, Let there be grace of all Gods Let Brahma be peaceful, Let there be balance and peace in everything. Let such peace be with every one of us. (YAJURVEDA,36.)

Upanisads –the marvellous presentations or the zenith of all Indian wisdom enunciated the sense of unity as well as sharp sensitivity of sharing and caring one another in the form of a prayer as-

May God protect us both together?
May He nourish us both together
May we work conjointly with great energy
May our study be vigorous and effective
May we not hate anyone
Let there be peace,peace,peace.

Regarding this invocatory stanza Prof.S.R.Bhatt observes

“The Santhipatas of the Upanishads, the treatment of Reality in empirical and trans empirical forms, the significance of moral and spiritual mode of living, the delineation of different dimensions of existence - individual, and cosmic, the need for enlightened conduct, the necessity of self control practice of benevolence etc.....(Vedic Wisdom, Cultural Inheritance and Contemporary Life,p.12)

Not only the Santhipatas but also the whole gamut of Upanisadic teachings is exuberant with noble virtues of peaceful co-existence. They instruct to develop the sense of unity and equality. Our ancestors are successful in promoting such lofty ideals only through the realisation of self-sameness. This is the original contribution of Indian culture to the whole humanity.

Ethical Directives Enshrined in the Upanisads

Besides these social intentions, the Upanisads show rectitude in promoting prolific ethical aspects for the all-inclusive enlightenment of mankind. Ethics is the most vibrant branch of philosophy. Since it is derived from the Greek word 'ETHOS' which means character or behaviour, it is concerned with the real nature of ultimate human values which determine whether a particular human action is good or bad. By neglecting the world and worldly objects one can attain perfect freedom. The Upanisads expressed these lofty ideals as the spirit of detachment, the Vairagya. They always proclaim the need of non-attachment. They never demand remissness of social duties. But it prevents man from attachment to worldly pleasures. This is only because man is never satisfied with the achievements in life. Always he pines for higher and higher goals. Desirelessness and renunciation is the key in Isavasyopanisad as the means to spiritual perfection. The Upanishad also advises the sanctity of performing duties without attachment. Desire is the cause of all types of sorrows and hence by seeing God in everything, tries to discard the view of multiplicity. We should develop the ideal of self-sameness that helps in guiding us for a life of mutual love and kindness towards fellow creatures without selfishness and hatred. Racial, lingual and regional differences and terrorism put the human life into a state of chaos. The Upanisads provide long-lasting remedies to these disorders through instructions to a student high lighting his duties. They direct the followers to conduct a life of precise discipline and follow a strict code of moral conduct. Since education is the process of perfect man making, value education should be provided to prepare a student for future life. The value judgements put forth in our ancient treatises are capable of promoting the free expansion of the head, heart and soul of the student. The Indian concept of education aims at the awareness of moral and spiritual values as well as the attainment of human perfection – the divinity of human self. It inculcates some value judgements and moral lessons for enhancing the valuable qualities as well as attractive characters.

Value education will mould a morally enriched, ethically augmented, socially uplifted community. Upanisadic maxims high lighting these value judgements lead to the origination and propagation of knowledge suitable to every lifestyles. It also directs us towards community living, teaching good lessons and personal study or swadhyaya.

The Taittiriyanopanisad is pregnant with several moral and ethical ideals. Here the preceptor exhorts the departing students who have successfully completed their studies as follows – "Speak the Truth. Follow the path of Dharma. Let there be no neglect of one in daily reading. Let there be no neglect of truth. Let there be no neglect of dharma. Let there be no neglect of welfare. Let there be no neglect of prosperity." It teaches to speak only those words polished by truth and behave in the way in which your mind considers pure. The indication is that one has to act according to the law of righteousness. Precepts such as Mother, Father, Teacher, and Guests are equal to Gods. One should marry and beget

offspring to continue his clan. Try to preserve teaching learning process to move forward the traditions etc be found eulogized in this Upanisad. The sanctity of virtues like those that charity and duty are applauded here .Another important aspect extolled in this Upanisad is the proclamation “Do not waste food; grow more food. “The Upanisad runs thus –”From food the various living beings in this earth originates .By food alone those creatures reside on this earth. Those who worship food as Brahman will be provided with plenty of food.” There is a tendency among our youngsters to waste food without any reluctance. Poverty encircled a large portion of world population. In spite of considering the shortage of food materials among the downtrodden majority aristocratic adolescents is dissipating edible substances .Our fore fathers are conscious about the importance of food and they warn society against the misuse of food. Continuous survival of every species is dependent upon the protection of food from over usage and equal distribution of these materials among the living beings.

Personality Development

Science and technology provided all luxuries. Side by side with this material progress, there occurred deterioration in human values. Brhadaranyaka Upanisad ,the largest among the Upanisads ,very efficiently portrayed the terrific circumstances created by neglecting social ethics and furnished certain remedial measures to overcome this moral declensions .God, Men and Demons are the threefold progenies of Lord , the Creator .All of them sought advice from the Creator for self progress. To them the creator uttered the syllable “Da”. He asked the gods -”Have you understood?” They understand the intention of the Creator is to express the importance of practising Damyata” which means self-control. Then men asked him to give advice. To them also God stated the same “Da”.and asked, “Have you understood?” They replied, “We have understood. You said to us to follow Datta” which means charity .Similarly the third group the Demons said to Him “Please instruct us revered sir” He uttered the same syllable “Da”. In addition, asked, “Have you understood?”They said “We have understood .You said to us to practise” Dayadhvam” means be compassionate .This was applicable to human society also as there were three layers- the aristocrats, the common person and the atrocious. Aristocrats who are luxuriant with money, power, health and education lack self-control. They always try to achieve more and more pleasant things by eating, drinking etc .Such a person needs to pursue self-control. The common man often try to encroach more and more even from the share of his fellow being .He can improve his character by practising charity. Similarly the devilish fellows were advised to follow the path of compassion .All these teachings are relevant in the modern era of globalisation and privatisation. The teachings of the Upanisadic wisdom focussing on our ecosystem, natural resources as well as the proper management of resources are having high values in this modern world.

An individual, in his first stage of life- the period of his education, try to cultivate in his mind the disciplines such as austerity, self-control, renunciation and concentration. He is able to discharge his duties and obligations only through the practice of self-control. Then he will be able to prepare for future service to humanity. During those days, students from various status of the society live under the same roof rendering service to the family of the teacher and receive lessons from his teacher. Such students who received formal education are powerful enough to discharge his duties in an appropriate manner.

Conclusion

Our existence is inseparably connected with each and every biotic and a biotic aspects. Now in the 21-st century we are living in a globalised world. Competitions are common in every field of life for power, money, material pleasures etc .All these are due to the neglect of moral values and customs. Upanisads highlight the impermanence of worldly pleasures and introduce detachment from sensory pleasures as the only remedy. In order to safeguard the future generation from moral and ethical degradation we have to cultivate the holistic, integral and all –inclusive Upanisadic approach to life and there by retaining the quality of life. Ancient Indian concepts of one single household, the vision of selfsameness and converting individual to the cosmic self are the panacea for the problems like the threat of yet another nuclear war and religious riots. Indian knowledge systems possess the calibre to guide humanity towards material as well as spiritual progress. Study of Vedas and Upanishads help us to achieve greatest heights and preserve Universal love and unity.

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A STUDY ON THE PSYCHO-SOCIAL PROBLEMS OF MUSIC STUDENTS

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ABSTRACT:

This research generally looks at the problems faced by the students of Music during their institutional training. The purpose of this study is to analyse the socio-demographical, physical as well as psychological problems of the students, and to increase the awareness of the society towards such problems faced by the music students and thereby help them to solve such problems. The researcher had opted for simple random sampling technique. The process that gives each element in the population an equal chance of being included in the sample is termed as Simple Random Sampling. Questionnaire was the tool of data collection used by the researcher. The questionnaire helped to study the intensity of the problems among day scholars and hostellers. That also helped the researcher to analyse the probable causes that initiated problems among the respondents. Data processing refers to certain operations such as coding, editing, preparing a master-chart etc. The data got from the questionnaire was first coded and then interpreted on to a master chart. Later such data was analysed and interpreted.

Keywords:

Sruti- pitch

Singing mannerisms-Movement of head, hands, lips etc. as part of singing style.

Teaching patterns- Different teaching styles by different teachers

Competitions-Competitive spirit among students

Chaukakala kritis- Compositions in reduced tempo

Manodharma- Improvisation

INTRODUCTION

Music is a God-given gift. Not all people can sing, nor can all understand music. In a vast country like India, music has subjected itself to various forms according to the existing different culture and diversities. Today, as technology is fast growing, music has emerged

itself as a professional career. In Kerala alone, there are many colleges and universities offering under-graduate, post-graduate and diploma courses in music and its allied varieties. Not all students can undergo a career in music. It is here, that 'talent' plays the most important role.

Problems among students are common, no matter what the field of study is. Music students do have their own problems. Problems among music students may occur due to physical irregularities, competitions, climatic factors, ego clashes etc. The practices undergone by Music students are different from students of other disciplines. They have to take care of themselves properly; as throat is the utmost factor that influences the course of study. Music has emerged itself as a profession only during the recent years, and so is facing complex problems during its initial years. Students pursuing a career in music have to sacrifice a lot. For e.g., a student from any other field can have any type of food; but music student has to deprive himself/ herself from cold and fatty foods. Aptitude in music alone is not enough, ability to grasp and practise is also very important.

Even though most of the students pursuing a career in music are talented, problems exist with them too. The problems can be subdivided into physical problems, psychological problems, social problems etc.

Studies of this kind will help to increase the awareness of the society towards the psycho-social problems faced by music students and thereby help them to solve such problems.

TITLE OF THE STUDY

“Psycho-Social Problems of Music Students”.

OBJECTIVES

General objective

To study the psycho-social problems of music students.

Specific Objectives

- a. To study the varying grades of students' interest in learning
- b. To study the physical problems caused by various food habits and also to understand the psychological problems caused by the curtailing of food habits.
- c. To study the problems caused by the influence of climatic changes on music students.
- d. To study how the time constraint affects the practising habits of day-scholars hostellers.
- e. To study the problems caused by being subjected to different teaching patterns.
- f. To study the problems caused by singing in various *sruti-s* as part of class room teaching.
- g. To study the problems caused due to singing mannerisms of teachers.
- h. To study the effect of competition among students.

The method adopted for the study is normative survey method.

VENUE OF THE STUDY

The study was conducted in two colleges i.e. Sree Sankaracharya University of Sanskrit, Kalady and School of Drama and Fine Arts, Thrissur.

PILOT STUDY

A pilot study was conducted by the researcher.

- to find the scope and feasibility of the study
- to decide the sample size and type of sampling
- to determine the tool of data collection
- to fix the universe and sample of study.

POPULATION

All the students pursuing a career in music from the population of the study.

SAMPLING

The researcher had opted for simple random sampling technique. The process that gives each element in the population an equal chance of being included in the sample is termed as Simple Random Sampling. The researcher selected samples randomly from two colleges i.e. Sree Sankaracharya University of Sanskrit, Kalady and school of Drama and Fine Arts, Thrissur. The total number of respondents is 20.

TOOL OF DATA COLLECTION

Questionnaire was the tool of data collection used by the researcher. Questionnaire is the most common tool of data collection used by most of the researchers. In the questionnaire, there were a total of 15 questions, which studied, the socio-demographic details, psycho-social problems and other problems of the respondents. The questionnaire also helped to study the intensity of the problems among day scholars and hostellers. The questionnaire also helped the researcher to analyse the probable causes that initiated problems among the respondents.

DATA ANALYSIS AND INTERPRETATION

Data processing refers to certain operations such as coding, editing, preparing a master-chart etc. The data got from the questionnaire was first coded and then interpreted on to a master chart. Later such data was analysed and interpreted. Statistical method percentage was used for analysing the data.

LIMITATIONS OF THE STUDY

The universe of study is very large but due to the less time available, the researcher had to limit the number of respondents to 20 and had to generalize from that. The present study has taken into consideration only

the views of post graduates in music from the two colleges i.e. Sree Sankaracharya University of Sanskrit and School of Drama and Fine Arts. Since no other student of music has submitted his/her dissertation in this format and books based on this topic i.e. psycho-social problems of music students were not available, reference materials were limited.

REVIEW OF LITERATURE

The following studies are some of the related works regarding the psycho social problems of music students. But the proposed study has a different perspective.

1. Integrating students with hearing impairments into a participatory music classroom: Judy L. Cooper May 1993
2. Successful mainstreaming of children with problem behavior: what should a music teacher know?: Terolle L. Turnham May 1993
3. An approach to music listening: style analysis through cooperative learning activities: Karin Werdahl July 1996
4. Dr Janette Ryan (PhD), University of Ballarat, University education for all: Teaching and learning practices for diverse groups of students

FINDINGS

1. 50% of the respondents (hostellers) face problems of non-interest of roommates. 20% of the hostellers were affected by the noises from surroundings during their practice.
2. All the respondents have more than enough time to practice, when they were in hostels.
3. All the respondents face problems due to inconvenience. Researcher had found that in the case of hostellers, practice during the early hours of morning, will make the other students disturbed.
4. For 50% of the respondent's food habits do cause problems. Whereas for the other 50% of them food does not cause any problem. For 15% of the respondents hot food causes problems, 15% of them sour food can cause problems and 50% of them cold food can affect them.
5. 90% of the respondents were affected by climatic changes, out of which 30% of them were affected by rain; 25% by sun, 75% by mist and 60% of them by dust.
6. 12.5% of the respondents were not able to practice due to the less time available.
7. 50% of the respondents have problems due to teaching patterns.
8. 90% of the respondents have problems due to variations in *sruti*.
9. Out of all the respondents, only 5% of them were affected by teachers' mannerisms.
10. 5% of the respondents were affected by differences of standard.

11. 65% of the respondents were affected by problems caused by competition.

SUGGESTIONS

- The problems faced by the students of any subject, especially arts should be studied.
- Every music department should have adequate library facilities with journals and other publications and aids for listening to the music.
- Weekly or monthly programmes of great artistes should be conducted.
- Teachers should take interest to train the students to become good performers.
- The teacher-student relationship should maintain in its real sense throughout the course.
- Motivate the students to study about the contemporary developments, take place in the field of other arts.
- Refresher courses and training camps should be arranged periodically.
- It is very essential that all students of the department should meet in groups; to discuss and exchange ideas and experiences about the problems they face and know they can solve them.
- Every department needs highly qualified personnels for teaching music.
- The capacity of handling *manodharma* (improvisation) should be developed among students in order to make them good performers.
- Carnatic music, in our institutions should be taught in the real traditional style. It should not be fused with other styles.
- The syllabus should contain more *Chauka kala kritis* than the light varieties.
- Students and teachers should be sincere to their duties.
- The students should have regard and respect for their teachers.

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“PRAKRITI HITĀYA PARTHIVAHA”
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ABSTRACT:

The term ‘nature’ encompasses everything visible in this Universe. The main institution of nature is life. It is nature that creates the appropriate environment for the existence, growth and development of everything that lives and breathes. Nature is the source and inspiration of all art forms in the world. No pictures and colours and colour combinations exist beyond or outside of it. This beautiful all-encompassing nature is the mother and father and the gallery of all creative inspiration. Nature which teaches the basics of the joys of life and existence and which inspires the same has its own commanding potential. It controls, regulates and teaches all living beings by observing self-control. Such a great entity as nature must be made the ideal for mankind to emulate. But modern man at some cursed moment slipped away from this great truth and knowledge. He began to use nature as per his own whims and fancies by adopting an impertinent stance. In short, he violently exploited nature instead of adoring her, and misused nature exorbitantly for his pleasure and enjoyment, foolishly forgetting that nature will reciprocate the reckless savagery of man upon her. The entire world is in the midst of such a grave repercussion. Man must try to assimilate the fundamental principles of nature and to obey them scrupulously. Leaders and authorities must advise and generate awareness among people to live in accordance with the dictates of nature, if necessary by enacting laws and by enforcing them.

The paper is a polite and humble attempt to articulate on this subject having realized the need to revere nature and also to try to suggest some practically valid solutions to the same.

KEY WORDS: Man and Nature, eco-friendly, folklore humanising nature, selfishness and capitalist mentality, Foucault and Panopticism, preservation

“Will the coming generation be able to live a healthy life in this Universe with its polluted water bodies and the highly contaminated Earth?”

The term ‘nature’ encompasses everything visible in this Universe. The main institution of nature is life. It is nature that creates the appropriate environment for the existence, growth and development of everything that lives and breathes. Nature is the source and inspiration of all art forms in the world. No pictures and colours and colour combinations exist beyond or outside of it. This beautiful all-encompassing nature is the mother and father and the gallery of all creative inspiration. Nature which teaches the basics of the joys of life and existence and which inspires the same has its own commanding potential. It controls, regulates and teaches all living beings by observing self-control. Such a great entity as nature must be made the ideal for mankind to emulate. But modern man at some cursed moment slipped away from this great truth and knowledge. He began to use nature as per his own whims and fancies by adopting an impertinent stance. In short, he violently exploited nature instead of adoring her, and misused nature exorbitantly for his pleasure and enjoyment, foolishly forgetting that nature will reciprocate the reckless savagery of man upon her. The entire world is in the midst of such a grave repercussion. Man must try to assimilate the fundamental principles of nature and to obey them scrupulously. Leaders and authorities must advise and generate awareness among people to live in accordance with the dictates of nature, if necessary by enacting laws and by enforcing them.

The paper is a polite and humble attempt to articulate on this subject having realized the need to revere nature and also to try to suggest some practically valid solutions to the same.

Kerala started cutting the branch upon which it sat since the 1960s with reference to matters of nature. Till then the brooks and the rivers here formed the sacred presence of drinking water. An examination of the ancient life of mankind proves that activities hazardous to nature were very much limited. The sensible lovers of mankind instilled love of nature in man in multifarious ways. *The Vçdas* and the *Upanishads*, the *Ithihâsas* and *Purânas* paid great heed to this matter.

Sarvç bhadrân?i pasyantu ma kaschit dukha bhag bhavçt . . .

Kâlç vars?atu parjanya . . .

Prithvi sasya sâlini> . . .

“Let every one be seen in all wellness. May the clouds timely shed their waters. May the earth remain prosperous with plant life” — so proclaims the Vçdas.

The Atharva Vçda hails the greatness of the earth — which is the source of all varieties of life including the very existence of man. The medicines available in nature, the gems and the riches of the forests and the multitudes of plant and related life all find a representation in *The Atharva Vçda*.

The Rigvçdic mantra hails along with the pantheon of Gods—Agni, Indra, Mithra, Varuna—water, the oshadis, trees and winds. “May you always save us (human beings who stay in our houses) with your grace.”

Thanna Indro Varuno Mitreh? Agnih . . .

The Candogyopanishad mentions the importance of water which sustains life itself. In the mantras in *The 'Suklayajurvçda*, the Rishi offers felicitations and blessings to all beings in the Universe including cows and goats and other animals.

Bhçsaja masi bhçsajam gavç aswaya purus?aya . . .

The mantra which begins with “*Dhyam ma abhilçkkih anthareeksham mâ himsih? . . .*” prays that no harm be caused to the earth or the environs even when branches of a tree are cut for conducting yagas or sacrifices.

Apsyantah? amritamapsu bhçs?ajam . . .

Water is ‘amrithu.’ All ‘oushadas’ or medicines are present in water. In water is present ‘Agni’ too which offers grace to the universe. There are such mantras in *The Rigveda* too.

Taittareeyaran?yaka cautions against polluting the waters of ponds and rivers with urine or motion.

Napsu m> utra pureesham kuryatu

Na nis?t?i vetu na va vivasanah? snayatu . . .

The supposition that all of the plant life on earth are ‘oshadis’ can be seen in the 97th sukta of *The RigVçda* which explicates it in 23 mantras.

Os?adih? pratimodadvam pus?pavatih?

Prasuvatih aswa iva sajotwarih? viruda

Pârayis?n?avah?

There are references to oshadis which like the horses that carry travellers carry one to the other bank of disease or even destroys the disease itself.

The 146th sukta of the tenth mandala in *The RigVçda* explains the importance of the forests and the significance of the preservation of forests.

Aran??yânyaran?yanyasau ya prçva nasyasi

Katâ grâmanna pr?chasi

Natwa bheeriva vindati

“O Goddess of the forests! You protect the woods always and seem to relish the silence and the absence of humanity in it.”

All these are the mirrors that reflect the standpoints of the eco-friendly man who lived then. The brilliance of ‘kala’ or time reflects in art. How man treated animals and plants during those times become evident from this. Not only in the Vedas and the Upanishads but also in other works, snakes and the birds, deer and peacock and the woods and the rivers become active characters. In today’s literature this can hardly be seen.

Apârç kavya samsârç kavirçva prajâpati

Yadâsmairochatçviswam tadhaidam parivartatç

A poet is one who transforms the world the way he relishes or likes. In ancient works, the deer, the trees, swans and the streams and snakes were the elements that seemed to have been relished by the poet.

In *The Mun?d?akopanishad* which carries spiritual discourses the Rishi makes the trees and the birds, the ingredients of a similie.

Dwâ suparn?a sayujasakhâya

Samanam vriksam paris?aswajatç

Tayôranyah? pippalam swadva

Tyanasnannanyo abhicaka ’siti

Two birds which always stayed together dwelt on a tree. One of the two eats of the fruit of the tree. The other without eating anything watches everything and remains quiet. This figure of speech uses the objects of nature to make clear the glow of spirituality.

The presence of nature in works like *Sakuntalam* is known to all. To elevate the tree as ‘Kalpavriksha’ (capable of giving everything) also projects the love of nature of poetic imagination. All these were poured into art because of the active existence of nature in the mind of the poet.

Folklore Humanising Nature

Folklore envisions human emotions and heart in all objects of nature. The divine presence of water in the honouring of the guest is proved in the story of the anxious Nachiketas who is given ‘arkhyam’ by God Yama. Indian literature that actively engages the seas and the wind, the trees and the birds freed man in the presence of nature. His feelings were set free in its presence and he was able to interact with anything in nature releasing the tension with him. But in modern life man burns himself to nothing in the heat of his thoughts and emotions. The healthy ancient culture of life was consciously set aside by modern man labelling them all as superstitions. The exhortation here is not to recreate those superstitions but to realize the facts in them.

The healthy life style which was followed by India is no longer with us. Our society was enriched with folklore. The knowledge that came

through folklore was slowly lost when society started moving to the practice of formal education. The knowledge of life in all its totality about nature and social norms was assimilated by man through folklore.

In days of yore, the teachers sought just the aid of the text to present himself before the student. In modern education the teacher is dead and textual knowledge, examinations and marks have taken the prominent place.

Knowledge amassed through folklore and mutuality was labeled as futile knowledge or as even mere superstition. It is after Kerala being pronounced as a fully literate state that our rivers and our land turned out to be a heap of waste. This is definitely not the fault of literacy. This is only a pointer to the fact that the knowledge that had to be had through learning never reached the learner. Environmental and basic knowledge essential for human beings slowly got lowered. This downward path led man to greater selfishness and even developed a tendency to work against nature.

Credit goes to India for being the first place in the world to have introduced treatment for animals. Man was prepared to feed the snakes with milk and to preserve and protect the 'kavu' and ponds nearby. These notions were insulted and usurped by the new knowledge of the modern era. Each ancient custom or ritual had certain positive intentions favouring nature. Certain lessons— like not to fell trees except for performing last rites, and to adore the earth, the plants, the trees and many other beings of nature—though sounding like superstitions have certain basic essence about them. The formally educated man did not realize the essential goodness of this folklore. Thereby the basic virtues of man oozed out of him. The society in Kerala suffered a fall by coming within the dark embrace of selfishness and capitalist mentality.

The Lack of Politics

In the heat of modern education the traditional stream of faith dried up. True political awareness was also lost. The death of Gandhiji was also the death of political morality. The number of political parties got enhanced. Without any progressive philosophy or political thought, the politicians debased themselves to be mere opportunist thinkers to grab power and authority. Politics is the high thought about nation and national progress. The work of people from different walks of life collectively enhances the strength of the progress of the nation. Such awareness is lessened in the new society. Internet, water, electricity, telephone—these four connections are deemed more than enough by the selfish society and they sideline all other human relationships.

Today education seems to lead to this new lack of genuine culture. Gandhiji had reminded us that knowledge in the hands of a cultureless fellow is sin. Knowledgeable but heartless creatures seem to fill the contemporary world. Things of common interest do not exist here. There is intense competition for selfish victory and growth. In this rat race the

land and the water get polluted. In order to prevent the total collapse of the beings on earth, mankind must be alerted to a strong awareness about the importance of protecting and preserving nature with care. This must be done on a war-footing, both by creating awareness and also by controlling them using laws.

The French thinker Foucault developed the concept of panopticism from the idea of the panopticon. Those in power today use this as a strong weapon. Foucault developed this on the basis of the design suggested by Jeremy Bentham in the construction of prison houses. Today this is the principle used in public surveillance. When men turn criminals there seems to be no other way out. To watch the activities of each individual must become an essential activity for those in power or authority. The man who dumps the filth in another's compound or by the wayside and pretends to be clean must be punished. This earth has to be preserved with great care for posterity.

Conclusion

1. The natural way of life followed by man in the past was an eco-friendly one.
2. *The Vçdas, The Upanishads*, epics and puranas and even later literature establish the mutuality and interdependence between man and nature. Today man fails to maintain any such relationship.
3. This land was rich with folklore. Though superstitions prevailed, love of nature was an inherent factor.
4. Man has to live a peaceful life reasonably obeying the dictates of nature thereby enjoying her blessings.
5. The comforts offered by modern life separated man from social life and pushed him to selfishness. Selfishness and an apolitical stance led man to turn against nature.
6. Those in authority must employ an iron hand to block at any cost any move against nature. All 'anti-natural' acts must be carefully monitored, warned and ideally punished. The King or the State must function to favour 'Prakriti', Nature.
7. The earth is not owned by anyone to act upon it the way one wishes. This space belonged to many generations in the past and has to be handed over to the future generations with the same sanctity it had when it was handed over to the present. There is heavy responsibility on each individual who inhabits this earth to preserve the same for the future.
8. By providing basic social and democratic awareness regarding preservation of nature, mankind has to be transformed as the sensible children of logical and fruitful thinking.

9. Man has to realize that he is just another speck on this earth and that he has to live in accordance with the dictates of nature preserving the earth for the future.
The paper is concluded with the emphasis on the fact that those in power—the State—ought to reckon it the prime responsibility to put a check on all attacks—silly or severe—against nature and Mother Earth.

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DRAUPADI: AGGRESSIVE BEHAVIOUR AND FEMALE ROLE MODEL IN THE SANSKRIT EPIC

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ABSTRACT:

In the Mahabharata, Draupadi, was the adopted daughter of King Drupada of Panchaala. Later, she went on to become the wife of the Pancha (five) Pandavas. Being dark in complexion, she was referred to as Krishna. She was also called Panchali, being the daughter of the king of Panchala. Draupadi had five sons, one from each of the Pandavas, namely, Prativindhya, Sutasoma, Shrutakeerti, Satanika, and Srutasena. She was a powerful woman, who have captured the very essence of the true Indian woman. Extra ordinary beautiful and highly virtuous and was strong in spirit.

KEYWORDS

Swayamvara, Vastraharan, Avatara, Raksasa, Kamyaka

INTRODUCTION

Indian mythology is special in that the mythological characters featuring herein, lead very human lives and reflect the human traits of love, courage, valour and righteousness, as also hatred, revenge and violence.

Draupadi is considered as an icon of Indian womanhood even today. She continues to shape the modern Indian woman in different ways. The study focuses mainly on the life of Draupadi who is one of the main characters of the great epic Mahabharata.

DRAUPADI

Draupadi, makes her first appearance in the epic at an assembly at which the heroes (or hero) have demonstrated their physical prowess. The contest and the wedding delineates the character of the hero more than that of the heroine.

We are first told of Draupadi's wedding contest at Vyasa Mahabharata, (1970) 1. 153, when the Pandavas, disguised as brahmins hiding from their cousin Duryodhana, are living in a brahmin's house at Ekacakra. One day a brahmin visits them and tells them of the pending "self- choice" of Drupada's daughter (Vyasa Mahabharata,(1970) 1.153-154). Questioned by the Pandavas about the unusual birth of both Draupadi and her brother, the brahmin proceeds to tell the history of Draupadi's family and that king's enmity with the sage Drona (Vyasa Mahabharata,(1970) 1.154). Upon hearing this story and the events surrounding the birth of Draupadi and her brother from the sacrificial fire, the Pandava brothers and their mother Kunti decide to go to the court of Drupada and to participate in his daughter's "self choice".

The events that follow, the contest, the winning of the princess, and her polyandrous marriage to the brothers are well known (Vyasa Mahabharata,(1970) 1.176-90) and need not be further elaborated here. Despite, in this passage, the entrance of our heroine into the epic, we are left woefully ignorant of her character or personality. Instead, the focus of the passage is on the physical; we are given a stereotyped description of Draupadi at her birth from the sacrificial fire (Vyasa Mahabharata,(1970) 1.200).

Moreover, the princess from Pancala rose up from the middle of the sacrificial fire. She was beautiful and enchanting; she had a lovely body and a waist the shape of the sacrificial altar. She was dark, had eyes like lotus leaves, and dark, wavy hair, She was a goddess who had taken on a human form. Her scent, like that of a blue lotus, perfumed the air for the distance of a mile (Vyasa Mahabharata,(1970) 1.150). She possessed the most beautiful figure; none was her equal on earth (Vyasa Mahabharata,(1970) 1.155).

Our next encounter with Draupadi is also crucial. The episode is set during the famous, yet fateful, dicing match between Yudhishthira and Duryodhana (Vyasa Mahabharata,(1970) 2.58-60). Although the impact of the dicing episode is some-what dissipated at its conclusion, and the Pandavas are set free, rather than remaining slaves of their cousins, the events not only set in motion the action of the remainder of the epic, but establish important information for the audience about the characters of the epic and their interrelationships. Most importantly for our discussion, we find Draupadi now to be a carefully and fully developed character. When introduced, she was a stereotyped figure whose qualities could be those of any heroine of the Indian literary tradition (Vyasa Mahabharata,(1970) 2.60).

Draupadi begs not to be brought before the assembly in her condition. Angered, she looks over to her husbands who sit in front of the gathered nobles and watch her humiliation (Ramnaresh Tripathi,(2001), Mahabharata, P 159)

This characterization is far more complete than that of the wedding ceremony but is, nevertheless, idealized, as is made clear by Draupadi's

actions in the episode. Yudhisthira, of course, loses the wager. The question whether Draupadi has been legitimately won is debated by the kings. Karna, insisting that she has been, orders Duhsasana to strip her garment from her body.

In heated words revealing an anything but placid and ideal woman, Draupadi addresses the kings, demanding to know how they, who are supposedly learned in the ways of proper conduct, could allow her to be so humiliated.

Finally Dhrtarashtra, who has observed evil omens portending the downfall of the Kauravas, gives Draupadi a boon, as she is the most distinguished of his daughters-in-law and devoted to dharma.

The staking of Draupadi is meant to bring final and utter ruin to the Pandavas. And as she is displayed in front of the assembly, the brothers are humbled. From the outset Draupadi has realized that her husbands will take no stand in her defense. Her embarrassment at being dragged before a public assembly quickly turns into rage—a rage directed not only against her husbands but against all those gathered at the dicing match. For her presence is more than just a final and utter humiliation of the Pandavas princes. More poignantly, it proves to be a humiliation for all the men present. The episode is ironic, though. During the scene we are made aware that the beautiful Draupadi is possessed also of quick wit and a clever tongue. Her ability at debate is soon demonstrated, and at the conclusion of the episode, we realize that her wit has saved her husbands from impending slavery. The Western reader may feel a sense of sympathy and compassion for the luckless Yudhisthira who tries desperately to carry out the letter of the law, and take a small bit of pride in Bhima for his emotional, though ineffective, outbursts in her defense, but our sympathy reaches out most strongly towards her, this hapless woman, who must look to her own resources to save not only herself, but her husbands, and finally her sons.

An important example of her self-pitying behavior and obsession for revenge occurs in the third chapter of Mahabharata. Here the Pandavas and Draupadi, exiled to the forest for thirteen years, meet with Krishna Vasudeva and his followers. Draupadi, whose indignation at her treatment has only intensified, complains bitterly to the Vrsni hero. She continues, at length, to despair about her ill-treatment at the hands of the Kurus and to revile her husbands, who having done so much for others, had done nothing to avenge her.

Krishna takes it upon himself to assure the indignant Draupadi that the Kauravas will be punished for her ill treatment and the adhyaya comes an end. Again this passage presents Draupadi as an articulate and forceful woman. She has complained before, not infrequently bitterly, to Yudhisthira of her treatment. But here in front of a large gathering of kings, headed by Vasudeva Krishna, she publicly reviles her husbands and kinsmen and swears at them for exposing her to such humiliating treatment. And, finally it is not her husbands, but Krishna who swears revenge on her behalf.

Draupadi, of course, denies employment of any such devices to retain the devotion of her husbands, but rather attributes their love to her exemplary behavior. She then explains, in great detail, how she keeps her husbands satisfied. The passage expresses idealized standards for how a woman is to conduct herself in marriage. But at the same time there appears a subtle irony: for, as Draupadi praises her own abilities at pleasing her husbands, abilities which include the running of a large household, compatibility with one's co-wives and in-laws, particularly one's mother-in-law, and control of finances, she also remarks on her emotional equanimity.

Her character is further developed by the epic poet in two other important episodes. Both involve, like the dicing match, sexual assaults on the princess. The first is found at Aranyakaparvan 248-56. Here, Draupadi, left by the Pandavas at the ashram of the sage Trnabindu in the Kamyaka forest, is espied by Jayadratha, the king of the Sindhus. He falls madly in love with the beautiful princess, and sends a messenger to discover who she is. Upon the messenger's return the lovesick king confesses.

The messenger informs Jayadratha that she is Draupadi, wife of the Pandavas, and advises him to leave well enough alone. But the lovesick king refuses the good counsel and goes to the hermitage of Trnabindu to meet her. He propositions her; Draupadi, alone and insulted, is enraged at such a suggestion and in the expectation of her husbands' imminent return, reviles the king and swears revenge. But Jayadratha does not think that the strength of the Pandavas is as great as she has suggested.

The princess' serving woman is left behind and informs the Pandavas on their return of her abduction. The brothers set out in pursuit of Jayadratha and Draupadi. A battle ensues in which the Pandavas soundly defeat the forces of Jayadratha, who, seeing the devastation, releases Draupadi and flees from the scene. After his fight, the Pandavas decide that there is no need to continue the battle .

The pattern seen in the episode of the dicing match repeats itself here. Draupadi once again must defend herself against a sexual assault as her husbands are unavailable to protect her.

There is yet another important episode in which we see Draupadi suffer a sexual assault. This occurs during the Virataparvan of the epic. During the last year of their exile, the Pandavas and Draupadi go to the court of Virata and assuming various disguises dwell there for a year. Yudhisthira poses as a Brahman who is skilled in dicing, Arjuna as a eunuch who will teach singing and dancing, Bhima as a cook, Nakula as a groom and Sahadeva as a cowherd.

Draupadi solves the problem by saying that she will assume the guise of a hairdresser for the wife of Virata and convinces her husbands that Queen Sudesna will protect her. The Pandava brothers and Draupadi then take up residence at the court of Virata. While there Kicaka, brother of Queen Sudesna, spies Draupadi and is smitten by her beauty. Kicaka propositions her, but she quickly rejects him. Kicaka, even more infatuated by the luckless princess, enlists the queen's aid to help him win her.

Sudesna, despite the protestations of Draupadi, sends her to Kicaka's chamber with some liquor. Draupadi, upset at being sent into what she correctly perceives is a compromising situation, prays to Surya, the sun god.

Answering her prayer, Surya sends an invisible raksasa to protect her. Kicaka attempts to seduce her, but she runs for protection to where Yudhisthira is. Kicaka grabs her by the hair and while Yudhisthira looks on, throws her to the ground and kicks her. The raksasa sent by Surya pushes Kicaka senseless to the floor. Bhima becomes enraged seeing Draupadi so treated, but is prevented by Yudhisthira from taking any action. Draupadi, in the midst of the assembly of kings once again laments her horrible misfortune and reviles her husbands, while still maintaining her disguise.

She appeals to Virata, but as he did not see the encounter, he refuses to defend her and sends her back to Sudesna. But before leaving, she utters in a rage to the gathered crowd.

Upon her return to her chambers, Draupadi plans revenge.

She approaches Bhima in the middle of the night and tells him her woes, especially of the insult suffered in front of the assembly at the hands of Kicaka. She complains bitterly about her situation.

Draupadi berates Yudhisthira at length and urges Bhima to take action on her behalf. And finally, incited, he swears to defend her. He devises a plan: Draupadi is to arrange an assignation with the love-sick prince, but Bhima, disguised as a woman, will meet Kicaka in her place. The plan is carried out, and in an unusual and amusing, if somewhat grisly, confrontation, Bhima meets and finally kills Kicaka (E.W.Hopkins, *The Great Epic of India* (New York: Scribner's, 1901), and Van Buitenen, *The Mahabharata*, Vol. 3 : 18-21).

The issue of Draupadi's victimization arises once more in the Kicaka episode. However, the situation is somewhat more complicated. Here again, she is a victim of a sexual assault. As in the Sabhaparvan, Yudhisthira cannot or will not take action on her behalf. Yudhisthira himself fails to act, under the pretext of maintaining the Pandavas' disguises; once again Bhima is the voice and, in this case, the actual instrument of revenge. The Kicaka episode appears to be modeled after the events of the Sabhaparvan. Yet the outcomes of the scene in the assembly of the Kauravas and the assembly of Virata are markedly different. Yudhisthira still feels the constraints of the fear set in motion by the terms of the exile and the dicing match. These constraints lead him to believe that fulfilling his promise made at the second dicing game, even in this distant court, is more important than defending Draupadi's honor. And as in the Sabhaparvan, it is Bhima who must come to Draupadi's defense. But here the manifestation of rage is immediate, and Kicaka is killed on the spot. However, Bhima not only maintains his disguise and thus, at least technically, does not contravene any injunctions arising out of fear of transgressing an elder's wishes, but his act of revenge on Draupadi's behalf is carried out without the knowledge of Yudhisthira, circumventing the possibility of Yudhisthira's usual prohibition.

A clear pattern in her relationship with her husbands emerges from these episodes: when there arises a situation where one must choose between the authority of an elder and the defense of one's wife, Draupadi is sacrificed (e.g., the Kaurava court); where this is not an issue she is defended (e.g., Jayadratha). However, never is Yudhisthira her physical defender but rather the rash and emotional Bhima. The Virataparvan episode serves as a sort of mediation between the other two in that it marks a situation where the injunctions are in force but obfuscated by the conditions under which the Pandavas are in residence at the Matsya court.

Furthermore, it is no accident that Bhima, and Vasudeva Krishna, rather than Yudhisthira or Arjuna, vow and carry out revenge for her insult in the assembly of the Kurus and elsewhere; for Bhima alone among her husbands is continually depicted in the epic as not in control of his emotions and therefore unable to carry out completely the injunctions of a social world that requires deference to the elder. And, on the other hand, Vasudeva Krishna does not participate as a family member in the complex struggle between the Pandavas and Kauravas and is free from many societal constraints because of his special role in the epic. Thus he can more suitably take action to defend Draupadi.

Now, it may be argued that Draupadi's insult in the Kaurava sabha is, in part, finally avenged through the great battle at Kuruksetra. But the purpose of the battle is not just the avenging of Draupadi. The battle more importantly turns on the political question of sovereignty as well as the "higher order" question of dharma.

CONCLUSION

The character of Draupadi has a special appeal, I feel, for coupled with her actual victimization is a strong realization of her victimization. She is allowed to respond to it in the only manner she knows: aggressive and outspoken attacks on her husbands. On the other hand, it is the same aggressive behaviour and outspokenness of Draupadi that prevents her, unlike other heroines of the Sanskrit tradition, from becoming idealized as the "perfect wife", the wife who endures the most severe trials without complaint.

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FROM GREENFIELD TO AIRFIELD: A CASE STUDY OF COCHIN INTERNATIONAL AIRPORT

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ABSTRACT

Urban sprawl throughout the world resulted in the encroachment of natural green fields and this area is one of the core research areas of social scientists. Most of the airfields are constructed after destroying the prevailing green fields. Compared to the other states of India, Kerala has less number of airports. In order to make up this deficiency, Cochin International Airport was constructed in 1999 in Nedumbassery village which was a suburban area. Cochin international Airport Limited (CIAL) today is an important airport in Kerala for the entry, exit and transit of passengers. The entire airport was built by filling vast paddy fields and evicting the families settled in the area. The paddy fields of Nedumbassery are converted to flight kitchens, flats and apartments, posh villas, hospitals, amusement parks, star hotels, shopping malls, food courts, golf courses, convention centres, roads, railways etc., and the city of Cochin has grown from Cochin proper to airport which covers a distance of 32 kilometres. The purpose of the study is to find how the change from Greenfield to airfield took place in the case of Cochin International airport in Kerala state and its social implications on the people of Nedumbassery area. This paper is concluded with the changes in the social history of this area and the marginalization of the people who were ousted from their settlements.

Key words

Urban sprawl, Nedumbassery, social history, marginalization, encroachment, greenfields, airfield, paddy fields.

Introduction

Urban sprawl throughout the world resulted in the encroachment of natural green fields and this area is one of the core research areas of social scientists. Most of the airfields are constructed after destroying the prevailing green fields. Compared to the other states of India, Kerala has less number of airports. In order to make up this

deficiency, Cochin International Airport was constructed in 1999 in Nedumbassery village which was a suburban area with full of paddy fields. Cochin international Airport Limited (CIAL) today is an important airport in Kerala for the entry, exit and transit of passengers.

The entire airport was built by filling vast paddy fields and evicting the families settled in the nearby area. The paddy fields of Nedumbassery are converted to flight kitchens, flats and apartments, posh villas, hospitals, amusement parks, star hotels, shopping malls, food courts, golf courses, convention centres, roads, railways etc. The city of Cochin has grown from Cochin proper to airport area which covers a distance of about 30 Kilometres. The purpose of the study is to find how the change from Greenfield to airfield took place in the case of Cochin International airport in Kerala state and its social implications on the people of Nedumbassery area. This paper is concluded with the changes in the social history of this area and the marginalization of the people who were ousted from their settlements.

Objectives of the study

1. To understand the change from the paddy fields to airfield in relation to the Cochin International airport.
2. To analyse the social implications of the ousting of the people for the purpose of the construction of the Cochin airport.
3. To know the extent of marginalization and social impoverishment of the people migrated to other areas from the airport area.

Study area

Cochin International Airport (CIAL) is situated in the Nedumbassery village in Ernakulam district. Nedumbassery, is a suburb of the city of Cochin, situated about 30 Kilometres or 17 miles from Cochin proper. The extent of the airport area is one thousand and three hundred acres of land.

Data source and Methodology

Analytical and descriptive methods are used for this study. Interview method is also made use of. Nedumbassery village office and Panchayat records were also consulted. Besides these, secondary sources like books, periodicals etc were also used.

Review of Literature

The present study is an attempt to explore the various issues related to the reclamation of paddy fields in Nedumbassery area in connection with the construction of the Cochin International airport in Nedumbassery village. Only a few studies have been done in this area. About the displacement of the people from Nedumbassery for the construction of

this airport has not been concentrated. Though some general works are available, only a few deal with the social aspect of the eviction of people from this area. Dr. Lancelet T.S., in her doctoral thesis *Changing Urban Landuse Pattern of Cochin City*, the locational advantages of Cochin International airport is examined. Another study by Jisha Jacob, entitled *History of Indian Civil Aviation with special reference to Cochin International Airport*, concentrates on the historical and economic aspects of Cochin airport. The present study concentrates on the problems of the dislocated people like their social impoverishment and different types of marginalization they had to experience because of their eviction from their birth places.

From Greenfield to Airfield

CIAL is constructed in Nedumbassery village and this airport is also known as Nedumbassery airport. This is the first airport in India with private participation and hence a Public Limited Company in which the Government of Kerala is the largest shareholder. An extent of 1300 acres of land has been acquired for the construction of the airport and it used 800 acres and 500 acres are kept unused at present but in future the airport may require this land for further expansion of facilities.

Nedumbassery village has enough water resources and swampy land. Legend says that Nedumbassery is named after a poor backward caste man called Nedumban Pulayan who arrived as a refugee and the local chieftain gave him vast land as a gift and the land is known after him as Nedumbassery. The entire airport was built by filling vast paddy fields with special government permission. So in the case of this airport, we can notice a change from green field to airfield where the green paddy fields were filled and used for the construction of the airport and other infrastructure facilities. The paddy fields in and around Nedumbassery were once a granary to the people of Kerala and even today the rice mills are located near Kalady which is a nearby village. Sree Sankaracharya University of Sanskrit is situated in Kalady. Nedumbassery was well-known for rice cultivation and huge paddy fields. The paddy fields of Nedumbassery were very famous and the paddy cultivation of Nedumbassery was selected for study by the government of India for the Japanese delegation who conducted study of paddy cultivation at Nedumbassery in 1960s. It can be noted that the Japanese agricultural scientists recorded in detail the cultivation techniques of the people in Nedumbassery in their research findings. But those golden days have gone and now the paddy cultivation has dwindled.

The following table shows the decrease in the paddy cultivation in Nedumbassery Panchayat.

Total area of paddy cultivation in 1998-99 and in 2012-13.

1998-99	2012-13
Puncha: 770 hectares	9 hectares
Mundakan: 630 hectares	50 hectares
Virippu: 427 hectares	40 hectares
Total : 1827 hectares	99 hectares

From the above table we can see that the paddy cultivation has decreased to 5.41% in 2012-13, compared to 1998-99. In 1998-99, there were 4850 agricultural families whereas in 2012-13 the number of families engaged in agriculture is only 1200. Recently, there has been immense demand for the land in and around Nedumbassery and the property prices have been shooting upwards. With the arrival of the new airport, the traditional land owners have sold many of their lands to new buyers at very high prices. The land developers and land mafia are very active in this airport area with profit motive. Flats and villas are very easily available for sale at high rates in and around Nedumbassery area. Most of the land which is not used by CIAL for the construction purpose lay as waste land, not permitted for any other development projects or for cultivation of paddy.

Urban Sprawl

We can notice the urban sprawl from Cochin proper to CIAL. With the establishment of CIAL, the number of flight arrivals and passenger volumes increased tremendously. It resulted in the urbanization of Cochin airport area as well as from Cochin proper to Cochin airport area in Nedumbassery, urban spatial expansion is easily noticeable. The paddy fields of Nedumbassery are converted to buildings, terminals, flight kitchens, flats and apartments, posh villas, hospitals, amusement parks, star hotels, shopping malls, food courts, golf courses, convention centres, roads, railways etc. A new approach road has been built exclusively from the National Highway to the airport with a bridge above the railway underpass and new hotels have come up on both sides of the new road. The urban growth is visible at Nedumbassery with the flight kitchens, flats, hotels, shopping malls, hospitals, transportation facilities like approach road, railway etc. All these infrastructural facilities developed only because of the establishment of the airport.

Tourism

The advent of CIAL has brought a spurt in the number of tour operators both within and outside the state. After the coming up of CIAL, tourists are coming to Kerala all through the year to enjoy the monsoon, to rejuvenate their health, apart from sightseeing and visiting places of tourist attraction. The boom in hotel industry in and around Cochin is a

consequence of ever-growing influence of CIAL as an international airport. The impact of CIAL on tourism is more evident with the mushrooming of hotels and apartments in and around the airport. Different types of accommodation are provided in the hotels including five star, home stays and budget hotels.

Cochin is connected to different parts of Kerala by both rail and road. The arrival of a large number of tourists due to the coming up of the airport prompted the state government to substantially raise the allocation of money for tourism. Public State transport buses connect CIAL to various cities and towns. It serves as a transit point to important pilgrim centres in Kerala like Sabarimala, Malayattoor, Guruvayur etc. Tour operators offer tour packages with duration ranging from seven days to three weeks covering the tourist spots of the state like Thekkady, Munnar, Kumarakom, Kovalam and also to the spiritual destinations.

Social Implications

The area for the construction of CIAL has been acquired from 2600 land owners and by rehabilitating 872 families under a rehabilitation package. These families were forced to migrate to other places and they lost their social set up and culture. They are marginalized. New people from other places came to Nedumbassery and settled as service providers as a result of which a mixed culture emerged in this area. The people who were ejected from Nedumbassery had to adjust with the local culture of those areas where they arrived for their settlement. This shift resulted in demographic transition. It also affected their socio-cultural identity in the new areas of settlement. Those people I interviewed told me that they had to leave the churches they had been worshipping for years and their forefathers, funeral places. In the new life situations, they lost the help, moral and psychological support, co-operation, recognition of their neighbours and in the new settlement areas, they are considered as alien people. These are examples of vulnerabilities faced by the people who were dislocated because of the construction of the airport. They find themselves in situations where they need to reconstruct their livelihood, in different conditions than what they experienced before.

Involuntary displacement affected their culture and they experience social impoverishment, i.e., breakdown of life styles, sense of insecurity, decline in social status, breakdown in social support network etc. Cash compensation can not wholly make up for the people's loss of their land. Displacement causes marginalisation because of the loss in the economic power of the displaced people and they experience a downward mobility in the social field. Economic marginalization is often accompanied by social and psychological marginalization.

Conclusion

The green paddy fields of Nedumbassery are utilized for the construction of the airport. The green fields of Nedumbassery are converted

to buildings, terminals, flight kitchens, flats and apartments, posh villas, hospitals, amusement parks, star hotels, shopping malls, food courts, golf courses, convention centres, roads, railways etc. Cochin International Airport has the potential for economic development of Kerala state. The wide ranges of industries that thrive in Cochin have been boosted up by the establishment of CIAL. The importance of the international airport lies in the fact that it has made the city of Cochin easily accessible to the rest of the world. Despite its potential for development, it has strong negative social and cultural side-effects like marginalization and social impoverishment of the people evicted from Nedumbassery area for the construction of the airport. This development induced displacements affected the families adversely whereas people with different social set up and culture came to Nedumbassery from different places as a result of which a mixed culture emerged near the airport area.

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AGRICULTURE IN THE AGE OF GLOBALIZATION : A STUDY OF CROPPING PATTERN CHANGE IN WANDOOR BLOCK, KERALA

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ABSTRACT

Agriculture is a highly dynamic process, the growth and development agriculture in Kerala has crossed several mile stones in different historical periods. The meaning and scope of agriculture is being changed with the stages of human progress and development. In Kerala it is believed that the Buddhist were the first who introduced a systematic way of plowing, sowing and cultivating. From there on wards the development of agriculture from a sustainable activity to a market oriented activity has severely influenced by several factors under different power relations which had sway up on the land. The present paper tries to analyze the transformation of Kerala's agricultural sector with regards to crop pattern and land use change in particular and agrarian change in general. Especially for last two decades "that is called the age of neo-liberal policies. Up to the recent past Kerala was a agrarian economy that is highly sustainable and life centered, after the adoption of neoliberal policies in 1990s Kerala's agrarian sector witnessed a drastic change in terms of cropping pattern, land owner ship, land utilization, rate of landscape modification, live stock rising, workers participation, profitability etc... Therefore this paper is an attempt to identify the recent trends in the agrarian sector of the state as change in the agrarian system of Kerala.

Key words: Cropping pattern, Globalization, Neoliberal policies, Land use, Power relation

Studies on cropping pattern and land use change possess great academic attention in the present age of food deficit, increasing farm suicides, and agrarian distress. Kerala is a state with several specialties in relation to other states of India with regards to climate, crop pattern, land holdings, ownership, production process etc. Kerala is a state, which had trade relation with other countries from the time immemorial, therefore Globalization of agriculture in Kerala is not a new phenomenon, but the phase, and intensity of agrarian globalization is very high in the recent decades especially after 1990s. In recent decades the major crop pattern change happened in Kerala were in favour of industrial cash crops. During this period huge area under food crop converted into cash crop plantations. This change in crop pattern without considering the bio physical character of the area also resulted in different types of environmental problems. This article is focused on the crop pattern change of Kerala for few decades in general and 20 years in particular. This study tries to empirically prove the theoretical position Political economy, that is political economy as a factor of crop pattern and land use change in Kerala with the analysis of data derived from various field studies in Malappuram district.

According to the classical geographical approach, cropping pattern system of a region are decided by a number of soil and climatic parameters which determine overall agro ecological setting for nourishment and appropriateness of a crop or set of crops for cultivation. Nevertheless at farm level monetary benefits act as a guiding principle while opting for particular crop/cropping pattern. This shift away of geographical factors from a determining factor of cropping pattern is not an accidental one; it is the result of intentional interventions in the agricultural sector by local, national, and international political economic institutions. After the development of market oriented agriculture, consumption demands of people began to decide the crop pattern of places. Industrial and technological advancement shifted these factors into Industrial demand as the controlling factors of crop pattern all over the world. The rise of financial capital, and by liberalization policies, farmers' decisions began to largely controlled by national and international economic and financial policies. In Kerala, it can see a clear change among the controlling factors of crop selection from very personal in the sustainable agriculture to some global factors in globalized farming system.

Selection of study area

The area selected for this investigation is very much suitable one because, in Malappuram district, Wandoor is the block that covers all basic physiographical divisions such as high land, midland, and low land in its territory. Wandoor block has the most diversified cropping pattern in the district, large variety of crops are cultivated in this area. Wandoor is the second largest development Block in Malappuram district with a total

geographical area of 422.78 sqkm. This block has a fast changing agricultural sector and most of its working population engaged in agricultural work. Above all wandoor belongs to the Malabar region, which were under the direct rule of Europeans after second Mysore War in 1792(Kuruppu,1982). The first plantation of south India by direct European investment was in Malabar region.

The specific objectives of this study are

1. To understand the present crop pattern in wandoor block
2. To identify the shift away in the factors responsible for cropping pattern change in wandoor block
3. To find out the impact of globalization in cropping pattern

Methodology and analysis

This geographical study on cropping pattern change of wandoor block has some inter disciplinary characteristics. Qualitative methods are more appropriate than quantitative methods to explore the cultivator's reason for particular practices. Although it was able to arrive some quantitative estimates from the qualitative data regarding cropping pattern change and factors. This study relies on information from agricultural officials, documented experiences in other areas, and the researcher's observation. Because of the inter disciplinary character of this study both qualitative and quantitative data's were used to attain the framed objectives. A number of analysis were used in this study to support the objective framed, content analysis carried out to provide sufficient literature support to this study. Secondary data collected from Panchayath agricultural offices analyzed with simple statistical like percentage analysis and cartographical diagrams to identify the cropping pattern change in wandoor block. Data collected through questionnaire were analysed to identify the major reasons for cropping pattern change in the study area. Random sampling is used in the study, 25 farmers from each panchayaths and a total of 225 farmers were surveyed with questionnaires to information about the factors of cropping pattern change. These 225 persons account about 10% of the total farmers in the study area.

Maps showing the general geographical elements of the study area

Fig:1

Relief

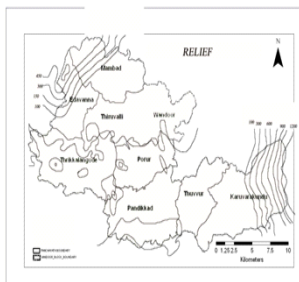


Fig:2

Land use

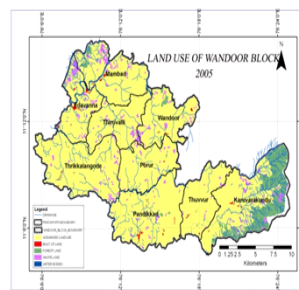


Fig:3 Drainage

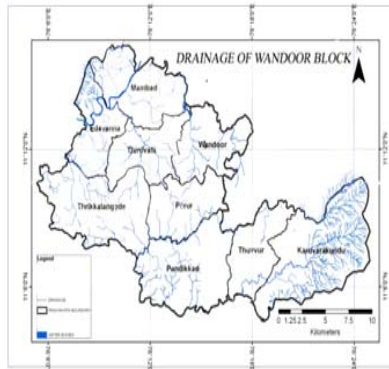


Fig:4 Soil Types

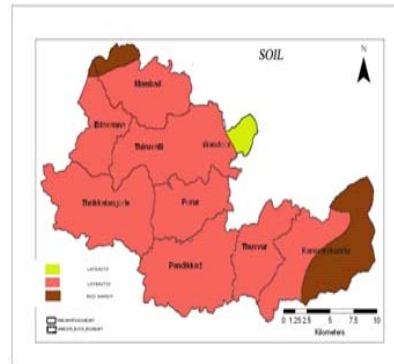


Fig:5 General Slope

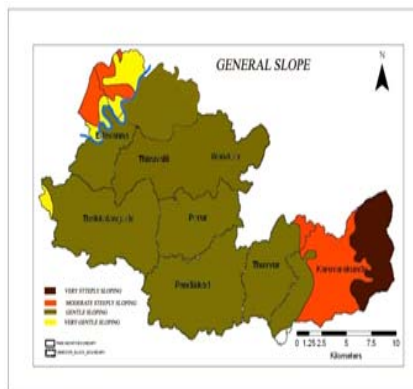
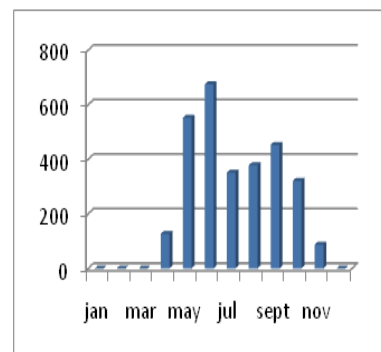


Fig:6 Monthly Rainfall



Agricultural scenario of Kerala

Unlike the other regions in India, the farm front of Kerala is characterized by extreme diversity in its bio-physical resource base and agro-climatic endowments providing multiple opportunities for raising a variety of crops. During the past two decades, the agriculture sector of Kerala has undergone wide-ranging changes in terms of ownership of land, cropping pattern, cultivation practices, productivity, and intensity of cultivation. The agricultural scenario of Kerala indicates a heavy concentration of non-food crops against the national average of over three fourth of land under grains. In Kerala, only one fifth of land is under food grains. In earlier periods, the choice of cropping pattern was guided by agronomic considerations and consumption needs of farmers, but it seems

that mainly market forces determine the emerging trend, the same trend of increasing cash crop area is identified in the study area.

Change in land use pattern

Land use change in Kerala has been long on research agenda. Land use all over the world is going through tremendous transformation due manifold reasons such sprawl in, industrialization and urbanization, scientific advancement and by globalization. Any change in land use affect the eco system in terms of land cover land quality and land capability. Table 3.1 shows Karla's Land use change in 30 years from 1975-76 to 2005

Table 1 shows the change in the general land use pattern of the state in three decades. Non-agricultural land use in the state is increased by 3 percent of the total geographical area, analysis of the table shows that this expansion in the under non agricultural use is by the reduction of area under permanent pasture and area under miscellaneous tree crops. Land use in wandoor block shows that, the increase in non agricultural land use is taken place by keeping the net sown area of the block static. If we consider the agricultural land use alone, cropping pattern posses some more importance. Agricultural land use of the state shows great change within, in terms of cropping pattern.

Cropping Pattern in Kerala

Crops are generally divided in to two broad categories as food crops and cash crops. In agriculture, a cash crop is a crop that is grown for profit. The term is used to differentiate from subsistence crops, which are those fed to the producer's own livestock or grown as food for the producer's family (*Anochili and Tindall, 1986*). In simple scene food crop means all the main dietary crops not regards to their purpose of production. Food crops of Kerala include paddy, tapioca, maize, sweet potatoes, and some tuber crops. In earlier times cash crops were usually only a small part of a farm's total yield, while today almost all crops are mainly grown at commercial level. In an agrarian state like Kerala, cash crops are usually crops which attract demand in more developed nations, and hence have some export value. Important cash crops of Kerala are tea, ginger, coconut, coffee, cashew, Areca nut, pepper, cardamom, cocoa, bananas, rubber. Prices for major cash crops are set in commodity markets with global scope, with some local variation based on freight costs and local supply and demand balance. (*Anochili, and Tindall, 1986*). Area under important crops in Kerala is given in (table 3.2).

Table 1 **Area under Important Crops** (in .000 hectares)

Name of crop utilization	1975-76	1980-81	1985-86	1990-91	1995-96	2005-06
paddy	885	802	678	560	471	290
Tapioca	327	245	203	147	114	88
Sugar cane	8	8	8	8	6	2
Pepper	108	108	122	169	191	237
Areca nut	77	61	59	65	71	107
Banana/Plantain	52	49	43	66	74	58*
Ginger	12	13	16	14	13	10
Cashew	109	141	138	116	103	81
Vegetables	33	31	27	22	21	26
Total fruit crops	317	346	323	353	363	426
Total food crops	1909	1778	1606	1496	1441	1342
Coconut	693	651	705	870	914	899
Tea	38	36	35	35	35	35
Coffee	42	58	66	75	82	84
Rubber	207	238	330	412	449	480
Cocoa	-	24	17	12	8	9
Total non food crops	1072		1107	1261	1524	1626
					1626	1653

Source: Department of Economics and Statistics, Kerala, 1998

*banana only

The crop pattern in the State is quite different from that of the national scene because of the topographical climatic and social peculiarities. The two main characteristics of the cropping pattern of Kerala is the multiplicity of crops, which are depended on world market conditions, and the dominance of perennial crops against the seasonal and annual crops. Agricultural statistics after 1990 shows that the area devoted to the cultivation of food crops is decreasing alarmingly in relation with the increasing area under cash crops. cropping pattern change in Wandoor block also shows the same trend of change.

Table 1 shows the change in the area under different crops since 1975-.76. The share of area under rice has come down to one third during the past three decades. The area under Tapioca, which is a cereal substitute, has also considerably declined, to about one-fourth. The Area under vegetables has gone down to by nearly two-thirds. Among the crops that have expanded in area cultivated, the most significant are rubber and pepper which has more than doubled its area, followed by coconut which have increased its area by nearly three-fourths. Among food crops paddy is the crop with greatest loss in area and among cash crops it is cashew. Beverage crops and vegetables in the state show a declining trend because of the high dependency of markets and availability of cheap products from the neighboring states. Crops like tea and ginger shows the minimum deviation in area. Increase in the area under fruits after 1990s reflects the tendency of our farmers to respond to the world markets. As in the state level, many farmers in wandoor block began to cultivate fruits by looking its global

market. Another remarkable fact is that this cropping pattern change is only an inter crop adjustment with regards to area. In general, area under cash crop shows an increasing trend with the decreasing trend in area under food crops.

Crop Pattern Change in Wandoor Block Crop wise analysis

Cropping pattern in the block shows remarkable change during last few decades. Data on cropping pattern change shows that area under cash crop in the block increased steadily after 1990s with the alarming decrease in the area under food crops. Commercialization of agriculture with neo liberal trade policies by the government affected the cropping pattern of every smallest administrative unit of the state. As an agrarian state with export oriented crop production Kerala's agricultural is very much exposed to each government decision on international trade and commerce. Crop wise analysis will help to have a clear idea about the change in cropping pattern.

Table.2 **Area under individual crops** (area in hectares)

Name of crop utilization	1990	2000	2010
paddy	4954	1655	567.20
Tapioca	2342	1882.96	1204.38
Pepper	-	1172.18	1332.35
Areca nut	1975	2798.22	3475.68
Banana/Plantain	1560	1630	1770.14
Ginger	-	6.29	6.08
Cashew	3303	1997	687.86
Coconut	850	7893.81	8485.42
Rubber	7420	12307	19127
Cocoa	-	144.54	109.81

As a staple food, paddy possesses great importance in Kerala context, in the trade liberalization policies food crops are the worst hit category. Up to a large extent Area under food crops all over the state began to be captured by cash crops after 1980s and it fasted after 1990. In 1990 area under cultivation of paddy was 4954 hectares in wandoor block, it decreased to 567.20 hectares in 2010, a fall of one tenth by area. All the nine Panchayaths of the block recorded a decreasing trend in the case of area under paddy. **Figure:7** shows the decadal decline of area under paddy in wandoor block.

Tapioca

Tapioca or cassava, which is a cereal substitute and a tuber crop, generally used by lower middle class people as a major diet. Tapioca is cultivated both as mono crop and mixed crop with other crops in low lands and high lands. Area under tapioca also recorded steep fall in the

block area after 1990. In 1990s the area under tapioca was 2342 hectares it fell to 1204.38 hectares in 2010, a fall of 50%. **figure :8** shows the decadal change of area under tapioca.

Arecanut

Arecanut is a cash crops which shows a fast growing trend by area after 1990. Karuvarakundu Panchayath was one among the leading Arecanut producers in the state. Most paddy lands in the block area were converted in to Arecanut plantation. Recent price fall and plant deceases put areca nut farmers in real trouble, this led to a further transformation of this fields in to banana and rubber plantations. In 1990 area under Arecanut was 1975 hectares, it get almost doubled in twenty years of time. By 2010 area under Arecanut in wandoor block reached 3475.68 hectares. Paddy fields in most Panchayaths were converted in to areca nut and coconut gardens. In fact the areal increase of areca nut in the block taken place at the space where the paddy field is reclaimed. **Figure 9** shows the decadal change of area under arecanut.

Cashew nut

Cashew is one of the most important export oriented cash crop produced in the hill slopes of the study area. Cashew was the main cash crop in the dry lands of the study area up to 1990s, there after the area under cashew began to increasingly occupy by rubber plantations. With in two decades area under cashew in wandoor block decreased to one by fifth. During 1990 cashew nut occupied 3303 hectares, it fell in to 687.86 in 2010. **figure 10** gives a graphical representation of decadal decline in the area under cashew nut.

Rubber

Rubber is one of the most important plantation cash crop in the study area which shows an increasing trend. Rubber area in the block increased from 7420 hectares in 1990 to 19127 hectares in 2010, a three fold increase. The highest growth rate in area under rubber is recorded in the second period, it is between 2000 and 2010. Areal increase in rubber is happened with the fall in area under cashew **Figure 11** shows the diagrammatic representation of decadal change in area under rubber.

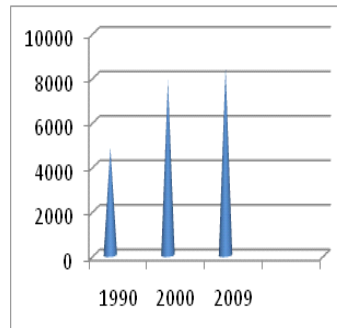
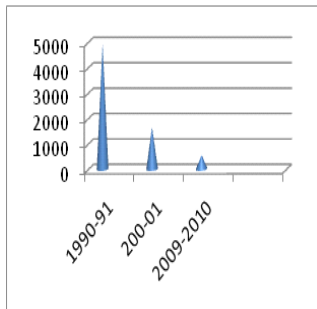
Coconut

Coconut is another major cash crop which which recorded hike in area during this period. In 1990 area under coconut in the block was 4850 hectares by 2000 it reached to 7893 hectares, a hike of 3043 hectares. In the second period, between 2000 -2010 area under coconut recorded a slight increase of 592 hectares. **Figure 12** diagrammatically shows the decadal growth of area under coconut. Data regarding other crops like cocoa, pepper, rubber are not available for these periods. However crop wise analysis shows, the decades after structural adjustment in 1990s show substantial decline in the area under subsistence food crops and a

striking hike in the area under cash crops. This cropping pattern indicates the increasing market orientation tendency of the farmers and agriculture in the block. A composite areal change analysis of all crops is given below with the help of a composite line graph.

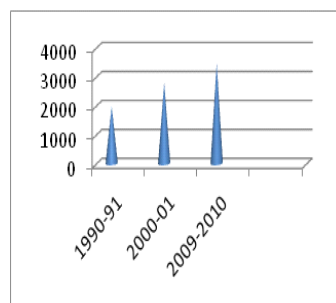
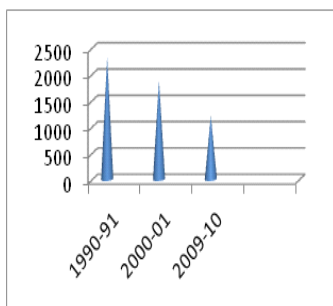
Graphs Showing Decadal Change in Individual Crop Area

Fig:7 Decadal change in area under paddy (area in ha) fig:8 Decadal change of coconut area (area in Ha)



source:Economic burrow 2001,2006 block data bank 2011 Source:Economic burrow 2001,2006 block data bank 2011

fig:9 Decadal change of area under tapioca (areaHa) fig :10 Decadal change of Arecanut area (area in Ha)



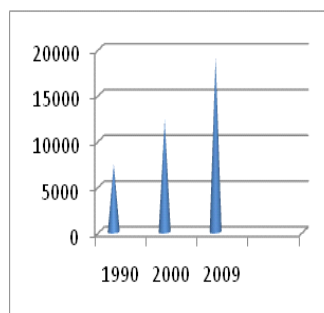
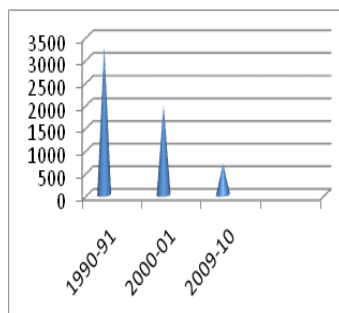
source:Economic burrow 2001,2006 block data bank 2011

source:Economic burrow ,block data bank 2011

fig: 11 Decadal change of cashew area (area in ha) fig 12 Decadal change of rubber ha)

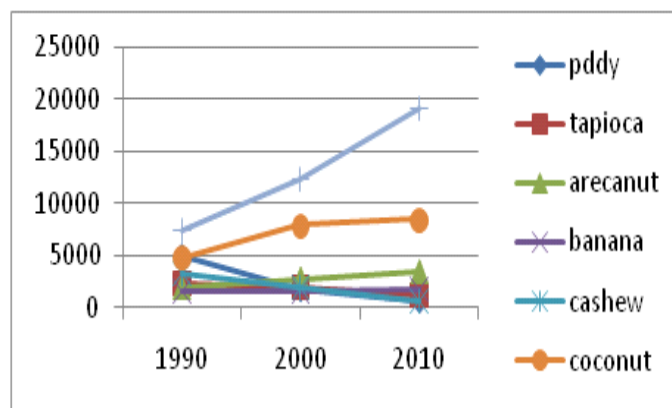
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source:Economic burrow 2001,2006 block data bank 2011 source:Economic burrow 2001,2006 block data bank 2011

Figure.:13 Composite crop area change



Factors of cropping pattern change

According to the sample survey conducted in the study area with a semi-structured questionnaire most cultivators in wandoor block have relatively large holdings with more than one-hectare size. Among these farmers with varied size of holdings, 20 percent of farmers devoted their land exclusively for the production of food crops, in which most cultivators have small and marginal holdings. The survey data reveals that 33 percent of cultivators devoted their farms exclusively for the production of cash crops. Cultivators growing both food crops and cash crops account about 47 percentage of the sample population.

Another important data collected with questionnaire is about the cropping pattern change. Among the total samples 80 percent of cultivators has changed their cropping pattern from food crops to cash crops or vice versa. In this, 80 percentages of converted cultivators 40% of cropping pattern change happened in areas with an extension of .5 to 1 hectare and 33 percentage of converted plots are sized above one hectare. Cropping pattern change in plots with .25-5 hectares and .25 and below are 21 percent and 6 percent respectively. It is clear that middle class and high class farmers shows the tendency to change the cropping pattern and they

have relatively large holdings. Cropping pattern change in the study area had happened both in favour of cash crop and food crops but change from food crops to cash crops are more intense and large by number and area. Among total conversions 78% of cropping pattern change happened in favour of cash crops, only 22% conversion were found from cash crops to food crops this figures clearly shows that the cropping pattern change that happened in the study area is mainly in favour of cash crops, in most holdings food crops is replaced by cash crops .

Data collected regarding the period of cropping pattern change spread light to some important factors of cropping pattern change. Data on the year of cropping pattern change is collected in three periods, as conversion before 1990s, between 1990-2000 and after 2000. Among the total crop conversion 93% of crop conversion has occurred after 1990s, in which 37% is after 2000 and 56% is between 1990-2000. Only 7 percentage of cropping pattern change has occurred prior to 1990s. This figure on the period of cropping pattern change reveals that, 1990s was a turning point in the agrarian history of the study area. About 93% crop conversion after 1990 means, this decade has certain peculiarities in relation to cropping pattern change. So this figures brings the notion that the neo liberal policies by the government has some relation with the cropping pattern change in the study area.

Non profitability

Information elicited from farmers by questionnaire about the profitability of farming and reason for cropping pattern change, 96.6% farmers opinioned that farming is profitable, which means non-profitability is not the soul factor of cropping pattern change. Generally non profitability is sited as the soul reason for quitting food crop cultivation by the farmers.

Profit Accumulation

By analyzing farmers response on reasons for cropping pattern change 50 percent of farmers changed their cropping pattern for better profit not because of non profitability of food crops. At the same time 25% of farmers opinioned that food crop cultivation is non profitable that's why they changed their cropping pattern.

Non-availability of labour

Food crop cultivation is a labour intense form of agricultural practices. Most food crop cultivation requires huge number of labour compared to cash crops, 17% farmers pressured to change their cropping pattern because of non availability of labours, at the same time, Rest 8 percent farmers converted their cropping pattern because of other reasons such as institutional factors, neighborhood effect, non availability of water etc...

Conclusion

Here farmers from the study area provide a generalized picture of the reason behind the cropping pattern change. Most important thing getting clear is that farmers are not changing their cropping pattern neutrally, certain factors compelling them to change their cropping pattern in to a newer one. The questionnaire survey revealed that most farmers are not aware about the institutional factors, or role of government and other institutions in changing their cropping pattern. The reason for cropping pattern change sited by farmers is leading to some generalized factors of cropping pattern change. Crop pattern change in the study area is result of peoples response to changing economic situations mediated by local,

national, international political and economic institutions. Globalization affected the agrarian sector of this region in several ways, first one is in terms of cropping pattern. The period after globalization witnessed drastic increase in the area under plantation crops, especially under crops with global market. Globalized cropping pattern means the rise of a crop pattern, which is highly integrated to global markets and largely controlled by global capital. The crop pattern emerged in the study area after 1990s is such pattern with high integration to global market and capital. Globalized cropping pattern has its distinct imprints in all fields of agrarian society as in gender level, livestock rising, environment, economy, etc.

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SIGNIFICATION OF DISTRIBUTION OF LANGUAGES IN SANSKRIT DRAMA: A SOCIO-LINGUISTICS APPROACH

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ABSTRACT

Language is an inevitable entity of a society. The nature, concept and expectations of a society play a remarkable role in defining its language. The social factors such as class, education, religion, caste, status, regionalism, age, occupation etc influences the language. Sociolinguistics, a branch of linguistics, studies this relationship between society and language. In Sociolinguistics, we analyze who speaks, to whom, when, how, in which tone and try to trace out the social factors behind the use of language. Here the object of the study is to analyze the language variations and its distribution in Sanskrit Drama according to *Natyasastra* in the light of Sociolinguistics. The Sanskrit- Prakrit differentiation signifies the social hierarchy rather than character's individuality. This assumption put forward through the analysis of languages in Kalidasa's *Abhijnana Sakuntalam* and Sudraka's *Mrcchakatikam*.

Keywords

Sociolinguistics- Sanskrit- Prakrit- Natyasastra- Chaturvarnyam.

Introduction

One of the chief forms of sociolinguistic identity derives from the way in which people are organized into hierarchically ordered social groups or classes. Classes are aggregates of people with similar social or economic characteristics...But for most sociolinguistics purposes to date, it has been possible to make progress by recognizing only the broadest distinction (such as high vs low, or upper vs middle vs lower) in order to determine the significant correlations between social class background and language”

(Crystal, David, 2003:38)

Language is an inevitable entity of a society. The nature, concept and expectations of a society play a remarkable role in defining its language. The social factors such as class, education, religion, caste, status, regionalism, age, occupation etc influences the language. Sociolinguistics, a branch of linguistics, studies this relationship between society and language. In Sociolinguistics, we analyze who speaks, to whom, when, how, in which tone and try to trace out the social factors behind the use of language.

Here the object of the study is to analyze the language variations and distribution in Sanskrit Drama according to *Natyasaatra* in the light of Sociolinguistics. The Sanskrit- Prakrit differentiation signifies the social hierarchy rather than character's individuality. This assumption was put forward by the analysis of languages in Kalidasa's *Abhijnana Sakuntalam* and Sudraka's *Mrcchakatikam*.

Social Stratification and Arrangement of Language in Sanskrit Dramas

The use of different language varieties and its arrangement intimates the social stratification and their interrelationship. Acvaghosa was the first practitioner of dialects or Prakrits in Sanskrit dramas. The Slokas were in Sanskrit itself. In certain dramas, some of the verses were in Dravidian meter and Prakrit languages. Usually Prakrit languages were used for the dialogues in dramas. (Keith, A.Berricdale, 1924:74)

Ujjain, which was a main centre for the production of Sanskrit dramas, was also a centre for trade and so it was a meeting place of various dialects. And so these various dialects, which made the dialogues more alive, were used in Sanskrit dramas from Ujjain. Magadhi, which was a dialect of Magadha that was usually in which Epic texts were read, took place in dialogues and followed by other dialects or Prakrits. This resulted in the language varieties in Sanskrit Dramas. (Keith, A.Berricdale, 1924:142)

However, later these language varieties were transformed into a framework, which is molded by the social and cultural transformation. 'Chaturvarnyam', the system of four castes and the position of women in society put forth some general concerns on social stratification and cultural variations. Not only had that, but the extension of drama from the stage performance to literary text also played a role in the application of Prakrits into Sanskrit Dramas. That is, the language identity of each character as their uniqueness in the performance had to be appropriated to general classification of Prakrits. Instead of imitating the day-to-day life and real dialects, the textual status of dramas demanded to create new artificial Prakrits. Moreover, the main purpose of this Prakrits is to satisfy the social status of the various classes and its hierarchy. The theories on language distribution in *Natyasastra* might be treated as a guide for this new face of Prakrits.

Four Types of Languages in *Natyasastra*

As stated above caste system in India promoted the use and classification of Prakrits according to their social status. It is clear from the theories of Prakrits that is seen in the *Natyasastra*. Bharata, in his 18th chapter of *Natyasastra*- Bhashavidhaanam, classifies the language into four major categories. They are Atibhasha, Aryabhasha, Jatibhasha and Yonyantaribhasha. While Atibhasha denotes the Vedic Sanskrit of Devas, Aryabhasha is attributed to the Emperors or Kings. Yonyantari bhasha signifies the non-human characters. Jatibhasha is again classified into two- Sanskrit and Prakrit and this belongs to Caste System, Chaturvarnyam(18: 23-28).

Noble and people who belong to high clans use Sanskrit and certain middle and lower class people can also use, but only while they serve and interact with the noble ones. For example in the drama- *Abhijnana Sakuntalam* by Kalidasa, Dushyanta who is a Kshatriya uses Sanskrit. Sages like Sarngarava, Saradvata, Vaikhanasa, Gautama and Kasyapa also use Sanskrit. Being the servants of the king characters like charioteer, Sutradhara, Indra's Charioteer Matali and Kanjuki also use Sanskrit. As they are intended to assist and give pleasure to the King, Queen, harlots, and artists could speak Sanskrit only while they are speaking to the King. As a part of Devaloka heavenly nymphs, Sanskrit is the suitable language. From all these descriptions it is clear that Sanskrit is attributed to all the above characters who are in high rank in the social hierarchy.

Classification of Prakrits in *Abhijnana Sakuntalam* and *Mrcchakatikam*

As stated above 'Apsaras' usually use Sanskrit. But in Kalidasa's *Sakuntalam* a Sanumati, the nymph uses Prakrit because she lives in Earth. Though her Prakrit is similar to Sauraseni, it has some differences from Sakuntala's Sauraseni. For example, while Sakuntala says 'Atanam' for the Sanskrit word 'Atmanam', Sanumati uses the Sanskrit term itself. Main women characters in *Sakuntalam*, like Sakuntala, Priyamvada and Anasuya use Sauraseni. Though the character of Gautami also uses Sauraseni, it is different from Sakuntala's and it is near to Sanskrit. It may be because of her knowledge. Sakuntala in 'Sakuntalopakhyaana' of *Mahabharata* is a scholar and able to express her arguments even in the court. Even though in drama, her scholarship was not attributed by Sanskrit. Heroine of *Mrcchakatika*, Vasantasena also uses Sauraseni. But in the fourth act she recites Sanskrit slokas while she addresses the Vidushaka. In *Uttararamacharitham*, Anasuya, the wife of sage Atri speaks in Sanskrit. In Sanskrit drama, women characters those who speak Sanskrit are seen very rarely.

"Again, granted that educated men could speak Sanskrit and that ladies generally could not, it is not to be supposed that the men could speak nothing but Sanskrit, and habitually addressed not only their wives but even their grooms in that language."

(Woolner,C.Alfred, 1999:89)

As stated above education and gender of characters were depicted through their languages also. Character and occupation also be represented through the language variations. For example, the chandala characters who are appointed to take Charudatta, the hero of *Mrchakatikam* to hang him uses a prakrit named 'Chandali'. Superior guard in *Sakuntalam* uses Sauraseni which has some features of Sakari. It may be to denote his wicked nature. Servants- Suchaka and Januka use Magadhi. In Fisher man's prakrit also there are some features of Magadhi. For example instead of 'R' sound 'L' sound is used and such variations in the pronunciation of 's', 'tsya', 'rta' etc. even these all are prakrits, within these prakrits itself, there forms a hierarchy according to the education, caste, occupation, age etc.

Exemptions in Sanskrit/ Prakrit Differentiation

Even the Vidushakas in Sanskrit dramas are brahmins, they usually use Prakrit. Vidushaka in *Sakuntalam* and Madhavayan in *Mrchakatikam* use a prakrit named 'Prachya'. It may be of two reasons, one is that the humor in that character should communicate and satisfy all types of audience and so the vernacular is used to make his dialogues understandable to everyone. At the same time the lack of seriousness in the character may not suitable to speak a language which is considered as a serious and scholarly one. In *Natyasastra* men with female behaviour should use prakrit, not Sanskrit. But in Bhasa's *Pancharatra*, Arjuna who appears as Brihannala, a woman speaks in Sanskrit. During the war, woman could speak Sanskrit. Here the power of the character Arjuna may hesitate the dramatist to make him to speak in any prakrit.

Aryaka, a herdsman who later became king in the drama *Mrchakatika* use Sanskrit. Sudraka, the author of *Mrchakatika* who use great varieties of prakrits in his drama, also made a deviation from the theory by attributing Sanskrit to a herdsman and it is advocated by Aryaka's character. Another character Sarvilakan is a Brahmin, but at the same time he is a thief. He also uses Sanskrit in the drama. Being one of the five sins (Pancha maha patakam- five sins in hindu mythology), theft was against Brahminical values and wisdom. Even though, the superiority of Sanskrit was attributed to Sarvilaka. Though the author Sudraka showed much brave to present a Brahmin as a thief, he was not ready to separate the Sanskrit language from the Brahmin character.

Indications of Social Stratification

In drama to make it live and real, varieties of languages should be used. But in Sanskrit drama, it undergoes clear guidelines in the distribution of language varieties that is Sanskrit and various Prakrits. From the study it is clear that these varieties only denote the caste, class or social group which the character belong, not the individuality of the character. *Natyasastra* also distributes the Sanskrit and Prakrits based on the social status of the character. That means one can't identify the individual character from his language, but to which caste/ class/ age group/ occupation/ educational

status/ gender he/she belongs to. The study finds out the attribution of language in Sanskrit dramas was defined by the social stratification existed or existing in the society.

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LOCUS OF CONTROL AND SELF-ESTEEM AMONG TEACHER EDUCATION STUDENTS

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ABSTRACT:

In view of the significance of locus of control and self-esteem in the lives of youth, the present study focused on locus of control and self-esteem among students of teacher education. The participants comprised of 40 each of BEd and BPEd Students from aided / government institutions. The results revealed significant difference between the two groups of students in locus of control, the B.Ed. students being more externally oriented. The difference between the groups in self-esteem was not significant. A significant and substantial inverse relationship was observed between external orientation and self-esteem.

Keywords: internal locus of control, external locus of control, self-esteem, Teacher education students

Introduction

Locus of control is one of the personality characteristics, that has great influence on behaviour. Rotter (1966) argued that even though locus of control was conceptualized as a dynamic continuum, it is a fairly stable psychological construct. Internal locus of control is characterized as the belief that consequences are a result of one's own behaviour. In other words, individuals who believe that their successes or failures result from their own behaviours possess an internal locus of control. On the other hand, external locus of control is characterized by the belief that consequences are a result of fate, luck, or powerful others. In other words, individuals who attribute their successes or failures to something incongruent with their own behaviours possess an external locus of control.

Individuals with internal locus of control are more likely to be achievement oriented because they believe that their own behaviour can result in positive effects, and they are more likely to be high achievers as well (Findley & Cooper, 1983). People with external locus of control tend to be less independent and also are more likely to be depressed and stressed (Rotter, 1954).

Self-esteem is generally considered as the evaluative component of self, a broader representation of the self that includes cognitive and behavioural aspects as well as evaluative or affective ones (Blascovich & Tomaka, 1991). It can be defined as the positive evaluation of the person's self (Baumeister, 1998). It represents the global value judgment about the self. A motive to achieve and maintain high self-esteem is one of our strongest motives. Rosenberg (1965) described it as a favourable or unfavourable attitude towards the self. Deci and Ryan (1995) stated that self esteem based on intrinsic motives is true self-esteem in so far as it is based on autonomous integrated aspects of the self.

Self-esteem refers to the subjective opinion of one's self worth and the confidence and satisfaction a person has in himself. Individuals with high self-esteem are less reliant on their job environment and less susceptible to negative effects around them such as job stress (Moss holder, Bedeian, & Armenakis, 1981). Baumeister, Comphele, Krueyer, and Vohs (2003) found that low self-esteem has been associated with a lot of negative life outcomes, including substance abuse, delinquency, unhappiness, depression and worsened recovery after illnesses. High self- esteem has been associated with positive outcomes such as strong coping skills, persistence in the face of challenges, happiness, and longevity.

The present study was related to locus of control and self-esteem of teacher education students. Education refers to the development of a wholesome personality of an individual to become an honourable and acceptable member of the society. BEd means Bachelor of Education. The term teachers training primarily means pre-service induction of teacher trainees, while teachers education denotes pre-service programs for prospective teachers, induction programs for beginners, and continual in service programs for teachers throughout their teaching career. It also takes an interdisciplinary approach in its methods, incorporating theories in psychology, philosophy, and education. On the other hand, physical education aims at achieving educational objectives through physical activities. Physical education is defined as education of and through movement and must be conducted in a manner that merits this meaning. It should be an instructional program that gives adequate and proportional attention to all learning domains- psychomotor, cognitive, and affective. The importance of physical activity in developing a healthy life style must be understood by society and its children. Physical education should focus on and maximize the unique contributions it makes to the education of the individual. According to Kamalesh (1986), physical education is concerned with providing wholesome experiences to the young and the old alike through the medium of muscle activities. Bucher (1960) has remarked that physical education is an integral part of the total education process and is a field of endeavour which has its aim as the development of physically, mentally, emotionally, and socially fit citizens through the medium of physical activities.

The existing findings with respect to locus of control and self-esteem indicate that internal locus of control has a facilitating effect on self-esteem. However, relatively few studies have examined these two aspects of personality among professional students and examined whether there are differences, if any, among students pursuing different courses. In view of this, the present study was undertaken with the following objectives.

Objectives

1. To find out whether there are significant differences in locus of control between BEd and BPEd students.
2. To find out whether there are significant differences in self-esteem between BEd and BPEd students.
3. To find out whether there is significant relationship between locus control and self-esteem of these professional students.

Method

Participants

The participants of the study comprised of two matched groups (matched with respect to age, sex, and education) of BEd and BPEd students (N=40 each) studying in aided/government institutions. The age of the participants ranged from 22 to 24 years. Both these are professional courses having duration of one year and the minimum educational qualification required is an undergraduate degree.

Instruments

In addition to the personal data sheet, the following instruments were used in the study.

Locus of Control Scale

The 'Locus of Control Scale' developed by Kunhikrishnan and Mathew (1987) was used to measure the locus of control of the participants. It contains 46 items with 'Yes' and 'No' options. Externally oriented and internally oriented items are presented in the questionnaire, a higher score indicating external orientation. The split-half reliability of the scale is reported to be .85 and the construct validity is .72.

Self-esteem Inventory

The self-esteem of the subjects were measured using the Self-esteem Inventory developed by Thomas and Sananda Raj (1985). All the items are in the form of self-evaluative or descriptive statements. The responses were scored on a 5- point scale ranging from strongly agree (5) to strongly disagree (1), a high score indicating high self – esteem. The

split-half reliability co-efficient of the inventory is .95 after correction using the Spearman-Brown formula and the test- retest reliability is .90. The inventory is reported to have high validity.

Procedure

After obtaining permission from the concerned authorities, the respondents were met individually and were administered the tools after obtaining their informed consent. Doubts, if any, were clarified at the time of administering. The collected data were analysed using appropriate statistical techniques like the mean, standard deviation, 't' test, and Pearson's correlation coefficient.

Results and Discussion

The mean and the standard deviation of the scores in locus of control and self-esteem obtained by the BEd and the BPEd students were computed and the differences were tested using the 't' test (Table 1).

Table 1

Table 1

Comparison of the mean scores in locus of control and self-esteem obtained by the BEd and the BPEd students

Variables	BEd (N=40)		BPEd (N=40)		t
	Mean	SD	Mean	SD	
Locus of control	19.73	5.699	15.50	3.762	4.02**
Self-esteem	67.33	12.739	66.60	9.492	0.289

**p<0.01 level.

From the table, it can be seen that there is significant difference in locus of control between the BEd and the BPEd students. As shown in the table, the BEd students are having a higher mean score in locus of control than the BPEd students and the difference is significant at the 0.01 level. The B.Ed. students believe that their success is controlled by the other powerful persons. The lower score of BPEd students indicate that they believe that their success is not controlled by the other powerful forces, but by their own behaviour and performance. The available research findings in this regard also support the present findings (e.g.,Rajkumar,2012). There is no significant difference between the BEd and the BPEd students in self-esteem. Both the groups of students have more or less the same levels of self-esteem. Both the groups being professional students may be having the same level of self-esteem.

Table 2
Coefficient of correlation between locus of control and self-esteem(N=80)

	Self-esteem
	Self-esteem
Locus of control	-.438**

**p< 0.01 level.

From Table 2, it can be seen that locus of control is having high significant correlation with self-esteem of the teacher education students. The inverse relationship between locus of control and self-esteem indicates that increases in the external orientation leads to decreases in self-esteem. In other words, internal locus of control is a significant correlate of self-esteem. Brown (1986) found that low self-esteem is associated with more general concepts such as emotional liability and low internal locus of control (a generalized belief that the self is not in control of what happens). The inability to discount perceptions of importance in areas of low competence leads to discrepancies between importance and competence that may negatively influence self-esteem. Successful discounting leads to higher levels of self-esteem. Abdullah(1989)found that self-esteem is significantly related to locus of control on the dimensions of control ideology, system blame, and self-blame, suggesting that high self-esteem is associated with internal locus of control. Lckes and Layden (1978) reported similar relations between attribution for outcome and self-esteem. Phares(1976) found that persons having lower anxiety and higher self-esteem are more ready to take responsibility for their actions, and enjoy greater mental health. Overall, it appears that an external locus of control orientation is associated with negative personality characteristics while an internal orientation is related to positive personality characteristics.

Conclusion

The results of the study revealed that BEd students have more external locus of control while BPEd students have more internal locus of control. External locus of control and self-esteem are inversely related. Trainers and teachers should develop techniques to facilitate the formation of internal locus of control so as to improve the self-esteem of students which may ultimately result in better mental health. Since the sample size of the study was rather limited, future studies incorporating more participants may help to provide a better picture regarding locus of control and self-esteem and their mutual impacts among professional students.

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M.T VASUDEVAN NAIR'S NALUKETTU: A PSYCHOLOGICAL ADOPTION BASED ON FREUDIAN CONCEPTS

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ABSTRACT

Sigmund Freud's psychoanalytic theory of Oedipus complex is one of the most influential as well as divisive theories of the twentieth century. Freud coined the term Oedipus complex to refer to a stage in the development of young boys. He felt that young boys around the age of five wish to have their entire mother's love which leads to a feeling of jealousy resulting in even an unconscious wish for the death of their fathers. *Nalukettu* is the MT's famous novel which refers the original house of mother. Appunni has great desire to enter the *Nalukettu*, but his valiammama prevents. In *Nalukettu* the motherly love is conferred on Appunni by Ammamma. Here Appunni is prevented by Valimmama from entering the *Nalukettu* of his mother. This incident reveals an example of oedipal situation.

Introduction

During the last century Kerala society and culture was influenced by many western systems and customs, Isms and movements. However among the aesthetic arts only literature has been subjected to a deeper influence of western ideas. Hence only in the sphere of literary doctrines and criticism the new systems have been tested. The interest in psychology and psychological criticism comes in the context.

Sigmund Freud's psychological theories had exerted great influence in the lives of people and in the intellectual field. His influence could be seen on every school of thought and almost every scholars of twentieth century. The new light Freud kindled in the field of psychology opened new paths in the treatment of neurosis. In the field of creative writings it caused new literary doctrines and critical apparatus.

Some of the prominent critics in Malayalam took interest in the role psychology has to play in literary criticism. The works Dr. M .Leelavathy started a new type of critical awareness in the regard.

The present civilizations are enriched with scientific inventions and doctrines. Hence an artist can't neglect or kept aloof from the trend of modern age. It is by standing on this fundamental understanding that Dr. M Leelavathy makes her criticism.

It is C.G. Jung's fundamental ideas which attracted Leelavathy most Jung says that a society has a kind of conscious mind and unconscious mind as the individual has. He speaks of Archetypes which are the primary forms in the collective unconscious of the society. According to him myths are stories which stand as the cover of Archetypes.

Leelavathy found out that the aforesaid doctrines are the essence of Jung's theories she then made deep analytical study on Jung's theories and principles.

In '*Navarangam*' Leelavathy makes a study of Malayalam poets and poetry based on Jung's principles. Leelavathy has written essays on how the introvert personality of Kumaran Asan and extrovert personality of Vallathol Narayanan Menon shaped their poems.

"*The Alambana vibhava*" which poet visualize in literature are similar to images seen in dreams"(Mukundan.p,45).

This opinion of Leelavathy can be considered as the psychological observations of the functions occurring in the conscious and unconscious minds of the poet.(Mukundan p,43).

Dr.Leelavathy has adopted a method of understanding each poet and poem by their inner essence. As a rule the vision in the poem of poet its contemporary surroundings and background are the subject matter of Leelavathy studies.

Leelavathy made certain studies based on Jung's psychological vision and those studies are referred.

M.N Vijayan is great critic who introduced and explained Freudian psychology clearly and authoritatively Malayalam. He has also written some works explaining Freudian theories of literary creations. It was a clear vision and awareness of its use that M.N Vijayan introduced psychology in to the literary criticism. He considered that a poem could make the reader's delight only by arousing the basis impulses, desire and conflicts in their minds. M.N Vijayn views works of arts as faithful means to know the depth of human minds and width of human civilizations (M.Mukundan p90).The older critics Kesari Balakrishna pillai observed that in the making and appearance of building and even of a brick the insignia of the masses is imprinted. M.N.Vijayan fully adopted the aforesaid opinion of Keasri Pillai(Vijayan Sampoorna.p4).

Vailopilli's poem '*Mambazham*' doesn't consist of serious social matters or admirable themes. Still the whole Malayalee society is considering it a most touching poem. M.N Vijayan sought the reason of these

phenomenon and the findings, he wrote about it, is his first contribution to psychological criticism. 'We grown up are reluctant to say away from the warmth felt at the breast of our mothers for it resides secretly in our minds a child'. The poem 'Mampazham' consoles us with childish feelings and that is the speciality of this poem. Besides that in this poem Oedipus complex and Narcism is blended together' This is the declaration with which his essay(M.N Vijayan's study on Mapazham) is considered(Vijayan,p234)

M.N.Vijayan's study on 'Mampazham' reveals that the study of the latent psychological instincts can enable one to find out the deep and unknown meanings of a work or poem. Such a clear and subtle study on psychological aspects related to a literary work had never been made before M.N Vijayan.

There is in this poem, a mention about the incident which prompted the poet to write it. However, according to M.N Vijayan,It is the poet's mental attitude and psychological depth of vision which makes the poem very appealing. In this poem the hero is the child 'Unni' and his death is a not real according to M.N Vijayan, Unni imagines that he is lying dead and his mother kneels before his body repenting and weeping. While imagining this picture Unni enjoys motherly love which he could not realize before. M.N Vijayan points out that the 'falling of mango fruit' means the lack of motherly love which the child desired for. According to an Indian concepts mango fruit and bunches of flowers symbolize breasts.(Vijayan.p 232).

There were certain writers of fiction who were influenced by Freudian theories on child psychology .His criticism titled '*Mathrubhumikal pookunnu*' reveals Basheer's personality from a psychological view point. It was the fact that Basheer was cast out from his own house. He wandered about in the vast world for many years. And those experiences made Basheer a man of strength and will power. His mental attitude of discarding his father is symbolic of the denial of the older generation and his antipathy towards the prevailing social structure. Here critic notices a tinge of Oedipal complex and he evaluates Basheer's personality based on that situation. Mother gives pleasure to a child while giving it food, but father sometimes separates the child with oedipal complex hates his oedipal father. This is the father in many of Basheer's compositions.

Prof: Vijayan brings this problem into the social structure of the community .Our heritage which gives importance to the ancient tradition and social structure hide from us many facts and secrets. The writer of the story (Basheer)tries to find out the hidden secretes with childish mind and that is the importance of Bahseer's story .

Methodology

Analytical and comparative study among the characters .The implementation of psycho-analytic theory based on Freudian concepts.

1. To find out the oedipal elements in this novel.
2. To analyses the psycho-social aspects of re-created characters.
3. To examine cultural-political aspects of contemporary situation

Review of Literature

M.T.Vasudevan Nair the Author of *Nalukettu* –Review of literature

M.T wrote stories in which were featured some of the older members of his family. In such stories he had narrated the events from his life, the lives of his mother and grandmother. One of them is related to, an uncle whom they called Porayamman, a very-hard hearted man. He never gave his nephews enough paddy or coconuts. The women of the household had to take dishes. Due to cruelties of Poramman, the young nephews decided to kill him. Poison was mixed into the chicken curry taken up to him one night. Caught in the throes of death and as he was consumed by thirst he began cry for water. But the nephews lay quietly behind the closed doors of the *Nalukettu*. Another uncle, Thashamman, was a terrible miser. All the money he had made he converted to gold coins and stored all in a copper vessel and buried it underground. But he had forgotten where exactly ha had buried the gold coins. He began to run around with panic, digging up the earth at various spots. MT remembers that his grandmother had heard Thashmman's ghost digging the compound for the lost treasure. (Rajendran, *Tharathamya Sahithya Peetika* p.23).

M.T grew up hearing innumerable stories like these Konthunni Uncle was the pagida player in *Nalukettu* M.T used to see him very often when he was a child. A rumor was there that Konthunni's business partner gave him poison and killed him. All these stories and incidents are reflected in his novels and other stories (Vasudevan Nair, *Vankadalile Thuzhavallakar*, p.12-15)

Freud formulates the idea of repression, which is a store house of all unfilled desires or past events that are forced off the conscious and preconscious into the realm of the unconscious. This store house of traces has a strong influence on all human actions. Let us examine some of the features of the character of *Nalukettu* in this light.

Nalukettu is the world of the mother and it is depicted in the Novel as the original house of the mother. The mother forbids her son Appunni to go *Nalukettu* but Appunni's great desire was to enter into *Nalukettu* somehow. But his 'Valiammama' prevent Appunni's entering into the *Nalukettu*. The term 'Ammama' is the masculine gender form of word mother. The theme of the Novel *Nalukettu* is based on the dual status of Amma-Ammaman which becomes Ammamma-Valiyammama the phone of 'Ma' the origin letter of mother is doubled to show and intense meaning in the words 'Ammama'. In *Nalukettu* the motherly love is conferred on Appunni by Ammamma. But Valiammama prevents Ammamma from

showing motherly love towards Appunni. These incidents are the causes of Appunni's anger and haters towards Valiammama.

Ammamma gives Appunni gruel (kanji) seeing that, Ammama (uncle) rushes to the spot and turn out Appunni angrily.

"Appunni got up too, trembling. He thought his uncle would kill him at once. He was going to die.....those fingers were pressing the nape of his neck....Ammaman pointed to the door

'Get out!(Nalukettu,p.55)

Here Appunni is prevented by Valiammama from entering the *Nalukettu* of his mother. This incident reveals an example of oedipal situation. The cruelties of Valimmama towards Appunni and his fear coincide with the oedipal complex of castration anxiety ultimately. In the incident of Ammamma giving gruel to Appunni and Valiammama preventing it coincide with the love of Appunni towards his mother and Valiamamma crushing it, and this deed can be considered as reflection of Freudian theory of father is substitution of devil.

Hypothesis

According to Freud from father or teacher, insights castration anxiety in the child Appunni fears that his grand uncle will kill him for accepting the love of Ammamma

There are two factors which influence Oedipal complex in this Novel. They are

1. Saithalikutty the murderer of Appunni's father
2. Valiammama who turned away Appunni from Nalukettu

If Konthunni Nair had not died Appunni would not have gone to Nalukettu and then the conflict would have been between the father and son. Hence it is the murder of Konthunni Nair that formed the theme of the story and that is why Appunni could go to Nalukettu. Hence, in order to explain Oedipus complex in Appunni, Konthunni Nair should have died.

For Appunni, to go to his mother's house, his father's death was necessary, hence since Saidalikutty had murdered Konthunni Nair, Appunni's desire realized. Later Saidalikutty had murdered Konthunni Nair, Appunni's desire realized. Later Saidali Kutty helped Appunni to go to his mother's house for a second time he also obtained a job for Appunni and financially helped him so that he could buy *Nalukettu*, his mother's house. Thus Saidalikutty becomes a fatherly person to Appunni. Freud says that both God and Devil are two sides of a same coin this is true in the case of fatherhood also in this story. Appunni loved his father and he loved Saithalikutty too, the murderer of his father (father substitute)

Some Relevant Psychological factor

It is noted that the structure of the novel reflects four psychological factors. They are

1. Father's fight with Valiammama-this is evident in the incident when the father oppose Valiammama and took his wife Parukutty with him to his house.The incident helped Appunni to join with his love him more
2. Appunni's clash with Valiammama. He should later, according to Freud,oppose his own father. This is done in the event of Saidali murdering Konthunni Nair and Appunni becoming a friend of Saidali.
3. According to Freud's theory Appunni should kill his father and marry his mother,this was indirectly done in this novel by Saidali killing,Konthunni Nair(who later becomes Appunni's benefactor)and Sankaran Nair marrying Appunni's mother.
- 4.S ankaran Nair turns to be another image of father(Fatherhood).He should be conquered by Appunni.

Conclusion

While trying to read the mind of Appunni, the hero of the novel *Nalukettu*, the matriarchal family and its relations produce some special problems. There the father's figure is of lesser importance when compared to the power and authority of the uncle under whose protection women live. Appunni constructed his late father's personality in his imagination on the basis of bits of information gathered from the people around him. He could not forget his father's assassin Saidalikkutty.He always wants to be in his mother's world and tries to recapture the lost *Nalukettu*.In the place of his father Valiammama denies his entry to that world and his Oedipal situations develop on these line.

Appunni did not like Sankaran Nair who wished to marry his mother. He could not forgive his mother's love for that man and he rejects her and runs away. Gradually he begins to like Saidalikkutty who helps him to regain the *Nalukettu* for him.Saidalikkutty also regrets for his sinful deeds towards Appunni's father. According to Freud during the Oedipal stage a son may wish to obtain his mother and destroy his father. The reason for Appunni developing a soft corner in his heart towards Saidalikkutty may be that the later had annihilated his rival already. His mind finds an alley in Saidalikkutty who also helps him with parental care that Appunni never experienced before. Thus a psychological reading of MT's Novel *Nalukettu* follows the subtle ways in which the characters mind works in a complicated and degenerating matriarchal family set up.

This is evident in the fact that when Sankaran Nair purposed to marry Appunni's mother he opposed it and after quarrelling with his mother, he left home.

5.Freudian concept of Family is father,mother and child. This idea is revealed in the Novel in the incident of Appunni buying *Nalukettu* and demolished it builds a little house and live there with his mother and Sankaran Nair.

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PSYCHOLOGICAL WELL-BEING OF COLLEGE STUDENTS: A COMPARATIVE STUDY

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ABSTRACT

Well-being is the product of a complex interplay of biological, social-cultural, psychological, economic and spiritual factors. It is one of the most cherished goals which individuals as well as societies strive for. Late adolescents and early youth is a critical, challenging and transitional period. Therefore, good psychological well-being is necessary for a sound future. The present study investigated psychological well-being among college students pursuing different streams of study, including professional courses. The participants (N=500) were selected from different colleges in Trichur and Ernakulam districts of Kerala, and were administered the Friedman Well-being Scale. The obtained data were analysed using 't' test, ANOVA and Pearson's coefficient of correlation. The results revealed significant differences in psychological well-being between the male and the female students as well as among students pursuing different courses of study. The male students had better well-being than the female students. The nursing students reported the lowest level of well-being. Psychological well-being was found to have significant positive correlation with age.

Keywords: psychological well-being, college students

Introduction

Psychological well-being is one factor that all mankind strive for. Well-being is the product of a complex interplay of biological, social-cultural, psychological, economic and spiritual factors. Levi (1987) defined psychological well-being as a dynamic state characterized by reasonable amount of harmony between individuals' abilities, needs and expectations, environmental demands and opportunities. According to Diener, Eunkook, Lucas, and Heidi (1999) psychological or subjective well-being is a broad construct encompassing distinct components like positive well-being, life satisfaction and situation satisfaction. Well-being is a concept that encompasses a well rounded, balanced and comprehensive experience in life. Psychological well-being is viewed in different ways. One view is the hedonic approach which is composed of perception of pleasure, discipline, satisfaction and happiness. The other is the eudaimonic approach that takes into account the mechanism of healthy functioning and adjustment. Psychological well-being is stable and could lead to better adaptive human functioning and positive life experience (Ryff & Singer, 1998). Optimising well-being enables young adults and adolescents in coping better with the challenges and stress they face during their college years.

College days are the most cherished days in one's life. For many young adults it is the first time they are away from their family and are independent. It is a critical period as the college environment and the students' programs of study have substantial impact on the students' social, cognitive and personal development. For many traditional-age students, adjusting to college can include tasks that are as mundane as doing one's own laundry for the first time, or as complex as finding meaning in one's life and deciding on a future career. Clearly, students vary greatly in their ability to cope with and adjust to these new challenges, and some students face far more challenges than others. Those who adapt effectively to their new social and academic environment are much more likely to persist in college and ultimately earn a degree (Tinto, 1993). Acquiring and developing a healthy living increases the student's ability to have a positive attitude towards the whole transition process from the course of study to personal changes. Students with high self-esteem and high perceived academic control have a better well-being coupled with higher rates of academic success (Stupnisky, Perry, Renaud, & Hladkyj, 2013). Ryff(1989) explains that, the skills and perceptions that comprise psychological well-being are crucial for successfully engaging in meaningful relationships, navigating one's environment, and realizing one's fullest potential during the transition to college. In their study on positive psychological correlates among college students, Jones, You and Furlong (2013) observed various positive psychology constructs like optimism, self-efficacy, gratitude, and life satisfaction to be positively associated with optimal human functioning and negatively associated with mental illness. Though there has been numerous studies on psychological well-being and its correlates

among different life stages in the west, few studies have been undertaken in this area in eastern countries, especially in underdeveloped countries. So, the present study focuses on psychological well-being among college students pursuing different educational programmes, including professional and non professional courses.

Objectives

The major objectives of the study were:

- To find out whether there are significant gender and age differences in psychological well-being among college students.
- To find out whether there are significant differences in psychological well-being among college students pursuing different educational programmes.
- To examine the relationship between psychological well-being and age among college students.

Method

Participants

The participants for the study consisted of 500 college students pursuing different undergraduate and postgraduate programmes such as medicine, engineering, nursing, arts / science, and commerce / management (100 participants from each course). The age of the respondents ranged from 17 to 25 years.

Instruments

The following tools were used for obtaining relevant data.

Personal Data Sheet

The Personal Data Sheet was used to collect information on relevant socio- demographic characteristics of the participants like age, participation in co-curricular activities, course of study, and the like.

Friedman Well- being Scale

The Friedman well-being scale developed by Friedman (1992) was used to measure psychological well-being of the students. The scale consists of 20 bipolar adjectives measuring emotional stability, jovial, self esteem, sociability and happiness. These subscales sum up to give the overall psychological well –being. Each item is rated between ‘very, moderate, and neither’. The total score is obtained by adding up the scores for each item and dividing by two. The scale has proved to be psychometrically sound in diverse samples with good internal reliability (.92 to .98), test -retest reliability and external validity. The test has a .61 construct validity coefficient with Fible and Hales’ ‘General Expectancy of Success Scale’.

The students were met individually and after getting their informed consent, the tools were given to them and were allowed to complete the questionnaire at leisure. The collected data were analyzed using the statistical techniques of 't' test, one -way ANOVA, Duncan's multiple range test and Pearson's correlation coefficient.

Results and Discussion

Comparisons of the mean scores obtained by the male and the female college students in psychological well- being revealed significant difference between the male and the female college students only with respect to sociability ($t= 2.42, p<.05$). The male ($M=73.08$) students are more social than their female ($M= 70.25$) counterparts. In the case of all other dimensions as well as total well-being the differences between the gender groups were not significant. Despite the rampant change in attitude and culture among the present day youth, the privilege of socializing is often cribbed for the females, it is a general phenomenon in most underdeveloped countries. There is strong parental influence on gender role socialization and development during the early years of life (Santrock, 1994). Perez (2012) also reported gender difference in socialization practices among Filipino college students. The lack of significant difference in the other dimensions as well as in total well- being point towards the absence of gender difference in these areas. In the present days both boys and children receive more or less same attention and affection, opportunities, and recognition and status from the family, educational –cultural organisations and society at large, which may contribute to their well-being.

The mean and the standard deviation of the scores obtained by the adolescents (age upto 20) and the young adults (20 and above) in psychological well-being and their corresponding 't' values are given in Table 1. The results show significant differences between the two groups in total well-being and in sociality, joviality and happiness. In all these cases, the upper age group has higher scores than the lower age group, which clearly indicates that young adults have better sociability, are jovial and happier than the adolescents. Most first year college students are in their late adolescent years, and first year is a critical, as it is a transition period from school to college which requires a lot of environmental as well as personal readjustment. Academics, relationships, and financial difficulties are reported to be some of the major sources of stress for first year students (Grant, 2002). The young adults, pursuing their second year of study and further, would have already got adjusted and jelled to their new academic and social milieu.

Table 1

The mean and the standard deviation of the scores obtained by the adolescents and young adults in well-being and the corresponding 't' values

Variables	Adolescents (N=212)		Young adults (N=288)		t
	Mean	SD	Mean	SD	
	Sociability	68.74	10.38	73.13	
Self esteem	62.71	12.30	64.00	14.25	1.05
Joviality	65.36	12.14	68.83	13.32	2.99**
Emotional stability	60.02	11.41	60.26	12.46	.213
Happiness	63.67	13.51	70.48	17.52	4.71**
Total well-being	160.24	21.85	168.35	26.74	3.61**

**P<.01

To examine the differences in well-being, if any, among students pursuing different courses, one-way ANOVA was carried out and the results are presented in Table 2. The obtained F-values show that there are significant differences among the five groups of students in well-being. This indicates that the students pursuing different educational programmes differ in their levels of well-being. This may be due to the influence of the nature of the course, the institutional environment, students' attitude, aptitude or interests and other precipitating factors.

In the case of variables where significant F-values were obtained, further multiple comparisons of the group means were made using Duncan's multiple range test. In the case of sociability, the highest mean score was obtained by the medical students (M=75.28), followed by the engineering students (M=73.34), the management students (M=72.30), the arts students (M=70.70), and the least by the nursing students (M=64.73). Of these differences, that between the nursing students and all the other groups, and the arts students and the medical students are significant, while the differences among the other groups are not significant. In the case of self esteem, joviality, and total well-being, the nursing students have the lowest mean score compared to all the other groups while the

differences among the other four groups are not significant. In the case of emotional stability, the arts students ($M=62.85$) have the highest score followed by the management ($M=62.54$), the engineering ($M=58.31$), the medical ($M=58.13$) and the least by the nursing students ($M=57.58$). Of these differences only those between the former two groups and the latter three groups are significant, while the differences among the other groups among themselves are not significant. In the case of happiness the medical students ($M=72.40$) have the highest mean score followed by the engineering ($M=72.30$), the management ($M=67.10$), the arts ($M=66.30$) and the least by the nursing students ($M=59.90$). The differences between nursing students and the rest of the groups and also between the arts and the management students with that of medical and engineering students are significant.

Table 2
Results of the one way ANOVA for well-being among the five student groups

Variables		Educational programmes			
		Sum of Squares	df	Mean Square	F
Sociability	Between Groups	6444.99	4	1611.25	10.92**
	Within Groups	72756.00	495	146.98	
	Total	79201.00	499		
Self esteem	Between Groups	2640.69	4	660.17	3.71**
	Within Groups	87875.55	495	177.526	
	Total	90516.25	499		
Joviality	Between Groups	4859.97	4	1214.99	7.64**
	Within Groups	78643.35	495	158.87	
	Total	83503.32	499		
Emotional stability	Between Groups	2270.42	4	567.60	4.02**
	Within Groups	69775.45	495	140.96	
	Total	72045.87	499		
Happiness	Between Groups	10636.00	4	2659.00	10.81**
	Within Groups	121684.00	495	245.82	
	Total	132320.00	499		
Total well-being	Between Groups	24186.53	4	6046.63	10.32**

The above results show that among the five student groups, the nursing students have the lowest level of well-being. Nursing is a challenging profession. Their course of study also consolidates a lot of clinical experience which most undergraduate nursing students may not be prepared for. Their workload and new environment make it more stressful. Qiao, Li, and Hu. (2011) in their study on 'Stress, coping and psychological well-being among new graduate nurses in China' noted that the most common stressors were providing care for the death and dying, workload, and inadequate preparation. The most common psychological symptoms were anxiety, depression, and loss of confidence and the negative predictors of psychological well-being were denial (coping strategies) and death and dying (workplace stressor). Shojaei, Ebrahimi, Yekta and Nasrababi (2012) in their study on happiness and mental health in nursing students found only 12 percent of the students happy, and senior nursing students were less cheerful.

Table 3
Correlations between age and well-being (N=500)

Variables	Sociability	Self esteem	Joviality	Emotional stability	Happiness	Total well-being
Age	.172**	.047	.133**	.010	.207**	.160**

**p< .01

The coefficients of correlation obtained between age and psychological well-being for the whole group of students, revealed moderate significant positive correlations for sociability, joviality, happiness and total well-being (Table 3). As the students age, they adapt to their environment and learn better coping strategies thereby increasing their academic achievement and student motivation to attain their goals. Older individuals are shown to have a better subjective wellbeing than those that are younger (Jivraj, Vanhoutte, Nazroo, & Chandola, 2013).

Conclusion

The findings of the present study clearly revealed the influence of various factors like age, course of study, and gender of the students on their well-being. The differences in psychological well-being among students pursuing different educational programmes call attention towards the need for designing programmes that may help to alleviate the adverse impacts of the various stresses encountered by them, especially in professions like nursing. Comparatively lower levels of well-being among the female students, points to the need for taking societal measures for boosting the overall well-being in our young women.

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SOME COMMENTARIES ON SARASVATAVYAKARANA.

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ABSTRACT

Sanskrit is a language with a unique grammatical identity and its grammar is the most developed and systematical grammar system of the world. It has an equally eventful history of evolution. The study of the Sanskrit grammar commenced from a very remote age. The ancient Indian grammarians began to explore the word forms in literature of both the Vedic and the classical Sanskrit. Sarasvatavyakarana is a Sanskrit grammar system which was propounded by Anubhutiśvarupa. His monumental work on this grammar is Sarasvataprakriya. His grammar is highly innovative and simple. He advocated so many techniques which cannot be seen in Paninian Grammar. From the samjnaprakarana itself we can find out the peculiarities. He makes his own alphabet for the sake of pratyaharas. In the construction of Pratyaharas, he expresses some novelties for the sake of easiness. There are so many commentaries on Sarasvatavyakarana. When we go through the period of these commentaries, we find out that none of the commentaries on the Sarasvata belongs to a date earlier than 1450 A.D. Majority of the commentaries were written in the sixteenth and seventeenth centuries. It is because of these commentaries that the Sarasvata Vyakarana is still in circulation.

Keywords : Sanskrit Sanskrit Grammar Panini Anubhutiśvarupa
Sarasvatavyakarana Sarasvataprakriya Sutrāsaptasati Wilkinson
Narendra Subodhika Candrakirti Prasada Commentary Vasudeva
Bhatta

Introduction

Sanskrit is a language with a unique grammatical identity and its grammar is perhaps the most developed and systematical grammar system of the world. It has an equally eventful history of evolution. When we think about the origin of Sanskrit we see that in major parts of

present India, most of the languages now spoken are derived from a single form of speech that was introduced into India by invaders from the north-west more than at least three thousand years ago. They called themselves *arya* in their own dialect. Behind them remained kindred peoples who eventually occupied the plateau of Iran, as well as large tracts of Central Asia. These peoples used the same name of themselves, in Avestan 'airya', and the modern name Iran is ultimately derived from the genitive plural of this word. In conformance with this usage the term *Aryan* is now used as the common name of these peoples and their languages; alternatively the term *Indo-Iranian* is also commonly used. To distinguish the Indian branch from the Iranian, the term *Indo-Aryan* has been coined, and when applied to languages, it covers the totality of languages and dialects derived from this source from the earliest times to the present day.

Sanskrit Grammatical Tradition

The first impulse to the study of grammar in India was given by the religious motive of preserving intact the sacred Vedic texts. Thus, the study of the Sanskrit grammar commenced from a very remote age and it gradually developed as an important *Sastra* under protection by both the wise and the upholders of religious power. The ancient Indian grammarians began to explore the word forms in literature of both the Vedic and the classical Sanskrit. Macdonell says that the Sanskrit grammarians were the first to analyze word forms, to recognize the difference between root and suffix, to determine the functions of suffixes and on the whole to elaborate a grammatical system so accurate and complete as to unparalleled in any other country. The earliest speculations of a grammatical nature in Sanskrit are to be found in the later portions of the *Rgveda* itself. There are many passages in the *samhitas* which have either direct or indirect bearing upon grammar. In the *Taittiriya-samhita*, *vak* (speech) is said to have been originally divided into parts and that it was *Indra* who analyzed speech in response to an appeal made by gods. In the *Brahmana* literature, we find the real manifestation of Sanskrit grammar. The term *Vyakarana* for grammatical science is very ancient as it is found in the *Gopathabrahmana*, *Mundakopanisad*, the *Ramayana* and the *Mahabharata*. The inclusion of *Vyakarana* among the six *Vedangas* namely *Siksa*, *Vyakarana*, *Chandas*, *Nirukta*, *Jyotisa* and *Kalpa* is found in the *Gopathabrahmana*, *Dharmasutras* of *Bodhayana* and *Gotama*.

According to Indian tradition God *Siva* was the First Grammarian. Later traditions also assign *Brahma* as the First Grammarian. The grammatical science, which is traditionally said to have come down to us from *Brahman*, is divided into two main divisions namely *Aindra School* and *Mahesvara School*. Several master writers on Sanskrit grammar had flourished earlier to *Panini*, the greatest of all grammarians. We cannot exactly determine the number of grammatical systems that once existed in ancient India. According to one tradition, *Brahmana*, *Aisana*, *Aindra*,

Prajapatya, Barhaspatya, Tvastra, Apisala and Paniniya are the eight major systems of Sanskrit grammar. Panini was the most established grammarian. There are so many post Paninian Systems of grammar also. The major schools are of Katantra, Candra, Jainendra, Sakamayana, Siddha-Hemacandra, Sarasvatikanthabharana, Samksiptasara, Mugdhabodha, Supadmavyakarana, Sarasvatavyakarana etc. Sarasvatavyakarana was one of the prominent and popular systems on grammar.

Scope of the study

India has contributed much to the development of national language Sanskrit. Anubhūtiśvaruṇa is the most scholastic and eminent Post Paninian Grammarian. Sarasvatīprakriyā is a simple but representative work of the author revealing his style and strength. His work can cover the skills and weaknesses of the craftsmanship on Sanskrit grammatical themes. But the studies on Sarasvatīprakriyā are rare. Anubhūtiśvaruṇa is one among the greatest post Paninian Sanskrit grammarians, but very little firsthand knowledge of the life of him is known except for abundantly spread myths and legends on him. Hence there is an ample scope for a grammatical study of Sarasvatīprakriyā of a legendary son of India.

Methodology

In compliance to the traditional style, the definition (nirvacana), meaning (padārtha), sūtra, commentary (vyākhyā) and example (d[cmānta) have been given wherever required. While considering facts on the life, date, and works of the author, critical analysis based on the review of facts or views expressed by earlier scholars are resorted to. It is attempted to make the study objective by depending mainly on text based and concept based factual features of things. Logical conclusions are arrived at whenever necessary by deductive inference.

Sarasvatavyakarana

Sarasvatavyakarana is a Sanskrit grammar system which was propounded by Anubhūtiśvaruṇa. He possessed a respectable position in the court of King of Kasi. One day when Anubhūtiśvaruṇa was discussing some serious problems with a scholar in the court, by the slip of tongue he uttered the incorrect form punksu in the place of pumssu. That scholar insulted him for acarya's mispronunciation. The next day he went to the temple of Sarasvati and got a boon from her by propitiating her through his devotion. He asked the goddess to reveal a new system of grammar. With that gifted grammar he not only justified the form punksu but also covered the whole span of Sanskrit Grammar. The sutras of Anubhūtiśvaruṇa came to be known as the Sarasvatavyakarana or Sūtrasaptasati. His monumental work on this grammar is Sarasvatīprakriyā.

Traditionally it is believed that Anubhūtiśvaruṇa is the author of Sarasvatavyakarana. 'iti srimat paramahansa parivrajakacarya sri anubhūtiśvaruṇapacarya viracita sarasvatīprakriyā samapta'.

There is also hearsay that the author of Sarasvatavyakarana is acarya Narendra. That is because of the opening verse of sarasvatavyakarana;

*'pranamyā paramatmanam baladhivrddhisiddhaye
sarasvtimrjum kurve prakriyam nativistaram'.*

From this opening verse it is implied that Anubhūtiśvarūpa himself did not write these sūtras, but arranged them in the prakriya order. According to some scholars Narendra is the author of an excellent and elaborate commentary on Sarasvatavyakarana. Anubhūtiśvarūpa's grammar is highly innovative and simple. He advocated so many techniques which cannot be seen in Paninian Grammar. From the samjnaprakarana itself we can find out the peculiarities. He makes his own alphabet for the sake of pratyaharas. In the construction of Pratyaharas, he expresses some novelties for the sake of easiness. Most of the sūtras are self explanatory. He introduced some new technical terms also. The wide spread circulation of the sarasvatavyakarana was due to the numerous commentators of this system. It is because of these commentaries that the sarasvatavyakarana is still in circulation. During early British rule, Wilkinson studied the Sarasvata.

Commentaries on Sarasvatavyakarana.

There are so many commentaries on Sarasvatavyakarana. When we go through the period of these commentaries, we find out that none of the commentaries on the Sarasvata belongs to a date earlier than 1450 A.D. Majority of the commentaries were written in the sixteenth and seventeenth centuries. Some of the popular commentaries on Sarasvatavyakarana are;

Sarasvata-Subodhika commentary of Candrakīrti (1550 A.D.)

Candrakīrti's commentary is called Subodhika or Dipika. The author was a Jaina belonging to the Brihad-Gachchha of Nagpur, residing in a Jaina Tirtha called Kautika, and 15th in succession from the founder of Gachchha, Devasuri. He had a pupil called Harsakīrti who wrote a Dhatupatha and a commentary for the Sarasvata Grammar. Candrakīrti was honored by Sahi Salem the emperor of Delhi. Candrakīrti belongs to the second quarter of the 16th century.

Sarasvata-Prasada commentary of Vasudeva Bhatta (1634 A.D.)

Vasudevabhāta who was a great scholar in Paninian Grammar wrote a commentary on Sarasvatavyakarana which is very deep in the subject. He included various opinions of scholars in this work. This work reveals the scholarship of the author in Nyaya and Vyakarana.

Madhavi commentary of Madhava

Madhava was the son of Kahnu and pupil of Sriranga. He mentions several commentators before him.

Sarasvata-Sarapradipika Commentary by Jagannatha

Jagannatha's commentary on Sarasvatavyakarana is Sarapradipika. We don't know any personal details of Jagannatha.

Sarasvatabhasya by Kasinatha (1610 A.D.)

Sarasvatabhasya of Kasinatha is a well known commentary on Sarasvatavyakarana. The author did not say anything about himself. We can only believe that he must have lived prior to 1610 A.D.

Sarasvataprakriyavartika by Sahajakirti (1623 A.D.)

Sahajakirti was a Jaina, a Vahanacarya and a pupil of Hemanandanagani of the Kharatara Gachchha. The commentary is called Sarasvataprakriyavartika and was composed in A.D.1623.

Sarasvata-Subodhika commentary by Amritabharati (1554 A.D.)

Amritabharati was a disciple of Amalasarasvati and bears the title paramahamsapariivrajacarya. His commentary is called Subodhika. The author must have lived about the last quarter of the fifteenth century.

Sarasvata-Vidvadbodhini by Ramabhata (1593 A.D.)

Ramabhata is the author of Vidvadbodhini or Vidvadprabodhini commentary. At the end of each section of the commentary the author gives in one to five stanzas details about himself, his family, his literary works, his travels etc. These reveal that the author belongs to Telangana country of Andhra.

Sarasvatadipika by Megharatna (1556 A.D.)

Megharatna was a Jaina belonging to the BrhatKharatara Gachchha. He was the disciple of Vinayasundara. The commentary is called Sarasvatavyakaranadhundhika.

Sarasvata-prakriya Commentary of Punyaraja (1459-1500 A.D.)

Punyaraja belonged to Srimala family of Malabar. He gives his ancestry in prasasti at the end of his commentary, from which we assume that he was a minister of Gaisudin Khilji of Malva. He must have lived in the last quarter of the fifteenth century.

Sarasvata-tippana Commentary by Ksemendra (1193 A.D.)

The only personal information we have of Ksemendra is that he is a pupil of Krsnasrama and the son of Haribhatta or Haribhadra.

Commentary of Mandana

From the colophon at the end of the sandhiprakarana we learn that Mandana was the Maha-pradhana and Sanghapati to Alpasahi. His father was named Vahada and he belonged to the Kharatara Gachchha.

Ksemendratippanakhandana Commentary of Dhanesvara (1565 A.D.)

A commentary was written by Dhaneśvara on Sarasvatavyakarana. He has written a tika called Cintamani on the Mahabhasya and a new grammar for beginners called prakriyamani.

Commentary of Bhatta Gopala

Bhattachopala is a commentator on Sarasvatavyakarana. There are no other evidences on the life of the author.

Sarasvata-Sabdarthacandrika by Hamsavijayagani (1650 A.D.)

Hamsavijayagani wrote a commentary on Sarasvatavyakarana called Sabdarthacandrika on the introductory verses of the Sarasvatapra kriya. He was the pupil of Vijayananda and flourished about A.D.1650.

Some other Commentaries

There are so many other commentaries also. Raghunatha, the disciple of Bhattojidiksita wrote a Laghubhasyam on Sarasvata. Bharati commentary by Ramakanta, commentary by Tarkatilakabhattacharya, Sarasvata-dipika by Satyaprabodha, Siddhantachandrika of Ramasrama, Sarasvata-tatvadipika of Lokeshvara, Sarasvata-subodhini of Sadananda, Siddhantaratra by Jinendu etc. are also some of them. Many of the commentaries are not extant. We get the information from oral traditions and quotations from other works.

Conclusion

Sarasvata system of grammar was founded by Anubhutiśvara who was flourished in Kasi. He wrote his grammar with the blessings of Goddess Sarasvati. There are so many commentaries on this grammar. The majority of the commentaries were written in the sixteenth and seventeenth centuries. This grammar was mostly limited to Northern India: to Nagpur, Gujarat, Bikaner, Udepur, Delhi and Bengal. The school lost its strength with the modern revival of Panini under the support of Bhattoji diksita and his pupils. Doubtlessly we can say that Sarasvatavyakarana is helpful to achieve mastery on Sanskrit.

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