ILLUSTRATIONS
Introduction.

In the previous section, motion centric methodology was proposed and the necessary tools that may help a researcher also were elaborated. In the present section, the applicability of this methodology as a framework of analysis was illustrates with three different examples. The first illustration is to understand Gunnar Myrdal's methodology, which offers a greater role to STATE for inducing changes in the reality, with the help of motion centric methodology. The second illustration is to understand the importance of a context in a policy analysis and also develop a method by which a policy, an intervention by STATE into the reality to bring in changes in it, can be evaluated. Lastly, motion centric methodology was used as a tool for literary criticism where a story, supposed to be a reflection of society, and the creativity in the story and its relation with the motion of the society can be analysed through this methodology.

In motion centric methodology, the primary concepts developed in this thesis are 'subject in motion' and 'object in motion'. A subject of a researcher in motion can be analysed through $P \rightarrow R \rightarrow P'$, which means that the subjectivist perceptions $P$ GET transformed into rational theories $R$ in the first arm and these rational theories, on practices, gives rise to new perception $P'$ in the second arm. This $RP'$, the arm of practice, is such that the denial of practice will result in alienation of the subject from the knowledge as well as from the society. 'Object in motion' is a concept of reality or a model of reality which is a
collective of individual human beings. In social Sciences, unlike natural sciences, character of the individuals in the collective also play a dominant role. Further, methodology introduces dimensionality to the object and the object in motion which is autonomous in nature, is captured thorough the interplay of these dimensions, giving rise to the objective laws of motion. Other important concepts introduced in the methodology are the disequilibrium motion in an equilibrium condition, endogenous motion resulting in a reality bigger than the model and lastly the entry point to the subject is through struggle in the object. With the help of these concepts three illustrations are considered here to illustrate the method of application of this methodology for analysis.

These illustration are an integral part of the process of working the present thesis in consolidating the concepts at different time period. They are reexamined in the final stage to see the validity of the methodology which got generated in the process.
Methodology of Gunnar Myrdal:

Methodology, in relation to Social Sciences, is the method by which a social scientist can study the society around him, the choice of the methodology is conditioned by the Philosophy he utilises. Philosophy offers the axiomatic understanding of the evolution of the society, the axioms being valid for all time and space, while methodology provides the basic framework to understand the evolutionary process of society, the calculus of evolution, and the method gives the tools of analysis. The choice of methodology dictates the concepts, definitions, and finally the problem and hence the solution also MOKSHA through KARMA is dictated by HINDU philosophy and DILECTICAL MATERIALISM is dictated by Marxian philosophy.

Though the fundamental assumption for all methodologies is that 'the society is in motion', they differ basically in the causative process of the motion. One attributes the cause to the external stimuli while the other attributes the cause to internal stimuli, thus providing us with a dividing line for distinguishing between methodologies. The former can be termed as non-motion centric, indicating the non-stimuli condition leading to non motion, while the latter can be termed as motion centric, indicating the inevitability of motion. Hindu philosophy can be grouped in the earlier category while Marxian philosophy belongs to the latter. With this background, an attempt is Bade to understand Gunnar Myrdal's methodology. Gunnar Myrdal, popular Swedish economist of 20th century says he differed with the
earlier generation of economists of Sweden and rejected their 'LAISSEZFAIRE' variety of non intervention. He says they are having spiritual roots in the late Victorian era, they come to conclusions without specific and explicit value-premises. In such a situation, he criticises the earlier methodologies in Social-Sciences for the most part, meta-physical and psuedo objective. "He in fact differed with them in what constitutes an "objective truth". He along with the economists of his generation were interventionist in mind and hence proposed, "to plan public action in order to mitigate the wide-spread unemployment during the depression after the end of the first world war." In the process, he unfolds a methodological difference by which a Social Scientist can obtain "objectivity". This was captured in his book "objectivity in Social research" which is an expanded version of the Wimmer lecture, delivered at St. Vincent College, Latrobe, Pennasylvania in 1967 and first published in 1970 in London.

Gunnar Myrdal introduces the problem he wanted to tackle, namely the concept of "objectivity" in social sciences and proposes to trace heuristically the path he travelled and arrived at this particular methodology in the first two chapters. In the next 13 chapters, which forms the major part of the book, he introduces the necessary concepts and definitions such as BELIEFS and VALUATIONS and their inter relations. Here he rejects the traditional sense of the term objectivity in studying reality as an unbiased estimate, and defines objectivity in terms of explicit and open value premises. The last 8 chapters, he deals with
valuations at the highest level which are true for all epochs and all civilisations, thus landing himself at the philosophical level.

He accepts "objectivity" as the ethos of Social Sciences and the problem he poses is as follows:

1. How a student can obtain objectivity in trying to find out the facts and causal relationship between facts? i.e., how a student can liberate himself from the influences of tradition, environment, and own personality in assessing the reality. He visualises the reality as consisting of problems, which are as a rule, complex. As an interventionist, the role he assigns to a Social Scientist is to find a solution to this complex problems in reality. He opined that, one has to master the complex problems that exist in reality by developing the skills to the highest possible degree in order to solve the scientific problems.

He attempts to provide solutions for these problems in the next part by defining concepts like beliefs and valuations. He introduced the term "REALITY" in the beginning itself without defining what it means, Is it facts and causal relationship between facts? He uses the term as though there is an accepted meaning for that term. In the next part, he starts his theorisation with an axiom, that people in general do want to be rational and have reasons for the ways in which they conceive of and react to the reality around them, and proceeds further by
introducing two concepts namely, beliefs and valuations, which are the two types of concepts held by people about the reality.

BELIEFS AND VALUATIONS:

Beliefs relate to intellectual and cognitive exercise of the people and they express ideas about how reality actually is or was, on the other hand, valuations are emotional and volitive and express how ideas how the reality ought to be or ought to have been. Since beliefs are associated with knowledge, it is always possible to judge the correctness of beliefs—whether true or false, if false, the extent and direction which it deviates from truth. Valuations held by individuals are not homogeneous set of valuations but are shifting and contradictory. Some are held consciously and others suppressed for long intervals and all of them work out to determine the individual behaviour. They are termed as morals at lower level of valuations. More general valuations are valid in relation to whole nation or even to all human beings, are morally higher than those relating to particular individuals. Lower level valuations are predominant at day to day experiences, selfish, reflect valuations at a particular setting and particular time, less universally benevolent and human. At a local setting, higher valuations will be over-shadowed by valuations at lower level. The lower level valuations are called prejudices, when viewed from higher level and express themselves are discriminatory practices.

Later, he extends the exercise further and says that the
people are interested in hiding (concealing) their valuations on lower level. And, beliefs are distorted in order to rationalise their valuations at lower level. As an example, he cites the racial discrimination in America and how American people concealed their opinion about the discrimination. This psychological need for rationalisation of values operating at lower level gives rise to "stereotypes" or "popular theories". This means that people's beliefs are dependent on their need to conceal their conflicting valuations. They masquerade their valuations as beliefs, which then become distorted. But beliefs, particularly changes in beliefs, also influence valuations. If the distorted beliefs are corrected, this exerts pressure on people to change their valuations to such a degree that they can be presented as consistent opinions to others. So any major alteration in the perception of reality leads to moral catharsis regarding both beliefs and valuations. This correction of derogatory popular beliefs should gradually change prejudiced opinions regarding valuations at the lower level and their conflicts.

Since the earlier false beliefs, distorted or otherwise, served the purpose, their correction meets resistance. People refuse to accept correction or they readjust their stereotypes or popular theories in order to rationalise their valuations. Myrdal gives a major role for informal organisations and formal organisations, specially the STATE, for correcting the false beliefs. In this context, he says, "Some of them operate to educate the people by trying to get them accept more correct
beliefs and to draw the consequences by scaling down their prejudices.

Thus, he finds the answer in the STATE. An individual who is heavily prejudiced and acts at lower level valuations, but the same individual, when in collective, readily accepts the higher level valuations Myrdal takes for granted that the people are people and there is no differenciation between them. If people are homogeneous as he assumes, then there need not be any contradiction between lower and higher level valuations. He never traces the source of these valuations, either higher or lower, or the prejudices but accepts that people have two conceptions about reality namely beliefs and valuations. Why there exists such prejudices? Is it natural, in the sense that nature differentiates? and hence the source is Nature itself. or Is it Because of differential access to natural resources and employment? Is it because of Lack of exposure to wider society? Is it because of prevailing ideology? Myrdal never focusses his attention on the source of these valuations. If one takes into account the various reasons generating different valuations, people look to be heterogenous. Since they are heterogenous, in the sense various prejudices exist, and collective organisation such as a state becomes essential which not only supports the change but also enforces the so called correct beliefs. Since Myrdal pooled all the people together, he could not explain convincingly the behaviour of the American state regarding Vietnam war and racial riots at home and commented, "The STATE has in
Moreover, if the people are homogeneous, there is no need for the state to be coercive. The heterogeneity and their conflicting valuations, some times at higher level valuations also, makes it necessary for the state to use force and become coercive in order the higher valuations of the collective are accepted by all. After dealing with beliefs and valuations, he returns back to the question of objectivity and the biases, and suggests a wayout for avoiding them, namely, keeping to higher valuations and assigning prime importance to observed facts. This, he opines, determines the choice of approaches (meaning concepts, models and theories). Further, he suggests various methods to help a Social Scientist to avoid these biases. Another condition he adds here is, in addition to keeping to higher valuations, this value premise, whose choice satisfies the requirement of reality, should be made explicit.

In his formulation, it is not necessary to take the conflicts, if any, between valuations in any level or in between the higher and lower levels. According to him, selection of the value premises properly will help in purging the biases. This may be true in case people are homogeneous in character, and hence similar in their valuations. But in reality, people are heterogeneous, and conflicts in fact play a prime role in reducing the prejudices in society. He expects that a properly selected
valuation*, to a large extent, dissolve the valuation conflicts by pushing aside the valuation on the lower level that regularly conflict with those on the higher level. "The important question here is who selects the valuations which can be termed as higher level valuations?"

If people are not homogeneous, it is possible to have an accepted set of morals on higher level. Conflicts and their resolution has to become a part of the model, but not pushing aside the conflicting valuations and neglecting them. Pushing aside the conflicting valuations results in the appearance again and again of the same prejudices demanding resolution. Since he did not take into account the heterogeneity in people, according to his model, people should be educated properly so that their distorted beliefs are corrected. In practice, it is impossible to achieve this. If any body feels that through education, prejudices and discriminatory practices can be corrected, it certainly is an Utopian idea. In practice, discriminatory practices come to a correction only through conflict. Examples around the world are many. Various movements be it women's not by preaching higher values but through conflicting valuations only. Since Myrdal could not satisfactorily incorporate conflicts, he has to take shelter in philosophy and the associated lofty ideals of respect for human life etc.

In the last part, he introduces moral principles on the highest level, and they are supreme value premises common for all
different historical epochs and even for different civilisations. They are "Respect for human life" and "Equality of all human beings". Here, he expresses a doubt as to why and how this shining vision of the dignity of the human being and his basic right to equal opportunity, originated so early and so generally in different civilisations, and how it maintained itself on the level of a supreme ideal through untold centuries of blatant inequality and oppression. The very fact that these valuations are universal, speaks that they have neither an origin nor an end and they continue as Utopian ideas.

Myrdal's methodology can be summarised as follows: His philosophy about the motion of the society is through ADJUSTMENTS to reach higher and highest level of valuations. An individual, when in collective, organises himself towards achieving already fixed ideal of how the society around him ought to be at a higher level, and hence can be termed idealist philosophy.

In his methodology, the stimulii to an individual is provided externally by a set of pre-determined values at higher level, readjustment to a new and higher level by people, happening through inter-play of beliefs and valuations, helps the motion of the society. So his methodology can be termed as an Idealist, subjective and non-motion centric.

Myrdal visualised the reality as consisting of problems, which are as a rule complex. Myrdal, as an interventionist, the
role he assigned to a social Scientists is to find a solution to this problems of reality; and the researcher has to develop skills to a highest possible degree so that the complex problems of the reality can be solved. Further, he visualised the motion of the reality in terms of solving the complex problem of reality. For this, he introduces two concepts namely beliefs and valuations, conceptualises motion through adjustments from lower to higher valuation by correcting the disorted beliefs; which can be made possible through 'STATE' intervention. This means that the model of the object is not of harmony and equilibrium, but that which is transforming because of the external force in the form of 'STATE' intervention. In this objective reality of the collective, an individual is one such that this individual in a collective organises itself towards achieving the already pre-determined goals of higher valuation set by the collective. In a motion centric methodology, this motion towards a higher valuation can be seen as motion inside the object, but not motion of the object where the higher valuations themselves change depending on the needs of the collective, collective has thus set higher valuation which it imposes on the individuals without differentiating the individuals in a collective, which in fact leads to conflicting situtations. He recongises the fact that the object has to change, but he is not clear about the objective laws of motion, and hence given the reality a subjectivist motion. and fixed a goal to the object, but is not sure about the ways in which one cam make this motion a reality and the responsibility of implementation, thus was given to the STATE. In his vision, this
pre-determined goal or the model of reality becomes bigger than the reality and the reality has to approach the model. Another important implication of such a model of reality is the motion which is exogenously determined by the collective, of which individuals should be made to follow by the STATE.

This problems or conflicts of the reality can be seen as signals the object is transmitting which the subject receives for purposes of analysis. Now, examining the subject in motion, perceptions to the subject come from the complex problems/conflicts of reality. Subject receives this perceptions, transforms them into rational knowledge with the help of universal theories and constructs the model of reality, which is bigger than reality. The question arises regarding the second arm of practice by which higher level perceptions to the subject are made possible. Since the subject, a Social Scientist, cannot implement them, the second arm is not permitted and a\textsuperscript{'} gets stuck. So Myrdal required an agent who can implement the plan of action and hence proposes a soft STATE in the second arm which is exogeneous as well to be coercive, and the STATE has to correct the false beliefs or prejudices in the society. Sometimes, the society refuses to respond to the interventions by the STATE and this refusal gives rise to deviations to the predictions in the model itself and it infact happened in America during the Vietnam war and racial riots at home. For this, he has no answer except to wonder how a STATE became instrumental not in raising moral standards but in lowering them instead.
Ounnar Myrdal's methodology, analysed through motion centric methodology, can be summarised as follows:

1. He accepted the fact that reality cannot be described by an equilibrium model and he tried to locate the disequilibrium conditions through the problems of reality and a reality has to be modelled in terms of resolution of these problems,

2. This problem can be seen as signals sent by the object which a subject receives.

3. His model of reality is much bigger than the reality which does not give autonomy to the object.

4. He could capture only motion inside the object but not motion of the object.

5. Subject could complete the second step of practice and implementation only with the help of soft STATE. If such a STATE is absent, the consequences can be disastrous, in the sense the subject can get alienated from the society or from the theories it generated or the theories get alienated from reality.

Myrdal's methodology, with the above analysis can be termed as a goal centric methodology.
Understanding Public Policy:

In the following notes an attempt is made to present the importance of Context in studying Public Policy. Section one deals with a case study on Education. Section two deals with some of the existing studies which highlight the importance of Context in studying Public Policy. In section three we present a tentative model of context.

Section One

Education, in addition to being the agent for transmitting the knowledge accumulated regarding Nature and its applicability in the process of production, thus is also an instrument for making changes in the process of production, thus treating the human being as a productive force. Similarly, in social process education has a similar objective of passing on the knowledge about the society and help in the process of change in the society. In the context of a general Feudal order where there are no formal institutions of education, the former is the knowledge about the production process is transmitted from parents to children and the latter is about social process, sometimes gets associated with the Church. Temple and other State Institutions. But, with the rise of Capitalism formal institutions such as schools - a necessity for the new method of production and the consequent Ideological changes - were developed on a large scale. Thus, Education, not only trains the humans as a productive force, but acts as an important instrument to produce change in the society. The Indian experience in the last century and the expert
opinion as expressed in the reports of various commissions on education also started with a similar premise for education with an expectation that education reduces the inequalities in the society. For example, the report of the Indian Education commissioner reports 'one of the expectations from this directed use of education is that it will bring about the reduction in inequalities on society on the assumption that education leads to equalisation of status between individuals coining from hitherto unequal social economic strata of society.

As a measure of reducing inequalities based on Sex, variety of policies were introduced to encourage girls to get educated. Free education upto graduate level, providing text books and uniforms, compulsory education upto primary level are only some of the policies formulated for encouraging girls education. After a lot of debate on the type of education to be imparted to girls National Committee on womens Education (1959) recommended a common curricula for boys and girls, with no differentiation on the basis of sex. Following this, the committee on the differentiation of curricula for boy and girls (1964) 'rejected the traditional view that mere biological differences of sex created different physical, intellectual and psychological characteristics between men and women, which necessitated the provision of differential curricula for them*.

But there is a popular perception in the society that girls are inferior in intelligence to the boys and lighter subjects such
as languages are best suited to girls and difficult subjects such as mathematics and science are for boys. To the popular perception came the aid of pseudoscience with concepts like linear mind and static mind. Girls are supposed to have a linear mind static mind which is capable of learning languages. Boys mind is supposed to be a linear mind capable of solving the difficult problems and as such capable of learning mathematics and natural sciences.

To verify whether these are popular perceptions of Popular prejudices we tried to process the data available with us. These data were collected from three different schools in three different contexts. The three schools situated at Delhi, Visakhapatnam, Sambalpur, follow the same syllabus and the students appear the same examination at the tenth class. As such they are comparable. However an important difference between schools has to be noted. The Delhi and Sambalpur schools cater to the employees of educational institutions mostly. In case of Visakhapatnam the school is situated in the campus of the Navy establishment, and caters to the Navy establishment. The average marks obtained in each subject for boys and girls separately is given in table two for all the students table three given the average for the three schools separately. The following observations are in order.

1. If we take all the schools together we notice that girls register higher marks in English, Hindi. Boys perform better in mathematics and social studies. This seem to confirm to the
2. If we take the schools separately we notice the school at Visakhapatnam is different. In this school the popular perception get further reinforced, with the boys doing extremely well in sciences and mathematics, However, the girls seems to be holding their fort for of languages particularly Hindi. If one looks at the other schools the position is almost different. In Delhi for example the girls perform better in all subjects except in mathematics. Here the difference is marginal. Visakhapatnam school is exceptionally close to the popular perceptions. This was corroborated not only at the level of averages but also in terms of distribution. Tests for association also gave similar results. As one can notice from table 1 the infrastructure variables also do not explain the significant of Visakhapatnam result. There seem to be one critical factor that operates at the Visakhapatnam school. The critical factor that operates at which influences the student both inside the family and in the schools also. Hierarchy also exists in Delhi school, but possibly with a difference. In Delhi and in Sambalpur the school caters to the educational institutions where the hierarchy operates with and through a 'material base'. Here generally the hierarchy reflects the educational qualifications achievements and the income differences are commensurate with the achievements and qualifications. Contrary to this the hierarchy is based on the hierarchical system itself as the establishment called Navy is not connected with an material base such a situation the hierarchy has to necessarily take help of the prevailing ideology, where women
has on inferior status. Such a context naturally will not encourage the girls to fight back the prejudices. Rather they adjust themselves for an interior status.

Though Educational Policy is aimed at reducing inequality between sexes, in practice it gets negated depending upon the context of its implementation. The Visakhapatnam School is not short of funds not short of buildings not short of library nor of laboratory facilities, not short of teaching staff not short of any infrastructure, but yet defeats the aim of the policy.

Section 2

In the policy Research studies a major controversy developed in America regarding the applicability of the rational choice theories in policy analysis as the policies failed to solve the problems such as racial integration and poverty. The main proposition put forward by the critics is that the problems in the society are conflictual in nature and hence rational choice theories failed to solve the disputes. Critics assign a role for analyst not that of independence but that of advocacy. T.C. Schelling of America R.S. Ganapathy and S. Guhan of India are known for their critic of such mainstream positivist approach which utilises empirical methods for data collection and analysis. Of the above three researches Ganapathy put forward the importance of context, while proposing a critical alternative perspective for public policy research. He says *the law* that describe relationships among variables are universal, preferably
quantitative and independent of context. In such empirical methods society is considered as an aggregate of atomised individuals and its holistic nature is ignored. That can explain only the surface phenomenon, that is appearance and the essence was ignored. He asserts that the underlying structures and processes that give rise to phenomenon tend to be ignored and only environmental stimuli and behavioural responses are considered meaningful. Such a method of analysis ignores the process of change and supports the status quo, which constructs a picture of, an abstract world, a world stripped of social relations, social conflicts, social power and social inequality. Ganapathy further suggests an approach within a paradigm of conflict rather than rational choice. He examines the growth of Public policy schools in America in the context of social protests such as civil rights and women's moment other branches of knowledge, reflects the historical and material reality in a society and will seek to justify the existing order stratification and class structure in a society. This indicates that policy analysts must necessarily know the context in which it is formulated. In this background he suggests an uncritical transfer of policy analysis practices across context can often prove to be unproductive and harmful. Ganapathy however does not define the context except suggesting that the context is historically and materially determined. Shelling too emphasises the importance of conflict within the society. He examining the role of policy analysis in the most important problem in America namely the racial integration and comes to the conclusion that such a policy analysis leading to
efficient policy choice failed miserably. One of the important reasons given for such a failure is the existence of contradictory values in the society which are conflictual in nature and analysis can not resolve them. Shelling suggests the existence of contradictory value systems in a particular system leading to conflicts. However Schelling does not throw any light on the value systems and more so on the presence of a contradictory value systems in a society. Further he does not specify whether the goal of the society and hence that of a public policy is to homogenise the value system? This is important as one common feature of capitalist society is the process of homogenisation. And the homogenisation is on the basis of capitalist value system. Guhan too emphasises the role of conflicts but does not throw much light on the sources of conflict. Though his sleeping dogs, barking dogs and tranquilised dogs framework is entertaining his suggestion that the examination of state policy, include not only what is said but not done but also a) what is done but not said b) what is said and unsaid at that same time, c) things that are neither said nor done. The surface of policy has to be pierced to lay bare the underlying structure of conflict and to evaluate to what extent policies are a facade is only critical without it being a criticism with a framework of analysis.

Section 3

Human society is always in motion and any moving object creates methodological problems in capturing with motion and
correct Content ran be studied in two different methodologies, a motion centric method and a nonmotion centric method. In a motion centric methodology the context can be located within the motion of the society which has a space time specificity. Such a methodology locates the context in a dynamic backdrop and gives the dynamic picture of the context. In the second methodology, context gives a static picture of the context, which has a space specificity. In the first method the motion is associated with internal forces and the stress is given to the processes by which change takes place. In the second method external forces cause the motion and here the results get more importance.

The above two methods widely differ in their ideology and their perception of motive force for change, their instruments of change and their methods of removing the obstruction also differ. A few examples are useful to explain the point. Let us look at a family. The ordinary perceptions about the family can be as follows: a) The relations between wife and husband are cordial without any conflict. b) There are conflicts but the conflicts are only appearant but not real. c) the conflicts are real but are taken as an exception d) the conflicts are real and need to be taken into account. All these perceptions have a common methodological underinning namely the family is a given concept. The units within the family adjust to the concept. This is basically the non motion centric concept, in our terminology. This is because here the concept of family determines the relations inside, be they harmonious or conflictual. On the other
hand if one looks at the family as a resultant of the relations, the conflicts and their resolutions redefine the family at a different level. In this sense the frame of reference is changing and is a moving frame. This we call the motion centric method. Here the conflicts are not only necessary but form part of the motion.

Marx was one of the pioneers in introducing the motion centric methodology and formulated a set of laws of motion describing the human society. He proposed that the changes in a society can be observed in three different but interconnected levels. These levels are the productive forces (PF), the property relations (PR) and superstructure (S3). He attributed the motion to the contradiction between the two levels PF&PR and a resolution in the contradiction produces changes in the society. A change produced in the PF level makes the PPR level out of step generating the contradiction, which resolution results in a change in the PR level. If a change in the PF level is such that it generates a contradiction which can not be resolved and a change in the PR level. If a change in the PF level is not possible then the organisation of the society undergoes a radical change which makes it possible for a change to be possible at the PR level. A particular set of PF&PR will develop an ideology and culture at the SS level suitable to that combination.

Within that framework Marx analysed the motion of human society through a Capitalist mode of production. The Modern society the modern state and its interventions are all a
contribution of capitalist form of social organisation. In a sense most of the countries of the world have adopted to this form of social organisation, indicating a similarity in the context. It is such a similarity that prompted for example Prakash Sarangi, to take countries like America, England, Germany along with countries like India, Sri Lanka etc. to test his hypothesis, using them on a similar plane or context. While nobody can deny the commonality in the forms of government, the contexts of each of these countries are different, if one takes the period of adopting the capitalist forms of organisation. Further, if one takes countries like India the capitalist form is not an endogenous form but is exogenous, unlike that of a British society for example, where the motion of the society, through the PF & PR contradiction, produced the capitalist form of organisation. In case like India it came through an importation of capital from imperialist country. This is possibly what is being highlighted by Richard A Higgort. One can understand his position in terms of methodological insensitivity of much of the third world policy literature, to date concerning the transferance of western/industrialised forms of analysis to the non-industrial context. Particularly the limited utility of incremental decision making, and the tendency of policy approaches to play down the role of structural dependence in the international environment as a primary factor in the political economy of the new states and suggested that, the policy differences and policy making in the third world have to be examined in the context of their dependence on exogenous factors.
Even though Britain and India look to possess similar context when we look at the forms of governance there is a vital difference in the context. Roughly speaking the endogenity of the capital presumes the elimination of previous forms of organisation. The motion of these societies depends on the further development of productive forces and that defines the context of these societies. On the other hand in countries where the capitalist form is exogenous like in India the very exogenity indicates that the previous property relations possibly were not eliminated. To that extent even the superstructure of the previous forms may also continue to exist. So these societies present a different context a context of changing the property relations and superstructure.

Simplistically speaking, policies are used as instruments to produce change. Policies either accelerate the motion of society or blocks the motion of the society in particular track, depending on the consonence or otherwise of the induced change by the policy and the needs of the society as defined by the context. In other Words if the context suggests changes in the property relations and the policy is directed towards productive forces there is no consonence and does not accelerate the motion, and in certain cases it may block the motion also. It is here one may need a classification of the policies. As motion is defined using the three levels of relations Namely PF, PR, SS. We may classify policies also in a similar fashion. Any policy attempts to produce changes in all the three levels of social relations, but a policy
will have a major thrust or emphasis to produce change in one level. So a policy depending on the emphasis can be categorised. While it produces a major change in one level there will be induced changes in other levels also. For example if we take Educational policy the major emphasis will be in the PF level. But this will succeed if the knowledge is useful in the society if the person gets employed. That means a change at the PR level. Similarly poverty eradication programmes attempt changes at the social relations of production i.e. at the PR level. But the change introduced at this level is reliable if corresponding changes at the PF level by increasing the persons knowledge of the production process within a changed cultural framework, is forthcoming. As the major thrust is the production the policy has an emphasis at the PR level. A prohibition policy is basically an intervention at the SS level. But its operation effects the relations at PR level, and correspondingly at PF level. Thus each policy operate at all the three levels but its operation has an emphasis directly at one level, which inturn induces changes at the other levels also.

Ram Reddy and Haragopal also make a similar observation. 'The State, through a number of public policies, seeks to positively intervene in the developmental process by stimulating production and ensuring distributive justice which are at the level of productive forces and property relations. The entire thrust appears to be on improving the quality of life of all citizens, which is at the level of superstructure.
To summarise on context and policy, we may say that there is a need for consonance between the two for the policy to succeed. We have noted that a context indicates the dimensions of its motion. For example in the endogenous capitalist systems like Britain the dimension of motion is at the Productive Force level, and hence the policies with a major emphasis on Productive Force level are likely to succeed. In contrasting exogenous capitalist systems like ours the context indicates changes in PP & SG levels. Hence, policies with major thrust in Property Relations & Super Structure levels have a greater chance to succeed.

The second illustration deals with the public policy and the importance of the context in formulating as well as evaluating a policy. In this, the subject is the researcher attempting to evaluate a public policy and the object is the relation between the social reality and the STATE intervention in the form of a public policy which can either accelerate or decelerate the motion of the social reality.

In this, the objective reality is modelled as having its own motion, made possible by the internal dynamics of the society in the three dimensions namely productive force, property relations and superstructure. The objective laws of motion of the society at a particular point of time gives rise to a specific sequence of the above three elements of reality and this specific sequence of reality at a particular point of time is called the context in which policy intervention, which has its own sequence, is
attempted by the STATE. It proposes that a policy may accelerate the motion of the society by adopting the same sequence. A policy can also stop the motion by changing the sequence or even redirect the motion, all of which explain the object which is in motion.

The object sends signals through the changes in the three elements of social reality and the subject has to understand these sequence of changes or the context in which a particular policy has to be slated. The sequence of changes in reality will also offer a scope to identify the lead force or motive force for change in the society, the knowledge of this context is primary for the subject so that a policy to be evaluated can be located in the context or in other words Policy can be contextualised.

The subject perceives the problems of reality at P, and with the knowledge of the sequence in reality theorises the context of reality that is at R, so that a suitable policy could be selected and implemented in practice. (PR arm) which can accelerate this motion at P'. The proposals put forward are that a mismatch between the sequence of society and sequence proposed by the policy decelerates the motion and a consonence between both the sequences accelerates the motion, which means a public policy is successful if it can accelerate the motion of the society. Sometimes, changing the direction of motion of the society may be seen as success to STATE. The implementation of the above formulation makes the context and its sequence very important for a researcher to formulate a suitable policy. A major critique got
developed in this regard about the methodological insensitivity of third world policy literature in which policy gets transferred from one context to another context.

In view of the above, the objective of the STATE policy in education was analysed with the field from three schools in three different contextual setting. The major objective of the education policy is to reduce the inequalities based on sex and variety of education policies are formulated to encourage girls education. However, the importance of reverting the objective is palpably clear in military/feudal dominted Visakha school which results in widening the differences in performance between boys and girls.
Methodology as a tool of Literary Criticism:
Rama Rao's short story, 'Sankalpam', a review

The story 'Sankalpam' fascinates the reader and it gives an impression that the author is giving an expression, in the form of a story, to the incidents that commonly occur in every family. It also makes the reader realise that the story of every typical brahmin family in a rural set-up entwined in the old traditional brahminical values will be similar. It also deals with the conflicting relations between the family members, that is between Father and Son or Mother-in-law and Daughter-in-law. As it is common in the contemporary scenario in Andhra Pradesh, the propertied families lost their property in the process of providing good education to their sons and marrying their daughters into rich families, which became a source of conflict between the family members. KaRa, the author, tried to tackle this contradictions values in this story. The curtain raises in the story with the death of Ramabhadraih, the patriarch of the family. The story anchors in the present scenario of Ramabhadrain's death, and unfolds with Subhadramma as centre. Through her turbulent thoughts, the story peeps into the incidents of the past, assesses the present situation and hops into the uncertainties of future that are in store for her. Thus, the story anchors in the present and oscillates between the pleasantaries of the past and the uncertainties of the future, in between zeroing on to the present. Finally, the story ends it a content where Subhadramma, who went to Kasi to complete the last rituals of immersing mortal remains of her husband in Ganga
was troubled with the thoughts of her husband and tries to get drowned but was saved in time.

The main focus of the story is 'Subhadramma's present tragedy, her husband's death, and her sorrow, her thoughts, for assessment of the past and apprehensions about the future happenings. The story also deals with the problems that crop-up due to the generation gap, that is, between grown up children and their ageing parents and the consequent mental agony of the parents. Author, in a sort of giving legitimacy to such inter-generational conflicts, opines that the generation gap and the conflicts always exist and even traces them as far back to the times when life originated on Earth. He locates the base of these conflicts in the competition of struggle for power and authority between them where the emerging young generation competes for leadership and power, it challenges the older generation. The author attributes a universal character to the struggle by which the inter-generational conflicts and the associated violence become an accepted phenomenon. He offers a theoretical justification by saying that they are universal, even inevitable as well as necessary for progress.

This story of the author, as compared to his other stories, has a fundamental difference, Maybe, the focus of the story is a brahmin family, or the focus is a brahmin widow, or the technique of story telling, in which the story anchors in the present and oscillates between the past and future, or the unfolding of
the story is through a monologue, a thought process of the central characters. Alternatively, one can identify a major fundamental and even methodological difference between this and his other stories. In the rest of the stories, he selects a contradiction in the contemporary society as the subject of the story and introduces the contradiction in its 'form' at the beginning, then searches the cause of this contradiction in the base by which the essence (the relations which gave raise to it) of the contradiction is revealed. With this understanding, the author offers a solution to the contradiction, again in its form. But in this story, he selected the contradiction, namely, inter-generational conflicts, presents the problem in its 'form' as differences between one generation and next generation, universalises the problem as eternal and even necessary for progress. This has serious complications as far as solution is concerned and even gives an impression that death is the only solution for the problem. The unfolding of the story through this path - "form, essence, form' has to be analysed in more detail.

Society, rather social relations to be more precise, can be imagined as an ensemble of different kinds of contradictions in different domains, such as gender based contradictions between male and female, property based contradictions between rich and poor, landlord and landless, capitalist and worker, feudal lord and serf; culture based contradictions between Hindu and Muslin, brahmin and harijan.
tribal and non-tribal. Society, according to its needs as well as its capacity, selects some of the contradictions and resolves them which determine the direction of progress in the society. A story writer, influenced by the form of contradiction, accepts this as the topic of the story, enquires for probable causes in its essence and offers a solution to this problem in the story; again in its form. This sequential motion of the contradiction in the story provides a totality to the problem and raises the cultural level of the reader.

Alternatively, some other contradictions find an expression in the form and remains in the form only. This means that they are not immediate reflections of the contradictions existing in the essence and hence the resolution of such contradictions does not directly relate to the motion of the society.

Since society experiences context specific contradictions which differ according to the space-time differences, each generation experiences different contradictions, each generation selects some of the many contradictions depending on their priorities and search for a suitable solution and later select methods of solving the contradictions. There is no unique solution for a contradiction. In fact, there exists two contradictory solutions for a problem in the society, one which supports a change in the already existing social relations, and the other which opposes any such change. This gets reflected as struggle between generations where one generation opposes the
changes and the other supporting the changes. The intensity of struggle depends on the intensity and importance this contradiction has in the society. In case it is the primary contradiction in the society, meaning the resolution of this contradiction facilitates the resolution of remaining contradictions in the society, the struggle not only becomes severe but even leads to violence.

The nature of contradictions that come to the forefront for resolution in a particular context depends on the progress of the society in that context, and the level of progress can be understood and even measured keeping the level of technology as an indicator. In some societies, for example the pre-capitalist societies where the level of technology is very low, the nature of changes are such that they give an impression of stability without any apparent changes. In such societies, contradictions are limited in number. Contrastingly, in a capitalist society, the level of technology is not only high the changes have a faster pace. This fast changing technology includes changes in the social relations also at a similar pace which results in change in the value system of the society. In such a situation, the contradictions, then solutions and their methods of solving also undergoes changes. For example, society at present is undergoing transformation and it is experiencing changes from mechanical age to electronical age, computers are introduced everywhere for all sorts of work. In this transitional society, it becomes essential to destroy the
which modern values suitable to the new technology can be established in the society. For this to happen, struggle becomes inevitable until the new values locates its roots and gets established in the society. The above illustrated changes are a consequence of changes in the productive force of the society which gets expressed as struggle between generations.

A change in the property relations in the society also generate struggle in the society. The present social movements where woman is struggling to get equal property rights or mandal commission recommendations which proposes a higher share of employment for other backward castes are examples of struggle in this domain. This means that changes both in productive forces and property relations in the society will bring forth new contradictions for immediate resolution. In a society, which can be visualised as consisting of number of groups such as male and female; rich and poor, lord and servant, the contradictions as well as their resolutions need not effect all the groups similarly and equally. At the same time, all contradictions belonging to all groups will not be brought to the forefront at the same time, except during the periods of resolutions in which contradictions in the society demand a resolution. One group may recognise the importance of a contradiction. This group, if it acquires the character of a class, it may offer particular solution to a particular problem and the other group may offer a totally contradictory.
solution to the same problem. In the context where the class struggle is not severe, the different groups bring different contradictions of the society to the forefront for resolution through various social movements. In Andhra Pradesh, the contemporary powerful social movements such as Anti-liquor movement, Women’s movements, Civil liberties movements, Naxalite movement select specific contradictions in the society and attempt to identify the methods of established in the process. In a society, if productive forces and property relations are undergoing changes and the social movements are powerful, the struggle between different classes reflect as a struggle between generations and even give rise to violence in the society. This implies that the generation differences are identified, not necessarily with the help of differences in age, but as a difference in the mode of thinking or as perceptual differences and the consequent differences in the value system. In such a conceptualisation, the struggle between generations should be associated with conflicts between contradictory mode of thinking. Further, even in same generation, which is characterised by the same mode of thinking, the differences in the methods of resolution also may lead to struggle and even result in violence.

Kara, as detailed above, visualised the inevitability of struggle between generations for progress in which the new-generation challenges the old generation in their attempts to capture the leadership and power. Instead, if one tries to analyse questions such as - what are the contradictions that are
arising in a specific context, of the society? Is there any difference in the methods of solving the contradiction between the two generations? - the challenge acquires a new meaning. Then, one can examine the process as well as causes which give rise to struggle between a father and a son, or among close friends which may even lead to struggle associated with violence. Firstly, the old generation imagines that the new generation will also experience the same contradictions as they experienced in the past. They also believe the same old solutions are valid even today and hence impose and even force their methods of resolution on the new generation. This is a situation where the old generation is unable to comprehend that the society is undergoing changes and hence contradictions as well as methods of resolution also has to change. This basically incorporates a perspective in which knowledge is always available with the old generation and the new generation has to learn from the old. But each generation feels that they themselves are responsible for the problems they face and the refusal by the old to offer the leadership and power to the new generation will result in a struggle between both the generations. The second reason may be the new generation feels that they have all the knowledge and does not give due importance to the experience of the old, leading to the struggle between them. However, the major trouble with KaRa's formulation lies in the fact that struggle between close friends, close in the sense of working for the same goals and ideals, transforming itself into struggle associated with violence. If this is true, it can be variously explained by
proposing that the ideal of one friend might have undergone a change, or a particular problem is seen as a contradiction that reveals a resolution by one friend where as the other friend did not perceive as a problem that needs solution, or both the friends accept that the problem requires solution but their methods of resolution might have changed. Among all the alternatives proposed, the real cause depends on the changing situation of the society.

When such a large number of problems exist in society, the author of a story can select any one in the problem and project it in its form in the story of search for solutions and a story gets crystallised in the process. The various methods of resolution can be shown as a result of struggle between generations. The story 'Sankalpam', instead of truncating the story at the form in which inter-generational conflicts exist, if it locates the contradiction in its essence in the changed social relations, then this form of presentation facilitates the reader to capture the motion of the society through the medium of a story; a story becomes an important tool for understanding the motion of the society. So Literature acquires a status of one of the powerful tools of social enquiry in the hands of a social scientist. KaRa's stories have the captivating power and the strength because of this technique of unfolding the story through 'form-essence-form'. But in the story 'Sankalpam', somehow KaRa did not complete the sequence but remained in the first step of form itself.
KaRa's two stories namely 'Yagnam' and 'Sankalpam', there is a fundamental difference. In general KaRa selects a problem of importance in the contemporary society and associates them with the people who experience the problem and gives an expression to it which can be called the form of the problem which now got personified. Then, in his search for solutions, he travels back into the past and as a flash back and then roots them in the social relations to identify the causes that generated this problem. Then he proposes a solution through the actions of the people associated with the contradiction, and brings back the story to the present. The search into the past for solutions will result in locating the contradictions in the history of the society.

Alternatively, there is another method by which a story can be told in a flash back. After giving an expression to the problem or locating the problem in its form, the story takes the reader into the past and relates to the people who experienced the same problem. In doing so, the author removes the space-time specific limitations and later the same solutions were brought forward to the present and give a new form to the problem, but the problem remains.

The first method of constructing the story through form-essence-form' has a historicity, the problem has a history and has its own contextual limitations. In addition, the reader gets the knowledge that the problem is not eternal, which Beans that it is not a never resolving contradiction, but it can be
solved. With this knowledge, the reader acquires a scientific approach to the problem. In the second method of constructing the story through form only, neither the method has historicity nor the problem has history. Further the reader forms an opinion that the problem is everlasting, thus the reader acquires an unscientific approach to the problem. The reader also feels that human being is incapable of resolving the problem and hence the help of an invisible force becomes essential. There is a probability that the reader develops an unscientific perspective not only of the problem but of the society also. In this circumstances, the contradiction transforms itself as the problem of the individual and the solution depends on the properties of the individual such as good and bad and the solution’ is also individualised. In the first method, the cause for the problem of the individual is located in the society and the system. With this, the human being acquires the knowledge regarding the inevitability of changes and also recognise that the efforts of the human being is a necessary component for social change, human acquires consiousness about the changes in the society. In the second method, the cause of the problem is located in the nature of the human and hence the reader becomes ignorant about the changes in the society. Not only this, the reader feels terrifed about any change. With this framework, an attempt is made to examine two popular stories of KaRa namely 'Yagnam' and 'Sankalpam', which follow two different paths of story writing.
'Yagnam' Story

In this story, Appal Ramudu, a harijan cultivator, borrows money from a poor money lender named Gopanna in order to cultivate crops such as groundnut. The whole family worked very hard but when he exchanged the crop in the market, he faces severe losses due to which he could not repay the money he has borrowed. He agrees that he has borrowed money but wants to know the meaning of a loan, so he puts forward to the collective questions such as - Is it a loan or not? What mistakes had he committed to suffer such losses?. He wants Sree Ramulu Naidu, head of the gram panchayat to decide. The form of the contradiction in the story the non payment of the money he has taken and the meaning of the loan in general.

In the process of development of the village through modernisation, people instead of cultivating the crops according to their needs and have a use value, started cultivating crops which they had a demand in the market so that they can exchange and make a profit. The small farmers who own half an acre or one acre, came under the influence of the market fetish, they lost their lands and turned into bonded labourers. Not only this, in spite of all developmental projects such as construction of a school by donating their labour, their children are not in a position to study in that school, they donated their labour for constructing a bridge and they could not get any benefit out of it and buses were introduced and the demand for their carts was reduced and they lost as a
consequence. The story describes the process in which they have undergone losses with this illustrations, the author critisisen the developmental projects and has shown that the fundamental cause for Appal Ramudu's problem does not lie in the fact whether Appal Ramudu has worked hard or not but located in the developmental path that was planned for the village, thus shifted the focus of the story towards the essence of the contradiction.

Appal Ramudu demanded Sri Ramulu Naidu to decide whether the money he has borrowed can be categorised as a loan or not. In case Sri Rainulu Naidu decides that it is a loan, Appal Ramudu is ready to sell all his lands and repay the money and abide by the decision of the collective as is the tradition of the village. He is willing to make himself along with his sons to become bonded labourers in the village. In this perspective, he is ready to sell all his lands to repay even at the expense of the welfare of his family members. He came to the conclusion that it is the best solution. Contrastingly, the perspective of Sita Ramudu, Appal Ramudu's son, is totally different. Sita Ramudu disagrees with the fathers proposal of making his sons life long bonded labourers and he is ready to kill his son to save his son from becoming a bonded labourer. He is totally opposed to the proposal of selling the lands to repay the loans. Unfortunately, since socio cultutal restrictions, and limitations of the society never gave scope for any other option and this lack of options forced him to kill his own child. Thus the author
offered a gory solution to the problem at the level of form.

This shows that KaRa has selected a path - 'form, essence, form' - through which the story progresses and even illustrated the fact that two people, father and son, offered different solutions for the same problem and this gives an impression to the reader that the story tackles the problem of inter-generational differences. If one visualises the story in this way, Appal Ramudu, portrayed as a good citizen who obeys the rules of the village collective and is ready to fall in line with the village traditions and repay the money by selling his lands, where as his son is portrayed as an anti-social citizen who opposes the collective and is not willing to sell their lands for repaying the loans. This means that the father is portrayed as law abiding good citizen and the son is shown as bad citizen. In addition, the problem is imagined as a struggle between good and bad and the story even gives an impression that bad has an upper hand and hence the solution also depends on the nature or the person involved. In that situation, the story need not be a critique of the developmental projects in the village. The contradiction in the story is thus portrayed in the second method in which problem is posed in its form only.

Alternatively, KaRa has written the story in the first method and hence the story instead of portraying the struggle
between generations, it focussed on the developmental path of the village which created a condition in which he can not repay. In the story, it was shown that the solution is related with the land problem and hence it becomes a class contradiction in essence. Since there no strong social movements dealing with this land problem, in that society, they could not find a place in the story. Since there is no concrete solution to the problem in that society, there is no other solution that could emerge in the story except killing his son.

'Sankalpam' Story

The problem in this story can also be visualised as inter-generational conflicts and the struggle the human has to undergo especially in the institution family. As per the author, such struggles are always there between father and son or between mother-in-law and daughter-in-law and through such struggles only progress takes place.

The story starts with the death of Ramabhadraih, the patriarch of the family. He was a propertied man possessing a few acres of land and also a tiled house. He has four sons and three daughters. The third son stayed back in the village to look after the parents and manage the affairs of the family and land. Ramabhadraih had to pawn his lands and sometimes even sell the lands as well as gold and silver in order to educate his sons and get his daughters married into good families. After his death, when the last rights were almost complete, the place
of immersion, Godavari or Ganga, came for discussion. Subhadramma recaptures the incidents on the past when she and her husband planned 'Kasi Yatra' three times and all the three times it could not materialise due to some hurdles. All the family members become sentimental since he died without fulfilling his desire of visiting Kasi. So they all requested her and even forced her to accompany them to Kasi. The circumstances in which she is going to Kasi depresses her much and her thoughts were fully occupied with her life with her husband in the past.

Subhadramma got married at the age of five. She and her mother-in-law belong to the traditional families in a village, they have a rural background. In this first generation pair, mother-in-law has much affection for daughter-in-law and in turn, daughter-in-law never took advantage of this but remained in her limits. Daughter-in-law managed the house hold affairs under the guidance of mother-in-law. Daughter-in-law believed in serving the mother-in-law and the husband. They never had any differences, their's is a happy family without any misunderstandings. Subhadramma has four daughters-in-law and they form the second generation pair. She felt that no daughter-in-law respected her in the same way as she respected her mother-in-law. She was worried that her daughters-in-law do not have neither fear or respect towards her. nor they shared their thoughts with her, which makes her worried about the lack of happiness in the family. In the third generation pair, her daughter-in-law became a mother-in-law. This third generation
daughter-in-law had an urban background and she differed totally with her mother-in-law. This daughter-in-law feels that prestige, status, furniture, decorative art collections, and good sarees are the essential ingredients of a family. Since her mother-in-law is totally against this concept of consumerism and feels that money should not be wasted but should be deposited in a bank or it should be spent on jewellery but not on consumer items. So in Subhadramma's opinion, only the first generation relations between the pair are harmonious and in the third generation relations, the behaviour of the daughter-in-law is not good.

When Ramabhadriah broke his hip bone and became bedridden, his status in the house has undergone a change. Since the third son is in charge of affairs dealing with agriculture, the power as well as leadership got transferred into his hands. Gradually, son stopped consulting the father regarding any decisions to be made, by which the father felt hurt and stopped discussing the affairs even when the son asked him. Subhadramma got the impression that all the sons spend money on their father but they lack love and affection to their father.

Thus, Subhadramma was troubled with the incidents of the past and came under the grip of an illusion which made her see her husband everywhere. Unable to tolerate the influence of this illusion, she tried to drown herself in Ganga but was saved in time by the people around. She becomes disenchanted and
maintains silence to her son's questions. The story ends.

To illustrate the inevitability of inter-generational conflicts and consequent struggles, KaRa has taken the examples of three pairs of mothers-in-law and daughters-in-law from three generations and analysed their relations depending on the characters of individual human beings. Similarly, he selected the struggle between the father and son and gave a theoretical justification that such struggles are present from the time living being has taken birth on earth. He even supported these struggles saying that they are essential for progress. In the story, Subhadramma criticised the lack of values such as giving respect to the elders and obeying them became non-existent. She, under this mental agony, came to the conclusion that death is the only solution for a widow. She refuses even to entertain the idea in her mind a situation where her daughter-in-law can have a different opinion, different from her husband. She dislikes the situation where the son takes the reigns of leadership when the father is still alive and this idea itself is beyond her comprehension. This indicates that she never approves any changes in the value system in a family. But she realised that values are undergoing changes and she could not comprehend the reason for such changes and hence came to the conclusion that death is her own possible solution.

Instead, if KaRa has written the story in the first method, he would have made Subhadramma realise that values in
the family will be undergoing changes and also will make her search social relations in the society and their content for the cause of changes which will make her realise the necessity of changes in the values. Subhadramma was born and brought up in a village in a rural setting and was married to Ramabhadriah whose occupation was agriculture and hence she had to remain in the village itself. She belongs to a family which depends on agriculture for their livelihood. Due to this notion of immovable property such as land and house, she lead a contented life, she was happy with whatever she had, without any great ambitions. She was busy throughout her life with either the household word or worshipping God and following religious rituals.

It was customary, in this system, that authority and leadership passes automatically from father to son only after the death of his father, and from mother-in-law to daughter-in-law only with the death of the mother-in-law. In contrast to it, the daughter-in-law of the third generation was born and brought up in a cosmopolitan city and also settled in the city after the marriage where the scope for properties such as land are limited. Since they depend on one's own employment, dependency on movable property becomes common. In addition, in such a property system, the education of females is also gaining importance which resulted in the increase in employment opportunities for women.

Commercialisation in the society resulted in an increase in consumerism. Advertising through media like television offered the information about many new products such as scooters, washing machines, soaps, shaapoos etc. was made
available to the viewer. As a consequence, instead of being content with whatever they have, the desire to possess many more new items has increased. To fulfil the increased desires, new ways of additional extra incomes were discovered. Loans were made available in easy instalments for scooters, cars, refrigerators, house etc. by the office management. With this, instead of saving for tomorrow's needs, the desire to experience the luxuries today itself gained momentum.

On the other side, the search for solutions to a variety of problems gave raise to a number of social movements. Most importantly, in the contemporary scene in Andhra, social movements organised by women, who question the values in the family, took the form of power and liquor movements is taking roots strongly in the society. There are women, in this movements, who believed that a husband, who destroyed the family with his drinking habit, better die than live. There are many women who participated actively in many other movements demanding a change in the values regarding women in the society as well as the family. There are women in the present society who stay away from the family as demanded by the employment outside. With this, women changed the form of the institution family and are forcing new values in the family. All these changes indicate that society is undergoing changes.

If the story is written in the first method
Subhadramma should have realised that values of the family in the society are undergoing changes and could have escaped the mental agony. Not only this, she should have realised that the changes are rooted in the society itself and she might have adjusted her behaviour and understanding accordingly or she might have accepted those changes. Since she is experiencing these changes in her old age, she might have remained a spectator observing the changes and realised their inevitability and avoided the mental agony. With this realisation, death will not look like a solution to the problem. In contrast, the story followed the second path, Subhadramma went to Kasi for completing the last rights, became a victim of mental agony and was lost in her husband's thoughts which made her psychic and unstable. Every person on the river banks looked as Ramabhadriah to her and she even imagines that a form like Ramabhadraih is standing in Ganga waters and observing her, her attempts drown herself, all these indicate that her mind was not stable and she became psychic in her thoughts. In case, if the story incorporated, directly or indirectly, an actor in the story who was active in social movements, then with the help of this role, there is possibility that she should have acquired a new perspective to look at the society and her role gets strengthened. She might not have got the idea that she does not have a life of her own after her husband's death. Probably, she might have understood the changes coming in the family. But the story remained in its form only, the social movements did not find a space in the story and the reader could not advance
culturally.

KaRa's Subhadramma at the end of the twentieth century in fact took four steps backwards than Gurajada's Venkamma at the beginning of the twentieth century. In the present context of society where increase of modernisation on one side, removal of subsidies as dictated by International Monetary Fund, strengthening of market economy, exports and share markets becoming popular, on the other side, large number of social movements are taking roots in the society. In such a situation, many questions arise regarding the future of KaRa's characters. What happened to Appal Ramudu's sons? Did they go to Vizag and became rickshaw pullers? Unable to tolerate the hunger, did they leave the village and reached Vizag to become rickshaw pullers? Are they waiting anxiously with a lingering hope that they may get employment in one of the many factories that are under construction? or Alternatively, they are raising their voice to rebel and get ready to fight the society which destroyed their lives? In another story of KaRa titled 'Arti' who were sandwiched in the quarrels between mother and mother-in-law, did they realise that the source of the quarrel is the exchange value of their labour an distance from both of them? In that distancing, whether they could exchange their labour and could acquire a respectable status in the society? or realising that their labour does not have any relevance to the present society and get depressed? Alternatively, did they join with other women who are facing the similar problems and
generated a social movement? whether they became active in the anti liquor movements to re-orient then drunken husbands?

Let us hope that KaRa's stories in the future will provide answers to many such questions.

This illustration is a method of literary criticism, commenting on the technique of story writing with the help of two stories, written by the same author KaRa. Instead of commenting on the author, the article concentrated on the changing in the techniques of story writing in the story 'Sankalpam' compared to the techniques in another story 'Yagnam'.

The subject in the story 'Sankalpam' is the protagonist Subhadramma and is the object is the impact of evolving society on the relations inside the family and the consequent intra generationsl conflicts. In the story 'Yagnam'. The subject is the protagonist Appal Ramudu and the object is the evolving social relations and the impact of development in a village.

The object in motion 'Yagnam' is captured through various developmental projects launched in the village which changed the existing social relations in the village. Appal Ramudu, the subject is continuously in motion understanding the effects or changes in the social relations in the village and then reacted accordingly, which means that the subject moves from P to R to P' and the subject becomes a part of motion in the village. In 'Sankalpam', Subhadramma could visualise the changes in social
relations in two systems namely variable and fixed forms of property relations which means that she could move from P to R but could not understand the base of reasons for such changes and hence could not come to P', instead she remained at P clinging onto the old values existing in the fixed form of property feeling that they are the good values. Thus, Sibhadramma could not change herself into new values with the existing new social relations and hence her motion is restricted while the object is transforming from fixed land based property relations to variable money based relations and the consequent changes in the family, she could not imbibe the new values and transform herself completing the process P R P'.

In the story 'Sankalpam', the subject is not in motion while the object is in motion, due to which the subject became psychic and got alienated from the society and the author almost forced her to commit suicide. Contrastingly, the subject Appal Ramudu in the story 'Yagnam', is in motion, entered into contradiction with the object in motion and in the process lost heavily, transforming himself and his family members from cultivators to agricultural labourer to a bonded labourer.

Both the stories propose the object to be in motion, which also proposes the objective reality not in equilbrium model but that in which the reality is changing, which makes the reality bigger than the model and the model has to develop to reach the reality. In this, the object is in motion. The storied differ in
their conception of the subject. In 'Sankalpam' story, the object is permitted to be in motion but the motion of the subject is restricted by the author which created conditions in which the subject attempted suicide whereas in the second story the subject is allowed to be in motion in accordance with the motion of the object.