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ROOTS

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Academic Excellence in research is continued promoting in research support for young Scholars. Multidisciplinary of research is motivating all aspects of encounters across disciplines and research fields in an multidisciplinary views, by assembling research groups and consequently projects, supporting publications with this inclination and organizing programmes. Internationalization of research work is the unit seeks to develop its scholarly profile in research through quality of publications. And visibility of research is creating sustainable platforms for research and publication, such as series of Books; motivating dissemination of research results for people and society

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POSTCOLONIAL STUFF IN M.G.VASSANJI'S THE IN-BETWEEN WORLD

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Abstract

Canadian Literature shows a place of prominence among other immigrant literatures. M.G. Vassanji is an acclaimed Canadian novelist. His fictional works delineate the South East Africans and their perennial problems. His *The In-Between the World of VikramLall* (2003) explores the issues of identity. He clearly portrays the violent struggles for independence and betrayal of Kenya's promise by its political leaders. This admirable fiction explores the violence of Mau-Mau rebellion, and the corruption of the post-Independence.

Key Words: South Asian, South East Africans, Canadians, Indian community, native Africans and colonial administration.

"The term 'South Asian' does not represent a homogeneous entity. In spite of such a variety, this umbrella term has produced a unitary community that is not actually there and a South Asian Canadian identity has emerged" (Samyakta 149). Vassanji is a well-known South Asian writer.

M.G. Vassanji was born in Kenya and raised in Tanzania. He co-founded and edited a literary magazine. He has published six novels, two short stories and one memoir (travel story). He won the first Giller Prize for his first novel *The Book of Secrets* in 1994. Again he won the Giller Prize for his *The In-Between the World of VikramLall* in 2003. *The Gunny sack* won the regional commonwealth writers prize in 1990. Vassanji's works are based on East-African Indians, mostly the Indian Muslims. Vassanji writes about the Indian community, native Africans and colonial administration. The much acclaimed Indo-Canadian novelist examines how his characters are affected by migration. *The In-Between the World of VikramLall* is Vassanji's fifth novel. National politics plays a central part of the novel, but it is the personal politics of identity that are shown to create havoc in people's lives. *The In-Between World of VikramLall* is framed by the protagonist Vikram looking back his life history in Kenya from exile in Canada and it consists of a broad sweep of Kenyan history. Vassanji's *The In-Between World of Vikram Lall* portrays the 'In Betweeners' which means the postcolonial and postmodern, Pre-Independence and after independence. The struggle of Kenya's independence, Mau Mau rebellions

and betrayal of political leaders also represent his mental stress for Kenya's independence and space for East African Asian community. The figure of migration has drawn attention to in-between postcolonial and postmodernism, which constitutes the marginalized indigenous people, the subalterns, aboriginals, women and refugees. Peter Barry in his *Beginning Theory* pinpoints how the European colonial hegemony has devalued the Native Peoples' past:

Fanon (a psychiatrist from martinique) argues that the first step for 'colonialised' people in finding a voice and an identity is to reclaim their own past. For centuries the European colonising power has devalued the nation's past, seeing its pre-colonial era as a pre-civilised limbo, or even as a historical void. Children, both black and white, are taught to see history, culture and progress as beginning with the arrival of the Europeans. If the first step towards a postcolonial perspective is to reclaim one's own past, then the second is to erode the colonialist ideology by which that past had been devalued. (186)

The In-Between World of VikramLall explains the colonial stuff between the Mau Mau and British people and Asians. Vassanji talks about the communalism and riot that occurred both in pre-independence and after independence. The novelist talks how the Asians were treated after the independence, betrayal of Africans due to "we are Asians" syndrome. VikramLall grown up in Kenya is scarred by the memories of the countries; its struggle for independence and, his political experience has turned him to a moral and emotional vacuum. The fiction writer shows

each and every moment of freedom and cynical betrayal of Kenya's political leaders. National politics play a central role in the novel, but it is the personal politics of identity which creates havoc in people's lives.

Even these days, right now, my people are being oppressed; they are being driven from their homes and butchered. But we will fight back-with guns, not machetes! He is referring to the recent occurrences of ethnic violence back home, in which the victims have been the Kikuyu of the Nakuru region, whose ancestors were immigrants from across the Aberdares.(TIBWVL27)

VikramLall compares his childhood days when he was haunted by the memories of Annie, Bill and their family. The friendship among the whites, the Blacks and the Asian communities cannot be so easily obscured by games or affection. As the novelist describes:

Mwangi had planted it under the watchful eyes of mother and Mrs. Bruce and Annie, who had sung for us that Sunday. Laudate dominum. Praise the Lord. Scenes from that childhood came rushing to my head, more real for me because more intensely felt than the life I now lived. How fragile, life; and how doubly so for that girl, like the wings of butterfly, so easily crushed. She lived for me again, as I walked the old neighbourhood and relived the past.(TIBWVL259-260)

Vikram's mother may call on Njoroge's grandfather and invite Bill's family to dinner, but she lies in fear of Mau Mau attacks and she cannot do anything to protect her servant from police. The murder of Bill, Annie and their parents creates a warning of inhumanity of political idealism. When Vikram discovers his radical Mahesh uncle supplies his father's gun to kill the children Vikram turns away from politics and takes a personal loyalty as his guide.

Njoroge meets Vikram after twelve years. Now he is a young politician. He wishes to marry Deepa but Vikram's mother dislikes the marriage of interracial. Deepa marries Dilip who belongs to the same community. Njoroge's friendship after Deepa's marriage creates violence in her life and because of their friendship Deepa faces havoc in her life. Njoroge who is a politician is the only witness of Kenyan president murder. Cautiousness of impending danger, he settles his family in Canada and is nervous to survive in Kenya. Njoroge meets Deepa in her shop and it is a black day in Deepa's life as, Njoroge is shot to death in front of Deepa. Vassanji shows the communal power in the country, the riot between Indian, African and British.

How Nairobi had changed by then. Among its Asian communities devastation had taken place. Half the store on

River Road had new, African owners; from the remaining Asian shops you would catch the vacant looks of owners expecting any time someone to walk in with an official writ ordering them to vacate the premises and hit the footpaths. (TIBWVL 250)

Vikram becomes a businessman and he is corrupted too. One midnight Vikram and his family are cornered by Mau Mau terrorist because he is an Indian who becomes wealthy person in Kenya. "But my financial involvements were varied and many; they were a game that offered me comfort, prestige, and the friendship of the powerful. They made my name legend outside the country"(TIBWVL 373). Vikram's wife Shobha and his children went away from him because of this incident. Vikram leaves his home town because of his corruption. He migrates from one place to another place, and settles his father safely in another place. Vassanji shows the difficulties faced by the people in the same community people. They are not able to help Vikram because they want to survive there.

Finally Vikram's lawyer Sohrabji releases him illegally. Vassanji shows the inhumanity between the between the same community. When Vikram suffers like an immigrant on the same place no one helps him. Standing between white and black, Vikram feels that his own skin is nothing more than half measure, the shadowy inhabitant of an "in-between world." As Vikram recounts his situation:

I have been left dangling. I have been outsmarted. It's clear that powerful people close to the government prefer me to keep my mouth shut. I have no friends and my former partners-rightfully-don't trust me. I came ready to shed a large load off my shoulders; I was naïve in my expectation, which were inspired perhaps by an alien environment, but I also know that I had no choice. Now there is nowhere to put that load. It only makes me a target. (TIBWVL 398)

The In-Between World of VikramLallis framed by looking back his life in Kenya from exile in Canada. Vassanji explores his path to his future generation; Vassanji shows the stories of oppression and nostalgia. Further, the admirable fiction explores the postcolonial struggle with its own inner enemies in the same community, the vigorous and radical politics, and poignant couple of interracial lovers story intertwined with postcolonialism. Vassanji beautifully brings to the reader the heartrending events from the past to present, from day lights to dark nights which is filled with terrific politics, communalism, terrorism and corruption. Vassanji, in an interview to *The Hindu*, recollects the following statement:

In the early 1960s, there was a thriving community of Asians who saw themselves as Africans. In Tanzania most would speak to Indian languages plus Swahili and English. Among the elite there was excited talk of the 'new African Asian' identity. There are Asian politicians and budding writer. (*The Hindu*11)

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Abstract

Ammu- The Scapegoat of Female Suppression in "The God Small of Things"

*Arundhati Roy is an Indian novelist, activist and a world citizen. Arundhati Roy has brought the legitimacy of untouchability and Gender Discrimination before the world through "The God of Small Things". Untouchability is still being practiced in Indian society and some proper implementation of laws to curb this social discrimination is an urgent need. This awarded novel **The God of Small Things** portrays the cross caste and sub-caste based social sections existing in the Hindu society. This conflict is not taking place between Touchable Hindus and untouchables, it's between Syrian Christians and untouchables. In this paper the presenter focus on the sufferings of the voiceless character Ammu which Arundhati Roy Portrayed through **The God of Small Things**.*

Ammu, the central character of the novel, is a tragic figure humiliated and insulted and misbehaved by her father, ill-treated and misbehaved by her husband, badly insulted by the police and deserted and rendered destitute by her brother. Shibu Simon says that Education in society must be given to both men and women without any gender discrimination. So, keeping in mind of the benefit of education, women should not be devoid of taking higher education (14). But what we find in this novel is somewhat different. Well, *Ammu has to discard education but on other hand, Chacko, her brother, is send to oxford to study further, though he didn't do well there* (GST,50). Chacko is allowed to study further because he is a male member. But Ammu, a female, is step-motherly treated. The tragic tale of Ammu begins with her very childhood. Amar Nath remarks that A child is supposed to lead a life free from the encroachments of experience. She must not be tortured by the tormenting experiences of the grown-up people(24). But the case of Ammu is somewhat different. As a little girl, Ammu had to endure some unbearable nightmarish experiences. She saw with her open eyes cruelty of her father, Pappachi, who used to beat her and her mother, Mammachi with a brass-vase. Once it so happened that Ammu's father tore apart Ammu's shoes she had brought for herself. Roy depicts the cruelty of Pappachi in a very fine way. She says: *"not content with having beaten his wife and daughter, he tore down curtains, kicked furniture and smashed a table lamp"* (GST,61).

Sijo Varghese mentions that ill-treatment and misbehaving of a Woman's husband is intolerable (66). In an atmosphere entirely different, Ammu began to feel like a captive in the big Ayemenem House. *She wanted to fly freely in the sky of liberty* (GST,53). So Ammu paid a visit to Calcutta where she met a man and got married. But Ammu's husband whom she loved so much proved to be an alcoholic who even made her smoke. Mr.Hollick, The English Manager of the Tea plant developed his weakness towards Ammu. Her husband put this proposal before his wife. This extreme humiliation created a sense of great hatred in the heart of Ammu.

Shibu Simon writes that According to the patriarchal rules prevalent in the society, the married women shouldn't come back to stay in her father's house even if she had traumatic experience with her husband. The married women are treated like goods in the society; once sold, they will not be taken back (105). The Syrian Christian family of Ammu didn't first of all like her marriage with the Bengali man and the circumstances leading to the divorce. In brief, at the age of twenty- four, an age of enjoyment and merriment, *She spoke to no one. She spent hours on the riverbank with her little plastic transistor shaped like a tangerine. She smoked cigarettes and had midnight swim. In other words, at her home and in her family and the society, she became virtually "untouchable"*(110). It can be obviously seen in the point of view of Baby Kochamma, aunt of Ammu, the lady Macbeth of the novel. So the irony here is that women in this novel are against the women.

Sijo Varghese comments that the term woman connotes the quality of a woman, which the society attributes to a female. She should be obedient, patient and servile in her behavior towards others. The moment a woman does something different and then the society would call her either a bad woman or a mad woman (21). The same happens when Ammu loved Velutha, a lower caste man. Vellya Papen, Velutha's father, came to know their relation and couldn't conceal the secret, as he was "torn between royalty and love" and so he broke the news to Baby Kochamma. Ammu's relationship with Velutha was termed as illicit, unnatural and sinful, even as Ammu's family encouraged Chacko, Ammu's brother to flirt with the poor women of the factory to satisfy his "Men Needs".

I.D.Pandian mentions that The fear of sharing the family property always provoked Chacko to assert his position in the family (51). Chacko assumes the position of a male chauvinist in the family to subjugate all the rights of Ammu and her children whom he considered as a nuisance. When Ammu accused Chacko for not looking after her children well, he said, *Are they my responsibility?* (GST, 90) He further added, *Ammu and Estha and Rahel were millstones around his neck* (GST, 91).

a sense of alienation this kept her away from everything. No support, no sympathy from anywhere, Ammu left Ayemenem House. Ammu died in a grimy room in the Bharat Lodge in Alleppey, where she had gone for a job interview as someone's secretary. She died alone. Her death proclaims that Ammu is not suitable to live in this world, or that the male dominated world doesn't allow her to live. Ammu is such a tragic character that evens her last rite not done properly with traditional rituals. Her body sent to the electric crematorium where *no body except beggars, derelicts and the police-custody dead were cremated there...The door of the furnace clanged shut. There were no tears* (GST, 120).

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Secondary Source

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Ammu was all alone in her flight against patriarchy. The male dominated society has devoured her feelings and

TRANSFORMING THEMIS: AN ECOLOGICAL INTEGRATION OF DISABILITY LITERATURE AND DEVELOPMENT STUDIES

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Abstract

This paper attempts to provide an arena to the voices of the Disabled, for a better understanding of their lives, perceptions and experiences. In this study the researcher visualises an Ecological framework for the interface 'Disability Literature and Development Studies'. The proposed model creates multifarious ways of understanding the life-affirming metaphors and symbols in Disability Literatures in India. It facilitates new quests in which ecological theories bridge the ideals of Disability Literature with the goals of Development Studies. It offers new heuristic and hermeneutic methods and approaches through interdisciplinary and multidisciplinary frameworks. The proposed model creates multifarious ways of understanding the life-affirming metaphors and symbols in Disability Literatures in India. It facilitates new quests in which ecological theories bridge the ideals of Disability Literature with the goals of Development Studies. The article underscores the importance of creating an interface between Disability Literature and Development Studies through an Ecological Framework.

Keywords: *Disability Literature, Development Studies, Ecocriticism, Ecofeminism, Deep Ecology*

Introduction

Disability is a universal phenomenon which has gained a lot of attention in the academic space in the recent times. Academicians, social scientists and educationists have understood the ubiquitous presence of people with disability in the contemporary world. Nevertheless, Disability Literature as a form of Discourse has not gained much attention in India. This paper attempts to provide a platform to the voices of the Disabled for a better understanding of their lives, perceptions and experiences of their environment, which in turn will contribute to the development of an inclusive society. The article underscores the importance of creating an interface between Disability Literature and Development Studies through an Ecological Framework. *Themis* is the greek goddess of divine law and order, daughter of Uranus and Gaia who was physically blindfolded but spiritually envisioned and empowered to foresee the future. Some of the major objectives of the study are: to explore a wide range of discourses that represent disability in India; To study Disability Literature in India from an ecological perspective; to understand Gender-related themes in Disability Literature in India; to offer a Needs-Based Approach to Disability Literature; to offer a Rights-Based Approach to Disability Literature ; to revisit representations of Disability in Literature, Arts and Media; to identify the scope of Literature in shaping the Development policies and goals for the Disabled people in India.

According to the Merriam-Webster Dictionary, Disability is "a condition (such as an illness or an injury) that damages or limits a person's physical or mental abilities: the condition of being unable to do things in the normal way: the condition of being disabled" (Web). The different types of disability are physical, sensory, psychiatric, neurological, cognitive and intellectual. The 'International Classification of Functioning, Disability and Health' identifies "two major conceptual models of disability have been proposed. The medical model views disability as a feature of the person, directly caused by disease, trauma or other health condition, which requires medical care provided in the form of individual treatment by professionals. Disability, on this model, calls for medical or other treatment or intervention, to 'correct' the problem with the individual. The social model of disability, on the other hand, sees disability as a socially created problem and not at all an attribute of an individual. On the social model, disability demands a political response, since the problem is created by an unaccommodating physical environment brought about by attitudes and other features of the social environment." (Web)

Definition

Disability has been represented in literatures right from the ancient times. In the Greek and the Roman

writings Disability was identified as a curse of the gods. Many societies across the world considered disabled people as outcasts and inferior living beings. But at the same time some cultures respected the inherent worth of the disabled people and allowed them to participate to the fullest extent of their capability. "Persons with disabilities frequently find their opportunities limited because of social rejection, discriminatory employment practices, architectural barriers and inaccessibility to transport. In this context, therefore, societal attitudes are significant since they largely determine the extent to which the personal, social, educational and psychological needs of persons with disabilities will be realized" (Web).

Disability Literature- A Survey

Helen Keller stands out as a predominant figure who has transcended her disabilities through sheer determination and resourcefulness. In her autobiography 'The Story of my Life' she writes,

One brief spring, musical with the song of robin and mocking-bird, one summer rich in fruit and roses, one autumn of gold and crimson sped by and left their gifts at the feet of an eager, delighted child. Then, in the dreary month of February, came the illness which closed my eyes and ears and plunged me into the unconsciousness of a new-born baby. They called it acute congestion of the stomach and brain. The doctor thought I could not live. Early one morning, however, the fever left me as suddenly and mysteriously as it had come. There was great rejoicing in the family that morning, but no one, not even the doctor, knew that I should never see or hear again. (Web)

Helen Keller's autobiography is translated into 50 languages and still remains in print even today. It has been an inspiration to many disabled, differently abled people all over the world. Mark Twain, the American Novelist once exclaimed, "The two most interesting characters of the 19th century are Napoleon and Helen Keller." (Web) From an early age, she campaigned for the rights of the oppressed and used her skills as a writer to spread messages throughout the world.

Disability Studies emerges from the conglomeration of areas such as social sciences and humanities. According to 'The Guardian' the some of the top books on Disability in the West are: To Kill a Mockingbird by Harper Lee about Boo Radley, a man with a learning disability; Of Mice and Men by John Steinbeck about Lennie the differently abled man; The Sound and the Fury by William Faulkner presented through the eyes of Benji Compson, a man with a profound learning disability; and Moby-Dick by Herman Melville a memorable tale of would-be revenge sought by

the one-legged Captain Ahab against his retribution, the whale. Discourses of the Disabled across the world are gaining prominence in the recent times. For example, Jimmy Burns started writing poetry after a massive stroke and rehabilitation in 2005. In his 'A short poem' he writes, "wounded and disabled asleep in dusty anthology slumber until awoken by reader". (Web)

In his essay 'Wounded Diction' Jimmy Burns emphasizes the importance of acquiring a good vocabulary, which is a major prerequisite of any writer to for optimal expression. "After my 2005 stroke I spent two month in a rehabilitation hospital with a limited vocabulary. I became aware of what I term "wounded diction." (Web). Jim Ferris defines "Disability poetry can be recognized by several characteristics: a challenge to stereotypes and an insistence on self-definition; foregrounding of the perspective of people with disabilities; an emphasis on embodiment, especially atypical embodiment; and alternative techniques and poetics". (Web)

Sheila Black is an American poet who was diagnosed with XLH, commonly referred to as Vitamin-D Resistant Rickets at a young age. She claims, "When Jennifer Bartlett, Michael Northen, and I began working on *Beauty is a Verb: The New Poetry of Disability*, one of our goals was to turn upside down the common perception of disability poetry as sentimental, apologetic, dutiful, tame, institutionalized. We had a wild surmise that if we got the right writers, we could express a non-tragic view of disability, one which did not stress disability as being lesser or untenable; was honest about the difficulties faced by people with disabilities; but also presented non-normative embodiment as a site of unique knowledge, flux, invention, and radical transformation". (Web)

Jyothsna Phanija was born to B.V.S. Abhimanyakumar and B. Satyavathi at Kaikalur, a remote hamlet in Krishna district of Andhra Pradesh, on April 19, 1990. Born blind, she did her high school education at Andhra Blind Model High School and intermediate at Kaikalur Govt. Junior College. Graduating B.A. English Literature from Maris Stella College, Vijayawada, she went on to do her Masters at English and Foreign Languages University (EFLU), Hyderabad. At present, she has submitted her doctoral thesis from EFLU, and works as an assistant professor of English in New Delhi. Phanija published her first poem, 'Painted Lyrics,' in a US-based journal called Luva, A Journal for Creative Imagination. Ever since, she has published her poems in more than forty

national and international journals, and to mention a few, Indus Woman Writing, American Diversity Report, The Malaysian Poetic Chronicles, Poetry Pacific, etc. besides, her poems have featured in anthologies such as Scaling Heights, I vs. Eye anthology, and Skeleton's anthology. A collection of her poems in print form is likely to be published towards the end of the year.

The 'Disability Studies Reader' edited by Lennard J. Davis provides a comprehensive view of this discipline that includes: Historical perspectives on Disability; The Politics of Disability; Stigma and Illness; Theorizing Disability; Identities and Intersectionalities; and Disability and Culture. Dr. Colin Cameron in her book, 'Disability Studies: A Student's Guide' explains, "Disability is an ideological construct that has been used to strengthen perceptions of the value of conformity" (Cameron iii). In India, Disability Studies has gained momentum in the recent times. Some of the popular titles include: 'Rethinking Disability in India' (2014) by Anita Ghai, that discusses the social, cultural and political phenomenon; 'Interrogating Disability in India: Theory and Practice' (2016) that deals with Disability from a sociological perspective; 'Rights of Persons with Disability in India' (2015) and so on. However, there are no significant theories and approaches to Disability Literature in India. Hence the researcher considers the integration of Disability Literature with Development Studies (DLDS) as a niche area of interdisciplinary and multidisciplinary focus.

Conceptual Framework

The research attempts to find out answers for the following questions: How does Literary Ecology offer a holistic approach to Disability Literature? What are the ways in which Disability Literature reflect the needs and rights of those people? What are the different forms of discourse that embody the worldviews of Disabled women and men? How do the earth-centred approaches in these discourses uphold the collective consciousness of the Disabled people? How does the deep ecological understanding of the inherent worth of the Disabled create new ways towards gender equity and sustainable development? How do these alternative forms of discourse challenge the reductionist, the consumerist and mechanistic viewpoints in our society? What are the different ways of understanding the life-affirming metaphors and symbols in Disability Literatures in India? What are the ways in which ecological theories bridge the ideals of Disability Literature with the goals of Development Studies? How does the paradigm offer new heuristic and hermeneutic methods and approaches through interdisciplinary and multidisciplinary frameworks?

DLDS interface inspires one to underscore the silent and the silenced voices in literature of the Disabled. Ecocriticism also known as eco-critical discourse analysis includes description of any discourse "which has potential consequences for the future of ecosystems, such as neoliberal economic discourse and discursive constructions of consumerism, gender, politics, agriculture and nature" (Goatly 2000). According to Fairclough, "... if discourse analysis is to establish as a method in social scientific research it must move beyond a situation of multidisciplinary and pluralism towards interdisciplinarity which entails a higher level of debate between proponents of different approaches, methods and theories" (Jaworski 1999). Ecofeminism as a branch of Ecocriticism unites the rights of women with rights of Nature. Abraham Maslow in his theory of self-actualization "proposed that human desires are innately given and exist in an ascending hierarchy. Basic physiological needs - food, sleep, protection from extreme hazards of the environment must first be met. Then the needs for safety and security become paramount; we need some kind of order, certainty, and structure in our lives. Once these are met the third need, to belong and to love comes into play. Fourth in the hierarchy is the need for self-esteem for both self-respect and esteem from other people. When all these needs have been met, the fifth and highest need emerges: namely, the need for self-actualization, or the desire to become everything that one can become" (34).

In her Foreword to the book, 'Nature, Culture and Gender: Rereading the Folktale' by Porselvi, Vandana Shiva states, "When it comes to real solutions to real problems faced by the planet and people, it is the subjugated knowledge and invisible work of women based on co-creation and co-production with nature, which will show the way to human survival and well-being in the future". (Vii). According to Sturgeon, "ecofeminism is a movement that makes connections between environmentalisms and feminisms; more precisely, it articulates the theory that the ideologies that authorize injustices based on gender, race and class are related to the ideologies that sanction the exploitation and degradation of the environment" (23). Hence the proposed paradigm will create avenues towards understanding the discourse of the marginalised, the oppressed and the other.

Conclusion

Why is this study imperative today? The concerns of the disabled and the differently-abled are actually global

issues, and needs representation in the literary arena. We are in a society plagued by consumerism, reductionism and exclusivity, so this platform can provide a space to find research gaps such as the disconnect between physical sciences and social sciences, between academics and practitioners and between planning and implementation with special reference to Disability Discourse. In this way, *Themis*, the goddess of justice and her mother *Gaia*, the goddess of Earth will provide enlightenment to the human beings who are in a state of spiritual darkness and disillusionment. Thus, the paper aims at creating a model which can be validated and emulated for recognising the other oppressed voices in our society and culture. The ongoing pedagogical activities through an ecological praxis will get better visibility through the proposed platform to create a constructive social environment for the wellbeing of the voiceless, the marginalised and the oppressed.

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A STUDY ON THE PROBLEMS AND PROSPECTS OF THE FARMERS CULTIVATING SUGARCANE WITH SPECIAL REFERENCE TO ERODE AND TIRUPUR DISTRICTS

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Abstract

The traditional occupation of most of the Indian citizens is farming. More than 65 percent of the population in India is residing in rural areas of the country. Out of them about 80 percent of the public depend on agriculture and allied industries of agriculture. In olden days particularly before independence the Indian agriculture was very backward when compared with the developed nations because of lack of advanced technology and also using of traditional pattern of farming. After independence much importance was given by the then governments to develop agriculture. In all budgets considerable amount is being allocated to agriculture sector. Due to the efforts made by the government we experienced considerable development in agriculture. Modern equipments and machineries are being used in all phases of agriculture starting from ploughing of land to harvesting of crop. Further in many ways the government announces subsidies to the farmers for few crops and for some of the agricultural works like trip irrigation, supply of fertilizers at a subsidized rate. Only limited farmers get huge income from agriculture. All other farmers could not earn income as like in the case other activities involved by the human being. The farmers are affected due to various factors like shortage of rainfall, problems of diseases in the crop, seed failure, and heavy rainfall at the time of harvesting, fluctuation in the price of the agricultural produces. The farmers are affected irrespective of the nature of the crops either cash crops or food grains due to low income from their crops. The period of the study for this research is taken from 2015 to 2016. The study is based on primary and secondary data. The data required for the study has been collected from Questionnaire, Journals, reports, etc.

Keyword: *Agriculture, Farmer, Environment, Government Policy, Marketing.*

Introduction

Sugarcane is well known to all of us. Sugarcane is the basic raw material for all forms of sugar. Hence sugarcane cultivation is fully encouraged by the government. More cottage industries and large scale industries were established for manufacturing sugar. Simultaneously the necessity for cultivation of sugarcane was increased. In all parts of the country where the water level is good and the irrigation from river and dam water is available, the farmers started to cultivate sugarcane. Being sugar is the basic necessary domestic commodity; the demand for the sugar is going on increasing year by year. Hence the necessity for cultivation of sugarcane is also simultaneously increased. The prices of agricultural commodities are usually determined by market factor of demand and supply, if there are many farmers producing the same commodity then they will fetch lesser prices for their produce. When there is great demand from farmers for a certain commodity, then farmers can expect to get higher prices. These prices keep changing daily. Other factors that determine the prices of the product are its quality, yield and pest free status.

Climatic conditions, international prices, cost of production and new laws may also affect the prices of agricultural commodities. The prices at different markets may be different.

Statement of the Problem

In India normally all farmers are struggling lot for survival irrespective of total area of the cultivation, type of crop cultivated, etc. All the farmers say their views and reasons for the difficulties. The farmers who are cultivating sugarcane are forced to borrow amount from outside, because of some administrative difficulties in the sugar mills, the dues from sugar mills to the farmers getting delay for settlement. For starting the cultivation of next crop they are in need of finance. Hence they approach the money lenders for financial support where they have to pay high rate of interest. The crops failure also makes them further weak in their financial position. In Tirupur and Erode district due to industrial development, there are huge amount of employment opportunities with reasonable wage or salary package. The entire farming labourers turn to industrial sectors due to working conditions. For agriculture work

there is heavy demand for labourers but only few workers are available. This caused high rate of labour cost in agriculture. The fertilizers and pesticides' rate is also high. A farmer who has minimum acres of land for cultivating sugarcane cannot afford the input cost till the harvesting of sugarcane.

Objectives of the Study

This study aims to portrait present condition and problems faced by the farmers cultivating sugarcane . The objectives are

- To analyze the various issues and problems faced by the farmers from cultivation to harvest of sugarcane.
- To uncover out the causes and reasons for the problems.

Review of Literature

Rao I.V.Y. Rama (2012) in his study entitled that Efficiency, yield gap and constraints analysis in irrigated vis-à-vis rain fed sugarcane in north coastal zone of Andhra Pradesh shows that the value of BCR is higher for plant crop in irrigated (1.49%) than in rain fed (1.43%) regions. The most important constraint in sugarcane cultivation is shortage of labour during crucial operations.

Jaswanth Singh, R.D.Singh, S.I.Anwar and S.Solomon (2011) in their paper entitled that 'Alternative Sweeteners Production from sugarcane in India: Lump Sugar (Jaggery)'. Importance of sweeteners has long been recognized in Indian diets. Sweetness and flavor are very important as regards consumers' acceptability. industry has flourished in different states of the country viz., Uttar Pradesh, Tamilnadu, Karnataka, Maharashtra and Andhra Pradesh.

Murali P., Balakrishnan R. (2011) In the recent past, labour scarcity coupled with high labour wage rate has greatly affected the irrigation and harvesting of sugarcane crop in time. It has reduced sugarcane area from 3.91 lakh ha in 2006–07 to 3.14 lakh ha in 2009–10 in Tamil Nadu. Modern sugarcane machinery and labour-saving devices were introduced on a large scale to reduce dependency on labour, and finish different farm operations in time and found the mechanical operations to be superior to manual operations in sugarcane cultivation.

I.V.Y Rama Rao., G Sunil Kumar Babu (2011) : The present study was an attempt to work-out costs and returns in value added products of Sugarcane viz., sugar, jaggery and sugarcane juice, in order to suggest the sugarcane growers the profitable and sustained way to deal with

sugarcane. The results revealed that cost of cultivation of sugarcane is the prime factor in the various value added products. Among the value added products, sugarcane juice production was found more profitable, which needs further study of technical and financial feasibility of keeping quality in order to produce on large scale.

Research Methodology

Sources of Data

The data required for the study have been collected from both primary and secondary data. Primary data were collected from the sample respondents with the help of a questionnaire / Interview schedule. Further, for the purpose of analysis, detailed information was collected from the secondary sources such as Books, Periodicals and Journals.

Sample Selection

Due to the development in the economy, social status and the changing trends among the farmers led cultivation of cash crops than the food grains and the pulses. Erode and Tirupur districts are considered one of the districts where sugarcane is cultivated more. As the population for the study is numerous, 800 respondents were selected at random by using convenient sampling method. In Erode district among 7 revenue blocks 20 villages where sugarcane is cultivated are chosen for the selection of the respondents. In each village 20 farmers who cultivate sugarcane were identified and selected as sample respondents from the total population. Likewise in Tirupur district there are seven revenue blocks where only in four blocks the sugarcane is being cultivated. Among four blocks 20 villages were chosen by using stratified random sampling. Then 20 farmers per village, who are involved cultivation of sugarcane, have been selected as sample respondents. The sample respondent consists of both the male and female from middle class and lower class people.

Study Period

The data collected from the primary sources took 4 months. The secondary data collection 2 months, preparing the master table, data analysis and interpretation consumed 4 months. To present the data in the form of the report took another 2 months. The same was confined only to the study area and was related to 1 year period starting from November 2015 to October 2016.

Framework of Analysis

The core of the study being 'A study on the problems and prospects of the farmers cultivating sugarcane with special reference to Erode and Tirupur districts, the study centered on two dependent variables viz., opinion about the initiatives taken by the government for the welfare of the farmers and the satisfaction level of the farmers regarding the social status and their well being.

Limitations of the Study

1. The data was collected from the farmers cultivating sugarcane in Erode and Tirupur districts only. So the

findings of the study may not be considered for other districts where sugarcane is cultivated.

We cannot expect full co-operation from the respondents at the time of questionnaire or interview schedule. So the findings may be based on the information given by the respondents. There may be possibility for bias in the information provided by the respondents.

The survey was conducted only with the farmers who cultivate sugarcane. So it may not be considered for taking policy decisions for the farmers cultivating other crops in Erode and Tirupur districts.

Results and Discussions

Hendry Garret Ranking Method

Table 1 Problems Faced by the Farmers While Cultivating the Sugarcane

Sl.No	Problems faced by the respondents	Rank							Total
		1	2	3	4	5	6	7	
1	shortage of labour	120	150	104	155	99	86	86	800
2	seed problem	121	140	104	156	105	78	96	800
3	water shortage	123	148	100	141	103	98	87	800
4	power problem	142	143	96	146	104	79	90	800
5	High cost of labour	121	152	103	152	104	84	84	800
6	shortage of fertilizers	134	152	93	143	101	85	92	800
7	lack of financial assistance	128	149	102	159	102	77	83	800
Total		889	1034	702	1052	718	587	618	5600

Table 2 Garrett Ranking Table

Sl.No	Problems faced by the respondents	Rank							Total Score	Average	Rank
		S7	S6	S5	S4	S3	S2	S1			
1	Shortage of labour	7920	7050	6032	7750	4257	3010	1892	37911	47.388	IV
2	Seed problem	7986	6580	6032	7800	4515	2730	2112	37755	47.193	VI
3	Water shortage	8118	6956	5800	7050	4429	3430	1914	37697	47.121	VII
4	Power problem	9372	6721	5568	7300	4472	2765	1980	38178	47.722	II
5	High cost of labour	7986	7144	5974	7600	4472	2940	1848	37964	47.455	III
6	Shortage of fertilizers	8844	7144	5394	7150	4343	2975	2024	37874	47.342	V
7	Lack of financial assistance	8448	7003	5916	7950	4386	2695	1826	38224	47.780	I

From the above table it is understood that among the problems based by the respondents power problem is given first rank with a Garrett score of 38178 and an average of 47.722 followed by the problem "high cost of labour gets second rank with a Garrett point 37964 and with an average of 47.455. The third rank given to the problem "shortage of labour" with a Garrett point 37911 and an average of 47.388. The fourth rank given to the problem "shortage of fertilizer" with a Garrett point 37874 with an

average of 47.342 and the fifth rank goes to the "seed problem" with a Garrett point of 37755 and an average of 47.193 and finally the sixth rank is given to the problem "water shortage" with a Garrett score of 37697 and average of 47.121. The problems faced by the farmers while transporting the sugarcane was studied by collecting the responses from the respondents by choosing six major problems in cultivating the sugarcane. They are 'High freight charges, 'Damages of produce', 'Dry and weight loss

due to heat, 'Poor service of the transporter, 'Delay in loading and unloading, and 'More cost' The respondents were asked to rank the problems according to their

perception and the order of merit given by the respondents was converted into ranks using Garrett ranking method.

Table 3 The Overall Problems Faced by the Respondents

SL no	Problems	Rank											Total
		S11	S10	S9	S8	S7	S6	S5	S4	S3	S2	S1	
1	Transport problems	47	115	108	90	68	108	48	47	74	61	34	800
2	More amount of commission	46	118	107	97	72	106	46	46	70	58	34	800
3	More transport cost	53	114	106	106	76	100	46	46	69	54	30	800
4	Delay in getting the amount	43	128	99	93	72	105	50	49	63	56	42	800
5	Insufficient rate per tonne	32	96	112	80	88	120	48	56	88	64	16	800
6	Inconvenient for loading and unloading	45	131	98	107	75	99	47	47	60	53	38	800
7	Loss of weight	32	88	128	64	88	120	40	64	96	64	16	800
8	Problem from intermediaries	43	127	120	94	68	93	51	51	69	60	42	800
9	Shortage of supporting manuals	37	97	104	88	83	119	51	51	88	67	15	800
10	Inadequate price	42	146	82	106	82	97	50	49	49	49	48	800
11	Non availability of finance	45	126	98	116	80	105	44	44	62	53	27	800
	Total	465	1286	1162	1041	852	1172	521	550	788	639	342	8800

Table 4 Relative Contribution of Discriminant Satisfaction Level of Farmers in Total Discriminant Score

Sl. No.	Discriminant satisfaction level	Discriminant Coefficient	Mean Difference	Product	Relative Contribution in TDS
1.	Satisfaction about the yielding	0.0445	0.6650	0.0296	7.89
2.	Availability of labour	0.1246	0.5401	0.0673	17.93
3.	Satisfaction about the rainfall	0.0997	0.4727	0.0471	12.55
4.	Supply of power	0.0884	0.5293	0.0468*	12.47
5.	Labour cost	0.1899	0.5793	0.1100	29.31
6.	Profitability	0.1366	0.5451	0.0745	19.85
	Total	-	-	0.3753	100.00
Per cent of Cases Correctly Classified: 74.02					

Source: Calculated from Primary Data

* Significant at five per cent level

The higher discriminant coefficients are identified in the case of satisfaction level since their discriminant coefficients are 0.1366 and 0.1899 respectively. It shows the higher influence of above said satisfaction level of respondents in discriminant function. The higher relative contribution of discriminant two satisfaction level is identified in the case of labour cost and profitability since their relative contributions are 29.31 and 19.85 per cent respectively. The estimate two group discriminant function

correctly classifies the cases to the extent of 74.02 per cent. The analysis reveals that the important discriminant satisfaction level which are highly perceived by the farmers having own land than the farmers having leased land.

Table 5 Cluster Analysis

Serial No	Final Cluster Centers					
	Variables	Cluster				
		1	2	3	4	5
1	Satisfaction about the yielding	2.48	2.49	3.26	2.70	2.86
2	Availability of labour	2.61	2.42	2.51	3.42	3.10
3	Satisfaction about the rainfall	2.42	3.15	2.67	3.05	2.79
4	Supply of power	2.66	3.14	2.92	2.60	2.99
5	Labour cost	2.86	2.68	3.17	2.37	2.91
6	Profitability	2.52	2.61	2.61	2.68	3.53
7	Price for the sugarcane cultivated	2.64	3.11	3.37	2.61	2.71
8	Climate	2.81	2.20	2.62	2.81	3.16
9	Grading the produce	2.98	2.56	2.57	2.96	3.06
10	Regarding rate fixed	2.63	2.67	3.16	2.88	2.88
11	Services charges levied	2.72	2.60	2.78	3.02	3.06
12	Facilities provided	2.46	2.72	2.65	2.78	3.67
13	settlement of the amount	2.67	2.61	2.97	2.52	3.28
14	method adopted for selling the produce	1.55	1.69	2.36	2.28	2.04
15	Secret tender	2.52	3.03	2.72	3.48	2.56
16	Other materials used for manufacturing sugar	1.18	1.28	1.15	1.15	1.24
17	Opining about the charges for processing	2.08	3.23	3.48	2.92	2.32
18	Opinion about other ways of preparing sugar	1.15	1.21	1.29	1.25	1.12
19	Material used for manufacturing sugar	1.21	1.46	1.33	1.30	1.39
20	Satisfaction about the current status	2.38	3.15	3.03	2.62	2.24
21	Mode of payment	3.53	2.16	2.56	2.28	2.34
22	Loss of weight	2.52	2.45	3.00	2.34	2.75
23	Income from sugarcane cultivation	2.48	2.17	2.76	3.57	2.43
24	Development	2.73	3.17	2.59	1.95	2.77
25	Social status	2.23	2.46	2.99	2.35	3.34
26	Income from other crops along with sugarcane	2.36	2.35	2.69	2.58	3.13
27	Support from the intermediaries	2.77	1.95	3.65	2.42	2.44

To study the variables which are statistically significant across the five clusters, ANOVA tool was employed and the result obtained is given in the following table.

Table 6

ANOVA						
Serial No	Statements	Cluster		Error		Sig.
		Mean Square	D.o.f	Mean Square	df	
1	Satisfaction about the yielding	12.400	4	.894	637	.000
2	Availability of labour	22.193	4	.912	637	.000
3	Satisfaction about the rainfall	11.542	4	.937	637	.000
4	Supply of power	6.450	4	.999	637	.000
5	Labour cost	10.187	4	.972	637	.000
6	Profitability	23.887	4	.860	637	.000
7	Price for the sugarcane cultivated	13.166	4	.959	637	.000
8	Climate	14.661	4	.985	637	.000
9	Grading the produce	6.952	4	1.003	637	.000
10	Regarding rate fixed	5.391	4	.995	637	.000
11	Services charges levied	4.978	4	1.012	637	.001
12	Facilities provided	31.226	4	.840	637	.000
13	Settlement of the amount	12.870	4	.929	637	.000
14	Method adopted for selling the produce	16.516	4	.986	637	.000
15	Secret tender	20.810	4	.893	637	.000
16	Other materials used for manufacturing sugar	.391	4	.159	637	.045
17	Opining about the charges for processing	46.576	4	1.166	637	.000
18	Opinion about other ways of preparing sugar	.600	4	.156	637	.004
19	Material used for manufacturing sugar	1.218	4	.362	637	.010
20	Satisfaction about the current status	19.443	4	1.126	637	.000

21	Mode of payment	46.798	4	.979	637	47.786	.000
22	Loss of weight	7.904	4	1.174	637	6.730	.000
23	Income from sugarcane cultivation	34.755	4	1.032	637	33.664	.000
24	Development	23.011	4	1.148	637	20.053	.000
25	Social status	30.764	4	1.237	637	24.873	.000
26	Income from other crops along with sugarcane	13.985	4	1.117	637	12.524	.000
27	Support from the intermediaries	43.446	4	1.042	637	41.691	.000
The F tests should be used only for descriptive purposes because the clusters have been chosen to maximize the differences among cases in different clusters. The observed significance levels are not corrected for this and thus cannot be interpreted as tests of the hypothesis that the cluster means are equal.							

Table 4

Number of Cases in each Cluster			%
Cluster	1	198.000	24.75
	2	147.000	18.37
	3	136.000	17.00
	4	150.000	18.75
	5	169.000	21.13
Valid			800.000 100.00

The ANOVA table identifies 27 statements which are significant across the five clusters. The last column in the table indicates that all the statements are significant at 0.05 levels as they have probability values less than 0.01.

The validity and stability of the clusters were checked by splitting the samples in to strata of 400 each and repeating the same procedures of cluster analysis in two. The results showed five cluster solutions on both the samples.

The table shows the number of respondents in each cluster segments. Out of the 800 first clusters was grouped by 198 (24.75%) respondents, second cluster was grouped by 147 (18.37%) respondents, and third cluster was grouped by 136 (17%) respondents, fourth cluster by 150 (18.75%) respondents and the fifth cluster were grouped by 169(21.13 %) respondents.

The ANOVA identifies 27 statements which are significant across the five clusters. The last column in the table indicates that all the statements are significant at 0.05 levels (equivalent to 95% confidence level) as they have probability values less than 0.01.

The validity and stability of the clusters were checked by splitting the samples in to strata of 400 each and repeating the same procedures of cluster analysis in two

stages (Hierarchical and non-hierarchical). The results showed five cluster solutions on both the samples.

Findings

From the analysis it is found that among the problems faced by the respondents while marketing and selling the sugarcane Problem from intermediaries 'is given first rank with a Garrett score of 43942 and an average of 54.92 followed by the problem "More transport charges" gets second rank with a Garrett point 43614 and with an average of 54.51 third rank given to the problem "Inconvenient for loading and unloading" with a Garrett point 43492 and an average of 54.36. The fourth rank given to the problem 'Inadequate price' with a Garrett point 43410 with an average of 54.26 and the fifth rank goes to the problem "More amount of commission" with a Garrett point of 43141 and an average of 53.92 and the sixth rank given to the problem "Delay in getting the amount" with a Garrett score of 42956 and average of 53.69, the seventh rank goes to 'Transport problems' with a Garrett score of 42896 with an average of 53.63, the problem 'Non availability of finance' gets eighth place with Garrett point 43860 with an average of 53.62 and the ninth rank goes to the problem 'Shortage of supporting manual' with a Garrett point of 42411 with an average of 53.01, the tenth rank goes to the problem 'Insufficient rate per tonne' with a Garrett point 42280 with an average of 52.85 and finally the problem 'loss of weight' gets eleventh place with a Garrett point 42000 with an average of 52.50.

Conclusion

Farmers are considered as the main heart of India because of the contribution by the farming sector in the economic development of the country. Whatever may be the crop or whoever may be the person and whichever may be the area, it is necessary to all the government officials and the authorities to see the welfare of the farmers in the particular area. In the study area the farmers cultivating sugarcane face various issues relating to cultivation and marketing of sugarcane. In this regard researcher identified the causes for the problems and the remedial measures to solve the plight of the farmers in the study area. Adequate rate for the produce, power supply without any power cut, supply of fertilizers with concessional rate and providing the financial assistance and inputs to the cultivation and concessional rate Further the shortage of labour in the farming sector especially can be solved by introducing the machineries in the cultivation and harvesting related works of sugarcane simultaneously it will reduce the cost of input

to the farmers in the study area. Hence the government and the authorities concerned in the department should see that the farmers are provided with the above stated facilities to bring betterment in the life of the farmers in Tirupur and Erode districts which will lead to the balanced development of the districts including the rural parts of the study area.

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A MULTIDIMENSIONAL STUDY OF ECOLOGICAL URBANISM AND MOONLIGHT FOLKTALES IN LANGUAGE CLASSROOM LEARNING

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Abstract

Ecological urbanism is the natural progression of urban revolution that enables people living with more natural resources. Garden of Eden is believed to be paradise because it is enriched with natural beauty where humans have harmonious relation with the nature. Civilized man is away from almost all the innate lifestyle and lives artificially. In the name of urbanism, nature is being annihilated in all over the city sides. Development is like tightrope-walker; it should balance both ecological as well as technological growth and thus it becomes a healthy development. Ecological urbanism can be attained in the language learning classroom through moonlight folktales as it enhances students' language and ecological perspectives. Classroom learning should have the impact of experiencing our real life. While the moonlight folktales on environmental issues are narrated to the pupils, those stories offer an effective awareness on sustainable urban living. Students are always enthusiastic in listening stories so it can be utilized in the language classroom to gain knowledge of English language as well as ecological issues. Through these folktales, students can be taught vocabulary, sentence structure, pronunciation and also can mold the children's character as morally committed on environmental issues. This paper focuses on teaching ecological urbanism in the language classroom through moonlight folktales which facilitate balancing awareness on effective ecosystem and developing the language.

Keywords: (Ecological urbanism, moonlight folktales, ecosystem and language)

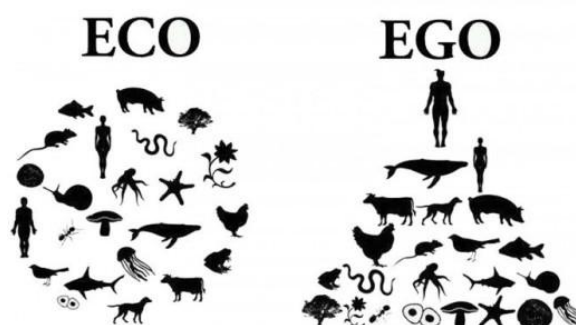
Moonlight folktales are one of the finest tools once used to mould the character of the kids which help to shift their culture, teach their language, share their knowledge and shape their moral activities. In those days, people lived in join family and had a healthy bonding with one another. A person living in one corner of the village could tell the entire names of the family living in another corner. According to Rousseau "Man is born free, but he is everywhere in chains". He said this phrase only three centuries before but all our forefathers lived in this way from their origin of living. All our predecessors had the innate qualities of helping tendency, sharing their things and knowledge with others. So, grandfathers and grandmothers had important role of moulding their grand children's character morally through moonlight folktales but it is faded away gradually. Modern parents' main motives are earning huge amount of money and think that their saving alone can make their children happy and strengthen their future nevertheless they do not have the time to sit down for a while and spend a moment with their children. Children's golden time of life is spoiled by this modern way of living.

Moonlight folktales are powerful tool to entertain and educate the children. Stories are being interested to listen and make the children attentive in the classroom. These moonlight folktales are taken as a tool to give awareness to the children about environmental issues. This technique has been followed by our forefathers to mold the children's characters morally, teach some important issues and enhance their cultural, knowledge and occupation. Jung said, "Civilized man is in danger of losing all contact with the world of instinct—a danger that is still further increased by his living an urban existence in what seems to be a purely manmade environment. This loss of instinct is largely responsible for the pathological condition of our contemporary culture."

Thomas Jefferson said, "Democracy is two wolves and a lamb deciding on what to eat. Liberty is a well-armed lamb contesting the vote." Here well-armed lamb is nothing less than an educated person. Educational revolution should be bought up in urban places and prepare children for life, not just for job. At this juncture, people are divided into two poles as selfishness and altruism. The meaningful work is to please self and others, more leisure time and spend those times with nature to enrich the surrounding but

as opposite people have been conditioned and convinced to feel more selfish about power, luxury, status and money.

Ecological urbanism is one the best ways to furnish strategy to uphold our mother earth with her greenery. God has created all living elements like human, animals, plants, trees, insects, birds etc in a proportion so that one should lend a hand another for survival in this world, neither considering supremacy nor weakness. Everything is connected with everything that is to say; there is a connection between a honey bee in the North Pole and human beings in the South Pole for continued existence in this world. So all humans should understand that an insect has died in a corner of the world should lastly affect all living things, ultimately it causes to human beings. For our selfish needs, nature has been destroyed in all ways. Finally it leads to devastation of our mother Earth. People should give up their egos and become an eco as it is in the poster given below.



Visuals in a written work, texts and visuals are complementary to each other (Feathers and Arya, 2012). Telling stories to the children should have depicted the entire themes into their minds. So that children are fond of listening stories. This method is adopted to mould children morally and acquire knowledge at their initial level. It purifies their souls and minds. Students are being put into the process of language learning i.e. sentence structure, vocabulary, pronunciation and an art of speaking. Visuals have significant roles in written text books as well as spoken words towards children to be learned their surrounding and lifestyle of living. For an example, the researcher has given a tale below.

Sleeping King

Once upon a time, there was a beautiful village called Vadakanandal. Once it was filled with natural beauty before people started to migrate here. When people came to know about the worth of this place, people destroyed the trees

and occupied the places according to their wish. Kumaran was a middle aged man who came to the place in that way, built his home, settled there with his wife and two children. One Sunday he slept after his dinner. As he was fond of dreaming, soon he entered into dreamy world. He imagined that he was a king; people stood in front of his palace and called out his nickname 'sleeping king' because the whole village people had a habit of sudden sleeping. So this village was satirically called as 'sleeping village' by neighbouring villages. Hearing the people, the sleeping king woke up from the sleep and reached balcony to see the people. A person from the group complained about the people's sleeping habit and how they become the laughing stock in front of surrounding villages; many times their works stopped due to this problem. It was usual complain to the king by the people but the sleeping king fed up with this issue. He wanted to overcome the problem and get the solution soon. He called out a famous saint from south part of the nearby country who could travel into the past life. The saint spelled out mantharas and ended up saying to meet forest King Lion who had a power of telling solution for this problem. On the next day, early morning, the sleeping king began his journey with a few soldiers to meet King Lion. Even it was not too far to reach the place; they could not cover more distance because of their sleeping problem. After many obstacles, they could see deserted forest and reached the cave where the king was living. They cried his name as King Lion. A giant lion peeped out his head with roaring noise from the cave. Half of the soldiers got feared and ran away the spot. When the King Lion saw him, he welcomed with mentioning of his name as sleeping king. The king wondered how he knew his name. The King Lion explicated the problem before the sleeping king. The sleeping king asked him that he knew his name and his sufferings. After a few minutes of thinking, he remembered his father's words. The King Lion's father told him that an ancient curse which had been passing generation to generation. He started to reveal that ancient secret curse. The king Lion's great grandfather ruled this forest happily with the help of trees and other animals. One night, a few people came to this forest from his sleeping village. For building palace in his village, they cut down many trees and made this forest into desert. After many days, birds longed and searched place for their homes without sleeping. At last they all died. Without trees, rain stopped and the place was started to turn as desert. Many animals died of scarcity of water. My great grandfather was helpless. They could not migrate to other place as well as continue to sustain at the same place. Except a few

members, all ended their life. At last, by anger, he cursed the entire village with these words "though people in that village had everything, they could not enjoy it; they should always sleep and pass their life; their three fourths life should be in sleeping; they should not have time to love, perfect time to eat and drink and many should die of hunger and thirst while sleeping". Listening to these words, the sleeping king got shocked and begged solution for this curse. The King Lion gave the solution that when they could make this deserted place into greenery forest, they could come out of this sleeping problem. So this message conveyed to all people in the village. They started to sow seed and watering every day. Seeds were grown as plants and then trees. Many birds and animals migrated to the forest. When trees grew inch by inch, their curse diminished. At last, they restored the forest as well as planted many seeds in their village to make their village a greenish one. People were happy and started to praise their king. They changed the village name as Forest village and king's name as Forest King. While the whole people praised, a woman with her hand holding a pan from the crowd scolded him "wake up, time is 9 o'clock". At last, Kumaran became conscious that it was a dream and understood that he built his home only after destroying many trees. At that juncture, he took an oath that he could plant many plants as much as possible and made his village as green forest before his life comes to an end.

The methodologies follow in this research are place based language teaching and collaborative studies which help to adopt the local surrounding environmental issues as well as English language learning in classroom. Learning children should familiar about their living lands' cultural changes, traditional behaviours and its merits and demerits that help to sustainable living. Case study method is implemented because the study is a qualitative analysis which is used story or oral documentary information (Goode and Hatt, 1981). So case study assists to test the students' individual understanding level of the content.

Our rural moonlight folktales should be taken into the urban classroom which is under the sunlight to mould children as moralist, ecologist and languagist. Through this moonlight story, every student should understand the importance of the nature; one tree is equal to ten air conditioners. For temporary pleasure as living in apartments, people spoil their permanent happiness and harmony with nature forever. Development does not mean destroying other creations and equips human beings but it should be intact development that is considered as healthy growth. Anderson stated that "ecology is concerned with

the relationships between all organisms and the environment. Together and coupled with aesthetic and expressionist design principles, they form the foundation for urban design."The main aim of this research is to achieve ecological urbanism and brings rural structure into urban areas. The greenish areas should exceed than concrete buildings; urban houses should change into rural homes; people should love one another and all living creations. In a language classroom, teacher can adopt this moonlight folktale method to give awareness about environmental issues as well as enrich language learning.

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SARTRE CONCEPT OF EXISTENTIALISM IN DON DELILLO'S AMERICANA

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Abstract

Jean- Paul Sartre belongs to the Atheist group of Existentialist. The main purpose of the atheist existentialism is 'God is nowhere'. Since Sartre is an atheist existentialist, he believes that 'Existence precedes Essence'. The main concept in the book *Existentialism and Human Emotions* is 'Existence precedes Essence'. 'Nothingness' to 'Existence' is the first principle of existentialism. Some of the themes of Sartre's Existentialism are Anguish, Forlornness, Facticity and Despair. The main concept of atheistic existentialism is 'If God exists, it would not matter'. The novel chosen to explain Sartre's concept of Existentialism is *Americana* (1971). In the novel *Americana* (1971) Don DeLillo depicts David Bell as a person who is successful in professional life but fails in his personal life. David Bell feels bored and unsuccessful in his daily routine life. He is unable to make sense of his place in the world. All these circumstances lead to disintegration of self. And so David Bell decides to transcend his own self. The way he chooses to find his own self is the road trip. On the road trip he decides to make a film of his own shattered past, so that he might be able to find what has gone wrong in his life.

Key Words: Existentialism, Sartre's Concept, Finding meaning for life.

... first of all, man exists, turns up, appears on the scene, and, only afterwards, defines himself. If man, as the existentialist conceives him, is indefinable, it is because at first he is nothing. Only afterward will he be something, and he himself will have made what he will be. (*Existentialism and Human Emotions*, 15). Jean- Paul Sartre belongs to the Atheist group of Existentialist. The main purpose of the atheist existentialism is 'God is nowhere'. Since Sartre is an atheist existentialist, he believes that 'Existence precedes Essence'.

The main concept in the book *Existentialism and Human Emotions* is 'Existence precedes Essence'. Here Sartre explains that the individual comes first, defines himself and then examines the world. Man invents himself. Man not only conceives what he is to be, but also wills what he himself to be after the thrust towards existence. 'Nothingness' to 'Existence' is the first principle of existentialism. Existentialism's first move is to make every man aware of what he is and make the full responsibility of his existence rest on him. Therefore Man is responsible for his circumstances and that of others.

Man chooses his own self implies that everyone in the world does the same and also means that he/ she chooses all men. Since 'Existence precedes Essence', man exist and fashion his/ her own image. The image man create is valid for everyone and for the whole age.

And so responsibility is much greater, because it involves all mankind. Even if the choice depends solely on man's circumstances, passion or wish, he/she is involving all humanity in monogamy, which implies: " I am responsible for myself and for everyone else. I am creating a certain image of man of my own choosing. In choosing myself, I choose man."(*Existentialism and Human Emotions*, 18)

Every individual is the unique project of creating himself. This project is a kind of motivation to self-define. The self- define involves himself, the physical world, the Other and striving towards unification of these aspects. The person is self- contained, creating herself/himself for herself/himself alone.

Some of the themes of Sartre's Existentialism are Anguish, Forlornness, Facticity and Despair. According to Sartre anguish means the feeling that arises when one recognises that her choices legislate for all mankind and she is responsible. Man is faced with the lack of any external source of value and determination. He is faced with the responsibility of choosing the nature and values. In doing so he must face the awesome responsibility of choosing nature and values for all men in our free choice.

By Forlornness Sartre asserts that god does not exist and one must face up to the many implications of this fact. Theme Forlornness is explained by the case of one of Sartre's student. The student undergoes two cases of

ethics in this concept and decided to choose any one of the two. Sartre then explains that in the two cases, the values are vague and broad and so the only thing left for the student is "Trust our Instincts". Hence "Forlornness implies that we ourselves choose our being". (*Existentialism and Human Emotions*, 29)

Human life has no essential meaning. Human meaning is chosen by humans. Existentialism is nothing more than consistent atheism. The main concept of atheistic existentialism is 'If God exists, it would not matter'. The novel chosen to explain Sartre's concept of Existentialism is *Americana* (1971).

Americana (1971) is Don DeLillo's first novel. The main protagonist of the novel is David Bell. He is a young television advertising executive. *Americana* (1971) traces the cross-country odyssey of a young television executive, David Bell who is in search of self-identity. *Americana* (1971) demonstrates DeLillo's preoccupation with the American culture and the struggle between the individual and a chaotic world.

In the novel *Americana* (1971) Don DeLillo depicts David Bell as a person who is successful in professional life but fails in his personal life. David Bell feels bored and unsuccessful in his daily routine life. He is unable to make sense of his place in the world. All these circumstances lead to disintegration of self. And so David Bell decides to transcend his own self. The way he chooses to find his own self is the road trip. On the road trip he decides to make a film of his own shattered past, so that he might be able to find what has gone wrong in his life. In the novel *Americana* (1971) DeLillo portrayed David Bell as a man who is destroyed by the modern American life and is forced to try and find meaning in the core of his own wrecked self.

The novel is divided into four parts. Each part explains about David Bell's self and how he finds meaning in his life. The first part examines the present of David Bell as a young Television Executive in the network office. The second part explains the childhood days of David Bell along with his father, mother and his sisters Jane and Mary. The third part examines his journey towards Navahos project. The main aim of the project is to understand the primitives. In this part, David decides to transcend his self by creating an autobiographical film. In the fourth part, David found meaning for his life but lost his job. He realised his own self and decided to leave everyone from the camper and moved alone. At the end, David understands the true meaning of life and decides to move life with his ex-wife Meredith.

The first Sartrean concept to be explained in the novel is 'Existence precedes Essence'. Being in the modern American culture, David Bell wants to find meaning in his life. The particular notion 'Existence precedes Essence' is clearly apt for David Bell, since he tries to find essence in life by coming out of his routine boredom life. The way he chooses to create essence in life is filming his own autobiography.

In the beginning of the novel, David Bell is successful young televisions executive who is very sincere in his work. He has the freedom to express his ideas for advertisement. In the first part of the novel, though he exists as a successful person in his profession, he wants to create more essence for his existence. He declared this notion by saying "I was wasting my life" (*Americana* 8). To create essence to his existence David decided to transcend his self. The transcendence he tries to create is religious: "I'd like to do something more religious. Explore America in the screaming night" (*Americana* 10). To attain his new idea he decided to make a documentary on Navahos. He says, "I have to go out west anyway in a few, months to do a documentary on the Navahos" (*Americana* 10). He made several attempts to get approval for the project. The project is based on Indians. He expects help from his friend Quincy. But he did not help him, rather explained the difficulty in taking the documentary. So everyone in the network office decides to drop the idea of Navahos project. This disappoints Bell. But he tricks Weede, superior to Bell and gets permission to continue with the Navahos project. Though Bell has existence, he tries to create new essence by moving towards the Navahos project along with Sullivan and Pike.

Since 'Existence precedes Essence', man is responsible for the choices he made. The choices he makes will affect others too, because he is not only responsible for his own choice but also for others too. David Bell understood this notion in his life and says, "I felt it was essential to the well-being of others" (*Americana* 14). By uttering these words, Bell said that he is responsible for the choices he made and of others too.

Another important character which explains the concept 'Existence precedes Essence' is Meredith Walker. She was the ex-wife of David Bell. She lived in different places and felt all those life as unreal. David says, "she told me about some of the places in which she had lived and about the unreal nature of life on a military base; it was life without future tense, she said, and there was always the feeling that you would wake up one morning and find that everyone had left except the women and children"

(*Americana* 31). She also adds that her past life is boring life; "I was getting bored" (*Americana* 31). Though their marriage life began successfully, it ends soon. When Merry realised their unsuccessful life, she decides to leave David and continues life with her parents in an essential ways. Later David sees Merry as a successful woman in her profession as well as her own self.

David Bell's father gave three options for job after his senior class. David chooses the network office in order to give essence to his existence. Since the concept gives free will to choose, David Bell adds, "Independence is everything, she said, especially when you're just starting out in life" (*Americana* 34). David has the free will to choose his profession, his marriage life, and later the identity of his own self.

In the third part David starts his religious journey to attain Transcendent self. There he tries to create essence by deciding about his autobiographical film. Though he starts the journey with the religious notion, he finds his own self only at the end. He thinks through movie he can realise his shortcoming in the past and so it helps to know his own self for the future.

The next Sartrean concept of Existentialism is Anguish. Anguish prevails in the modern American society. David Bell is a person who lives in the Anguish prevailed society. Anguish towards the society, his boredom life made him to transcend his own self towards religious journey. Anguish towards his unsuccessful marriage life made him to have illegal affair with many women. When this affair leads to any emotional relationship, he stops that affair and moves towards another. He calls it as ego-moment in his life. Anguish towards the disappointment in the network office made him to drop the idea of taking documentary in the midway of the journey and decides to take his own autobiography as a film.

The next Sartrean concept taken to examine is Forlornness. Forlornness implies trusting instincts and choosing our own being. In the novel *Americana* (1971), the main protagonist David Bell trusts his own instincts and creates his own being. In the first part David felt boredom of his present life and decides to choose something new for his own being. There he comes up with the idea of making documentary on Navahos. When it comes to marriage life, David felt that both Merry and he are not matured enough to handle problems. By trusting the instincts David choose to get divorced for his own wellbeing. During his childhood days, David's mother and father decides Virginia and California as a place for his further studies. David trusted his own instincts and chooses to study in a small school

outside his city. For his own being, he left his family and came out of the city. When David started his religious journey, he aimed to make documentary on Navahos. But his instincts insisted him to drop the idea of Navahos. Rather his instincts made him to choose the idea of taking an autobiographical film. Though he divorced his wife Merry, his instincts allowed him to re-join with her at the end of the novel. He adds, "At Love Field I turned in the car and bought a gift for Merry" (*Americana* 377).

Don DeLillo links David with James Joyce's protagonist, Stephen Dedalus. At Leighton Gage College, David identifies himself as Kinch, the nickname of Dedalus in *Ulysses*. He says, "...I wanted to be known as Kinch" (*Americana*, 143). He also claims that the book *Ulysses* "...was our sacred scroll" (*Americana* 145). Dedalus is a person who tries to find his own self in religious ways and later realises that only art gives him pleasure. Similarly, David tries to find his transcendent self in religious journey and later found it by creating an autobiographical film.

As a modern American representative, David wants a single answer for his unhappiness and boredom in life. He searches for 'absolute truth' in his life. David's obsession of creating autobiographical film is the key to find his own self. He re-interrupts and re-configures his own memories along with fictitious narratives to find the notion 'absolute truth'. In order to find 'absolute truth', David creates some untruth incidents such as the scene of his father retelling his involvement in the Bataan Death March. By re-creating his past memories, David simultaneously creates a simulacrum of his past and equating his past experiences with fiction.

Film is a part of American culture. But for David, film takes a religious connotation. As a young boy, while going to the film, David remarks: "I was glad I had not asked anyone to come to the movies with me. This was religion and it needed privacy" (*Americana*, 135). That is why, David uses film as the medium to find his own self. Though he chooses religious connotation for films, but he is still unable to escape the commercial and technological connotation of film making.

David's religious connotation extends to automobiles too. His journey to find transcendent self begins with a pilgrimage westward. He tells Sullivan that he wants to drive cross country because he wants to do something religious. He even comments: "...my red Mustang, an infinitely more religious vehicle than the T-bird I had owned in the college" (*Americana*, 111). He even adds: "This is a religious journey; Planes aren't religious yet. Cars are religious" (*Americana*, 49). Through the main character, David Bell Sartre concept of Existentialism is explained. He

finally creates an essential existence of his life by finding his self through an autobiographical film. Thus Sartre concept of existentialism is justified in the novel *Americana* (1971).

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A STUDY ON ROLE OF ADVERTISING AND SALES PROMOTION IN BRAND EQUITY (SPECIAL REFERENCE OF FMCG PRODUCT)

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Abstract

This study explores the relationships between two central elements of marketing communication programs advertising and sales promotions — and their impact on brand equity creation. In particular, the research focuses on advertising spend and individuals' attitudes toward the advertisements. The study also investigates the effects of two kinds of sales promotions, monetary and non-monetary promotions. Based on a survey of 302 UK consumers, findings show that the individuals' attitudes toward the advertisements play a key role influencing brand equity dimensions, whereas advertising spend for the brands under investigation improves brand awareness but is insufficient to positively influence brand associations and perceived quality. The paper also finds distinctive effects of monetary and non-monetary promotions on brand equity. In addition, the results show that companies can optimize the brand equity management process by considering the relationships existing between the different dimensions of brand equity.

Introduction

Both practitioners and academics regard brand equity as an important concept (Keller and Lehmann, 2006). Elements of a brand's equity positively influence consumers' perceptions and subsequent brand buying behaviors (Reynolds and Phillips, 2005). Therefore, to increase the likelihood of such positive contributions and manage brands properly, companies need to develop strategies which encourage the growth of brand equity (Keller, 2007). In this context, the identification of factors that build brand equity represents a central priority for academics and marketing managers (Baldauf et al., 2009; Valette-Florence et al., 2011). Two marketing variables are of particular interest: advertising and sales promotions. Compared to other forms of marketing activity, expenditures on advertising and promotions are significant. For instance, these two variables account for approximately 1.5% of the UK's gross domestic product (West and Prendergast, 2009). Despite their importance, the individual contributions of advertising and sales promotions to brand equity remain unclear and scholars highlight the need to further examine the effect of these variables (Netemeyer et al., 2004; Chu and Keh, 2006). Therefore, this study addresses this request.

Advertising and Sales Promotion in Brand Equity

The essence of being in business by any business outfits is to produce for sales and profits.

In order to remain in business an organization must generate enough sales from its products to cover operating costs and post reasonable profits. For many organizations, sales estimate is the starting point in budgeting or profit planning. It is so because it must be determined, in most cases, before production units could be arrived at while production units will in turn affect material purchases.

However, taking decision on sales is the most difficult tasks facing many business executives. This is because it is difficult to predict, estimate or determine with accuracy, potential customers' demands as they are uncontrollable factors external to an organization. Considering, therefore, the importance of sales on business survival and the connection between customers and sales, it is expedient for organizations to engage in programmes that can influence consumers' decision to purchase its products. This is where advertising and brand management are relevant. Advertising is a subset of promotion mix which is one of the 4ps in the marketing mix i.e product, price, place and promotion. As a promotional strategy, advertising serve as a major tool in creating product awareness and condition the mind of a potential consumer to take eventual purchase decision. Advertising, sales promotion and public relations are mass-communication tools available to marketers. As its name suggests, mass communication uses the same message for everyone in an audience. The mass communication tools trade off the advantage of personal selling, the opportunity to tailor a message to each prospect, for the advantage of reaching many people at a lower cost per person (Etzel et al., 1997). Today, definitions

of advertising abound. We might define it as communication process, a marketing process, an economic and social process, a public relations process or an information and persuasion process (Arens, 1996). Dunn et al. (1978) viewed advertising from its functional perspectives, hence they define it as a paid, non-personal communication through various media by business firms, non-profit organization, and individuals who are in some way identified in the advertising message and who hope to inform or persuade members of a particular audience.

Review of Literature

Advertising expenditure, as the main marketing communications tool in the consumer market, should be considered when determining the effects of marketing communications on consumers, and the perceptions that the messages are provoking among different target individuals (Angel and Manuel, 2005). Keller (2003) notes that the firm's marketing communications contribute to brand equity. That is, effective communication enables the formations of brand awareness and a positive brand image. When consumers perceive high spending on advertising, this contributes to their perception of the level of confidence that marketing managers have in the product (Kirmani and Wright, 1989). Perceived advertising spending has positive effects, not only on brand equity as a whole, but also on each of the elements it is made up of: loyalty, awareness, perceived quality and brand associations (Cobb-Walgren, Ruble and Donthu, 1995).

Research has traditionally posited that sales promotions erode brand equity. Usually, price adapted by the manufacturer as a direct promotion method will increase the purchase willing of customer. Most of the effect of a **price** cut is seen in consumers' short-term brand choices. Promotions increase the price sensitivity of non loyal customers (Mela, Gupta and Lehman, 1997). But it does not hold when long-term effects are considered. In this regard, using price promotions means deterioration in brand equity. Lichtenstein et al. (1993) pointed out that price is regarded as indirect scale standards of product quality by the customer. It is a concept that price is positively correlated with product quality, i.e. higher the price, better the quality. The use of price promotions has a negative effect on brand equity, since it is considered that the consumer perceives a negative relationship between brand equity and the need to use incentives for sales that affects the established level of prices (Aaker, 1991; Yoo, Donthu and Lee, 2000). Sales promotions in general, and especially price promotions, have been considered to

weaken brand equity in spite of the short-term benefit that they provide to the consumer (Yoo, Donthu and Lee, 2000). Overall, the long-term effects of price promotions on sales are negative. Therefore, price promotion may have negative influence on customer perceptions making differential consciousness of customer on *perceived quality*, and then influences the brand equity of product and purchase willing of customer. Activities based on lowering prices can place brands in danger by provoking consumer confusion, instability and variability leads to an image of unstable quality (Winer, 1986).

A true *brand loyalty* can be called when consumers are both inclined to these two factors, otherwise, it can only be called a spurious brand loyalty if only attitude or behavior factors are found (Baldinger & Robinson, 1996). Loyalty can also be separated from short term loyalty and long term loyalty. Short term loyalty is not a real brand loyalty because a long term customer will not buy other brands even if there is a better choice (Jones & Sasser, 1995). In addition, Bloemer and Kasper (1995) argue that a real brand loyalty should include brand preferences and repurchase behaviors that present in a long term commitment, brand commitment and psychological processing (decision making and evaluation) function while Fornell (1992) proposes that brand loyalty can be measured from customer repurchase intention and price tolerance. Consumers with a strong commitment to a particular brand will constantly search for any marketing activity related to the brand (Brown, 1952; Barwise & Ehrenberg, 1987; Chaudhuri, 1995; Baldinger & Robinson, 1996; Bandyopadhyay, Gupta, & Dube, 2005). Furthermore, brand loyalty can be measured in two dimensions: affective loyalty and action loyalty. Affective loyalty is a specific brand preference from accumulative satisfaction to previous using experiences. However, affective loyalty just represents that a repurchase intention. It does not mean that consumers will take purchase action. It is very hard to say that consumers hold brand loyalty (Jacoby & Chestnut, 1978; Oliver, 1999; Kan, 2002). Action loyalty indicates that consumers not only have preferences to a specific brand but also perform purchase action repetitively, and become an action inertia (Jacoby & Chestnut, 1978; Oliver, 1999; Kan, 2002, Lin, 2005).

Perceived quality is defined as the customer's judgment about a product's overall excellence or superiority in comparison to alternative's brand (Zeithaml, 1988; Aaker, 1996) and overall superiority that ultimately motivates the customer to purchase the product (Aaker and Jacobson, 1994). It is difficult for customers to make a

rational judgment of the quality. They are likely using quality attributes like colour, flavor, form, appearance of the product and the availability of production information (Bernués et al., 2003) to 'infer' quality (Acebrón and Dópico, 2000).

Overwhelmingly, advertising researchers found *advertising* is successful in generating brand equity, whereas sales promotion is unsuccessful (Boulding, Lee, and Staelin 1994; Chay and Tellis 1991; Johnson 1984; Lindsay 1989; Maxwell 1989). Simon and Sullivan (1993) find a positive effect of advertising spending on brand equity. Cobb-Walgren, Beal, and Donthu (1995) find that the dollar amount spent on advertising has positive effects on brand equity and its dimensions. Advertising is an important extrinsic cue signaling product quality (Milgrom and Roberts 1986). Heavy advertising spending shows that the firm is investing in the brand, which implies superior quality (Kirmani and Wright 1989). In addition, Archibald, Haulman, and Moody (1983) find that advertising spending levels are good indicators of not only high quality but also good buys. Aaker and Jacobson (1994) also find a positive relationship between advertising and perceived quality. Hence, advertising spending is positively related to perceived quality, which leads to higher brand equity.

Behavioral research on *sales promotions* has tended to focus on the demographics of deal-prone consumers (Bawa and shoemaker 1987; Blattberg et al. 1978; Narasimhan 1984; Webster 1965) and on the identification of personal traits such a "coupon proneness," "value consciousness," or market mavenism" (Feick and price 1987; Lichtenstein, Netemeyer, and Burton 1990; Mittal 1994). These studies offer a coherent portrait of the demographic and psychographic characteristics of deal prone consumers (for a review, see Blattberg and Neslin 1990, pp. 65-82; Chandon 1995). However, because of their focus on individual variables, these studies did not examine the nature, and the number, of the specific consumer benefits of sales promotions. As a result, most analytical and econometric models of sales promotions assume that monetary savings are the only benefit motivating consumers to respond to sales promotions (for a review, see Blattberg and Neslin 1993).

Scope of the Study

The impact of advertising on consumer attitudes and brand equity has been studied extensively. The power of advertising in building strong brands has been proposed by marketing practitioners (e.g. Martin, 1989) and academics (Aaker, 1991; 1996). Most advertising dollars are directed

at consumers and typically are accompanied by specific objectives to improve consumer attitudes (Quelch, 1989). By building a strong position in the market, advertising allows a firm to command higher prices for its products, and thus increase profits. This rationale is borne out by studies on the effects of advertising on consumer attitudes (e.g., Alden et al., 1999; Wansink and Ray, 1996). Aaker (1991) and Shimp (1997) propose that higher relative spending on advertising can generate favorable consumer attitudes towards the advertised product.

Statement of the Problem

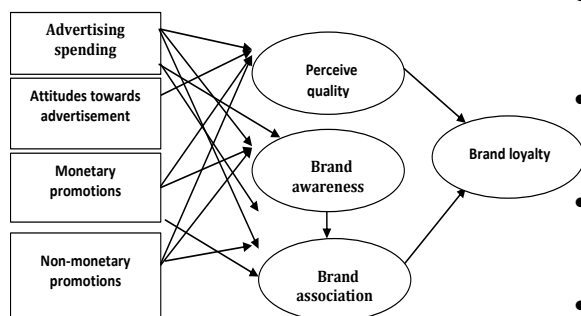
Previous empirical research on advertising and sales promotion budgeting has examined the relationship between product and market characteristics and advertising/sales ratios, promotion/sales ratios, and advertising-and-promotion/sales ratios (Balasubramanian and Kumar, 1990; Fader and Lodish, 1990; Farris and Albion, 1980; Farris and Buzzell, 1979). The amount budgeted to advertising and promotion relative to sales is an important issue. The findings from this research indicate that a variety of product and market factors (such as market growth rates, market share, competitive activity, and a product's relative price) are significantly related to advertising and/or sales promotion spending levels. However, none of these studies examines the firm's relative allocation to advertising versus sales promotion. The relative allocation issue is critical for many brand managers today whose budgets are flat or declining, and who must make trade-offs in deciding how to best allocate scarce marketing communications resources. For example, according to 1998 national US media spending figures, ten of the largest packaged goods advertisers actually decreased their overall advertising spending. These included national brand manufacturers Procter and Gamble, Philip Morris, Bristol Myers Squibb, Johnson and Johnson Kellogg Co., Hershey Foods, Colgate-Palmolive, Quaker Oats Co., and Nabisco. Mantrala et al. suggest that sales and profit are more sensitive to the way a budget is allocated than to its overall level; they comment that "more behavioural research on how marketing organizations approach allocation decisions as opposed to investment-level decisions is needed". Surprisingly, this call for research on allocation decisions has gone largely unheeded.

Proposed Conceptualized Research Model

Fig. 1.1 shows the conceptual framework underlying this research. This study addresses how advertising spend

and individuals' attitudes toward the advertisements influence brand equity dimensions. Similarly, the study focuses on two kinds of sales promotions, monetary and non-monetary. Based on the literature, this research also hypothesizes relationships among brand equity dimensions.

Figure 1.1 Proposed Research Model



Advertising can also create favorable, strong and unique brand associations (Cobb-Walgren et al., 1995; Keller, 2007). Like brand awareness, brand associations arise from consumer-brand contact. As such, advertising can contribute to brand associations through its ability to create, modify or reinforce associations with each new contact. Hence, the higher a brand's advertising spend, the stronger and more numerous will be the associations in the consumer's mind.

Importance of the Study

The advertising vs sales promotion budget allocation is defined as the relative budget amount allocated to advertising compared to the budget amount allocated to sales promotions (consumer and trade). This variable captures the relative emphasis on long-term brand-building activities (advertising) compared to short-term sales incentives (sales promotions) in the brand's marketing communications mix (cf. Zenor et al., 1998). Because advertising increases full-margin sales while sales promotion decreases unit margins, these two tools are direct substitutes and therefore are traded off in budgeting decisions (Tellis, 1998, p. 427), particularly when budgets are flat or decreasing and costs are increasing. Since advertising and sales promotion can be used to achieve similar marketing objectives in different ways, managers are faced with a difficult decision when allocating funds between them. We relied on past qualitative and exploratory descriptive research (e.g. Low and Mohr, 1999; Strang, 1980; Robinson and Luck, 1964) to help us select

important decision variables. We also reviewed research that helped us predict the outcomes of the advertising and sales promotion budget allocation. The supporting logic for the predicted antecedent and outcome relationships follows.

Hypotheses

The research hypotheses are proposed as follows:

- Consumers' perceptions of a brand's advertising spend have a positive influence on: a) perceived quality; b) brand awareness and c) brand associations.
 - Individuals' attitudes toward the advertisements undertaken for a brand have a positive influence on: a) perceived quality; b) brand awareness and c) brand associations.
 - Consumers' perceptions of a brand's monetary promotions have a negative influence on: a) perceived quality and b) brand associations.
 - Consumers' perceptions of a brand's non-monetary promotions have a positive influence on: a) perceived quality and b) brand associations.
- Brand awareness has a positive influence on perceived quality.
- Brand awareness has a positive influence on brand associations.
- Perceived quality has a positive influence on brand loyalty.
- Brand associations have a positive influence on brand loyalty

Significance of the Study

This study will serve the field of marketing as additional empirical evidence in the knowledge base of marketing practitioners and academicians regarding the variables of interest of this study. It may also elevate the awareness of the concept of "brand" in a market where there is an abundant availability of unbranded FMCG products. Moreover, the current study undertakes customer driven approach. In Pakistan's markets where advertisement and marketing is mostly organizational oriented, implying customer driven approach will provide the marketers with an insight into the consumer's perception of their marketing efforts in an attempt to focus their efforts for more effective outcome.

Findings of the Study

This findings show that by using an original, creative and different advertising strategies, companies can develop higher brand awareness and positive perceptions of their brands. This research also reveals that perceived advertising spend has a positive effect on brand

awareness. However, advertising investments do not necessarily enhance perceived quality and brand associations. Several factors can explain this noteworthy finding. First, advertising spend can reach a saturation point beyond which further spend does not significantly contribute to creating brand equity (Chu and Keh, 2006). In this sense, Wang et al. (2009) find negative effects of advertising spend in brand equity. The erosion of traditional advertising to the new media and over-advertising can explain this negative effect (Wang et al., 2009). Further, Keller and Lehmann (2003) posit that the amount of financial investment in marketing does not guarantee success in terms of growing brand equity. By contrast, these authors state that the key factor to increase brand equity lies in the qualitative aspects of the marketing program. That is, advertising strategies can be ineffective in terms of advertising quantity vs. quality (Eastlack and Rao, 1989). Thus, as this research shows, individuals' attitudes toward the advertisements play a key role influencing perceived quality, brand awareness and brand associations. Brand equity dimensions inter-relate. Brand awareness has a positive influence on perceived quality and brand associations, which in turn influence brand loyalty. Contrary to predictions, perceived quality has a small but negative influence on brand loyalty. This finding indicates that, consistent with previous studies (e.g., Bravo et al., 2007), quality is not a guarantee of a successful brand. That managers should pay attention to the causal order among brand equity dimensions. Managers should first build brand awareness as a means of anchoring the different associations consumers have of a brand, such as perceived value, personality or perceived quality. Later, and as a way of generating greater loyalty, managers should focus on brand associations.

Suggestions

As suggested in the literature, the effect of sales promotions on brand equity differs according to the type of promotional tool used. Monetary promotions (i.e., price discounts) have a negative influence on perceived quality whereas non-monetary promotions (i.e., gifts) have a positive effect on perceived quality and brand associations. Despite the fact that monetary promotions have a non-significant impact on brand associations, these results are interesting. Several managerial implications arise from these results. First, advertising is an important marketing communication tool for companies influencing brand equity dimensions. The higher consumers perceive a brand's advertising spend, the more likely the brand is to have a

higher awareness. However, investments in this variable are not sufficient to positively influence the associations related to the brand. In this context, companies should pay attention to the design of their advertising campaigns, ensuring they are original and creative. Second, marketing managers should be attentive to the effects that promotional actions have on consumers' perceptions of brand equity. While price promotions are common, the results of this study indicate that frequent use of monetary promotions dilutes some brand equity dimensions. Consequently, brand managers should be cautious about using this type of promotion. By contrast, using non-monetary promotional tools, such as gifts, seems wiser as they contribute to growing brand equity.

Conclusion

Brand equity is a key indicator of brand success. Understanding the drivers that contribute to and detract from the strengthening of brand equity is therefore critical. The purpose of this study was to examine the impact of advertising and sales promotions on brand equity. The research analyzed both advertising spend and individuals' attitudes toward the advertisements. Similarly, the study addressed promotions from both monetary and non-monetary perspectives. In addition, the study attempted to understand how the underpinning brand equity dimensions inter-relate. This study shows that individuals' attitudes toward the advertisements, which have received little research attention in the brand equity context, are important when building brand equity.

Limitations/Further Study

As with any research, several limitations exist. First, future research could examine additional antecedents of consumer-based brand equity to better understand the brand equity creation process. Second, future studies could combine actual measures of marketing mix elements with perceptual measures. Likewise, future research could include additional aspects related to individuals' attitudes toward the advertisements and different types of sales promotions. Third, the high involvement product categories, brands studied and their characteristics (e.g., country of origin) are likely to influence the results. Further research could extend these findings by considering low involvement product categories and different brands. Similarly, future studies could test the model employing product categories or brands as a unit of analysis. Such a study would require a large sample size for each unit of analysis to reach

reliable results. Finally, future research should consider the applicability of findings in other countries and cultures.

This study is a step toward a fuller understanding of the role of advertising and sales promotions in the brand equity creation process. Despite the limitations, the findings reported in this paper contribute to the literature and offer some new insights into how managers can manage this important intangible asset.

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THE BATTLE OF WOMEN IN GITHA HARIHARAN'S THE THOUSAND FACES OF NIGHT

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Abstract

The novel, The Thousand Faces of Night, is about the battle between "good woman" vs "bad woman", "traditional woman" vs "Modern woman", "man" vs "woman", "myth" vs "story", "passion" vs "loneliness", and the most important is battle between "mind" vs "heart". The novelist tends to create women characters as the protagonists in her novel. In this aspect, Githa Hariharan is different from other women writers. Githa Hariharan took a lot of effect to do so. Devi is the protagonist of this novel. The whole novel centers on her. Even if it is a flashback, (the novel talks about the childhood days of Devi), there comes Devi. In fact she is the narrator of the novel. There are another two female characters whose sufferings bring tears in the readers' eyes. The reasons for their suffering are alike. They suffer because of the male-dominated society. They present paper talks about the three women's battle against the restrictive rules of male dominated society.

Key Words: *tradition vs modern, men vs women, mind vs heart.*

Introduction

Githa Hariharan was born in Coimbatore and brought up in a conservative society. So she knows very well how women in Tamilnadu are restricted from their freedom. Unlike other writers in English, Githa Hariharan is so important because she was born here and brought up here and saw the sufferings of the women in front of her own eyes (not heard or studied but experienced herself). So by reading her novels, especially *The Thousand Faces of Night* we are able to visualize clearly what is happening in and around us. It's easy to read her novels and capture the ideas easily. Githa Hariharan explores the inner world of the women who are struggling for their so-called self-identity. They struggle in different ways. But the matter is they "struggle". The sufferings of three women Devi, Sita, Mayamma have been implicit. The novel begins with Devi's returning to her native from America. At first she does not like to leave from America. She is afraid of moving herself to her native, a place bounded with conservative values. 'Going back is a bigger risk.' I thought you would see that,' retorted Devi, not sure herself what she meant. But in America you could brazenly plead your rights as an individual (Hariharan - page 6).

Traditional Vs. Modern Woman

As a girl, lived in America for some years, she wants to enjoy the life to the fullest. She does not want to restrict herself in the so-called "tradition." On the last day in

America, she planned to watch a movie, *Casanova* along with her friend, Dan. Her stomach is filled with wine and knots her entrails. Since then she has not smoked other than nicotine before. But now Dan takes a cigarette and offers her. "Would you like to try it? It's good hash, a kind of celebration for our last evening together" (Hariharan - page 7).

She has smoked two. This is just to complete her American experience. Then they are in water, quite unknown how she has come there. She is in a different world. She is now not a girl who is bounded by "tradition." She swims stroke after stroke and outraves the waves that crept up to her. Here she feels that she is quite invincible and thinks she is the only master in the world. She feels that she has spotted a distant horizon and is swimming towards it.

When she returns home, she is surprised to see her mother who has not changed herself a little. She expresses her view on the mother in these words.

There was the initial awkwardness of seeing Amma-unchanged, every hair in place, cool, poised in a silk sari in spite of the sweltering heat. But she was also different: not changed, but less distant, more vulnerable, than the image of her I had carried about with me in America. (Hariharan-page 13)

She cannot mingle herself with her mother. The mothers in America are quite frank to their daughters. In fact they behave like friends to their daughters. Earlier in

New Jersey she wondered at the easy relationships her friends had with their mothers. They usually chat about their boyfriends, they quarrel between themselves, and soon they kiss themselves. She saw her friend, Julie, once she hugged her mother and casually said, "I love you, mom! At first Devi felt awkward towards the relationship between a mother and a daughter. But now she wants the warmth from her mother. Her mother is not as the mothers in America. Devi's life in her home is entirely different from that of America. She feels like she is in an alien country. Thus she is confused about tradition and modern life.

Men Vs. Women

This girl who is confused herself with tradition and modern, is now married to Mahesh. He does not fulfill her expectations. She expects love, affection, compassion, possessiveness and comfort from her husband. But her husband expects a baby from her husband as many husbands do. When she questions him why they need a baby, he answers that he needs a baby for what all men need. 'Let's have a baby,' Mahesh said. There is no reason to wait. I want you to have my baby, he said' (Hariharan-page 74). Then Mahesh has found a doctor, the best one in the city, who will certainly set everything right, with the help of sterilized instruments, the rebellious organ, and the straying tubes inside her. When he says this to her to visit the doctor, she questions whether he has drunk and she has quarrels with him.

Unlike her behaviors in America, now Devi has become matured enough to handle any situations. Failure has made her a strong woman. She suggests Mahesh to adopt a child if he needs a baby. 'Let's adopt a child'. 'I don't know,' Mahesh said. I'm not sure I would feel the same way about someone else's child. But what does the doctor say? She assured me that these new hormones work wonders' (Hariharan - page 92). But the voice of the woman is suppressed here, simply because she is a woman. She has no rights at all times because she is a woman. She has to obey everyone because she is a woman. Nor she has her own life to live because she is a woman. She has no freedom to enjoy because she is a woman. Thus Devi has faced struggles from her husband because she is a woman. Here Githa Hariharan brings out the battle between "men" and "women."

Women Vs. Society

A man thinks that he can reduce his burden through the institution called "marriage." He wants to marry not to love his wife and be passionate towards his family. He

thinks that he can handover half of his burden to his wife. He thinks that her earnings will reduce 'his' financial burden. He wants her to work for him and for his family at any time. He expects dowry from her family no matter whether she is rich or poor. Mayamma, a servant-maid in Sita's home, lives alone, leaving her family. During the visit of groom's family to Mayamma's home, her mother-in-law examined her closely before the match had been finalized. She called Mayamma aside and examined her jewellery she was wearing and wanted to know whether they were real and whether it belonged to her or her sister. She tugged at Mayamma's long, thick plait to make sure if it was a real one. If she could check her insides herself, the mother-in-law would have done so. But believing astrologer's promise that Mayamma would give birth to many children, the mother-in-law gave her consent to the marriage. Similar to the case of Devi, Mayamma too suffered because of the society. It has been said to her that a woman without a child, goes to hell. Thus the society affects the life of a woman who does not carry a baby. She is considered as infertile.

Mind Vs. Heart

Devi wants to leave the home. She does not want to lead a life of slave. She is a slave in the hands of her husband. She is a slave both physically and mentally. She is a slave to the society. She follows what her husband instructs. She accepts what he offers. She is not a girl what she had been in America. But finally she decides to leave the house. She has been brought up by the concept that a woman without her husband has no home. Though her mind insists her to live with freedom, her heart advises her to live with patience. So she is in dilemma whether to leave the house. She does not know where to go. At last, she walks out from the life of Mahesh and goes to Gopal, expecting that he will fulfill her desires. But he too cheats her. He wants to live a life of aristocratic. Now she feels whether she has committed a sin. Thus she has a battle between her mind and heart.

Conclusion

Githa Hariharan's Devi, in spite of the continuous exposure to the mythical stories told by her grandmother from childhood, and then after marriage the stories she hears from the father-in-law and the real stories of Sita, Uma, Gauri and Mayamma does not live long to be a submissive wife to Mahesh. Like how her mother-in-law revolted by leaving the family in search of God, Devi's elopement with Gopal, is also a revolt against her husband

Mahesh, who merely wants her to keep waiting for his arrival as a submissive wife. Thus Githa Hariharan's women are revolutionists and find their own way of life to show that they are all not submissive at all times. Still the woman has to work for her liberation without resigning herself to her destiny. Gender equality remains a myth. Man has always escaped unscathed, even when the sin is committed together. The autogenously impression of man about women is that she is the 'second sex', but this submission by woman comes only as an emitted response because society has groomed her to act dependent. Simon de Beauvoir vividly expresses her states as, "A free and autonomous creature like all others, a woman finds herself living in a world where men compel her to assume the status of the 'other' and reduce her to the status of the 'second sex' (Beauvoir : 391).

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GREEN ECONOMIC GROWTH, INNOVATION & REVOLUTION IN THE NEW MILLENNIUM

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Introduction

The World population now stands at 7.5 billion. Of the 195 countries in the world: 54 countries are in Africa; 48 in Asia; 44 in Europe; 33 in Latin America and the Caribbean; 14 in Oceania; 2 in Northern America. The \$1.90 per person per day threshold for extreme poverty is a standard adopted by the World Bank and other international organizations to reflect the minimum consumption and income level needed to meet a person's basic needs. That means that people who fall under that poverty line—that's 1/8 of the world's population, or 800 million people—lack the ability to fulfil basic needs, whether it means eating only one bowl of rice a day or forgoing health care when it is needed most. India population is 1.3 billion. Literacy: There is a close connection between illiteracy and poverty at all levels—global, national, and sub-national; the countries with the lowest levels of literacy are also the poorest economically. Poverty breeds illiteracy by forcing children to drop out of school to work, and these illiterate people are forced to stay on the lowest levels of the work force and thus remain in poverty. Thus illiteracy in turn reinforces poverty, and poverty is cyclical in families. Women and girls are especially vulnerable to the cycle. In order to break the cycle of illiteracy, a multipronged program against poverty must be carried out. In India and in some other developing countries, every 5-year program has a broad antipoverty component that includes a minimum needs program, an intensified and effective employment program, specific development programs, an assets redistribution program, an increase in the flow of real income, work toward a national income policy, and legislation promoting tenancy reform and surplus land distribution, minimum wages, and equal status for women.

Literacy has a specific role—to train illiterate adults in reading, writing, and arithmetic, to equip them with some income-generating skills, and to raise awareness of societal needs.

MDGs: Koffi Annan's Regime as Secy General

Eradicate Extreme Hunger and Poverty;
Achieve Universal Primary Education
Promote Gender Equality and Empower Women
Reduce Child Mortality
Improve Maternal Health
Combat HIV/AIDS, Malaria and other diseases
Ensure Environmental Sustainability
Develop a Global Partnership for Development

On September 25th 2015, countries adopted a set of goals to end poverty, protect the planet, and ensure prosperity for all as part of a new sustainable development agenda. Each goal has specific targets to be achieved over the next 15 years.

For the goals to be reached, everyone needs to do their part: governments, the private sector, civil society and people like you.

What are the Sustainable Development Goals?

The Sustainable Development Goals (SDGs), otherwise known as the Global Goals, are a universal call to action to end poverty, protect the planet and ensure that all people enjoy peace and prosperity.

The Sustainable Development Goals (SDGs), officially known as transforming our world: the 2030 Agenda for Sustainable Development is a set of seventeen aspirational "Global Goals" with 169 targets between them.

These 17 Goals build on the successes of the Millennium Development Goals, while including new areas such as climate change, economic inequality, innovation,

sustainable consumption, peace and justice, among other priorities. The goals are interconnected – often the key to success on one will involve tackling issues more commonly associated with the others.

The SDGs work in the spirit of partnership and pragmatism to make the right choices now to improve life, in a sustainable way, for future generations. They provide clear guidelines and targets for all countries to adopt in accordance with their own priorities and the environmental challenges of the world at large. The SDGs are an inclusive agenda. They tackle the root causes of poverty and unite us together to make a positive change for both people and planet. “Supporting the 2030 Agenda is a top priority for UNDP,” said UNDP Administrator Helen Clark. “The SDGs provide us with a common plan and agenda to tackle some of the pressing challenges facing our world such as poverty, climate change and conflict. UNDP has the experience and expertise to drive progress and help support countries on the path to sustainable development.”

What are the Proposed 17 goals?

1. End poverty in all its forms everywhere
2. End hunger, achieve food security and improved nutrition, and promote sustainable agriculture
3. Ensure healthy lives and promote wellbeing for all at all ages
4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
5. Achieve gender equality and empower all women and girls
6. Ensure availability and sustainable management of water and sanitation for all
7. Ensure access to affordable, reliable, sustainable and modern energy for all
8. Promote sustained, inclusive and sustainable economic growth, full and productive employment, and decent work for all
9. Build resilient infrastructure, promote inclusive and sustainable industrialisation, and foster innovation
10. Reduce inequality within and among countries
11. Make cities and human settlements inclusive, safe, resilient and sustainable
12. Ensure sustainable consumption and production patterns
13. Take urgent action to combat climate change and its impacts (taking note of agreements made by the UNFCCC forum)
14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development
15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification and halt and reverse land degradation, and halt biodiversity loss
16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
17. Strengthen the means of implementation and revitalise the global partnership for sustainable development

Within the goals are 169 targets, to put a bit of meat on the bones. Targets under goal one, for example, includes reducing by at least half the number of people living in poverty by 2030, and eradicating extreme poverty (people living on less than \$1.25 a day). Under goal five, there's a target on eliminating violence against women, while goal 16 has a target to promote the rule of law and equal access to justice.

How were the goals chosen?

Unlike the MDGs, which were drawn up by a group of men in the basement of UN headquarters (or so the legend goes), the UN has conducted the largest consultation programme in its history to gauge opinion on what the SDGs should include.

How will the goals be funded?

That's the trillion-dollar question. Rough calculations from the intergovernmental committee of experts on sustainable development financing have put the cost of providing a social safety net to eradicate extreme poverty at about \$66bn (£43bn) a year, while annual investments in improving infrastructure (water, agriculture, transport, power) could be up to a total of \$7tn globally.

Green Economy

Globally Green Economy and Growth are the catchy phrase in every discussion among the planners and policy makers not to mention about the environmental enthusiasts including the international NGO-Green Peace. An effort is made to present a planning and monitoring perspective in this note of thematic importance.

It is important that carbon emission is to be contained as a mitigation strategy along with promotion of viable alternatives like stepped up use of geothermal energy. Vigorous efforts are needed to increase availing of carbon credit.

Agriculture diversity is another challenge under the green economy. The extent of area under exotic plants like vanilla, Apricot and macadamia is worth probing for

replicating such innovations. The number of local farmer markets with roofs, biogas digesters, compost plants, solar dryers, farmer cold storages, and village based agro processing units, agriculture value addition centres and niche markets all add to our common knowledge with regard to green economy.

Integrated water reserve management is another critical parameter of the green economy. We have to ask a few searching questions like whether water resources management is integrated at the district level? What is the status and put into practice? Similarly the status of water recycling technologies is to be looked into.

Land use planning management is another parameter to decide our journey to a successful green economy. Efforts must be in of water user associations? Under the green initiatives what kind of water saving technologies are innovated place to see that environment assessment plans for ecologically sensitive areas are to be formulated and monitored. Side by side, land use plans are to be evolved for all districts. Finally the economy to be interlinked with a host of parameters like biodiversity, food security, common service frame workmate.

Rural areas and villages are to be accorded priority in small scale power generation with the participation private sector. Areas are to be identified and once done evaluated.

Special economic zones are to be encouraged all over the country with water and energy optimal use supported by the norms of green energy.

Sustainable forestry along with agro-forestry is very important for green economy. Special tree planting drive may be launched under both social forestry and agro forestry. Along with this start sustainable charcoal production, improved cooking stoves may be provided to the rural households to minimise the felling of trees and to contain denudation forests.

Under mining, strict compliance measures are required to make them low emitting enterprises with inbuilt climate resilient interventions. It would augment green economy if done with good water management principles based on renewable energy.

Capacity building may be seen from the point of view of technical and vocational education and to link it with clean energy utilisation.

Urban systems to be based on low carbon utilisation. Both energy and water efficient buildings are to be promoted. Again buildings must have rainwater harvesting system in place. Solar panel roofed buildings are to be made mandatory by 2020. Urban waste may be converted in to high value organic manure.

Eco tourism may be promoted in all districts depending on its feasibility. It must be based on the principles of "touch me not". Both conservation and eco systems to be in place while promoting home stays.

Equally important is the climate related data and its usage. If incorporated the climate science in the curriculum of schools and universities, it would help developing scientific temper in the youth. Climate information can help in disease prevention and augmenting farm productivity.

GREEN ECONOMY=

**LOW CARBON +RESOURCE EFFICIENCY+SOCIAL INCLUSIVITY
=SUSTAINABLE DEVELOPMENT**

Resource efficiency means using the Earth's limited resources in a sustainable manner while minimizing impacts on the environment. It allows us to create more with less and to deliver greater value with less input.

Social Inclusion

• Delivery of social facilities and basic service by

Providing access to housing (Even though it is Provincial ? National government mandate): an average of 13000 units a day

Provision of descent basic services ,access to social amenities and

• Opportunities for all Citizens

Provision of a effective transport system

Accessing health and educational opportunities

Developing skills level of both the employees and citizens

Facilitating a learning environment ,through establishing a municipal

• Institute of learning(MILE)

Thinking about how we can actively make engage children by making our

• city more CHILD _ FRIENDLY (soon to embark on a UNICEF project)

Provision of interim services to informal settlement

• water, sanitation, electricity, refuse removal, fire and emergency service, footpaths and access etc

Conclusion

Green Economy is the order of the day. It is an unstoppable eventuality. Whether we like it or not, it is going to stay in the world. Prudence says that we need to be the harbingers of change and pacesetters too. Monitoring and evaluation of the green economy is the major challenge.

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MARGINALIZED IDENTITY: REFERENCE FROM NOVELS OF SHASHI DESHPANDE

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Abstract

A feminist qualitative approach study substantiated how women with a mental health diagnosis, experience unequal access to comprehensive health care compared to the general population. Accounts of this disparity are documented in the literature, yet the literature has failed to record or attend to the voices of those living with mental health challenges. Today marginal people are socially, politically, economically and legally deprived of their 'rights' as a human being in every society. Historically women are considered as more marginal entity in male dominated society. In this paper, women characters in the novels of Shashi Deshpande describe their experiences as they interface with the health-care system. This paper is an attempt to focus on this marginalized section of the society in order to get some positive solutions for extermination of this marginalization.

Keywords: *Marginalization, gender discrimination, Women.*

Indian novel after 1980's witnessed a new wave of writers, who potentially handled diversity of subjects. Their works are known for keen depiction of contemporary social and political issues. Majority of novelists realistically wrote about problems faced by women in male dominated society. Mulla describes marginalization as the need for recognizing that social problems are indeed connected with larger structures in society, causing various forms of oppression amongst individuals resulting in marginalization.

Arundhati Roy has also acclaimed as a leading interpreter of brutalities in rapidly changing Indian society. Her writing is exclusively about current controversial issues like caste discrimination, gender discrimination, environmental protection and marginalization. She has used marginalization as a literary device to explore sufferings of peripheral sections of society especially women. Marginalized or socially excluded individuals or communities are oppressed and prevented from opportunities. Various writers have tried to show this oppression and social exclusion through their writings.

Many women face this social exclusion even in 21st century. Though different reforms have improved the status of women but still a modern career oriented woman is dominated and experiences feeling of exclusion resulting into various physical and psychological diseases. Women from lower caste as well as lesbians are doubly marginalized. In India it is considered that homosexuality is against society, law and God. The film "Fire", shows lesbian love, was opposed and objected to be released. Such people are forced to live outside from the mainstream. So they are isolated from mainstream and they undergo

psychological trauma. Peter Leonard in his book *Personality and Ideology* defines social marginality as being outside the mainstream of productive activity and/or social reproductive activity. People who are marginalized do not have sufficient resources available to them and so they develop low self-confidence, self esteem and negativity ultimately resulting into alienation.

Shashi Deshpande has projected marginalization of women in her novels such as *The Dark Holds No Terrors* (1980), *Roots and Shadows* (1983), *That Long Silence* (1988). Deshpande focuses on various themes in her novels such as patriarchal society, subordination of women, gender discrimination etc. In Indian society a woman is expected to be obedient daughter, submissive wife and sacrificing mother.

Jaya, the protagonist of the novel *That Long Silence* is a modern, career oriented woman but is dominated and suppressed by a man. She was taught by her family members to be obedient to her husband to save marriage. Before marriage her name was Jaya but her husband changed her name as Suhasini as he wants Jaya to be meek and submissive like his mother. Jaya left her career to please her husband. When Jaya's husband Mohan was blamed for involvement in the malpractice he expects her to go into hiding with him. As she denies Mohan leaves home without saying anything to her. Jaya is within patriarchal system, suppresses her own likes and dislikes in her words "I had learnt at last no questions, no retorts, only silence". Women are not allowed to take their own decisions. Women are not allotted public voice; they are not getting exposures.

In the novel *Roots and Shadows* we find the same. Indu works as a journalist but is not satisfied with her job. She wants to go for creative writing but Jayant was not ready for that. Indu recognizes her marginalization as a woman; the authoritative and dominating male has not only suppressed the female voice for articulation but also brought silence dullness and repulsion. Indu is not content with the role of married woman where she has no choices and has to behave according to her husband's will. Gradually she realizes that her life is only for Jayant. Though Indu leaves her house to be free independent but her idea of it vanishes after her marriage. She says: "Marriage makes me so dependent. When I look in the mirror, I think of Jayant. When I dress, I think of Jayant, when I undress, I think of him always what he wants, what he would like. What would please him. It is not he who has pressurized me into this. It is the way I want it to be ... Have I become fluid with no shape, no form of my own". Because of her husband she has to suppress her feelings and she does what he wants. Her emotions were bits in the garbage.

Sarita in "The Dark Holds No Terrors" does not find any respite as the rule is that a girl has no right to survive the ordeal that claimed her brother. After her marriage when she becomes successful than her husband; she is punished as being a female she has no right to be a superior male. Such a treatment of subordination is given to women results in silence and suppression and women become ambivalent. In Sarita's words in the novel *The Dark Holds No Terrors*: Why do we travel, not in straight lines but in circles? Do we come to the same point again and again?

We find gender discrimination in every field of life. Like Bakha, the protagonist of the novel *Untouchable* by Mulk Raj Anand, women also are restricted from the entry in certain temples and Durgah. The novel "The God of Small Things" by Aunthathi Roy directly deals with the marginalization of three generations of women in orthodox Syrian Christian family in Kerala.

In nutshell, Shashi Deshpande used marginalization as a medium to show the miserable lives of women in orthodox Indian society. Through the marginalized characters like Jaya, Sarita and Indu, Shashi has presented sufferings, pain, physical and sexual violence of women in male dominated society. Even Shashi Deshpande bitterly criticized the social institutions like Family, Marriage, Religion and Police authority which are responsible factor for marginalization of women in the novel.

In such a way we see that even in the 21st century, not only lower caste women but also a modern, educated woman are given inhuman treatment. Women are exploited, raped, victimized in our so called globalised society which is really a shameful thing. It is like so much of human experience is marginalized. In order to exterminate this marginalization, care should be taken by every individual. People should try to change their orthodox mindset and treat women as equal to men. Empowerment of this class should be at every level that is personal, familial, social, political, economical, educational etc. People should consider women as the part of the mainstream. It is the responsibility of every human being to treat others equal so in coming future we may not find such marginalization in the society

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ROBBED CHILDHOOD IN THE 'GILDED AGE' -JACK LONDON'S YOUTH

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Abstract

Jack London witnessed the turbulent changes that shaped America in the early part of Twentieth Century. The industrialization of America also marked exploitation of workers, women and most importantly children. The massive immigration fed the industrial reserve battalion and wages were low and the poverty rampant. The long and unhealthy work coupled with malnutrition sapped the vitality of workers and reduced them to wasted, sick, misshapen, 'work beasts.' Jack London grew up from among them and faithfully represented the life as it was lived by them. Though he earned fame and fortune through his writings later, his early life was no different from the wrecks he so vividly portrayed in his works. This paper traces his life and his views about the wretchedness of it and summarizes how his own childhood was robbed in the gilded age.

Keywords: Gilded age, Industrial Reserve Battalion, Robber Barons, Kelly's Army

Mark Twain and George Dudley Warner jointly authored a novel *Gilded Age* in 1873. It briefly touched upon the greed of the capitalists in America at that time. 'To gild refined gold, to paint the lily' is a line in Shakespeare's King John Act IV Scene 2. The term gilded age is defined in Random House dictionary as "the period in the U.S. c 1870–98, characterized by a greatly expanding economy and the emergence of plutocratic influences in government and society." The novel was written much before the full magnitude of human tragedy coeval with industrialization of America was realized.

Howard Zinn in his *A People's History of the United States-1492-Present* published in 1980 by Harper Row describes the achievements of the age as "The first transcontinental railroad was built with blood, sweat, politics and thievery, out of the meeting of the Union Pacific and Central Pacific railroads. The Central Pacific started on the West Coast going east; it spent \$200,000 in Washington on bribes to get 9 million acres of free land and \$24 million in bonds, and paid \$79 million, an overpayment of \$36 million, to a construction company which really was its own. The construction was done by three thousand Irish and ten thousand Chinese, over a period of four years, working for one or two dollars a day." Chapter 11 *Robber Barons and Rebels*. Child labor in the coal-fired steam-powered factories was the norm rather than exception. The children of the working class were mostly undernourished, wasted by disease like rickets and consumption caused by the work and the factory environment. The cyclical nature of capitalism, as a mode of production was punctuated with

periods of economic depression and unemployment the worst being 1873-75 and 1893-1897.

A representative childhood or rather its deprivation of the period as experienced by the author and recreated in his works is the objective of this paper. The author is Jack London.

Richard H. Steckel in his article in "*A History of the Standard of Living in the United States*" has cited a demographic study based on Haines (2002) and the life expectancy at birth for the period 1850 to 1900 is shown below.

<https://eh.net/encyclopedia/a-history-of-the-standard-of-living-in-the-united-states/>

Expectancy at Birth in the United States

Year	Life at birth in years
1850	38.3
1860	41.8
1870	44.0
1880	39.4
1890	45.2
1900	47.8

Source: Haines (2002)

Jack London lived for 40 years. His death is attributed to uremia, a painful kidney disease, by some biographers including his wife, while some biographers claim that he committed suicide by an overdose of morphine. Jack

London began to achieve fame and prosperity after 1900 from the age of 24. It coincides with relatively progressive period in America from 1897 to 1920 with minor downside swings in economy. At the time of his death average life expectancy of Americans in 1916 was 49.6 years. The reasons for his untimely death may remain obscure but it cannot be gainsaid that a highly creative life ended a decade before the expectancy rate.

Young Jack London was brought up by John London, an Oakland farmer who married his mother. He was not his biological father. His first earning through his writing came by winning first prize in an essay competition announced by *San Francisco Call* in 1893. He was seventeen years old. His winning composition is "Typhoon off the coast of Japan". He received 25 dollars for it. From this modest beginning he made his wealth through selling his stories.

There are several biographies of Jack London. His wife Charmian Kitteredge and daughter Joan London wrote their versions. Other Jack London biographers include Earle Labor-Jack London. (Farrar, Straus, and Giroux, 2014.) Irving Stone- *Sailor on Horseback: The Biography of Jack London*. (Houghton Mifflin, 1938) Alex Kershaw-Jack London: A Life. (St. Martin's Press, 1997) and Rebecca Stefoff-Jack London-An American Original (Oxford University Press 2002). Jack London interpolated his life experiences in several works, notably in *Martin Eden* (Macmillan, 1909) and *John Barleycorn* (Century Co Publishers, 1913). His letters, manuscripts and photographs are available in Sonoma State University portal on the web and can be freely accessed.

A letter written by Jack London in 1900 to his publisher Houghton and Mifflin detailing his biographical details is posted by Carl Bell in his web page <http://carl-bell-2.baylor.edu/~bellc/JL/LetterToHMC.html> from which the following extract is given.

"However, from my ninth year, with the exception of the hours spent at school (and I earned them by hard labor), my life has been one of toil. It is worthless to give the long sordid list of occupations, none of them trades, all heavy manual labor. Of course I continued to read. Was never without a book. My education was popular, graduating from the grammar school at about fourteen. Took a taste for the water. At fifteen left home and went upon a Bay life. San Francisco Bay is no mill pond by the way. I was a salmon fisher, an oyster pirate, a schooner sailor, a fish patrolman, a longshoreman, and a general sort of bay-faring adventurer—a boy in years and a man amongst men." His outlook of his life at this point is succinctly expressed in the concluding lines of a four page

letter. "There, I can't think of anything else. I know what data I have furnished is wretched, but autobiography is not entertaining to a narrator who is sick of it."

Biographers of Jack London are guilty of perpetuating certain myths and puncturing a few but it was Jack London himself who sketched out varying descriptions of his life in various works. In *John Barleycorn* he writes

"And so, at ten, I was out on the streets, a news boy. I had no time to read. I was busy getting exercise and learning how to fight, busy learning forwardness, and brass and bluff. I had an imagination and a curiosity about all things that made me plastic." (42). He further elaborates "As the time passed, I worked as boy-helper on an ice-wagon, set up pins in a bowling-alley with a saloon attached, and swept out saloons at Sunday picnic grounds." (44).

In his letters and other works there are a few variations but it can scarcely be doubted that he lived in abject poverty in youth. Rebecca Stefoff cites his contempt for the hardships he experienced in a letter written by Jack London to a friend in her biography, *Jack London –An American Original* (OUP2002)

"Duty—at ten years old I was on the streets selling newspapers. Every cent was turned over to my people, and I went to school in constant shame of the hats, shoes, clothes I wore. Duty—from then on I had no child hood. Up at three o'clock in the morning to carry papers. When that was finished I did not go home but continued on to school. School out, my evening papers. Saturday I worked on an ice wagon. Sunday I went to set up pins in a bowling alley for drunken Dutchmen. Duty—I turned over every cent and went dressed like a scarecrow." (22).

Jack London was attracted by the San Francisco Bay and the sea very early in his age. A lifelong amorous relationship with sea and travel started with oyster stealing from the beds. The piracy supplied a thrill to the young boy and precious money. He soon got acquainted with the dross of the waterfront. With his fellow pirates, Jack London learnt to consume alcohol prodigiously. He was barely fifteen years old then. Jack London always believed that he can master alcohol like every alcoholic from time immemorial has believed. His *John Barleycorn* is a great narrative on alcohol addiction.

In the 1890's America witnessed a paradigm shift. From being a primarily agrarian economy, it rapidly metamorphosed in fits and throws to an industrialized economy. Great enterprises came into being. The so called 'robber barons' exacted their pound of flesh mercilessly from the human resource that was aplenty at that time. The Irish, Chinese and all kinds of immigrants, Negroes and

small farmers, tradesmen were all trapped in a vortex of new technology, massive capital, international market forces and a humongous reserve labor battalion. Work was hard to come by and paid a pittance. The industrial environment reduced working people into wasted human shapes ever bothered by an incipient hunger and of myriad diseases. It was a new cycle of economic depression.

Jack London started working in a cannery at 10 cents an hour and 10 hours a day. He recounts his work at cannery in John Barleycorn

"I was barely turned fifteen, and working long hours in a cannery. Month in and month out, the shortest day I ever worked was ten hours. When to ten hours of actual work at a machine is added the noon hour; the walking to work and walking home from work; the getting up in the morning, dressing, and eating; the eating at night, undressing, and going to bed, there remains no more than the nine hours out of the twenty-four required by a healthy youngster for sleep. Out of those nine hours, after I was in bed and ere my eyes drowsed shut, I managed to steal a little time for reading." *Chapter VII*

In 1893 Jack London found work in a jute mill. At 10 cents an hour the work was harrowing. Irving Stone records in his *Sailor on Horseback* "The only job he could find was in a jute mill at ten cents an hour, one dollar for a ten hour day. The mill was filled with long rows of machines, their bobbins revolving rapidly. The air was warm, moist thick with flying lint and the noise so terrific that he had to shout at the top of his lungs to be heard. At the machines were children from 8 years of age up, some crippled, many consumptive, all undernourished and suffering from rickets earning their two dollars for a sixteen hours week." (44)

In *The Apostate- A Parable of Child Labor* (1906) Jack London captured with a pointillist level of detail the kind of work done by child workers. The story revolves around Johnny, a boy worker employed in a jute mill like Jack London. The poverty of the family, the unsatisfying breakfast and the entering into the factory just at the break of dawn and returning after dusk are movingly narrated. The inability of the tired boy to take part in playing after work and his appeal to his mother that his younger brother who is playing should start working and his mother's ambition to educate at least this son is a reflection of a working class family then. Jack London then shows a glimpse of other works done by Johnny when he was seven years old. The air was hot and moist and he had to guide a stream of cloth. Another job was tying glass stoppers to bottles and he worked like a machine and tied three

hundred dozen bottles in ten hours. When he is asked why he is tired the boy replies

"I'll show you," he said. "I'm plum' tired out. What makes me tired? Moves. I've ben movin' ever since I was born. I'm tired of movin', an' I ain't goin' to move any more. Remember when I worked in the glass-house? I used to do three hundred dozen a day. Now I reckon I made about ten different moves to each bottle. That's thirty-six thousand moves a day. Ten days, three hundred an' sixty thousand moves a day. One month, one million an' eighty thousand moves. Chuck out the eighty thousand' -- " he spoke with the complacent beneficence of a philanthropist -- "chuck out the eighty thousand', that leaves a million moves a month -- twelve million moves a year."

He often falls sick. The food is always insufficient. By the age sixteen he is reduced to a mindless automaton. He then decides to stop working and goes away from his family. The entire story is a telling account of American child labor system that employed at seven years and exhausted them by sixteen. The conversation between his mother and Johnny at the end of the story summarizes the wretched life of working class.

"An' after I have brung you up the way I have," she wept, starting to cover her head with the apron and changing her mind.

"You never brung me up," he answered with sad kindness. "brung myself up, ma, an' I brung up Will. He's bigger'n me, an' heavier, an' taller. When I was a kid, I reckon I didn't git enough to eat. When he come along an' was a kid, I was workin' an' earnin' grub for him too. But that's done with. Will can go to work, same as me, or he can go to hell, I don't care which. I'm tired. I'm goin' now. Ain't you goin' to say good-by?"

The ringing truthfulness of the story is owing to the travails Jack London underwent as a child worker and just like Johnny he also preferred vagrancy to work. The story is one of the masterpieces of Jack London.

He was disenchanted with the hopeless drudgery of working in mill and decided to learn a trade and applied to the power plant of Oakland Street Railway. The superintendent gave him the job of shoveling coal from cellar to furnace at 30 dollars a month. The catch was that he was entrusted to do was done earlier by two men who were paid forty dollars each a month. Jack London's enthusiasm to start at the bottom of the ladder was used by the wily superintendent to engage him to shovel coal from the cellar and carry it to the pithead unceasingly, with nary a chance of learning anything approaching electrician trade, to save 50 dollars to the company. The cruel work

load sprained his wrists and sapped his strength utterly. He came to know of this ruse from a fireman who also informed him that the previous coal man who was replaced by Jack London killed himself as he could not find work to support his wife and three children. He left the job disgusted and started tramping with Kelly's Army.

In 1894 under the leadership of a businessman Jacob Coxey, a massive procession of the unemployed and drought-hit farmers marched towards Washington from Ohio. In California, Charles T. Kelly organized two thousand men to join the Coxey's army. Jack London was one of the tramps in the Kelly's army. Jack London describes in his article written to Cosmopolitan in 1907, 'The March of Kelly's Army: The Story of an Extraordinary Migration (1907)'

"A "stiff" is a tramp. It was once my fortune to travel a few weeks with a "push" that numbered two thousand. This was known as "Kelly's Army." Across the wild and woolly West, clear from California, General Kelly and his heroes had captured trains; but they fell down when they crossed the Missouri and went up against the effete East. The East hadn't the slightest intention of giving free transportation to two thousand hoboes. Kelly's Army lay helplessly for some time at Council Bluffs. The day I joined it, made desperate by delay, it marched out to capture a train." (152).

Jack London claims to have carried a diary with him to record events during the journey. The craft of writing he had mastered in 1907 betrays a lot of embellishments and hindsight, however, *The Road* is an extraordinary literary chronicle of Kelly's Army. Eventually, the aim of Coxey and Kelly to persuade the Government through a petition for a federally-funded employment programme did not materialize. Coxey was imprisoned for trespassing on the Capitol grounds. Jack London caught trains and proceeded to return home. In Buffalo, he was imprisoned for vagrancy for thirty days. He learnt about Marx and Nietzsche in prison and was greatly influenced by both.

The American newspapers on August 16, 1896 screamed headlines about gold found in Klondike. The gold rush began and Jack London teamed up with his step sister Eliza's husband Captain James Shepard. He did not find gold but suffered the bitter cold and inadequate provisions leading to scurvy. But Jack London had splendid eyes for details and acute ears for stories. His gold nuggets were the stories he heard and recorded from prospectors, suppliers, new arrivals. This lodestone proved to be an inexhaustible source for Jack London. He returned home and began to write about his travels. His story *To the man on the trail* was published by Overland Monthly in 1899. His

remuneration was a paltry 5 dollars. He decided to make a career out of writing and successfully did so. He eventually managed to release himself from the droves of mere work beasts. However, his childhood was robbed and lost forever like millions of working class children by the economic system prevailed in the gilded age of America.

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A COMPARATIVE STUDY ON MULK RAJ ANAND'S COOLIE AND CHARLES DICKEN'S OLIVER TURIST

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Anand is one of the three great Indian novelists writing in English the other two being Raja Rao and R.K. Narayan. His creative span covers a period of over thirty six years. At an impressionable age he had become aware of the religious hypocrisy and bigotry in Indian society and its injustices thriving on anachronistic practices such as untouchability, on feudalism and economic exploitations of the have - nots by the haves.

Charles Dickens is the best fiction writer among all the English novelists. Previous to his day the novelists previous to his day the novelists only wrote of the life and adventures of the rich and aristocratic sections of society. Like Anand, Dickens was the first to introduce to the reading public the life of the poor and the oppressed in Victorian age.

Anand's Coolie is one of the great hunger novels with hunger and starvation, suffering and wretchedness, poverty, sickness, disease, degradation that hunger courses, as its theme. Like Anand Dickens shows the violent and faithful picture of low-life, crime and oppression in nineteenth century London. Dickens attacks the work houses all their works and exposes specific corrupt administration of bad laws framed by inhumanly 'clever' Philosophers. He reveals the stark hideousness of slim life, the degradation of extreme poverty and the depravity to which it gives rise.

Coolie is a politically conscious novel. It tells us the story of the experiences of Munoo, an orphan, from the time he leaves his village in Punjab till he dies of consumption in Simla. Coolie is a novel of human centrality for a cross-section of human relationships is central to the novel. It is a study in the relationship of the rich and the poor, of children, of servant and master, and to the poor the selves and of Indians and Europeans. Dickens' social revolt was simply and solely the eternal revolt. It was the revolt of the weak against the strong. Poor Oliver the young hero of Oliver Twist expects the universe to be kind to him, believes

that he is living in a just world but moves away from that whole world like Munoo to enter another yet more vicious. Coolie relates a series of adventures in picaresque manner, only the hero is no longer a regu but himself the victim of the world's rogueries.

Anand is a committed writer whose purpose is to focus attention on some of the social evils like exploitation of the poor by the rich, the impact of industry on the traditional and agricultural way of life, unjust social system like child labour, competition and exploitation in the grain market and Industrial and colonial exploitation. The overburdened peasants and pools are powerless to fight against the social evils. They are crushed at every step in their aspirations for a better life.

Having gained the attention of the public Dickens resolved to use the opportunity to try to cure some of the evils which produced the suffering he knew so well, and his efforts re great success. The measures for the treatment of the poor were improved largely through books like Oliver Twist and Mutual Friend. There were many social injustices during the Victorian age. "There are as many as forty or fifty regular prostitutes and thieves lying lickety-pickety in one lodging - house and many of them from different turns. Bad wenches enticing young lads from these houses make more thieves... The lodging house people try to get young girls from the factories to sleep there, which is a series of making their house, The most abandoned men and women in the dregs of society have invested many dreadful scenes of passion, lust, seduction and debauchery"¹

Capitalistic Exploitation in rural setting is a worst evil. To be a victim of exploitation seems to be the terrible destiny of poor Munoo, for even at this early age. "He has heard of how the landlord had seized his father's five acres of land because the interest on the mortgage covering the unpaid rent had not been forthcoming when the rains had been scanty and the harvests bad. He knew how his father died and left his mother a penniless beggar, to support and

with a child in arms.”² Poor peasants, farmers and serfs strive hard to earn their living but they have been deprived of their earning by these merciless capitalists.

In *Oliver twist*, the workhouse in which Oliver is brought up may be regarded as typical of the badly managed, workhouses in England during Dickens' time. The work-house is governed by a board consisting of eight or ten gentlemen. These members of all-powerful board have to cut short the food supplied to the paupers. If any boy turns out to be insubordinate even in such a small matter as the quantity of gruel allowed per day the workhouse authorities regard it as a capital offence. Thus the workhouses of Dickens' time failed lamentably to perform their duty.

The most cruel social evil is child labour. Poor, innocent children like Munoo are mercilessly caned and flogged by the oppressors to do manual labour. They are exploited at all hands, are made to work hard, hardly get two square meals a day, grow sick and exhausted and die prematurely. Munoo was a slave, servant who should do the work, all the odd jobs, someone to be abused or even beaten. As a coolie, Munoo is paid extremely low wages, is made to carry excessively heavy loads and abused and turned out at the least fault. Munoo is one of the countless victims of child labour.

There are many social evils in *Oliver Twist*. Fagin's gang consists of some boys trained to be expert pickpockets, some daring house breakers, and a couple of ladies who are able to do jobs of decoying young boys from their homes. The artful Dodger and Master Bates are two of the Jew's trained pickpockets. Munoo, the central figure in *coolie* is a boy of fourteen who receives ill-treatment at the hands of his uncle and aunt. His uncle takes Munoo to Sham Nagar where he is employed as a servant in the home of Nathoo Ram. This mistress, a shrewish, quarrelsome woman ill-treats Munoo. Mrs. Mann, in *Oliver Twist*, an elderly woman who is running a branch workhouse for children, Oliver is kept under her charge. Mrs. Mann appropriates the greater part of the weekly stipend to her own use that she maintains each child "upon the smallest possible portion of the weakest possible food"³ Mrs. Nathoo Ram makes Munoo work from morning till night gives the poorest of food to eat. He is practically starved and showers a torrent of abuses and curses on his head without reason.

In the next phase of his life we find Munoo in Daulapur. In *Oliver Twist* the board decides to take Oliver to workhouse. Dickens gives us a harrowing account of the suffering and starvation of Oliver and other orphans in the

workhouse. The inhumanly low allowance of food drives Oliver to carry out the audacious task to ask more for which he is ordered into immediate confinement for one week. He said, "Please sir, I want some more". Similarly in the vegetable market Munoo is paid a very low wage and there is stiff competition from numberless starving coolies like him. The suffering of Oliver is pathetic whereas the suffering of Munoo is tragic. Both Munoo and Oliver suffer the tortures of hell.

Mrs. Sowerberry expresses disappointment at Oliver's small build. She then opens a side door asking Oliver to go down-stairs into a stone cell which is damp and dark. Here Oliver is given some of the cold bits of mutton rejected by the dog. Like Mrs. Nathoo Ram, Mrs. Sowerberry ill-treats Oliver... "you don't mind sleeping among the coffins"...⁴ Oliver faces mental trials, tribulations, pangs and pains. He is not considered as a human being at all. Mr. Sowerberry also tortures Oliver by dragging him out and beats him.

Munoo undergoes manual labour, physical pain and troubles. Fifth and last phase of the vicissitudes of Munoo finds him at Simla as a domestic servant, rickshaw – puller of Mrs. Mainwaring. Oliver who has so far checked his feelings, kneels down and gives way to tears coming after weeks and weeks of persecution and torture drive Oliver to desperation. Poor Oliver opens the door of the shop gently and runs away. Munoo is made to work hard, to pull rickshaw uphill for long hours. Oliver walks twenty miles that day, and all that time tastes nothing, but the crust of bread and a few draughts of water which he begs at the cottage doors by the door side. Munoo and Oliver struggle hard by the door side. Oliver feels cold and stiff when he goes up next morning to reach London. To appease his hunger he exchanges the penny for a small leaf and mangoes to cover another twelve miles before the day ends.

Munoo finally passes away in the arms of his friend Mohan when he is hardly sixteen years of age. Dickens deals with the misery and wretchedness of the poor, orphans and their struggle for a better life in *Oliver Twist*. Similarly, the life history of Munoo is the life-history of starving millions of India who are driven from pillar to post, are overworked, insulted, treated as beasts of burden, till they die prematurely of hunger, suffering and disease.

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TRAVAILS OF HUNGER AND POVERTY IN KAMALA MARKANDAYA'S NECTAR IN A SIEVE

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Life is a challenge. It has to be met with no exception. It is very true in the case of all the human beings. Every family has various kinds of men, these differences have been occurring, because of the contrariness of human life. In human life, all the desires are not fulfilled. We have one proverb "Man proposes God disposes" likewise many times things happen in opposite direction and what we expect, takes place in opposite sense. Thus, life is maximum the exact opposite of what has been expected and desired. What is expected, it is done by fate. Therefore, life lies in the frustrations of human desires and it is accepted that some supreme power or fate dominates human beings. The present paper deals the portrayal of various dimension of south Indian life style on Kamala Markandaya's *Nectar in a sieve*.

The stream of Indian English novel began in twentieth century. Novel writing is basically the study of the growth of Man. It is a vital medium for the expression of the spirit of the life of a society of the century. Indian writers have given a new shape and colour to English literature in the same way as the Australians and Americans have evolved their own literature in their respective countries. The works of Rabindranath Tagore, R. K. Narayan, Mulk Raj Anand, Raja Rao, Kamala Markandaya, Nayantara Sahgal, R. P. Jhabvala, Anita Desai, Salman Rushdie, Arundhati Roy, and Vikram Seth – to mention only a few – are still read and re-read with love and admiration. The period from 1920 to 1947 saw the novels written on the theme of Indian's struggle for freedom.

Kamala Markandaya is a writer who has contributed over many decades. She started writing novels when India was just at the threshold of newly-won freedom. In those days, people found poverty, hunger and starvation everywhere due to communal disturbances. Thus communal disharmony was a burning problem for the nation. On the other hand, both industrialization and urbanization were eroding the very basis of rural life. It is beyond doubt that Kamala Markandaya occupies a prominent place among Indian English novelists. She won

name and fame all over the world with the publication of her very first novel *Nectar in a Sieve* in 1954 deftly deals with the pains, pleasures, sufferings and the heart burning problems of human beings through the characters such as Rukmani, Nathan, Ira, Kunthi, Kenny and old granny and Kali etc. In this novel Markandaya has been made a sincere attempt to project a realistic picture of rural India in all its shades and details- famine, drought, excessive rain, struggle for survival, eviction, superstition, hunger and starvation. The sub-title of the novel, *A Novel of Rural India*, gives a clue to the novelist's predominant occupation in the novel and its inner content. This novel owes its title from Coleridge's famous lines of a sonnet "Work without Hope" (1825).

Work without hope draws nectar in a sieve
And hope without an object cannot live.

Markandaya uses these two lines as the epigraph of the novel. "*Nectar in a Sieve*" is an enactment of these lines. Rural life is like "*Nectar in a Sieve*". Standing in knee deep water, seating under the sun, the Indian farmer cultivates. To him rice is nectar which grants to him and to the society eternal life. In this novel Nathan works with hope in his fields but when his crops fail, he is disillusioned.

Parvati Misra In her *Class Consciousness in the Novels of Kamala Markandaya* observes: *Nectar in a Sieve* is a vivid record of the hungry rural peasantry whose life is afflicted by the existing social institutions and rituals such as child marriage, widowhood, and negligence of female child, slavery, landlessness, caste system and illiteracy. All these themes move around the central themes of poverty, hunger, and exploitation. The exploitation leads to poverty, poverty creates hunger and hunger again reverts to exploitation. Thus it becomes an unending vicious cycle. An old woman, Rukmani who had lost her husband and five of her six sons, who live in her mud thatched hut, narrates her extremely painful life's story which fills us with deep sorrow. Being a daughter of this soil, she knows what it means to be poor. She considers it as the 'sixth great sin' (NS 138) poverty breeds hunger.

Kamala Markandaya's novels of country life serve as a mirror to rural India. In the novel "*Nectar in a Sieve*", she has presented realistic pictures of rural South Indian life. The subtitle of the novel, *A Novel of Rural India* gives a clue to her predominant preoccupation in the novel. There is an intimate presentation of rural Indian manners, customs and superstitions in the novels of Kamala Markandaya. It is mainly concerned with the dowry problem, early marriage, death scenes and other scenes which we often come across in the rural society. Like Thomas Hardy's Wessex, her rural world is too remarkable for its manners, customs and superstitions. Markandaya's mode of presentation "is the mode of documentation. In this way, life in the rural areas has been pictured in its most degrading form".

She deals with the everyday problems of the rural community. Her depiction of these rural folk is not partial. She rather creates peasants who betray the truly human characteristics of self-delusion, pride, self-destruction, meanness, mixed with optimism, endurance and magnanimity. The novelist also presented the evil effects of industrialization upon rural beings. She clearly depicts the tension between tradition and modernity through the tannery established. The quiet and idyllic life of the peasant family is first and foremost affected by unwelcome advent of industrialism. A group of townsmen arrive and build a tannery on the median near the village. The encroachment of industry causes the decay of natural beauty, creates havoc in the village economy and brings in social degradation too. The tannery is the symbol of modernity and Rukmani opposes its advent right from the beginning. Because she thinks that the tannery is a serpent in her Garden of Eden which "beings to rear its ugly head, devouring green open spaces, polluting the clean, wholesome atmosphere and tempting simple, gullible peasants into greed, ambition and immorality" ().

The tannery not only spoils the natural beauty of the countryside and fills it with din and noise but also becomes a source of inflation. The village traders make a virtue of the tannery crowd and increase the prices. Rukmani says: "They had invaded our village with clatter and din, had taken from us the maiden where our children played and had made the bazaar prices too high for us" (NS 48).

The tannery may be said to be the root cause of the tragedy of the peasant family. No doubt, Nathan is a victim of nature and landlordism. The failure of crops and evils of the Zamindari system bring Rukmani's family to the point of hunger and starvation, but this is because of the fact that the tannery owners have purchased their land for their own

expansion. Thus, it is the tannery that uproots the peasant family from their soil. Rukmani states:

Somehow I had always felt the tannery would eventually be our undoing... it had changed the face of our village beyond recognition and altered the lives of the inhabitants in a myriad ways. Some- a few- had been raised up: many others cast down, lost in its clutches (NS 133).

Because of the establishment of tannery there is no plantation so, naturally the Old Granny has nothing to sell in her shop. She with the gunny-sacking tied around her waist died of starvation. Murugan got married but the parents, because of their grinding poverty, could not be present at the marriage. It was the tannery that ruined them all. Ira was ruined there. The two sons of Rukmani left to far off Ceylon because the tannery frowned on them. Not only Nathan and Rukmani, Janaki and her family, the helpless cobbler Kannan, even Kunthi all were ruined by the tannery. They had all cost more than they had gained or could ever regain.

The theme has been studied in a rural setting through the many vicissitudes of Nathan and Rukmani. They are larger than life character and their heroic response to hunger imparts epical dimension and grandeur to the novel. The readers feel that the travail of Nathan and Rukmani is the travail of Mother India.

Thus the novel *Nectar in a Sieve* tells us of the people to whom life has nothing to offer but misery, misfortune and suffering. The effects of poverty on the character of rural folk engage the sympathetic attention of Kamala Markandaya. The sad recourse of Ira in *Nectar in a Sieve* to prostitution in a desperate attempt to save her dying little brother is a revelation of how immorality is born out of sheer poverty. Kamala Markandaya's novels portray the play of human, universal love, hunger, lust, passion, ambition, sacrifice and death in the modern Indian villages and cities

. In *Nectar in a sieve* Markandaya's style is characterized by remarkable simplicity and sincerity. She writes exactly like a narrative speaker. Her style is simple and clear. For example, Rukmani, the narrator describes the scene of her wedding day such as, 'A woman, they say, always remembers her wedding night well, maybe they do, but for me there are other nights I prefer to remember, sweeter, fuller, when I went to my husband, matured in mind as well as in body not as a pained and awkward child as I did on the first night.'

Kamala Markandaya is a traditionalist and she does not innovate or experiment new techniques in her fictions.

In her novel *Nectar in a sieve*, she adopts the most familiar first – person narrative technique which is quite familiar with Indo – Anglian novelists. The novel is the reminiscence of Rukmani, the heroine narrator. In fact, *Nectar in a sieve*, in its direct simplicity, timelessness, and symbolic character is very much like a fable. It represents the nameless, faceless peasants who have been suffering from times immemorial. Unlike a social novel, it is not chiefly concerned with the human beings as an individual or his relationship with other individuals. It is not centred in conflict and in the clash of personalities. The novelist is not mainly interested in probing psychological processes or in discussing moral issues.

The novel *Nectar in a sieve* has many universal themes which are hunger, poverty and unemployment, realism, tradition and modernism, evils of landlordism. *Nectar in a sieve* deals with the theme of hunger which has been discussed by many post – Independence Indo – Anglian novelists. *Nectar in a sieve* depicts the tragedy of rural India under the assault of tremendous change and modernity. The hunger theme is a major concern of this novel. The novel deal with the theme of human degradation which is brought by hunger. The novelist also presents the evils of industrialization in this novel. Thus, the novelist aims at various themes in the novel, but her main purpose is to exhibit the problems of rural India, Dr.Rao finds that it expresses "...the superior sentiment of love for the beauty and nature."()

The theme of poverty is a common theme in Indo – Anglian novels. The people in the village face the pangs of hunger and undergo several bitter experiences in the process. In *Nectar in a Sieve*, Kamala Markandaya discusses the poverty of Indian village. It is the story of the conjugal life of Nathan and Rukmani, the peasants poverty forces them to wander from door to door in search of rice. In *Nectar in a sieve* Arjun and Murugan leave for Ceylon to get jobs.

Kamala Markandaya's novel *Nectar in a sieve* is a realistic picture of rural India. It portrays the miserable plight of the landless farmer Nathan and his wife Rukmani with their trials and tribulations culminating in their tragedy. Hari Mohan Prasad calls it "an epic of the Indian life at the grass – roots, full view of the village world where peasants grow and live, suffer and endure and emerge more dignified, more human in their elements with their tattered rags, their dying moans and their obstinate clinging to the soil like the stump withered all over but its roots delved in the earth."

Markandaya gives a realistic description of the fatalistic attitude to life which characterizes particularly the rural people. If Rukmani and Nathan, even after a series of sufferings, continue to have their mental equilibrium and sanity, it is because they have a basic faith in God which sustains them in the hours of adversity. Rukmani bears stoically the death of Kuti due to starvation, death of Raja due to tannery, prostitution of Ira due to hunger and the death of her husband evicted from the land and driven out of home in frustration. In her mute suffering Rukmani resembles Maurya in Synge's *Riders to the sea*. This is the attitude of Nathan, old Granny and Ira.

In the novel, Rukmani stands for tradition. She does not like the advent of the tannery in her village. She looks upon it as a sinister force that has come to upset the apple cart of all is noble, beautiful and great in their essential simplicity. She is a child of Nature and a lover of the sun, the wind and the open air. She is sorry that the tannery has robbed the quietness and charm of her village. In her beliefs and faith also she is tradition bound. She believes in superstitions. She is highly pious and god – fearing. She accepts her sufferings passively without offering any resistance. Kenny is angered at her attitude of passive suffering without making any protest or demand for her help. While Kenny stands for western pragmatism and rationalism, Rukmani stands for traditional Indian fatalism. Further she believes in keeping class distinction.

In this novel "*Nectar in a Sieve*", the novelist concentrates entirely on the lives of rural Indians. It deals with the struggle that occurs between men and overpowering hunger, before which honour, morality and even God do not count. Under the pressure of the hungry stomach, the characters begin to scorn the society, and go to the dogs. The novel, based on the traditional pattern of life in rural India, is a passionate cry of protest against social injustice.

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சிற்பக்கலையில் கல்வியின் நிலை

P.S. நடராஜன்

முனைவர்பட்ட ஆய்வாளர், சிற்பத்துறை, தமிழ்ப் பல்கலைக் கழகம், தஞ்சாவூர்.

சமயம் அறவாழ்க்கையை அமைத்துக் கொடுக்கும் சாதனமாகும். அறநெறி ஒன்றே மானுடத்தின் சமயமாகும். உடல் நலத்தோடு அறிவு விளக்கம் பெற்று பெருவாழ்வு வாழ்த்தாண்டும் சாதனமுமாகும். அதனால்தான் நம் பண்டை சங்க இலக்கியமான புறநானுறு “ அறம்புரி கொள்கை நான்மறை முதல்வர்” (93) என்று குறிப்பிடுகிறது. அறம் புரிதலே கொள்கையாகக் கொண்ட நான்மறை முதல்வன் என்ற குறிப்பு இங்குக் காணப்படுகிறது. மணிமேகலையில் நான்மறை முதல்வரை “முதுமறை முதல்வன்” (13.94.97) என்ற குறிப்பு உள்ளது. அறிவு ஊட்டி அறியாமை என்ற குற்றத்தை நீக்குபவராக ஆசிரியர் சிறப்பிக்கப்படுகிறார். ஆசு என்றால் குற்றம் என்றும் இரியர் என்றால் நீக்குபவர் என்றும் பொருள்படும் (தினமணி 21 மே 1999).

கல்வியைக் கசடறக் கற்றல் நன்று என்று திருவள்ளுவ நாயனார் கூறுகிறார். ஒரு தேர்ந்த குருவிடம் பயின்று குருவின் மூலம் ஞானத்தைப் பெறவேண்டும். புராணங்களில் ஆதி குருவாக திருமாலைக் கொள்வர். அவருக்குப் பின்னர் குரும்பரம்பரை தோன்றலாயிற்று. பிரம்மா, வசிட்டர், பராசரர், வியாசர், சுகர், கௌடபாதர், கோவிந்த பகவத்பாதர், ஆதிசங்கரர் என்ற பல குருமார்கள் தோன்றி அறநெறியை வளர்த்தனர். வைணவர்களுக்கு யோக நரசிம்மப் பெருமாளே குருவாகும். இராமாநுஜர் திருவரங்கத்தில் பெரியநம்பியின் மாணாக்கராகத் திகழ்ந்தார். சைவ சமயத்திற்குத் தட்சிணாமூர்த்தியே குருவாகும். தத்தாத்ரேயர் சைவர்களுக்கும் வைணவர்களுக்கும் பொதுவான குருவாகக் கருதப்படுவர் ஆவர். இராம இலக்குமணர் இவர்களுக்குக் குருவாக விளங்கியவர் விசுவாமித்திரர் ஆவார். இவர் பலை, அதிபலை, என்ற இரண்டு மந்திரங்களை உபதேசித்து, எதிரிகளாலும் வியாதிகளாலும் வெல்ல முடியாத அளவுக்கு உயர்த்தினாராம். இம்மந்திரங்கள் பசி தாகங்களை உண்டாக்காது என்று வால்மீகி இராமாயணம் கூறும் கருத்தாகும் (பாலகாண்டம், 22:13-17). வால்மீகி முனிவரின் சீடர் பாரதவாச முனிவராகும். சயஞ்சர். வாமதேவர், ஜபரிலி, காச்யபர், வசிட்டர் போன்றோர் தசரனுடைய குருக்கள். ஆதிசங்கரருடைய சீடராக சனந்தனர் என்கிற பத்மபாதர் பயின்றார்.

தன்னுடைய சீடரான வால்மீகியைப் பார்க்க ஒருமுறை பிரம்மாவே அவருடைய இருப்பிடத்திற்கு வந்து உதவியை நாடினார் என்று வால்மீகி இராமாயணம் கூறுகிறது (பால காண்டம் 2:23). தன்னுடைய மாணவனைப் பார்க்க ஒரு ஆசிரியர் வீடுதேடி வருதல் கௌரவக் குறைவு இல்லை என்பதையே இந்நிகழ்ச்சி எடுத்தியம்புகிறது என்று கொள்ளலாம்.

பள்ளிப் படிப்பு என்பது அக்காலத்தில் குருகுலவாசம் தான். குருவின் மூலம் கற்றறிதலே உண்மையான ஞானத்திற்கு வழிவகுக்கும். கல்வியின் மேன்மைத் தன்மையினை விளக்குவதற்கு அடையாளமாக தெய்வத் திருமேனிகளின் கைகளில் புத்தகம் அல்லது ஓலைச்சுவடிகளைப் பெற்று இருப்பதைப் போன்று சித்தரிக்கப்படுகிறது. உலகியல் உண்மைகளைப் போதிக்கும் வழியாக ஞான முத்திரை (உபதேச முத்திரை) என்றும் கை அமைதிகளைச் சிற்பிகளும் ஓவியர்களும் கையாள்கின்றனர். தெய்வத் திருமேனிகளான தட்சிணாமூர்த்தி, சரஸ்வதி ஆகியோரின் கைகளில் புத்தகம் உள்ளதை நாம் நினைவில் கொள்ளவேண்டும். சிவபெருமானின் பல்வேறு பெயர்களில் பரமார்த்த குரு:1110), தஞ்சம் நாடி வருபவரைத் தாங்கும் ஆசிரியர் (ஆஸ்ரிதவட்சல குரு:1112) என்றும், வேதார்த்த சாரசந்தோஹ(33), வேதத்தின் சாரம் என்றும், ஞானவான் (241), பகசுருத்ர (368) போன்ற பெயர்களும் இலங்க புராணத்தில் இடம்பெற்றிருக்கிறது.

புத்தகங்களைக் கைகளில் கொண்டு அறிவொளியைப் பரப்பும் வண்ணம், அடையாளமாகக் கொள்ளப்பட்ட தெய்வப் படிமங்கள் பல உள்ளன. கோயில் சிற்பங்களிலும் சாஸ்திரங்களும் குருவாகவும், குரு அவதாரம் அடைந்து போதிப்பது போன்ற நிலைகளும் சொல்லப்பட்டிருக்கிறது. தட்சிணாமூர்த்தி, சரசுவதி, பிரம்மா, அயக்கிரீவர், துவஜகணபதி, மகாகைலாச மூர்த்தி அல்லது சதாசிவ மூர்த்தி, சதாசிவ மகாதேவ வடிவங்களான தத்புருர், அகோரர், சத்யயோஜாதா மற்றும் அர்த்தநாரீசுவரர், சரபேசமூர்த்தி, பிரம்மாவின் விஸ்வகர்ம வடிவத்திலும் திருமாலின் வாமன வடிவத்திலும், சுதர்சனர், பிரம்மாவின் வாயிற் காப்போனான சதர்மன், மற்றும் சத்யன், யக்ஞன் ஆகியோர் கைகளிலும், சோமஸ்கந்த வடிவத்தில் நாட்டியம் புரியும் ஸ்கந்தனின் கைகளிலும் (சில்ப

ரத்தம் 22-7-19) 64 பைரவர்களில் சில பைரவர் கைகளிலும், தர்மதேவதா புருன், காயத்ரிதேவி, (காயத்தீ ஆவாஹனம்), பாலாதேவி, சுத்தவித்யாதேவி, சதுர்முகலாதேவி, திரிபுர பைரவி, மகாகாளியின் ஒரு பகுதியான மகாமாயையும் (மற்றொரு பகுதி உருத்திரன்), கௌமாரி, மகாமயூரி, துவாத சார்ந்த தேவி, சம்வித்திரிபுரா, திரிபுரகந்தரி (சில்பரத்தனம் 24-35-67) நவக்கிரகங்களில் பிரகஸ்பதியான வியாமுன், இராகு, புதன், சுக்கிரன் கைகளிலும் மகாமுனிவர்களான அகத்தியர், பிருகு, திருவள்ளுவர், வசிபட்டர், ஆதிசங்கரர், மாணிக்கவாசகர் போன்ற தெய்வப் படிமங்களின் கைகளில் புத்தகத்தைத் தாங்கிய வண்ணம் சித்தரிக்கப்படுகிறது. பிருகு முனிவரும் வருணனும் சமய ஞானிகளும் என்று புராணங்கள் உரைக்கின்றன. அண்மைக் காலத்தில் காசியில் (80 ஆண்டுகளுக்கு முன்னர்) சிவப்ரசாத் குப்தா அவர்களால் உருவாக்கப்பட்ட பாரததேசியின் கைகளில் கூட ஓலைச்சுவடி இருப்பதைக் காணலாம்.

ஆலமரத்தின் கீழ்மர்ந்து மகாமுனிவர்கள் நால்வருக்கு அறம் உரைத்த தென்முகத் தெய்வமாக தெட்சிணாமூர்த்தி கருதப்படுகிறார். அப்பர், சம்பந்தர், சுந்தரர் மற்றும் மாணிக்கவாசகர் போன்றோர் அறம் பகர்ந்த செய்தியினைக் குறிப்பிடுகின்றனர்.

திருமுலநாயனாரும் “அண்ட முதலான் அறஞ்சொன்ன வாறே” (திருமந்திரம் 59) என்று குறிப்பிடுகிறார். அப்பரடிகள் தென்முகத் தெய்வத்தை, “மறைநான்கும் விரித்துகந்தீ” என்று பாடுகின்றார். ஞானசம்பந்தரும் “வித்தவன் அருமறை” என்றும், “நான்மறை ஒதி ஐவகை வேள்வி, அமைத்து, ஆறு அங்கமுதலெழுத்து ஒதி” என்றும் பாடுகிறார். சுந்தரர் தன் தேவாரப் பதிகத்தில் “அன்றாலின்னழற்கீ ழறநல்வர்க்கருள் புரிந்து” என்றும், “மறைநான்குங் கல்லானிழற் கீழ்ப்பண்ணிய எங்கள் பரமன்” என்றும் பாடுகிறார். “அன்று ஆல நிழற்கீழ் அருமறைகள் தானருளி” என்று மாணிக்கவாசகப் பெருமானும் குறிப்பிடுகின்றார். இங்ஙனம் நான்மறைகள் விரித்து அஞ்ஞான இருளைப் போக்குகிறார்கள் நால்வர்கள்.

அம்பாளை அணைத்துக் கொண்ட கையில் புத்தகத்தைத் தாங்கியவராக தட்சிணாமூர்த்தி காட்டப்படுகிறார்.

“மங்கையோடு வடபால் இருந்து மறையோதும் எங்கள் பரமன்” என்று திருஞானசம்பந்தர் தன்னுடைய தேவாரப் பதிகத்தில் (2:222:4) பாடுகிறார்.

“கல்லால் நிழற்கீழ் வாடாமுலை மங்கையுந் தானும் மகிழ்ந்து” என்று மேலும் (1:32:1) பாடுகின்றார். இவைகளைக் காணும் போது இல்லக்கிழத்தியுடன் இணைந்து நல்லறத்தை மேற்கொண்டு ஞானத்தைப் போதிக்க முடியும் என்ற

கருத்து வலியுறுத்தப்படுகிறது(முரீதட்சிணாமூர்த்தி நவரத்தனமாலிகா ஸ்தோத்திரம், எண்.8.)

தட்சிணம் என்றால் ஞானத்தை நல்குபவர் என்று பொருள். தென்முகம் நோக்கி அமர்ந்து அமர்ந்து காணப்படும் தெய்வம் என்றும் போற்றுவர். மோனத்தவம் செய்து சனகாதி முனிவர்களுக்கு மௌனத்தையே உபதேசமாக்கிக் காட்டிய வடிவம் தட்சிணாமூர்த்தியாகும். இவரே குருவாக அமர்ந்து ஞானத்தைப் போதிக்கும் தலம் ஆலங்குடி (தஞ்சை)யும், திட்டை, சிங்கநல்லூரும் (கோவை), திருவலிதாயம் (சென்னை) போன்ற ஊர்களாகும். திருச்செந்தூர் முருகன் வியாழக் கடவுளின் அவதாரமாகத் தோன்றியதாக ஐதீகம் உள்ளது. வியாசரும் ஆதிசங்கரரும் தட்சிணாமூர்த்தியிடம் கல்வி பயிலுவதைக் கலை வரலாற்று ஆசிரியர்கள் கூறுவதுண்டு. இப்படிவம் ஒன்று வடக்கு நோக்கி அமர்ந்தவாறு காணப்படுகிறது. சென்னையிலுள்ள திருவொற்றியூர் கோயிலில் கைகளில் நாக உடுக்கை, தீ, ஓலைச்சுவடி மற்றும் சின்மய முத்திரையுடன் காட்டப்பட்டுள்ளது. இங்குள்ள வடிவடைப்பாளர் தேவி ஞான சந்தியாக தெற்கு நோக்கி அமர்ந்து வடக்கு நோக்கியுள்ள தட்சிணாமூர்த்தியிடம் ஞானம் பெறுகிறார் என்பது கோயில் ஐதீகம். தக்கோலத்திலுள்ள திருஊறல் உமாபதி ஈஸ்வரர் கோயிலில் ஒரு ஆசிரியர் மாணவர்களுக்குப் பாடம் போதிப்பது போன்ற சாய்ந்த தலையுடன் தட்சிணாமூர்த்தி காட்சியளிக்கிறார்.

இதுபோலவே தெற்கு நோக்கியுள்ள பைரவருக்குச் சீர்காழியில் குரு சொரூபம் என்ற ஐதீகம் உள்ளது. இவரை ஆகாச பைரவர் என்று அழைப்பதுண்டு. ராஜிம் கிராமத்தில் (ராய்ப்பூர், மத்திய பிரதேசம்) பைரவரை சிவயோகமூர்த்தி என்று அழைக்கின்றனர்.

கல்விக் கடவுள் என்று போற்றப்படுவர் சரசுவதிதேவி ஆவர். இத்தேவியை வாக்கேவி, வாகீஸ்வரி, தேனுவாகீஸ்வரி, பாரதி, வாணி என்று பல வடசொற்களால் குறிப்பிடப்படுகிறார்கள். இவரே அயக்கிரீவரிடமிருந்து ஞானம் பெற்றதாக திருவயிந்திரபுரம் தலபுராணம் கூறுகிறது. இவர் எக்காலமும் சீடர்களுக்கு உபதேசிப்பதாக சில்பரத்தினம் (பாடல் 104) குறிப்பிடுகின்றது. மணிமேகலை, “சிந்தாதேவி” என்றும், “நாமிசைப் பாவாய்” என்றும் குறிப்பிடுகிறது. விக்ரமசீ சோழன் உலா (45) “சொன்மாமகன்” என்று கூறுகிறது. தேவிமகாத்மியம், விட்டுணு தர்மோத்ர புராணம், சாரதா திலகதந்திரா போன்ற நூல்கள் சரசுவதியின் படிமக்கலை பற்றிக் கூறுகிறது. ஞானமுத்திரை, அக்கமாலை, கமண்டலம், புத்தகம் அல்லது மலர் போன்றவற்றைத் தாங்கிய வண்ணம் இருக்கவேண்டும் என்று கூறுகிறது. அக்னிபுராணம் “புஸ்தகமாலிகா அஸ்தா வீணா அஸ்தா சரஸ்வதி” (50:16) (பட்டசாலி கூற்றின்படி, 1929:188) என்று சொல்கிறது.

தஞ்சைப் பெருவுடையார் கோயில் சிற்பம் ஒன்று சரசுவதிதேவி மரத்தின் கீழ்மர்ந்து தட்சிணாமூர்த்தி போன்றும், போதி மரத்தின் கீழ்மர்ந்து ஞானம் உரைத்த புத்தரைப் போன்றும் காட்டப்பட்டுள்ளது. கூத்தனூரில் (நன்னிலம் தாலுக்கா) உள்ள சரசுவதி தேவியின் மேற்கைகளில் அக்கமாலையும் கமண்டலமும் கீழ் இரு கைகளில் புத்தகமும் சின்முத்திரையும் காட்டப்பட்டுள்ளன. சமண சமயத்தைச் சார்ந்த சரசுவதியின் (சுருதிதேவி) கைகளில் சாத்திர புத்தகம். கமண்டலம் (யோகித் தன்மையைக் குறிக்கும்), அக்கமாலை (நல்ல பக்தி, அறிவைக் குறிக்கும்) போன்றவைகளைக் கொண்டும், மற்றொரு கை ஏதும் பற்றாமல் இருக்கும். இக்கை நிர்விகல்ப சமாதி நிலையைக் குறிப்பதாகும். பிரம்மாவின் உடன் உறைபவனான பிரம்மனையும் புத்தகம் தாங்கி இருப்பவனாக இருக்கிறான் (ரா.வ.ஐ.ஐ.ஐ.ஐ.384). பிரம்மாவின் படிமங்களிலும் அக்கமாலை, கமண்டலம் கொண்டு புத்தகம் ஒரு கையிலும்: சின் முத்திரை ஒரு கையிலும் காட்டப்பட்டிருக்கும் சிற்பங்கள் பல உள்ளன. நான்முகமான இவரின் நான்கு வாய்கள் நான்கு வேதங்களைக் குறிப்பிடுவதாகும். நான்கு கைகள் நான்கு திசைகளைக் குறிப்பிடுவதாகும். இவரின் அவதாரமான விஸ்வகர்மாவின் கைகளிலும் புத்தகம் இருப்பதைப் பார்க்கலாம் (ரா.வ.ஐ.ஐ.ஐ.ஐ.507-9. படம் 144). இவரைக் “கல்விச் சிற்ப வித்கன்” என்று வில்லிபாரதம் (602) புகழ்கிறது.

வைணவர்கள் அயக்கிரீசுவ சுவாமியைத் தட்சிணாமூர்த்தி போன்று கருதுவர். விட்டுணுதர்மோத்ர புராணம் (மேலது, 1961:158) இவரை எண் கைகளுடன் இருப்பவராகக் கூறுகிறது. சங்கு, சக்கரம், சதை, பத்மம் போன்றவைகளைத் தாங்கி உள்ளவர். இவரின் மற்ற நான்கு கைகள் நான்கு வேதங்களின் உருவமாகக் கொள்ளப்பட்டிருக்கிறது. கடலுருக்கு அருகேயுள்ள திருவயிந்தபுரமும் மைசூரிலுள்ள பரகால மடத்திலும் இவருக்கென்று தனிக் கோயில்கள் உள்ளன.

புவனேஸ்வரத்தில் (ஒரிசா) உள்ள பரசுராமேசுவரைக் கோயிலில் நாட்டியமாடும் அர்த்தநாரீசுவரர் சிற்பத்தின் பெண் பகுதி புத்தகம் ஒன்றினையும் கண்ணாடி ஒன்றினையும் தாங்கிய வண்ணம் உள்ளது. (ஜாஸ்,1974:156).

இராம பக்தனாக இதிகாசங்களிலும் புராணங்களிலும் போற்றப்படும் ஆஞ்சநேயர் சிறந்த கல்வியாளனாகவும் இசைஞானம் உடையராகவும் கொள்ளப்படுவர் (ஆர்யன், படம் 89 மற்றும் 98). இரதிதேவி பதினாறு வகை காமக் கலைகளில் தேர்ச்சி பெற்றவள் என்றும் அவளுடைய துணைவிகள் அறுபத்து நான்கு கலைகளைச் சார்ந்த பெண்கள் ஆவார்கள் என்றும் சிவபுராணம் குறிப்பிடுகிறது. (வித்யேஸ்வர சம்ஹிதை). கணபதியும் ஞானத்தை நல்கும் தெய்வமாகும். நான்கு முகங்களைக் கொண்ட துவீஜ கணபதி

ஓலைச்சுவடி ஏந்தியுள்ளார். சாஸ்திரங்களில் வல்லமை படைத்தவன் சம்வோத்பவா என்றழைக்கப்படும் அக்ஷீபகவான் ஆவார். (மகாபாரதம், ஆதிபர்வம், சமிதா தானம், 4.2. பகுதி 55). அறிவுக்கும் ஞானத்திற்கும் உயர்ந்தவர் புதன் கிரகமாகும் (சிவப்பிரியா நந்தா, 1983). அமைதி, ஒற்றுமை, தேர்ந்த அறிவுக் கூர்மைக்குப் பிரகஸ்யதியான வியாழன் மற்றும் இராசு, சுக்கிரன் போன்ற நவக்கிரக நாயக்கர்கள் கூட புத்தகம் ஒன்றினைப் பெற்றிருப்பர் என்று விட்டுணுதர்மோத்ர புராணம் கூறுகிறது. (மேற்படி, 1961:148-9). வருண மகவான் சமய விஞ்ஞானத்தின் மிக்க தேர்ச்சி பெற்றவர் என்றும் புராணங்கள் கூறுகின்றன. வேறொரு இடத்தில் விஞ்ஞானம் என்பது சிற்பம், ஓவியம் போன்றவற்றைத்தான் குறிக்கும் என்று அறுதியிட்டுக் கூறுகிறது. பாணரின் அர் சரித்திரம் (சிவராமமூர்த்தி, 1978:11).

இப்படிப் பல தெய்வங்கள் கைகளில் புத்தகம் அல்லது ஓலைச்சுவடி இருப்பதின் நோக்கம் தெளிவாக புலப்படும். சாஸ்திரங்கள், வேதங்கள் மூலமாக அறநெறிகளைப் போதிக்கும் தன்மை வெளிப்படும். உக்ர வடிவம் கொண்ட தெய்வப் படிமங்கள் கூட புத்தகத்தைத் தாங்கியுள்ளது என்பதை நோக்கும்போது, பலதரப்பட்ட ஆயுதங்கள் இருந்தாலும் கல்வியின் மேன்மையைப் புலப்படுத்துவதற்கே இவைகள் காட்டப்படுவதாக அமைகின்றன என்று கொள்ளலாம்.

சாஸ்திர வேதக் கருத்துக்கள் பல காலங்களில் கொள்ளையடிக்கப்பட்டு வந்திருக்கின்றன என்பதை எடுத்துக்காட்டாவே மீன் உருவில் தோன்றிய திருமால் வேதங்களைத் திருடிய சோமன் எனும் அரக்கனை அழித்தான் என்று கூறப்படுகிறது (ஆமுக்தமால்யதா 4:17). பின்னாட்களில் வழங்கப்பட்ட இக்கதை வால்மீகி இராமாயணத்தில் வேறுவிதமாக உவமானத்துடன் கூறப்பட்டிருக்கிறது (கீ'கிர்தா காண்டம்,6:6). மதுகைடார்களால் அபகரிக்கப்பட்ட வேதத்தைக் கொண்டு சேர்ப்பது போல சீதையை அனுமன் கொண்டு சேர்ப்பது போல சீதையை அனுமன் கொண்டு சேர்ப்பான் என்று சுக்கிரீவன் இராமனைப் பார்த்துச் சொன்னதாகக் கூறுகிறது. மகாபாரதத்திலும் (வனபர்வம்,12) பாகவத புராணத்திலும் நான்முகனின் வாயிலிருந்து வெளிப்பட்ட வேதங்களை அயக்கிரீவன் என்ற இராட்சதன் தன் வயிற்றுக்குள் மறைத்து கடலுள் மறைந்தான் என்றும் திருமால் மீன் அவதாரம் எடுத்து அவ்வேதங்களை மீட்டார் என்றும் கூறுகிறது (ரா.வ. ஐ.ஐ.ஐ.ஐ.126). “சேயாம் பிறப்பின் திருமால்” என்று வில்லிபாரதம் (பு. 702) கூறுகிறது. இக்கதைகளில் இருந்து தெரிவது யாதெனில் புத்தகங்களை மறைத்தும் அல்லது அழித்தும் அல்லது கருத்துக்களைக் கொள்ளையடிப்பதும் குற்றம் என்றும் அத்தகைய செயலைக் கண்டிக்கவே இத்தகைய கதைகள் எழுந்தன என்றும்

கொள்ளலாம். உலக வரலாற்றில் புத்தகங்களைக் கொண்ட புகழ்பெற்ற நூலகங்கள் அழிக்கப்பட்டுள்ளன என்பதையும் நாம் நோக்க வேண்டும். வட ஆப்பிரிக்காவில் உள்ள அலெக்சாண்டிரியா நூலகம் ஓமர் கேனிப் (634-644) காலத்தில் அழிக்கப்பட்ட நிகழ்ச்சி வரலாற்று உண்மையாகும்.

முத்தமிழிலக்கணம் செய்த அகத்திய மகாமுனிவர் தன் கைகளில் புத்தகம் ஏந்திச் தம் மாணாக்கர்களுக்கு அறிவுறுத்தும் பாங்கில் அமைந்த சிற்பங்கள் பல உள்ளன. இவர் பாண்டிய மன்னர் குலத்திற்கும் தமிழாசிரியராக விளங்கினார். வேள்விக்குடி சின்னமனூர் செப்பேடுகளில் அகஸ்தியரால் பட்டாபிகேம் செய்யப்படும் பாண்டிய வம்சத்தில் மாறவர்மன் அவதரித்தான் எனவும், “தென்வரைமிசைக் கும்போத்பவனது தீந்தமிழ் செவிசுவியும்” என வருவதால் இவர் தமிழாசிரியராக விளங்கியது புலப்படுகிறது. இவரிடம் பயின்ற மாணாக்கர்கள் தொல்காப்பியர், அதங்கோட்டாசான், துராலிங்கம், செம்பூச்சேயப், வையாபிகள், வாய்ப்பியன், பனம்பாரன், கழாரம்பன், அவிநயன், காக்கைப்பாடினி, நத்தத்தன் மற்றும் வாமணன் போன்ற பன்னிருவர் ஆவார்கள் (அய்யங்கார், 1941:204).

திராவிட சிசு என்று ஆதிசங்கரரால் (788-820) செளந்தரியலகரி, பா. 75) அழைக்கப்படும் மழலைமேதை திருஞானசம்பந்தர் தனது மூன்றாவது வயதிலேயே ஞானம் பெற்றதாகக் கூறப்படுவதுண்டு. இதேபோன்று உதயணன் இளமையிலேயே கற்றறிந்ததையறிந்து பிரச்சோதனன் வியந்ததாகப் பெருங்கதை (1:32:16) கூறுகிறது. “இளைமையில் கல்” என்னும் வாழ்க்கை நெறியை உணர்த்துவதற்கு இவைகள் குறிப்பிடும் செய்திகளாகும்.

திருவரங்குளத்திலுள்ள (புதுக்கோட்டை மாவட்டம்) கோயிலில் மாணிக்கவாசகரின் செப்புத் திருமேனி புத்தகம் தாங்கிய வண்ணம் உருவாக்கப்பட்டுள்ளது. (சாஸ்தி, 1916:161). திருக்கடையூரிலுள்ள மாணிக்கவாசகர் யோகமாணிக்கவாசகர் என்று அழைக்கப்படுகிறார். வசிட்டர், கௌதமர், ஆங்கிரசு, விசுவாமித்திரர், பாரத்வாஜர், பிருகு, (உத்திரமேரூர் சிற்பம், பல்லவர் காலம்), புலஸ்தியர் (சிரிலங்காவிலுள்ள பொலநறுவா சிற்பம், 10 ஆம் நூற்றாண்டு), புலஹர், கிராது, கௌசிகர், பராசரர், ஜமதக்னி, வியாசர், மனு, வால்மீகி, சனத்குமாரர் போன்ற மகாமுனிவர்களை வடிவமைக்கும் போது ஓவியர்களும், சிற்பிகளும் ஓலைச்சுவடிகளைக் கைகளில் தாங்கி இருப்பது போன்று வடிவமைப்பர்.

முடிவுரை

கல்வியின் சிறப்பை வலியுறுத்துவதற்காகவே நாயன்மார்கள் தங்கள் பாடல்களை இசைத்துப் பாடி ஞானமாகிய ஒழுக்கமுறைக் கல்வியைப் புகுத்தினர்.

பண்பாட்டையும் ஒழுக்கத்தையும் மேன்மைப்படுத்துவதற்காகவே தட்சிணாமூர்த்தி மற்றும் சரகவதிதேவி கைகளில் இசைக்கருவியான வீணையையும், ஓலைச்சுவடியையும் தாங்கிய வண்ணம் உள்ள சிற்பங்களும் ஓவியங்களும் தோன்றலாயிற்று. இளமையில் கல்வி கற்று தேர்ச்சி பெறவேண்டும் என்ற எண்ணத்தில்தான் திருஞானசம்பந்தப் பெருமானார் தன்னுடைய மூன்று வயதிலேயே ஞானத்தைப் பெற்றார் என்று குறிப்பொருளாக உணர்த்தும் போக்கும் வளர்ந்தது. நரை விழுந்து தள்ளாத அகவை முதிர்ந்த முனிவர்களான நால்வருக்கு இளையவராகக் காட்சியளிக்கும் தட்சிணாமூர்த்தி ஆசானாக வீற்றிருந்து போதிக்கிறார் என்று ஆதிசங்கரர் வியந்து செளந்தர்யலஹரியில் போற்றுகிறார் (ரங்கசாமி, 1952:53). ஆதிசங்கரர் உணர்த்தும் பாங்கினை நாம் நோக்கும் போது முதியோர் கல்வி எனும் தற்கால கல்வித் திட்டத்தைத்தான் உணர்த்துகிறாரா என்பதை ஐயப்பாட்டுடன் கண்ணுறும்போது விபக்கவைக்கிறது. மேற்குறிப்பிட்ட சில செய்திகளைக் கருத்தில் கொண்டு ஆய்வு செய்கையில் கல்வியின் மேன்மைத் தன்மையை வெளிப்படுத்துவதாகவே அவைகள் அமையப்பெற்றிருக்கின்றன என்பதை அறியலாம். கல்வி என்பது சமயப் பின்னணியில் இயங்கியது என்று பொதுவாகக் கருதினாலும், அக்கல்வி முறை தம்மம், நீதி நெறிமுறைகளை வளர்த்து சமுதாயக் கட்டுப்பாட்டையும், சமத்துவத் தன்மையும் வளர்த்தது. உண்மைக்கல்வி சிறக்கின் சமத்துவம் ஓங்கும்.

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ROLE OF INFORMATION TECHNOLOGY IN SUPPLY CHAIN MANAGEMENT

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Abstract

This work focuses the role of Information technology (IT) in supply chain management. It also highlights the contribution of IT in helping to restructure the entire distribution set up to achieve higher service levels and lower inventory and lower supply chain costs. The role of existing communication technologies in making IT an enabler of SCM, is highlighted by addressing a range of different point and enterprise solutions in a variety of supply chain settings. Critical IT demonstrations and implementations in SCM are discussed. Fundamental changes have occurred in today's global economy. These changes alter the relationship that we have with our customers, our suppliers, our business partners, and our colleagues. Reflection on the evolving and emerging IT trends like software agents, RFID, web services, virtual supply chains, electronic commerce, and decision support systems, further highlights the importance of IT in the context of increasingly global competition.

Key Words: *Benefits of IT, e-Business, Information Technology (IT), Logistics, Supply Chain Management (SCM), Electronic data interchange.*

Introduction

Supply Chain Management (SCM) is the management of a network of interconnected businesses involved in the ultimate provision of product and service packages required by end customers. SCM spans all movement and storage of raw materials, work-in-process inventory, and finished goods from point-of-origin to point-of-consumption (supply chain). It also encompasses the planning and management of all activities involved in sourcing, procurement, conversion, and logistics management activities. Importantly, it also includes coordination and collaboration with channel partners, which can be suppliers, intermediaries, third-party service providers, and customers. In essence, supply chain management integrates supply and demand management within and across companies. Recent development in technologies enables the organization to avail information easily in their premises. These technologies are helpful to coordinates the activities to manage the supply chain. The cost of information is decreased due to the increasing rate of technologies. The usage of Information Technology (IT) in organizations across the supply chain has become a determinant of competitive advantage for many corporations.

Types of firms /organizations Supply Chain Management can be applied

Supply Chain Management could be implemented to all firms (manufacturing firms, retailers, services, etc.) and public organizations that satisfy the following criteria

- Minimum Number of employees: 20 (at least 4 in management positions).
- Strong management commitment to new ways of working and innovation.

Supply-Chain Principles

1. Segment Customers Based On Service needs

Companies traditionally have grouped customers by industry, product, or trade channel and then provided the same level of service to everyone within a segment. Effective supply-chain management, by contrast, groups customers by distinct service needs--regardless of industry--and then tailors services to those particular segments.

2. Customize the Supply Chain Management network

In designing their Supply Chain Management network, companies need to focus intensely on the service requirements and profitability of the customer segments identified. The conventional approach of creating a "monolithic" Supply Chain Management network runs counter to successful supply-chain management.

3. Listen to signals of market demand and plan accordingly

Sales and operations planning must span the entire chain to detect early warning signals of changing demand in

ordering patterns, customer promotions, and so forth. This demand intensive approach leads to more consistent forecasts and optimal resource allocation. ➤

4. Differentiate product closer to the customer ➤

Companies today no longer can afford to stockpile inventory to compensate for possible forecasting errors. Instead, they need to postpone product differentiation in the manufacturing process closer to actual consumer demand. ➤

5. Strategically manage the sources of supply ➤

By working closely with their key suppliers to reduce the overall costs of owning materials and services, supply chain management leaders enhance margins both for themselves and their suppliers. Beating multiple suppliers over the head for the lowest price is out, Andersen advises. "Gain sharing" is in.

6. Develop a supply-chain-wide technology strategy

As one of the cornerstones of successful supply-chain management, information technology must support multiple levels of decision making. It also should afford a clear view of the flow of products, services, and information.

7. Adopt channel-spanning performance measures

Excellent supply-chain measurement systems do more than just monitor internal functions. They adopt measures that apply to every link in the supply chain. Importantly, these measurement systems embrace both service and financial metrics, such as each account's true profitability.

Supply Chain Management Services

- ❖ Operational Analysis and Design
- ❖ Materials Handling
- ❖ Distribution Strategy
- ❖ Operational Improvements, Distribution Management
- ❖ Computer Systems
- ❖ Warehouse Design
- ❖ Project Management
- ❖ Operational Commissioning
- ❖ Computer Simulation
- ❖ Technical seminars

Supply Chain Management becomes a tool to help accomplish corporate strategic objectives:

- reducing working capital,
- taking assets off the balance sheet,
- accelerating cash-to-cash cycles,
- increasing inventory turns, and so on

Recent Trends in Supply Chain Management

If we take the view that Supply Chain Management is what Supply Chain Management people do, then in 1997 Supply Chain Management has a firm hand on all aspects of physical distribution and materials management. Seventy-five percent or more of respondents included the

following activities as part of their company's Supply Chain Management department functions:

- Inventory management
- Transportation service procurement
- Materials handling
- Inbound transportation
- Transportation operations management
- Warehousing management
- Customer service performance monitoring
- Order processing/customer service
- Supply Chain Management budget forecasting
- Customer service focus
- Information technology

Successful organizations must be excellent in both of these areas, so the importance of Supply Chain Management and the tools available to do the job right will continue to expand.

Companies in any supply chain must make decisions individually and collectively regarding their actions in five areas:

1. Production

What products does the market want? How much of which products should be produced and by when? This activity includes the creation of master production schedules that take into account plant capacities, workload balancing, quality control, and equipment maintenance.

2. Inventory

What inventory should be stocked at each stage in a supply chain? How much inventory should be held as raw materials, semi finished, or finished goods? The primary purpose of inventory is to act as a buffer against uncertainty in the supply chain. However, holding inventory can be expensive, so what are the optimal inventory levels and reorder points.

3. Location

Where should facilities for production and inventory storage be located? Where are the most cost efficient locations for production and for storage of inventory? Should existing facilities be used or new ones built? Once these decisions are made they determine the possible paths available for product to flow through for delivery to the final consumer.

4. Transportation

How should inventory be moved from one supply chain location to another? Air freight and truck delivery are generally fast and reliable but they are expensive. Shipping by sea or rail is much less expensive but usually involves longer transit times and more uncertainty. This uncertainty

must be compensated for by stocking higher levels of inventory. When is it better to use which mode of transportation?

5. Information

How much data should be collected and how much information should be shared? Timely and accurate information holds the promise of better coordination and better decision making. With good information, people can make effective decisions about what to produce and how much, about where to locate inventory and how best to transport it. The sum of these decisions will define the capabilities and effectiveness of a company's supply chain. ■

Roll of Information Technology

Prior to 1980s the information flow between functional areas within an organization and between supply chain member organizations were paper based. The paper based transaction and communication is slow. IT infrastructure capabilities provide a competitive positioning of business initiatives like cycle time reduction, implementation, implementing redesigned cross-functional processes. Information flows plays a crucial role in strategic planning. Common terms for business models using IT are e-commerce and e-business – the former relating commonly to web-based sales, and the latter to a more holistic use of IT; in many instances, however, e-business refers to the use of Internet. ■

Electronic Commerce

It is the term used to describe the wide range of tools and techniques utilized to conduct business in a paperless environment. Electronic commerce therefore includes electronic data interchange, e-mail, electronic fund transfers, electronic publishing, image processing, electronic bulletin boards, shared databases and magnetic/optical data capture. Companies are able to automate the process of moving documents electronically between suppliers and customers.

Electronic Data Interchange

Electronic Data Interchange (EDI) refers to computer-to-computer exchange of business documents in a standard format. EDI describe both the capability and practice of communicating information between two organizations electronically instead of traditional form of mail, courier, & fax.

The benefits of EDI are

1. Quick process to information.
2. Better customer service.
3. Reduced paper work.

4. Increased productivity.
5. Improved tracing and expediting.
6. Cost efficiency.
7. Competitive advantage.
8. Improved billing.

Though the use of EDI supply chain partners can overcome the distortions and exaggeration in supply and demand information by improving technologies to facilitate real time sharing of actual demand and supply information.

Objectives of IT in SCM

- Providing information availability and visibility'
- Enabling single point of contact of data
- Allowing decisions based on total supply chain information
- Enabling collaboration with supply chain partners
- Its Environmental friendly and clean.

Conclusion

Customers' expectations are also increasing and companies are prone to more and more uncertain environment. Companies will find that their conventional supply chain integration will have to be expanded beyond their peripheries. The strategic and technological innovations in supply chain will impact on how organizations buy and sell in the future. However clear vision, strong planning and technical insight into the Internet's capabilities would be necessary to ensure that companies maximize the Internet's potential for better supply chain management and ultimately improved competitiveness. Internet technology, World Wide Web, electronic commerce etc. will change the way a company is required to do business.

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IAN MCEWAN'S INDIVIDUALS AMIDST SOCIAL INTOLERANCE AND ECCENTRICITY

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Abstract

Listed among the best fifty writers of the century, Ian Russell McEwan of Britain is well known for his fictional narratives. He began as a short story writer, further mastered as a successful novelist. His novels of recent times, Saturday (2005) and The Children Act (2014) are to be discussed in this paper as works emphasising the inevitable necessity of social tolerance. Further, the paper probes into how the author makes use of individuals' life experience and questions social realism.

The English literary world has undergone many transformations too like any other language as a result of technology, Modernism and the changed perceptions of people around the world. It has transcended itself as (Eliot wrote) every race, every age has its own turn of mind and this change of thought of later days of modernism not only in the literary world but as well in every other field is termed as 'Postmodernism' by critics. Postmodernism primarily aims to differ from its past traditions paving new ways. It speaks of the unspoken and hidden so far. All around the world writers emerged with the exposition of suppressed identity in different terms as feminism, subaltern literature, ethnicity, post colonialism etc. In Britain, apart from exhibiting subaltern literary concepts, There begun a new trend of deeper perceptions of individuals as a man, as a woman surrounded by all these modern, postmodern life styles and structures. Writers penetrate into the minds of these individuals and exhibit their subconscious mind. Literature, especially the genre of novel in Britain deviated itself from its largely spoken social, didactic consciousness of the Victorian and modernist trend. It becomes more subjective. It is psychoanalytic, Idiosyncratic with unusual portrayal of Individuals. With the emergence of Freudian psychoanalytical, critical concepts, British fictional world entered into a new era with the writings of authors like Martin Aims, Ian McEwan and their other contemporaries. Meantime, one should also note that there is no representational form in postmodern trend as each artist always aims to differ not only from the earlier constructions but from his contemporaries as well.

McEwan is one such writer and most of his novels and short stories are praised for their bold and intricate journey

into individuals' mind. His characters are not the products of the society and its ways but confronters of it with their outspoken method of lifestyle. They are subjective, psychoanalytical and he presents how contemporary man is caught between the society and his individuality. He deals with both grown up men, women and his world of children is celebrated for its delightful reading. He presents them as they are without compromising anywhere in spite of facing pessimistic critical views. He exposed the world unspoken or hidden so far of individual whether it is the world of children or grownups as a typical postmodernist. His brilliant terminology and narration make the reader very well relate himself or herself with his characters. His earlier portrayals invited both positive and pessimistic criticism for his outspoken manner and pornographic detailing. But, he never failed to make a mark with his language proving himself as one of the native masters and emerging representative of contemporary fictional world of Britain. Apart from his contribution as a script writer for television, he is always recognised for his fictional narratives with works like 'The Black dogs'(1992) a post-war fiction and 'The child in time' (1987) termed him as one of the original writers and for the past fifteen years his works have listed him among the best and promising writers of the century.

Among McEwan's works of later days especially after 2000, 'Saturday' (2005) and 'The Children act' (2014) dicuss the present day scenario of the modern man. McEwan wonders in the novels how the modern man could be ambiguous about his stand on science and religion. According to the writer, the modern man exploits science to fulfil his thirst of religious fanaticism and hence McEwan through his characters daringly exposes his stand against

the religious misconceptions and the consequences of them.

Saturday is one such plot which explores a single day in the life of Henry perowne, a well-contended and successful neuro surgeon. Perown has a happy family; he is not only an adorable husband but also a friendly and responsible father of two talented children. In spite of having been successful, Perowne is driven by a sense of insecurity and dissatisfaction. His social concern makes him guilty for being a mere passive spectator of atrocities in the name of religion. This sense of self-accusation makes him uncomfortable in spite of his happy holiday when he has many reasons to celebrate the day. He anticipates his private moments with his wife , Rosalind a successful lawyer, his musically talented son Theo, his daughter who introduces Mathew Arnold and 'Dover Beach' to him, his routine meeting with his mother. Looking forward all these pleasant moments on a holiday, Perowne never imagines that the day would have its own say with his confrontation with one eccentric young man Baxter on his way to squash game. Further it is the day for the anti war march. The very sight of it leaves him with restlessness. At night Baxter's unexpected invasion into his cottage turns everything deadly, how the family accumulates to save itself concludes the plot, and ironically, Perowne gets to treat and save the deceased Baxter towards the end.

Earlier, as the story unfolds, perowne happens to witness an aeroplane crashing which he fears associating it with 9/11 attack exploring the growing sense of uncertainty and futility among people around the world. McEwan thus wants to exhibit the indirect experience of a modern man irrespective of his nativity and how the individual is mentally shaken and startled. This sense of fear, helplessness and guilt prevails all through the novel with the character of Perowne. In spite of his contended professional and private life, an individual of the modern world is always physically and mentally unsafe surrounded by religious fanatics. This is what McEwan throws light on and he meanwhile emphasises on the need of social reformation and tolerance through individual responsibility attempting to better the world for the posterity. McEwan indirectly indicates that art would be the only redeemer of this deranged mind. His thought comes out with his development of characters of Perowne's children, who are successful artists. Perowne, as he sees the anti-war march on the road does not want to take part in it, instead it doubles his sense of fear and inability as a global citizen. However, in spite of the dark and anxious modern days of war and commotion around the world, we could also make

time for happiness as we see Perowne's family. The link between the private life and public experience constructs the life of an individual like Perowne. McEwan seems to convey how an individual shares his space in the society and how he is mentally disturbed by it if not physically.

Like 'Saturday', 'The Children Act' is another novel where he presents Fiona Maye, a distinct high court judge of the family division. Here as well, McEwan connects the private life with the public experience. He expands on the trials that Fiona attends. Primarily, we are exposed to the private life of Fiona and Jack, her husband. Jack, a 60 years old man feels bored of her negligence and lack of interest in private life with him and he feels that they are leading a life of siblings. He says he would like to have a passionate affair for a last time. Humiliated by Jack, Fiona is neither able to set right her relationship as she finds hardly any time to reconcile with him amidst her expanded judicial commitments. Jack's decision makes her confused and restless however she never compromises with her quality verdict in her official engagements. Being the judge of the family division, Fiona witnesses conflicting ideas, in terms of religion among parents and how they affect the children. McEwan through the central character Fiona, attacks the idea of woman being submissive in the Jewish families where she is prohibited to educate herself as he writes "within the Chareidim, whose traditions were unbroken for centuries, women were expected to raise children,..." Fiona's verdict against the tradition exhibits McEwan's longing for the reformation of thought among men. The same is exposed in the case of conjoined twins, Mark and Mathew of the Catholic parents who are unwilling to break God's wish. McEwan condemns them as false practices in the name of religion. His argument is that the modern men, when it comes to comfort are ready to exploit science but for belief and unbelief, they stick on to their traditional faith clinging on to baseless ideas. Further McEwan expands on the mental ambiguity of the modern men where he introduces Adam Henry, a young leukaemia patient refusing to accept a blood transfusion that could save his life. Being the Jehovah's witnesses, Adam Henry and his parents disagree to the medication as the Bible forbids the mixing of blood. McEwan opines that the religious are hypocritical when he says that Adam Henry's parents rejoice about his transfusion when it is done who initially thought that it is unconventional. McEwan's sensitivity to the religious ambiguities comes out with the situations that he develops in the novel. However, the story further develops into a fine character study of the protagonist. He spins Fiano's life and her official, public

experiences in the court to emphasize on the necessity of modern men to simplify and clarify the idea of science and religion. McEwan ultimately clarifies that his character Henry perowne (Saturday) is the modern individual affected by the complicated ideas of religious eccentrics and Fiona (the Children Act) is a fine judge and witness of them. Ultimately, McEwan's plea is to be socially tolerant and from these two novels the reader comprehends that he believes that the modern man's high culture's purpose is to provide an alternative to social affectations.

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MARGARET ATWOOD'S SURFACING: A CONFRONTATION WITH THE REPRESSED

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Abstract

Margaret Atwood in her novel Surfacing has powerfully brought out the inner turmoil experienced by the nameless protagonist due to the various bitter experiences in life. Lacking the courage to face the bitter realities, the protagonist represses all her painful experiences in her mind and projects a false 'self' to the society. In the process of creating the false 'self', she fabricates tales about her life which would make her acceptable in the society. 'Repression' and 'Fabrication' proves only a temporary solution to the protagonist. The anxiety and restlessness in her mind demands a confrontation with the past and the repressed memories. It is only through this confrontation and acceptance of the realities of her life does she realize her 'self'. This study focuses on the process of confronting with the repressed memories and the eventual self realization that she attains.

Key Words: Repression, Fabrication, Guilt, Irrational Fear, Self Actualization.

Introduction

Margaret Atwood is one of the most prominent and honoured Canadian fiction writers who mainly focus on the complexities that women face in their lives, living in a male dominated society. *Surfacing*, the second novel of Margaret Atwood is structured as a journey of a nameless protagonist in search of her missing father. This journey simultaneously becomes an inward journey too, into her own subconscious mind. The predicament of Atwood's protagonists in most of her novels has a deep connection with their past experiences that get repressed in their minds. These memories play a dominant role in making their life a complicated web. Atwood firmly asserts the need to recover one's memory in order to come to terms with the past and discover the true self identity. The novel gives a hope to the readers that irrespective of the kind of experiences in life, every woman can emerge with a new courage to lead an authentic and renewed life.

Analysis

Repression is a mechanism that helps a person force painful experiences below the threshold of consciousness. It is a forced forgetfulness of desires or experiences associated with feelings of shame, guilt or humiliation. The protagonist of the novel, for a very long time, tries to live a normal life by repressing all her painful experiences of her life deep down in her mind. She never wanted to share those experiences with others and also tried hard not to allow her mind to think about them.

The more and more one represses the thoughts; it tries to surface in some suitable occasion. The narrator tries hard to suppress them but is successful only up to a certain stage of her life. When she comes back to the land of her past, her memories too tries to surface in her mind.

The protagonist's experiences in life have bruised her psyche so much that she experiences a state of psychic wreck. After reading the novel to an extent the readers realize that the narrator is unreliable. The trauma of her abortion had affected her mind so immensely that she indulges in fabrication. Due to her inability to accept her true past, she fabricates a series of false memories in her mind and reveals it to her parents too. These fictitious memories include her marriage, childbirth, divorce and about the custody of her child with her husband. All these fabricated memories help her to live in a 'false self' repressing her pain and guilt. It would not be wrong to say that some of her memories were borrowed from others. She realizes the truth and says,

I have to be more careful about my memories, I have to be sure they're my own and not the memories of other people telling me what I felt, how I acted, what I said: if the events are wrong the feelings I remember about them will be wrong too, I'll start inventing them and there will be no way of correcting it, the ones who could help are gone. (90)

Apart from all these false memories, her 'real' memories were the reason for her sense of estrangement and isolation that she experienced. In reality she was a

young unmarried woman whose love affair with a married man ended because he persuaded her to abort their child. Her lover was a married man with two children, whose words of love and promise seemed only a trap for her. He convinces her to abort their child saying that it was like removing a wart and nothing more.

He said I should do it, he made me do it; he talked about it as though it was legal, simple, like getting a wart removed. He said it wasn't a person, only an animal; I should have seen that was no different, it was hiding in me as if in a burrow and instead of granting it sanctuary I let them catch it. I could have said no but I didn't; that made me one of them too, a killer. (185)

These 'true' experiences and her fabricated memories, emotionally shattered her life leading towards a lot of psychological disturbances or a psychic wreck. Her abortion had a very strong effect which is vividly seen in all aspects of her life. The guilt she experiences causes an emotional numbness in her life. The guilt is due to the fact that she could have avoided this and let the child live in spite of her lover's strong demands. Sushila Singh asserts, "She is not grieving and tormented simply because of the death of her foetus, but because she has gone against nature by attempting to thwart the natural cycle. Her abortion does not even have the saving grace of an attempt to co-operate with nature" (149).

Through this merciless act, she feels like a killer and experiences the seed of death planted in her mind. "I was emptied, amputated; I stank of salt and antiseptic, they had planted death in me like a seed" (184). She feels as though a part of her was amputated through this abortion. Haunted by the guilt complex, she intentionally distanced herself from her parents for nine long years. At times the protagonist doubts her own existence and a sense of alienation grips her life. She tries hard to repress all these feelings and emotions that troubled her and was alienated from her own self. It was a death-in-life experience leaving a scar on her psyche. The novel thereby exhibits a penetrating awareness of the trauma of abortion in the lives of sensitive women like this nameless protagonist. Since the abortion, life had not been easy for her.

As an outcome of all these hurtful experiences, the narrator ends up losing her faith in 'love' and 'marriage'. 'Love' turns out to be meaningless to her. Coomi S. Vevaina rightly observes, "While her father destroys her faith in religion, her equally rational-minded lover destroys her faith in the spirituality inherent in the experience true love thereby forcing her to shy away from giving and receiving love" (268). When her boyfriend Joe expresses

his love to her, she feels emotionally numb, even though she was fond of him. "I'm trying to decide whether or not I love him.... I'm fond of him, I'd rather have him around than not; though it would be nice if he meant something more to me. The fact that he doesn't make me sad: no one has since my husband" (49). She was unwilling to commit herself in any real sense. There was no emotional involvement in their relationship. She was not ready to have an imperfect relationship fearing failures. She defies the institution of marriage, for she found no sanctity in it but rather felt it was an oppressed institution where women were exploited.

All these experiences and painful memories of the protagonist disturb her psyche leading to odd behaviour and strange feelings. A sense of restlessness and strangeness constantly lingers in her mind from the beginning of the novel. Though her friends accompany her as a favour, she sometimes wishes to be away from their company. On the way to the Quebec islands in search of her father, she experiences mixed emotions. The nostalgic feelings and the anxiety for her father gives her a lot of emotional pain. She suppresses her tears for she did not want to expose her emotions in the company of her friends. She tries to evade the emotional pain through some physical pain.

I'll start crying, that would be horrible, none of them would know what to do and neither would I. I bite down into the cone and I can't feel anything for a minute but the knife-hard pain up the side of my face. Anaesthesia, that's one technique: if it hurts invent a different pain. I'm alright (10).

Though the protagonist appears calm from the outside, her inner self was fragmented. Her inner self was completely different from her social self. This dualism protected her from emotional harm to an extent and helped her repress her memories. This 'inner' self was repressed constantly whenever it tried to surface or rise up. This duality she experienced, caused her to lose her self identity and resulted in an emotional numbness. She does not cry, was unable to dream and was alienated both from the society as well as from her 'self'. "I rehearsed emotions, naming them: joy, peace, guilt, release, love and hate, react, relate; what to feel was like what to wear, you watched the others and memorized it" (142). A child is not born without emotions, but it is the experiences, situations and the society that makes one so. When the narrator talks about some of the instances of her childhood, it is clearly seen that she acts on emotions. Her bold acts of setting free the animals that were trapped by her brother prove it. She lost her ability to feel mainly after the two mishaps of

her life: her failed relationship and her abortion, which made a wreck of her life.

Fears are a definite part of people who have a disturbed psyche. These fears are to a large extent irrational. All the protective defence strategies employed are frail and temporarily defends the ego but gradually brings back the feeling of insecurity and uncertainty, leading to irrational fears. Throughout the novel *Surfacing*, at various instances, the protagonist, due to her painful past experiences irrational fear. During their stay at the cottage, she confesses, "I wanted to keep busy, preserve at least the signs of order, conceal my fear, both from others and from him. Fear has a smell, as love does" (97).

Moreover, when the protagonist experienced emotional numbness, the only thing she could feel was the fear that she wasn't alive. She recalls that while at school, in order to assure herself that she was alive, she used to poke herself with pen nibs and compass points. Similarly the flush toilets and vacuum cleaners used in the cities created in her the fear that there could be a machine that could make people vanish. When she was alone at the cottage after the departure of her friends, all sorts of fears like, her childhood fear of going alone to the outhouse, the fear that her parents' spirits would enter into the house, the fear of looking into the mirror, etc... crowd her mind indicating the emotional or psychological insecurity she experienced. Throughout the novel we also find that she was frightened of her past which kept haunting her.

The protagonist's diving into the water has a great symbolic significance in the novel. When she dives into the water, her past memories start surfacing and bring forth a transformation in her life. It is a crucial event, for she descends into her subconscious mind, where a conflict occurs between her two 'selves', one that exists in the visible world and her other self that is buried under the surface. Her past that are buried within, surfaces when she dives into her inner subconscious. Her direct encounter of her father's dead body leads to a surfacing from death to a 'new' life. By plunging into the waters, she identifies her 'self' and this gives her many new realizations. The father's body, the memories of her aborted fetus, her unhappy past and all her painful experiences suffocates her mind. Her disturbed mind finds a release in this psychic quest, giving her a healing of her mind. She surfaces from the dive with a new acceptance of herself and the power of nature. Her dive into the waters to explore her father's rock paintings turns out to be a dive into her subconscious mind, allowing her to emerge as a transformed being.

Another positive force behind her transformation is the bond she shares with her parents though they were physically not present with her. The albums, photographs and the things in the cabin enable the protagonist to recover and re-live her past, which she had repressed or forgotten. Her father, a rationalist, botanist and a tree scientist, believed that one had to struggle to survive and had chosen a voluntary recluse in Quebec. He made his family live between anonymities, the city and the bush. They must find it strange, a man his age staying alone the whole winter in a cabin ten miles from nowhere; I never questioned it, to me it was logical. They always intended to move here permanently as soon as they could, when he retired: isolation was to him desirable. He didn't dislike people, he merely found them irrational; animals, he said, were more consistent, their behaviour at least was predictable (71).

His disappearance had brought strange confusions in her mind. The strange drawings among his papers makes her doubt his sanity but later realizes that he had been describing ancient rock paintings. In order to find out her father's inspirations of the drawings, she dives into the water and ultimately encounters his dead body. From her father drawings, trying to reason them out, she gains the gift of knowledge.

In the process of rediscovering her 'self', like most Atwood's protagonists, the narrator of *Surfacing* too goes to the verge of madness. But ultimately, her solitude or her isolation helps her break all barriers and emerge as a new creation.. She enters into a period of crazy behaviour. When all social standards seem meaningless to her, she wants to live in the most elemental nature and so retreats to an animal like state of living. She discards her former self, and in doing so, discards or destroys everything that was in the cabin.

When the paper things are burned I smash the glasses and plates and the chimney of the lamp. Everything I can't break, frying pan, enamel bowl, spoons and forks, I throw on the floor.... I take off my clothes, peeling them away from my flesh like wallpaper. They sway beside me, inflated, the sleeves bladders of air (230).

This tearing, breaking and burning of everything, including her wedding ring, and then washing herself in the lake symbolize an act of purification. K. Ponni rightly remarks:

Her impossible mental countenance is cognisant along the flux and the pursuit of 'self' amidst her agony. Since man is a social animal he accommodates with the ever-changing society accepting the loss or gain, pain or

pleasure, subjugation or subjection.... Her incompatibility stimulates the notes of dissonance, she protests her parents passively, her husband actively and the society vehemently. She dissociates herself from the society and moves towards desolation. (91)

Nature proves to be a cure for the madness she exhibits in her behaviour. It turns out to be a 'meaningful madness' to resolve her problems and helps her face life boldly. She negates all human connections and sheds all the things she had acquired from the civilized society. She experiences a mystical participation or union with nature. After this brief spell of being a part of nature, she was ready to face the world. This madness gives birth to something new in her life. She comes to a realization that she was neither an animal nor a primitive God to live alone in the wilderness. She realizes that escapism is not a solution, and though survival is tough, with lots of threatening elements, one must struggle with reality by confronting life boldly. She emerges as a 'new' woman ready to face the challenges of life. She reconciles herself to the human society after the slow metamorphosis from an animal being to a human being. Like all Atwood's protagonists, the nameless narrator of *Surfacing* too decides to live her life by boldly confronting it. She evolves as a new being free from the feeling of guilt and shame, the feelings that had engulfed her in the past. *Surfacing* is a novel that asserts the impossibility of complete withdrawal from society and civilization. Knowing the shortcomings of the society and understanding the fact that life has its own challenges, she displays courage and determination to live her life at the end of the novel. As in many of Atwood's novels, self actualization, the understanding of one's worth and potential begins in the end of the novel. The beginning of this process of self actualization itself is a positive sign in Atwood's protagonists. The determination of a woman to refuse being a victim and the decision to go back to the society itself is her first step towards emancipation or self actualization. Having faced her guilt and being relieved of the burdens of repression, she is ready to live her life being true to her 'real' self. A. Vijayalakshmi remarks: Meaningful survival would become possible only when he [man] establishes harmonious relationship with fellow beings and the universe. The quest for knowledge and truth gives direction and dignity to the lives of the individuals. Atwood's art attempts to regard quest as an integral part of the progress towards self-knowledge which is the ultimate goal of life (105)

The novel ends in a note of optimism where she is no longer willing to have imperfect relationships and failures

due to them. Her identity is realized in her rebel role and she decides to go back to the city empowered. She also learns to trust herself and becomes an insightful woman who finds her personal as well as social identity. She feels confident about her own self and this awakening makes her realize her power and her potential. Isolation gives her the realization that she could meet life's challenges as a 'new woman'.

Surfacing is a novel where the protagonist reconnects with her own self and with the society. The positive element of the novel is that though she had gone through many sufferings in life and had repressed many bitter memories within herself, she was able to resurface from them with a belief that she could face the world as a mature person with a clear sensibility. This trust is an optimistic note that the protagonist would decide to live life in its real sense without losing her self esteem and dignity. P.S. Ramana observes:

Surfacing is also an endeavour to create a positive female archetype: a woman capable of and determined to live a self-respecting and independent life having proper opportunities for female creativity and love for life while consciously rejecting domineering and patriarchal western culture and civilization (8-9).

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OPPRESSION OF PATRIARCHAL SOCIETY IN SHASHE DESHPANDE'S THE BENDING VINE

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Abstract

Indian English literature refers to the body of work by writers in India who write in the English language and whose native or co-native language could be one of the numerous languages of India. Many Indian writers prove their talent to contribute their works in English literature and have influenced an entire generation with their writing. The novel "The Bending Vine" was written by Shashe Deshpande. She was born in Dharwad, Karnataka in the year of 1938. She has written eight novels, six short-story collections, four children's books and numerous essays. Her novels explained her feelings about the burning issues which are occurring in society. She said that her strong point about her novels was the reflection of women's inner world. The theme which I applied in the novel is the "oppression of patriarchal society". It deals with the three major female characters who suffer in the society by both physically and mentally.

Introduction

Indian English literature refers to the body of work by writer in India who write in the English language and whose native or co-native language could be one of the numerous languages of India. Its early history began with the works of R.K. Narayan, Mulk Raj Anand and Raja Rao who contributed to Indian fiction in 1930s. It is also associated with the works of members of the Indian Diaspora, such as V.S. Naipaul, Kiran Desai, Jhumpa Lahiri, Agha Shafiq Ali, Rohinton Mistry and Salman Rushdie, who are of the Indian writers. Likewise Shashe Deshpande also one of the famous Indian writer who got a Padma Shree award.

Shashe Deshpande was born in Dharwad, Karnataka in the year 1938. She has written eight novels, six short-story collections, four children's books and numerous essays. Her novels explained her feelings about the burning issues which were occurring in society. She said that her strong point about her novels was the reflection of the women's inner world.

Feminism is one of the major components in Indian literature. The term feminism has its origin from the Latin word "feminine" means that "women" it convey to the advocacy of women's right status and power at par with men as the grounds of "equality of sexes". The history of feminism was consisted into three phases in India. We are in third phase "post independence" which centres upon the treatment of women in our society. The term feminism portrays the problem faced by Indian women who seek equal opportunities in various fields. The important aim of feminist literature and feminist literary criticism is the problem of self and their quest for their identity.

The Indian feminist movement portray women are still facing many discrimination issue in contemporary India. There are many Indian women writers contribute their works of feminism in Indian English literature such as Kamala Markandaya, Ruth Prasad, Jhabwala, Bharathi Mukherjee, Shashi Deshpande, Uma Vasudev, Arundati Roy, Shoba De and Anita Desai etc... Among these writers Shashe Deshpande is one of the major feminist novelists who represent the plight of middle class women, oscillation between tradition and modern roles

In this paper I have chosen to analyse "Shashe Deshpande famous novel "The Bending Vine" to express the oppression of patriarchal society". The word oppression is nothing but it is a type of injustice. Oppression is the inequitable use of authority, law, or physical force to prevent others from being free or equal.... it can also means to mentally burden someone, such as with the psychological weight of an oppression idea. Feminists fight against the oppression of women.

Urmila is the protagonist of the binding vine through whom Shashe Deshpande thinks about the emancipation of women. Urmila joins hands with other suffering women and creates that vine of love through which can think of and work for their emancipation. Urmila is the protagonist who is quite unlike the earlier protagonist of Shashi Deshpande.

The world of the binding vine is populated with three generations of women. She holds the strong view that the predicament of women through different generations is identical. Mira's mother, Vanna's mother, Urmila's mother Inni and Mira belong to the first generation of women.

Urmila, vanna, shakutai and suLu from the second generation. In the third generation there are characters like Mandira, Urmila's daughter Anu and shakutai daughter kapana. The plot moves around all these women. Urmila being the main character binds them all and through her a deep understanding of all these characters can be had.

Urmila is a lecturer in a college and is the wife of kishore who is in merchant navy. It is through the character of Urmila that the writer has hinted at the true emancipation of women. When the novel opens urmi as Urmila is fondly called is mourning the loss of her daughter who has recently died. All her family members try to console her but her heart is never at ease. Her mother inni, her sister-in-law vanna and her brother Amrut strive hard to wean her away from the loss that has engulfed her. One can never avoid any moment just because it is very painful and hurting. She believes if she forgets the memories of Anu, would be left with nothing of hers. Vanna tries her best to make her cry. She does not like that urmi should keep her feelings of sorrow pent up in her. She is so mindful and carrying of urmi.. She is not only sister-in-law of hers but also a very good friend.

The memories of her daughter haunt her day and night: "I remember the sound of Anu's heart beating, her breathing. I knew the exact moment she died: I heard her expel her breath a loud harsh sound that tore into me. Her memories pinch her. She is a woman who caught into a dilemma. The dilemma is of the death of her daughter. Urmi is a woman who is so shocked and paralysed over the death of her daughter who died at the age of one that she has lost the capacity to shed tears. In a way urmi has been stuck dumb; she is so much shaken that tears refuse to come down.

She sees the face of her son karthik. She realises that she is doing wrong to him. He needs her motherly love and affection. She is so absorbed in her loss over the daughter that she has completely forgotten her son's needs. She realises the fact that she has to live with the reality of Anu's being dead. Urmila's own pain makes her quite sensitive to the pain of other women. The same loss brings her in close contact with many of other suffering women. It is the same sensibility that draws her closer to the suffering of kalpana, the daughter of shakutai and the lost mother-in-law of urmi both of them were oppressed by the patriarchal society.

"Concepts like women are different from men because of their sex have from the very beginning of civilization been sticking to the Indian society which has created a big chasm between the both sexes which is very difficult to fill

in but only through awareness among women of their subjugated."

It was vanna's mother and urmila's present mother-in-law akka who tells Urmila the story of her real mother-in-law Mira. In fact kishore and vanna are children of same father but their mothers are not same. Kishore's mother mira died while delivering him and after Mira's death, his father married another woman who bore a girl vanna. When mira got married it is a one sided love marriage as the man was involved as he took fancy to the woman when he saw her for the first time. He was so spell bound to see her beauty that, ".....he became a man in single minded pursuit of an object: marrying her." (TBV47) she however died after he got married to her within four years' duration while giving birth to kishore. It was really astonishing that he undertook journey of finding himself another wife after kishore's birth when he was only a day old.

She comes to know that mira stands for female victimisation and subjugated. Mira is a woman: "who wrote those poems in the solitude of an unhappy marriage, who died giving birth to her son at twenty two." (TBV48) Mira's school notebooks which vanna's mother hand over to Urmi are all over lined up with sentences and in a file there are poems. She therefore for the first time comes to know that Mira was a poet. While reading the Mira's poem urmi came to know that the Mira dislikes the sexual union with her husband as almost in every of her poem the dislike is rampant' "it runs through all her writing- a strong, clear thread of an intense dislike of the sexual act with her husband, a physical repulsion from the man she married" (TBV63)

"There is not a single line about love" (TBV82) she was subjected to rape all night. Her mind was filled with anti-love feeling. There was no love that she received from her husband. It was sex and lust that drove the man crazy. she nurtured a dream of successful writer and a poet but the male dominated society hinders her way as it believes that there is no place of women in it as far as professional as a writer is concerned.

Men must behave properly so that a balanced relation might be kept alive. But that is a distant dream and as such the poetry of Mira is replete with instances of her being subjected to physical and mental anguish. She was brutally raped and she died when she was giving birth to her child after four years of her marriage when she was only twenty four. Rape is not a physical torture rather a mental one as, "it is not the rape of the body alone but rape of the mind as well."

Here I judge and prove my theme the women Mira she was totally in oppression not only by her husband but also the patriarchal society. For publishing the poem also there is no rights for her. Her life is fully dominated by her husband even though she did not have a soul love. Her husband used her only for the sexual pleasure. There is no love but a lust. And her literary career also totally destroyed... here I like to say one line that oppression is terrible for men but it is far more terrible for women.

The rape victim is kalpana daughter of shakutai. She is the victim of rape outside marriage. She belongs to the lower strata of life. Kalpana has been very brutally raped and is lying in an unconscious state, like a typical traditional Indian women shakutai scolds her daughter of what has befallen her. She blames her fully and holds her responsible for the heinous crime that has disgraced them in society. But Urmila through her friend Malcom who is a journalist finds out some way of helping kalpana but for that shakutai must give her consent to publish in the newspaper the truth that kalpana was not a car accident victim but a rape victim.

The government ordered a fresh investigation of the kalpana case. The announcement of it brings sad news of Sulu's death. Sulu is a sister of shakutai. Sulu has set herself on fire. The reason being, as she told shakutai one day before her death, her husband has come to her to tell, "If police ask you, tell them I was at home with you that whole evening and night." (TBV189) this was an eye opener and she came to know that if her husband prabhakar who has raped kalpana. The fact was too heavy for Sulu and she killed herself with kerosene. Shakutai

comes to know from that prabhakar always was mad after her. He lusted after her.

If a man has the freedom to dress up as per his own will then how can women be restricted? All these are misconceptions regarding the safety of women. It is actually not the woman who is responsible for rape; it is man who is the wrong doer...

Here once again I judge and prove my theme that in kalpana case there is no mistake on her but the prabhakar husband of Sulu, his behaviour to the girl is totally brutal and he totally spoiled the kalpana life. He lusted her. He destroyed all her dreams.

Conclusion

Urmila's intimacy with Mira, kalpana, shakutai and Sulu makes her aware of the fact that it is not only she alone who is suffering. Mira, shakutai, kalpana and Sulu all have suffered and in one or more cases their suffering is too much. By contrast she however realises her own life is better and she has certain advantages. Moreover the society in itself should change its viewpoint towards women. In a married life it becomes impossible for women to seek refuge in a law as it would bring their whole life collapse into nothingness. The oppression of women still in society this stage will be change by one day. And I trust this from my bottom of the heart.

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HUMAN RIGHTS VIOLATIONS ON TIBETANS BY CHINA IN TIBET

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Abstract

Human Rights in Tibet is a very serious issue reported abuses of human rights in Tibet which includes the restriction on freedom of religion, belief and association. Mistreatment of Chinese on Tibetans in Tibet has been a major concern at international level in concern with the human rights. China captured Tibet in 1959 which made His Holiness Dalai Lama to flee Tibet and exile in India since 1960. The situation in Tibet deteriorated after the invasion of Chinese Army in Tibet and many Tibetans chose to leave Tibet. The issue of Human Rights in Tibet has been discussed at international level but it has not affected the cruel act of Chinese. The major challenges faced by Tibetans in Tibet are no freedom of religion, speech, information, legal rights, and government jobs. Majority of the Tibetans were restricted to raise their voices for their own rights. There are several international organizations which work for the resolution of Tibet's Human Rights issues. There are several protests taken at international level in order to call off the Chinese mistreatment on Tibetans in Tibet. Some of the Tibetans have taken an extreme step of self-immolation to protest against the Chinese inhuman treatment on Tibetans. Self-immolation has alerted the world as a message of "No Human Rights" in Tibet. The environmental condition of Tibet has been degrading rapidly due to illegal mining, extracting natural resources etc. causing global warming and other environmental degradations.

Introduction

Human Rights is one of the most important aspects of every human being. Rights of Human can be referred to many aspects of Rights which every individual desires. The rights can be termed by giving the freedom such as, rights of freedom, freedom of speech, freedom of religion, freedom of democracy etc. Human Rights is an international look to the freedom of every individual in terms of their beliefs, action and way of living.

The concept of modern Human Rights started in 19th century in concern with slavery. There were changes in the look of Human Rights in 20th century and there were social changes with the implication of Human Rights Acts. Human Rights are categorized into two; one civil and political rights, and economic, social and cultural rights. Universal Declaration of Human Rights (UDHR) was adopted in 1948 by United Nations General Assembly initially in response to World War II in a secular way of thought. UDHR was formed by following the international law of Human Rights and to promote human, civil, economic and social rights, asserting these rights as part of the "foundation of freedom, justice and peace in the world."

No individual has right to rule any other individual using their power, status, or superiority. According to United Nations Human Rights, "Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination."

These rights are all interrelated, interdependent and indivisible¹ In 1948, United Nations Universal Declaration of Human Rights which includes cultural, economic, and political rights too, such as right of life, liberty, education and equality before law and right of association, belief, free speech, information, religion, movement and nationality. Promulgation of these rights is not binding on any country, but they serve as a standard of concern for people and form the basis of many modern national constitutions.² Human Rights in Tibet have reached at the lowest condition where Tibetans are tortured by Chinese Authorities and the voices of Tibetans have been shut to the outside world. Many Tibetans were tortured and murdered for raising their voices for their rights and justice.

Human Rights Violation

Human Rights Violation is the shift of misuse of the Human Rights by individual, state or nation which includes the act of violence against the Human Rights law, such as, torture, slavery and denial of freedom of movement by violating the personal freedom and rights of a human being. The violence against human can be caused by an individual, group or the Government. Human Rights

¹ <http://www.ohchr.org/EN/Issues/Pages/WhatAreHumanRights.aspx>

² <http://www.businessdictionary.com/definition/human-rights.html>

Violation is the major problem in Tibet under Communist Chinese Rule. Tibetans living in India enjoys more liberty than the Tibetans living in Tibet. Tibetans have been ringing the bell of International Law in order to solve the Human Rights Violation issues in Tibet. There are several NGOs and GOs working on the Human Rights issues suffered by the Tibetans in Tibet.

In 1959, Invasion of Chinese Army in Tibet has taken over to rule the country and took over all the rights of Tibetans. Tibetans in Tibet lost freedom of religion, freedom of speech, freedom of expression, freedom of self-determination, which led to self-immolation and suicide committed by Tibetans. Chinese Communist Government made major exploitation on environment, culture and Religion of Tibet and Tibetans. Chinese aimed to exploit the natural resources of Tibet and the culture of Tibetans. Tibetans in India enjoys more freedom than Tibetans in Tibet. Tibetans in Tibet were restricted from major social aspect of Human Rights.

Freedom of Speech

Tibetans in Tibet lost all the freedom after Chinese Invasion in 1959. After the leaving of Dalai Lama to India, the situations worsen in Tibet. Tibetans are not allowed to express their thoughts and the freedom of speech is removed from their daily lives. Speeches by Tibetan people have resulted in thousands of arrest which lead to torture as political prisoners and deaths. The charges put on the political prisoners are so harsh that there is no chance of ever being released. Anyone speaks about the faults of Chinese rule or the speech of Free Tibet can cause them to termed as Political prisoner and treat them harshly. According to Ruz, The government has frequently imprisoned people who have spoken about politically sensitive topics. In July 2016, there was a crackdown on lawyers who worked on cases involving free speech and abuses of power. Amnesty International says that 245 lawyers and activists have been targeted since July. One of the best known, Li Heping, is still missing.³

On 27th August, 2014, Kardak was severely beaten by authorities after speaking out about the situation in his village, in Dzato County. He called local Tibetans to express their opinions and talk about the difficulties in their everyday life. Chinese Officials went on to beat Kardak for raising issues faced by local Tibetans and opposing corruption amongst some of the local officials.

Freedom of Religion

Religious genocide has been used by Chinese to eradicate the Tibetan Buddhism stating religion as poisonous. In recent case of Larung Gar, which was founded in 1980 in eastern Tibet, is the biggest Tibetan Buddhist institute in the world. Larung Gar was demolished by more than 5000 residents by Chinese authorities giving the reason of over crowd. This incident of Larung Gar forced three nuns to commit suicide. These nuns who committed suicide belongs to the third categories mentioned by Joliha⁴ mentioning the rejected people are motivated to avoid further rejection, therefore withdraw themselves.

There were several incidents where Chinese authorities termed Religion as poisonous to the human being having said Chinese are atheist and controlled the religious life of Tibetans living in Tibet. There is no religious freedom for Tibetans living in Tibet and officials closely monitor and control religious activity at monasteries and nunneries. Tibetan Buddhism is seen as a threat to the occupying Chinese state and possessing Dalai Lama images or teachings can result in imprisonment and torture. For instance, recent Kalachakra which happened in January 2017, Chinese officials recalled Tibetans who had travelled to India to attend the Kalachakra empowerment given by Tibetan spiritual leader the Dalai Lama. Chinese authorities had gone to the families of those who are travelling and told them to inform the travellers they must come back by 3rd of January 2017.

Freedom of Expression

Freedom of expression can be defined either through writing or through music. Tibetans in Tibet have no right of expression to express their thoughts and idea for basic social concern. There is no room for their voices and it is suppress in a way which cannot be heard by the world. Those who took courage to express their thoughts were tortured and jailed in accusation of being violating social system. Writers, singers, artists and teachers are jailed for celebrating Tibetan national identity and for their criticism of China's rule in Tibet. There were several occasions where singers have been jailed for singing patriotic songs and were tortured as political prisoner. According to the Tibet Post International, AchokPhulshung, 28-year old, was

³ CamilaRuz, Human rights: What is China accused of? BBC News Magazine, 21 October 2016

⁴ Jiloha, R.H, "Deprivation, discrimination, Human Rights Violation, and Mental Health of the Deprived", Indian Journal Psychiatry. 2010 Jul-Sep; 52(3): pp 207-212

taken into custody on August 3, 2012 Amdo region of north-eastern Tibet, allegedly in connection with his music album, which included songs praising the Dalai Lama. Phulshung was sentenced to four-and-a-half years in prison and three years deprivation of political rights for writing songs praising His Holiness the Dalai Lama and highlighting Tibetans who were killed in widespread peaceful protests in 2008.⁵

Prisoners in Tibet are mostly people who simply tried expressing their desire for freedom and were arrested and convicted for peaceful acts, such as waving the Tibetan flag, calling for the return of the Dalai Lama and sending information about events in Tibet abroad.

Freedom of Self-Determination

Self-determination is the process by which a person control his own life or which the country determines its own statehood and form own government. According to Merriam-Webster dictionary, self-determination is free choices of one's own act or state without external compulsion, and determination by the people of a territorial unit of their own future political status.

Since 1959, Tibetans have lost all their rights under Chinese Government and all the Human Rights were taken by Chinese Government. In 1960, Tibetan Government in-exile was formed in India under the guidance of His Holiness the 14th Dalai Lama. Self-determination of owning own life has become hard for Tibetans living in Tibet as their actions are monitored by Chinese Authority. Harsh punishment would be given if anyone found guilty in raising voice against social system of Chinese Communist Rule. The treatment of Chinese authority on Tibetans completely goes against the internal meaning of self-determination which supports the legal rights of people to decide their own destiny in the international order. Chinese Authority forced Tibetan Nomads to shift to urban settlement and abandon their traditional way of living. These nomads often faced poverty, unemployment and social exclusion as their way of life was completely different. The right to live their own lives were taken through deception, threats and bribery as the nomads are not well educated and unable to give properly informed consent.

Freedom of Press and Information

According to the article mentioned in The Tibet Post, The report noted the Chinese authority's strict control over

the area, making it difficult to ascertain the extent of human rights violations, stating "the Chinese government harassed or detained Tibetans who spoke to foreign reporters, attempted to provide information to persons abroad, or communicated information regarding protests or other expressions of discontent through cell phones, e-mail, or the internet," making information regarding the TAR hard to come by. Press and media freedom appears nearly non-existent, as the report noted, "reporting from 'Tibet proper remains off-limits to foreign journalists,' according to an annual report by the Foreign Correspondents Club of China. According to the same report, many foreign journalists were told also that reporting in Tibetan areas outside the TAR was 'restricted or prohibited.'" The sensitive areas of Tibet are banned of foreign journalists and human right activists.

According to 2015 reporters Without Border ranked China 176 out of the 180 countries stating that there are more foreign journalists in North Korea than Tibet. China attempts to control the spread of information inside Tibet through strict monitoring and censorship over social media, email and telephone communications. Communications are often blacked out after protests and security incidents. China also strictly controls the flow of information out of Tibet. Foreign journalists, human rights organisations and diplomats are rarely allowed entry into Tibet and, when they are, they are closely chaperoned by Chinese officials. Tibetans who share information inside Tibet or attempt to send information outside Tibet face arrest and lengthy sentences.

Self-Immolation

On self-immolation by Tibetans, it is seen as an act to protests against political and religious oppression. The Chinese government implemented policies that punished friends, relatives, and associates of self-immolators," who are by law charged with "intentional homicide and subjected to punishment. As far as Tibetan concern, Self-immolation is an act of killing oneself as a sacrifice for the country. So far, approximately 140 Tibetans self-immolated in Tibet and in-exile as a sign of protest against Chinese rule. It was in 2012 when self-immolation reached its peak with 80 deaths. Roy Article on "Loosing Face: India's Tibetan problem" mentioned the dying with 98 percent burns and leaving behind a handwritten call to action by JampheYeshi la.⁶

⁵ <http://www.thetibetpost.com/en/news/tibet/5390-musician-arrested-over-singing-for-tibet-freed-after-4-years-in-prison>

⁶ Roy, Sandip, Loosing Face: India's Tibetan Problem, F.INIDIA Mar 29, 2012 15:05 IST

These protestors shouted slogan while on fire; calling for the Dalai Lama's long life and his return to Tibet, Panchen Lama to be freed, and for human rights and freedom in Tibet. Self-immolation is not encouraged by His Holiness and CTA but they are remembered as martyrs who sacrificed their lives for the country. Most of the self-immolators were monks and nuns showing no freedom of religion in Tibet. The violent and brutal law of Chinese Authority by demolishing the religion, tradition and culture and causing environmental devastation pushed Tibetans to take extreme steps of self-immolations of Tibetans. Meanwhile, people do not have freedom of expression nor can they convey their grievances. On the other side, Chinese Authorities put propaganda campaign against the protesters and punish the protester's families and communities. Self-immolators who survived their protests have been detained and their whereabouts and conditions are unknown.

Environmental Issues

Environment issues also one of the major aspects of violation of Human Rights as Chinese Authorities still continues to rule over the land and lives of Nomads in majority. Nomads in Tibet were not allowed to shift from one place to another and mining carried by Chinese affects the local residents and farmers in Tibet. Pressure was out by Chinese on local Tibetan residents to accept the offer put forth by the Chinese Authorities.

Tulku Tenzin Delek was known for working to develop social, medical, educational and religious institutions for Tibetan nomads in eastern Tibet, as an advocate for environmental conservation in the face of indiscriminate logging and mining projects, and as a mediator between Tibetans and Chinese. He was given life imprisonment in 2005 followed by his death in 2015 which left suspicious death of Tulku.

There are several environmental destructions done by Chinese such as deforestation, overgrazing, uncontrolled mining, nuclear waste dumping, and removal of nomads from the grasslands. Waters of Tibet are exploited for hydro-electric power and supplied to China. Building dams were done to every river of Tibet which created trouble to the local farmers and residents. Extraction of natural resources through mining is profiting the Chinese economy, making China world's largest producer of copper. The affects of Environment caused climate change in Tibet by melting the Glacier at faster rate and global warming.

Under Chinese Suppressions

Tibetans are restricted in many of rights that they deserve by Chinese Government. Tibetans are not allowed to worship H.H. Dalai Lama, mothers are not allowed to produce more than two children, the monasteries are made as museum, and monks are not allowed to stay in monasteries for praying, tourist are not allowed to use cameras and in all the schools, learning their own mother tongue are stopped. Political prisoners are brutally killed and are made to suffer till death in the prison. People are not allowed to cultivate what they want but the order of cultivation is also given by Chinese Government. Cultural genocide by Chinese Government in Tibet by restricting to practice the Tibetan culture rather tries to spread out Chinese tradition making Chinese as the language of schooling, disadvantaging Tibetans and threatening their mother tongue. The Tibetan flag and national anthem are banned. Ethnic Han Chinese Communist Party members hold almost all top government, police, and military positions in the Tibet Autonomous Region and other areas of Tibet. China has encouraged Chinese migration into Tibet, making Tibetans a minority in many parts of their own country. Travel for Tibetans is restricted, with police checkpoints monitoring movement and permits required to visit 'sensitive' religious areas. Tibetans have no automatic right to a Chinese passport, making international travel difficult and often impossible. Tibetans who are caught trying to escape Tibet face brutality from the authorities.

Human Rights Supporter of Tibet

Human Rights group says that Tibetans are being discriminated as ethnic minorities by Chinese authorities. The restrictions are put on Tibetans in related to Human Rights. Punishments given to Tibetans are severe. Method used to punish the human right activist, political views, or religious beliefs could be death penalty, electrocution.

The campaigns made by the International supporter were peaceful call for the Chinese Authorities to stop the suppression that Tibetans in Tibet face and to follow the international law for Human Rights.

Amnesty International is another human rights organization that is active with Tibet and its problems. They have sponsored letter writing campaigns to various leaders around the world asking for help in Tibet.

There are different ways of considering the rights of human in each country. For eg: in Tibet, Chinese has pressurized the Tibetans in very brutally way that they called it as the rights of human to punish other in their wrong deeds.

International Campaign for Tibet campaigns various United Nations interest to raise Tibetan issues on the world stage and to have China address these issues. These efforts include testifying before UN commissions, attending UN conferences, and appealing to Special Rapporteurs and Working Groups.

There were several calls made for Chinese Authorities to release of Tashi Wangdue, who spent 15 years in detention and now face up to 15 years in prison. He has raised voice for the right to use and develop their own languages.

In Recent 33rd session of the Human Rights Council of the United Nations in Geneva, High Commissioner for Human Rights Zeid expressed the concern of human rights violations in the People's Republic of China and urged the Chinese government to cooperate with United Nations institutions.

The Norwegian Nobel Committee in 1989 emphasised on the fact of the Dalai Lama in its struggle for the liberation of Tibet and opposed the violence advocating peaceful resolution in order to preserve the historical and cultural heritage of his people.

According to UN General Assembly Resolution 2079, New York (1965) Bearing in mind the principles relating to human rights and fundamental freedoms set forth in the Charter of the United Nations and proclaimed in the Universal Declaration of Human Rights. General Assembly reaffirmed its resolutions on the question of Tibet with concerned at the continued violation of the fundamental rights and freedoms of the people of Tibet and the continued suppression of their distinctive cultural and religious life, as evidenced by the exodus of refugees to the neighbouring countries.

In 1987, European Parliament Strasbourg 14 October 1987, concerned by the disturbances in Lhasa which are reported to have caused many deaths in mid of 1980s, recalling that both during the early days of the Chinese occupation in the 1950s and during the Cultural Revolution the Tibetan religion and culture were brutally repressed followed by In a Joint Motion for a Resolution on Human Rights in Tibet in march 1989.

Conference of European Parliamentarians palace of Westminster, London (1993) agreed to action the measures urgently to safeguard the very existence of Tibet and to end its illegal occupation by China, which is the basis of all Tibet's problems.

United States Congress S. Con. Res. 129 Washington, D.C. 16 September 1988, expressed the support of the Congress for the Dalai Lama and his

proposal to promote peace, protect the environment, and gain democracy for the people of Tibet, was considered and agreed to.

Australian Parliament Canberra 6 December 1990 and 6 June 1991, recognised that human rights abuses have been committed in Tibet by the People's Republic of China since 1959 and that human rights abuses are reportedly continuing;

Conclusion

Human Rights in Tibet are concerned with the lives of Tibetans living in Tibet and in-exile. The condition of Human treatment in Tibet by Chinese Government is pathetic suppressing the lives of civilians and monks and nuns. Chinese rule in Tibet has been degrading over the years by minimising the Human Rights of Tibetans. Freedom of Speech, freedom of expression, freedom of self-determination, freedom of Religion has been cut off from the lives of Tibetan which caused many Self-immolations. Tibetans chose to sacrifice their lives to express the Human Rights Violation done by the Chinese authorities and to express the injustice to International level. Even though there were numerous calls made by International supporter for Human Rights in Tibet, Chinese Authorities have never taken one step ahead to resolve the social issues of Tibetans. All the call made for Human Justice in Tibet are neglected by the Chinese, having being a member of United Nation. There were several incidents where Chinese Authorities made comments over the Schedule of His Holiness visit to other countries, indirectly taking over the human rights of Tibetans in-exile too. Human Rights in Tibet still needs to be solved by Chinese and the world.

Bod Gyalo

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EXPATRIATION TO EXUBERANCE OF IMMIGRATION AND SELF- REALIZATION - In Bharathi Mukerjee's 'Desirable Daughters'

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Abstract

'Expatriate literature' is labeled for works which deals with the themes of any of the five different spaces of diasporic literature, written by authors who have hyphenated identity and multicultural background. Desirable daughters have its theme of breaking away from culture, one is born and in which one's place in society is assured. Bharathi Mukerjee has her birth place in India and immigrant of Canada and United states herself has a multicultural background penned Desirable Daughters which can also claimed as semi-autobiographical. Tara, the protagonist of the novel is an immigrant struggling with her dual identity. The main objective of the paper is to explore the sense of non-belongingness, identity crisis and alienation suffered by the protagonist Tara, who steps in to foreign land as an expatriate, which soon turns into exuberance which is short lived and her search to get back to her roots or self – realization.

Bharathi Mukerjee an Indian born American diasporic writer. She considers herself as American writer. She prefers the term immigrant writer for expatriate writer. Bharathi Mukerjee is the first person to mark the difference in expatriate and immigrant writing. Expatriate is one who maintains the native identity in the foreign country, unable to accept the host of the foreign country whole heartedly, whereas immigrant writer is one who makes the new place as the home. Though Bharathi Mukerjee claims that she 'finds root and emotions in America', her affinity to Indian soil is rooted in her works.

Desirable Daughters deals with the theme of psychological conflict of native and foreign culture. The issue of first and second space is dealt in the novel. The protagonist of the novel Tara Chatterjee grapples with the challenge of accommodating American feminist culture.

The novel deals with the life of Indian Calcutta born three daughters, Padma, Parvathi and Tara. Marriage bondage with American immigrants made Padma and Tara to settle in New Jersey and San Francisco. Padma wears traditional Indian attire.

Tara after living twelve years with her husband, a millionaire Biswapriya Chatterjee, divorces her husband as her wish of living a western cultured wife is unfulfilled. Mr. Chatterjee being a millionaire doesn't need her wife to work whereas she wishes to pursue her career as she needs freedom from household duties.

Tara's outward aspiration to lead a liberal wife is contrasted with inner self, which possesses the nostalgia of bygone days in Calcutta. Belongingness creates a sense of

security as it creates friends, supporters and well-wishers.

Tara's received disgrace and hate from her immigrant Bengali friends because of her divorce. Tara is left helpless and no one to guide her.

In her own words,

"No one behind, no one ahead. The path the ancients cleared has closed. I am alone I find my own way"

The protagonist decides to undertake her journey from expatriation to immigration, from strangeness to familiarity and from alienation to adaptation. She started celebrating immigration as a boon and as dissolution of native culture. Tara adopts American life style wears T-shirt, jeans, live in life with Hungarian boyfriend Andy.

The self-revelation of her psyche, her inner submerged consciousness is brought to exhalation when she is unable to accept the illegal relationship of her sister Padma with Ronald Dey and her illegitimate son Chris Dey. The desire for American culture is mere for its positive aspects such as freedom and individuality. There are darker sides too one such thing is gayness of Rabi, the teen-aged son of Tara which is an ultimate shock to her. She accepts her son just not to lose his love.

Tara carried away by the comforts of western culture willingly tries to change her identity, but, for the western people she is still an Asian, she has to tolerate the American outlook of humiliation and racial discrimination. She realizes her sense of alienation, fragmented and identity less identity. She states that,

"I didn't have a single close friend in San Francisco. The Atherton wives treated me as pariah"

The nostalgic exploration acts as a catalyst to discover her inner self and her craving for the past. Her thoughts travel back to the days when she lived happily with her protective parents with Brahmins' pride and Calcutta's sophistication. She is unable to change herself completely or be herself.

Tara is unable to find solace in her lover Andy too, which she got from her own native, Ballygunge. Tara realizes that when she is with Biswapriya Chatterjee she does not have to be anyone else. Tara realizes that living a American Indian life made her to give up her own culture and her own self. She realized that she has to go back to the roots, before it is too late. She decides to rediscover herself by digging in to her past, for the purpose she visits her native, India as a pilgrim following the course of Ganges to find its source.

Tara comprehends to live a life on her own terms without leaving behind her true identity and culture. Home is where the heart lies; trying to leave one's own culture and identity is none other than leaving the soul. Every culture has got its own advantages and disadvantages. No culture is superior or inferior. It is the root which gives us the sense of belongingness, security,

pride and identity. Migration is not just to scatter physically, the culture should also be uprooted and re-rooted. Cultural transition and search of identity is very similar to mutilating the roots and expecting fruits. Globalization can take us to any part of the world; it is our duty to preserve our own self which is the heritage. To conclude by emphasizing the importance of self,

"We have to dare to be ourselves, however frightening or strange that self may prove to be"

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VOICE OF THE VOICELESS: INCARNATION OF NEW WOMAN IN MANJU KAPUR'S DIFFICULT DAUGHTERS

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Abstract

Being marginalized refers to being separated from the rest of the society, forced to occupy the fringes and edges and not to be at the center of things. Marginalization inhibits a person, a group, a section or a community to enjoy rights, privileges, opportunities and resources that are normally available to members of a society. Women are treated as more marginal entity in male dominated society. They have been pilloried, oppressed, suppressed, victimized and marginalized. But it is a fact that the marginalized cannot remain mute for long, they have to speak and find an outlet for their tears and fears, anguish and anger and thus to register their existence. Indian Writing in English has tried to depict woman's existence by the idea of woman's liberation which is a social struggle aiming to eradicate forms of oppression based on gender and to gain equal economic and social status and rights to determine their own lives. Manju Kapur's Difficult Daughters stresses on the woman's need for self-fulfillment, autonomy, independence, self-realization and individuality. This paper is an attempt to explore the new woman's voice echoed in Manju Kapur's Difficult Daughters against the center that marginalize them to nothingness.

The stereotyped representations of woman have been emphatically rejected by the contemporary woman novelists. Every woman wants to differ from the stereotypes based on sex but to win over the oppressive forces she must manifest courage and uprightness. Among the writers who have portrayed the new woman who is inclined to take the 'road not taken', and walking on their 'own road', ManjuKapur arrest the attention. The predetermined role of ideal woman has been given a second look in the novels of ManjuKapur. ManjuKapur's female protagonists are mostly educated, aspiring individual caged within the confines of a conservative society. This new woman tries to find meaning to her existence through her individual struggle. Difficult Daughters represents the emergence of new woman who is no longer the "chaste wife whose suffering can only make her more virtuous, the nurturing mother who denies her own self, the avenging Kali or a titillating strumpet" (Rao 242).

Difficult Daughters is the story of a freedom struggle. While India fights for freedom from the British Raj, Virmati, the protagonist fights for the freedom to live life on her terms and to come at the centre. Virmati, an educated middle class girl expands her rebellious ideas against the male dominated society and attempts to gain her identity as woman. Her thought process does not match with her time. Her unorthodox thoughts give her a new label 'New woman', who thinks for self not for society. It is their individual struggle with family and society through which they plunged into a dedicated effort to carve an identity for

themselves as new woman with faultless back ground. Dr.Mrs B. R.Aggarwal observes, "The novel touches myriad issues like revolt against deep rooted family tradition, the search for self-hood, woman's rights, marriage, gender discrimination and battle for independence at both fronts-personal and rational. It depicts the triumph of the woman's spirit, her longing to beat the odd to conquer weakness and to move forward. Kapur has shown Virmati bravely fighting against tradition hackneyed values, which attempt to oppress the free spirit of woman...."

The portrayal of Virmati and Ida by ManjuKapur unfolds the fact that Indian woman are braving the shackles of male hegemony and are striving head to realize their own self. Virmati, the difficult daughter of Kasthuri, actually waged a revolt against tradition and system that is eager to push her in to margin. To fight against the powerful centre she used the weapon of education. The life of Virmati, the eldest daughter of an AryaSamaj family, which follows the old tradition of marrying of their daughters at certain age after they have received the basic qualification of housekeeping, takes different twists and turns because of her inclination to education in true sense of term. Virmati was injected the idea of education by her educated and unmarried cousin Shakuntala: "...it was possible to be something other than a wife. Images of ShaktuntalaBehenji kept floating through her head...who having done her M.Sc. in Chemistry, had gone about tasting the wine of freedom...."(DD 17). Shakuntala encourages her young cousin Virmati to comprehend the meaning of freedom:

"These people don't really understand, Viru, how much satisfaction there can be in leading your own life, in being dependent.... Here we are fighting for the freedom of nation.... I wish you could see what all the women are doing in Lahore. Times are changing, and women are moving out of the house so why not you?" (DD 15). Education enables woman to realize the nature of subjugation, marginalization and suppression and helps find effective ways to acquire individuality. Realizing the value of education Virmati wants to go Lahore for higher studies.

Family is central unit of society, generally understood as executing the larger patriarchal power structure in its member, especially on woman. This idea is reflected through Virmati's mother Kasturi's words: "A woman without her own home and family is a woman without moorings" (111). Mother wanted Virmati to be married. No amount of persuasion could make her mother see reason. She irritably shouts: "At your age I was already expecting you, not fighting with my mother" (19). But Virmati doesn't care for the traditional norms and rejects her mother's view. Virmati has grown up seeing her mother's restricted world and miserable plight which make her protest against the system that does not consider a woman as an individual. Defying patriarchal notions that enforce a woman towards domesticity, she asserts her individuality and aspires self-reliance through education.

Virmati's marriage is final with Inderjeet, but it is postponed because of the death of his father. So she managed to go Lahore and there she falls in love with Oxford returned Professor Harish Chandra who lives next door and is already married. The institution of family is not broad enough to accept the relationship of woman with married man. But Virmati was bold enough to take the role of second wife against her family. Our society has set the system in such a way that one who goes against it will suffer. Virmati was also not an exception. The very title of the novel *Difficult Daughters* subtly alludes to the patriarchal convention that a woman, who turns her face against 'systems', is branded as a Difficult Daughter by the family and the society as well. Virmati's courageous revolt against family and society resulted in loss of her identity as a wife and even as an individual. Even the Ganga, Harish's first wife does not allow her in to the kitchen or talk to the family members in the professor's house. The question regarding her own peripheral existence crisscrosses her mind as the novelist writes her mind in the following words:

And what about her? What kind of wife was she going to be if everything was to be done by Ganga? (216) Then what about her own family? As she is also part of this

narrow minded system she can expect what it would be. So she even does not dare to enter into the house from the front door. However, she goes from the backyard, where the cows are kept. It is very symbolic; the very core member of the family loses the right to enter into the house without hesitation. Moreover when her mother happens to see her standing there, she hurts all possible harsh words and asks her to get out of the house:

You're destroyed our family you badmas... you have blackened our face everywhere! For this I gave you birth? Because of you there is shame on me, shame on Bade Pitaji! But what do you care, brazen that you are! (221)

Virmati isn't allowed into the family's midst even at the time of her father's death. Despite all care and concern, all sacrifice and responsibility that she carried out being the daughter of the family, all her ties with family have broken. Virmati wants to help homeless, lifeless, tortured souls of the country, result of India Pakistan partition, in the camp. But Harish does not allow her to do so as she has to take care of her baby. Another instant that reflects her struggle is that when she gives birth to a girl, she suggests the name Bharati as she feels that God had blessed her with a child at the dawn of freedom of country. But that is rejected by Harish and he names the child as Ida. Over this Harish remarks:

Let anybody think that they like for us it means a new slate, and a black beginning (277).

Even at the dawn of the freedom of nation, Harish, representation of patriarchy, does not provide freedom to his wife even for such a trivial matter like keeping the name of the newly born child at her choice. Rollason comments, "In the micro state to which her destiny leads her, she has no family or close friends. She attains a near-exemplary level of female autonomy. For the first and only time, she has her own place to live, Virginia Woolf's famous 'rooms of one's own': and yet she falls."

Manju Kapur torches light on the fact that though Virmati, a voice of new woman, dares to cross one patriarchal threshold, she is caught into another where her free spirit is curbed and all she does is 'adjust, compromise and adapt'. And to compensate this view Manju Kapur presents Ida, the difficult daughter of Virmati. Ida in her determination to live life despite all odds represents the real face of a modern woman. She is strong and clear headed. She breaks up her marriage as she is denied maternity by her husband. Ida by severing the marriage bond frees herself from male domination and power and also from conventional social structures which bind woman. Throughout this novel Ida's declaration echoes that she

doesn't want to be like her mother and wants to assert her autonomy. As she says: This book weaves a connection between my mother and me, each word-brick in a mansion I made with my head and my heart. Now live in it, Mama and leave me. Do not haunt me anymore." (11). She has the strength that Virmati lack of. She wants liberty and doesn't want to compromise, adapt and adjust like her mother. New woman breakdown the customs of the tradition bound to society. Since the formation of the society, women don't given importance in politics, economic liberation and not even social justice. In this background, I would like to conclude by Simon De Beauvoir remarks: "the situation of woman is that she- a free and autonomous being like creatures- nevertheless finds herself living in a world where men compel her to assure the status of the other." (Beauvoir 167)

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A STUDY ON INVESTMENT PATTERN OF INDIVIDUAL INVESTORS RESIDING IN BHAVNAGAR CITY

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Abstract

This paper aims to get an insight on preference and behaviour of individual investors with regard to investment decisions with respect to Bhavnagar city. There are several factors that affect the choice of investment avenues like the safety of principal amount, liquidity, income stability, and the kind of return it can provide. The range of investment options available are Fixed deposits, Government Securities, Corporate Bonds, Insurance policies, Real estates, Commodities, Shares and MFs, Chit Funds and Gold and Silver. Investors invest across all these options depending on their risk appetite and other factors like liquidity and time horizon involved. Investors cannot avoid risks but they can minimize the risk by hedging their investments or diversifying the investment across variety of options. This study has helped the researcher to understand the investment pattern of Individuals residing in Bhavnagar.

Keywords: *Investment behaviour, Investment preference, Investment Avenues, Bhavnagar*

Introduction

Investment has always been considered as a science that deals with the study of capital market which then leads to a systematic plan of investment. In India an investor comes across variety of financial products catering to varying needs and risk appetite of the massive population India boasts of.

In earlier times the financial products were offered namely by the banks (Current Accounts, Saving Banking Accounts, Recurring Deposits, and Fixed Deposits), the Insurance companies, and the Postal Department (Recurring Deposits, National Saving Certificates, KisanVikas Patras). However, post LPG movement the scenario has been very different. The Banking and Financial Market as an industry has grown in multi- folds and has offered diverse financial products such as mutual funds, shares, derivatives, life and non-life insurance schemes (Unit Linked Investment Plans (ULIPs) along with precious metals such as Gold, Silver as well as provident and pension funds, and children's education plans and so on. This has made the decision making process for the investor even more complicated as now he or she as an investor has choices to make from variety of options by factoring in the risk – return trade off associated with each of the option. Now, Investment preferences differ from person to person, as each individual behaves differently while investing. Investment behaviour of the individual is influenced by his/her own environment.

Also the demographic profile of an Investor will also make a significant impact on the avenues preferred. With an aim of creating expected returns in the stipulated time along with predetermined level of risk, the investor creates a portfolio – a diversified set of investments so that he or she can reduce the risk of loss.

This study aims to understand what kind of investment avenues are preferred by the individual investors who are residing in Bhavnagar city with brief focus on factors affecting and source of information taken into account in the process of making Investment Decision.

Literature Review

Earlier studies have been carried out to determine the pattern of Institutional investors Investment but Studies dealing with Investment pattern of individual investors are very few. Previous Studies mainly concentrate on Differences in individual investing pattern on the basis of Gender. Earlier studies conclude that women invest their asset portfolios more conservatively than their male counterparts. Schmidt & Sevak, (2006) studied on the Women's investment, which has historically been lower than men's for several reasons, including Social and various demographic concerns. However the differences continue to be significant even after controlling for individual Characteristics.

Lopes, (1987) studied on the making any Investment Decision Risk Aversion and Financial Literacy is a major factor. Although different literature available on risk define it variedly but in common the word risk refers to situations in which a decision is made whose consequences depend on the outcomes of future events having known probabilities). Julie R. Agnew, (2003) viewed on their research that there is evidence that Women are more risk averse than men in general and this translates to investing in less risky assets in their investment plans. Differences in financial literacy between men and women may also explain differences in their investment decisions. There is some research on individual investors. Barnewall (1987) finds that an individual investor can be found by lifestyle characteristics, risk aversion, control orientation and occupation.

Narayana (1976) found that the most important forms of urban financial investment were bank deposits, shares and securities. Mudra - SAMIR'S (1992) work brings that the fact that the working women in urban India put aside one-fifth of their earnings as savings. According to Jawaharlal, (1995) investors will be provided with adequate and reliable information so that they can make sound investment decisions. Bandgar P.K (1999) opines that most of the investors do not know about safety of new issues of company shares, debentures and shares bought stock exchanges. Abhijit Dutta (2000) observes that the individual investors have high confidence in themselves and are not guided by the market discounted asymmetric information. Maruthupandian.P (2001) says that investors should remember that their active participation in the activities of the investor forum is a must. Kirshnudu.Ch, B. Krishna Reddy and G. Rama Krishna Reddy (2005) have found out that the Investors are mostly influenced by family members while taking decisions on investment. Darshana.P (2008) the visual and print media and training programs will help investors make wellinformed decisions.

Vikram.S (2008) records that major percentage of respondents have moderate knowledge and have less exposure towards the financial market. Mathivannan.S and Selvakumar.M (2011) observe that the teachers are saving their money for the purpose of their children's education, marriage and other welfare expenses. Manish Sitlani, Geeta Sharma & Bhoomi Sitlani (2011) observe that there is no relationship between demographic variables and investment choices of occupants of financial services industry. Securities and Exchange Board of India (SEBI) and NCEAR (2000) 'Survey of Indian Investors' had been report that Safety and Liquidity were the primary considerations which determined the choice of an asset.

Alagu Pandian. V and G. Thangadurai (2013)¹⁹ in their study have found that most of the investors prefer bank deposits followed by investment in gold. Karthikeyan (2001) has conducted research on Small Investors Perception on Post office Saving Schemes and found that there was significant difference among the four age groups, in the level of awareness for kisan vikas patra (KVP), National Savings Scheme (NSS), and deposit Scheme for Retired Employees (DSRE), and the Overall Score Confirmed that the level of awareness among investors in the old age group was higher than in those of young age group. NO differences were observed among male and female investors except for NSS and KVP.

National Council of Applied Economic Research (NCEA) (1961) 'Urban Saving survey' observed that irrespective of occupation followed and educational level and age attained, households in each group thought saving for the future was desirable

This study aims to understand what kind of investment avenues are preferred by the individual investors who are residing in Bhavnagar city with brief focus on factors affecting and source of information taken into account in the process of making Investment Decision.

Statement of the Problem

The development of any economy depends on healthy savings and proper allocation of capital for the developmental activities of any country. The reduction of disposable income or increase in per-capita income will contribute to savings. The avenues of investment and the investors' opinion based on their preferences vary from person to person. Liquidity and safety play a major role in the investment decision; tax exemption and other factors are also taken into consideration. Apart from the above factors, there are demographic factors which influence the decision on investment. This article discusses the factors which affect the investment behavior of individuals in the city of Bhavnagar.

Demographic Profile of Investors in Bhavnagar city

Variables	Particulars	Frequency	%
Gender	Male	39	55.71
	Female	31	44.28
Region	Urban	38	54.28
	Semi - Urban	32	45.71
Type of Residence	Own	42	60
	Rented	28	40
Education	Higher	14	20
	Secondary		

	UG	20	28.57
	PG	23	32.85
	Professional	13	18.57
Earning Members	One	28	40
	Two	34	48.57
	More than two	18	25.71
Income	< 5 Lacs	27	48.57
	5 Lacs - 10 Lacs	35	50
	> 10 Lacs	18	25.71
Age	< 40 years	34	48.57
	> 40 years	36	51.43
Marital Status	Married	38	54.28
	Unmarried	32	45.71
Occupation	Profession	22	31.42
	Service	38	54.28
	Business	20	28.57
Family Type	Joint	37	52.85
	Nuclear	33	47.14

From the above table it is inferred that

- Majority of the investors are male
- Most of them reside at the urban area than semi – urban area.
- Majority of the investors reside at their own house and prefer investing in real estate.
- Most of the investors have two earning members
- Majority of the investors are married
- Majority of investors belong to service class and hence have fixed income.
- Majority of the investors earn between 5 to 10 Lacs annually.

Majority of the investors are from Joint family.

Friedman Test was conducted to identify the key sources of information that formed the investment preference of the individual investor.

Table 2: Friedman Test

Source of Information	Mean Rank	Rank
Print Media	1.84	6
Digital Media	3.76	3
Internet	4.6	1
Financial Advisor	3.54	4
Friends and Relatives	3.95	2
Self	3.32	5

The result of Friedman rank test discloses that the majority of investors prefer Internet for sourcing the investment related information which puts a serious question on authenticity of the information and hence the quality of investment decision. Further, the next preference is to friends and relatives, on basis of whose guidance and relative success rate the choice of investment avenue is based. The next source considered for information is Digital media i. e. T.V and Radio where financial news channels but still are considered speculative and misguided. It is interesting outcome that Financial Advisor is given the fourth preference while taking an investment decision. Upon asking the reason revealed was the conflict of interest and high fees. However not many investors had clear idea of how much fees are charged by the financial investor.

At last the least preferred sources of information on the basis of which investment decisions are taken were the analysis by self and print media. The reasons cited were the time consumed and lack of expertise.

Table 3: Garrett Ranking

S. No	Factors	Rank											No.of Respondents	Mean Score	Rank
		1	2	3	4	5	6	7	8	9	10				
1	Banks Savings a/c	25	23	12	10	0	0	0	0	0	0	70	71.27	2	
2	Fixed Deposits	18	17	25	0	0	10	0	0	0	0	70	65.93	3	
3	Govt Securities	0	0	0	0	12	30	18	0	10	0	70	44.51	7	
4	Corporate Bonds	0	0	0	10	0	0	0	42	18	0	70	39.75	8	
5	Insurance	0	10	0	0	11	12	27	0	0	0	70	51.49	5	
6	Real Estate	30	30	10	0	0	0	0	0	0	0	70	74.05	1	
7	Commodities	0	0	0	0	11	0	0	12	13	34	70	31.47	9	
8	Equity Stocks	0	11	0	0	12	13	16	18	0	0	70	50.36	6	
9	Gold and Silver	0	0	12	35	11	0	12	0	0	0	70	55.31	4	
10	Chit Funds	0	0	0	0	0	0	0	0	24	46	70	23.42	10	

The research of Garrett ranking reveals that respondents prefer to invest in real estate followed by Bank savings a/c and fixed deposit later. Commodities market and Chit funds were the least preferred options for the purpose of investment.

Suggestions

It is essential for the Government to take some efforts to increase the financial awareness & investment awareness among investors about different avenues of investment in order to channelize ideal funds in the system. Investors should be encouraged to take help of reliable Certified Financial Planners for making the right investment decisions & for having an ideal portfolio.

There are range of options for investors like Government Securities, Corporate Bonds, Insurance policies, Real estates, Commodities, Shares & MFs, Chit Funds and Gold & Silver.

Also it is important for the investors that, instead of keeping a long term investment, their time horizon they should depend on their objectives and types of Investment Avenue. Insurance should be considered as assurance and not investment. So, instead of buying high premium charging policies, they should invest in pure protection plans as the premium is less and the surplus can be capitalized elsewhere and the return can be earned.

It has also been suggested that investors are making their investments as the last resort and at the time of decision making the due time is not taken which affects the quality and success of decision hence, instead of making the last minute rush investors must plan for their investments from the beginning stage of the financial year.

To make the right choice the investors need to know about the investment avenues where they have invested along with the overall investment avenues. This will enable them to make necessary changes for keeping their portfolio profitable.

Also SEBI has come up with certain amendments in the rules for portfolio management service providers and users and the minimum amount required for Portfolio Management Service is high and fees are also quite higher, as compared to the previous rules. Therefore, it is essential for the authorities to reframe the rules regarding Portfolio Management Service so that more investors can opt for the service.

Conclusion

This research paper suggests that the investment decision, no matter what is the amount, requires a certain

amount of knowledge and information. There are range of factors that determine the kind of investment avenue chosen ranging from gender and income to investor's personality and risk appetite. Investors, before making investments, need to collect investment related information from the internet and consult with friends, peers and investment experts before making investments.

In city like Bhavnagar, which is a tier III city, the majority of the investors prefer to invest in real estate followed by bank savings and later fixed deposit account and the like.

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QUEST FOR IDENTITY IN GITHA HARIHARN'S: FUGITIVE HISTORIES

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Githa Hariharan's first novel, *The Thousand Faces of Night* (1992), won her the Commonwealth Writers Prize stories. *The Art of Dying* (1993); four novels, *The Ghosts of Vasu Master* (1994), *When Dreams Travel* (1999), and *In Times of Siege* (2003), *Fugitive Histories* (2009); and a collection of stories for children, *The Winning Team* (2004). Her published work also includes essays, newspaper articles and columns. Hariharan's fiction has been translated into a number of languages including French, Italian, Spanish, German, Dutch, Greek, Urdu and Vietnamese. Hariharan has been Visiting Professor or Writer – in- Residence in several universities. She is also an activist committed to social causes.

In 1995, Hariharan challenged the Hindu Minority and Guardianship Act as discriminatory against women. Her petition, *Githa Hariharan and Another vs. Reserve Bank of India and Another* challenged the Reserve Bank of India to buy bonds on behalf of her 11 –year – old son. To her shock, the bank authorities refused to accept her signature on the application, saying that her husband is the child's only legal guardian. Even a letter from the couple stating that they had agreed that Githa should represent their son failed to convince them. She filed a writ petition along with her husband in the Supreme Court challenging the constitutional validity of the Hindu Minority and Guardianship Act (1956) which disqualifies a mother from making decisions about her child's welfare and assumes a woman is not capable of guardianship which violates the equality promised by Articles 14 and 15 of the constitution. In a landmark judgment on guardianship the Supreme Court of India in 1999 stated that "It is an axiomatic truth that both the mother and father of a minor child are duty bound to take due care of the person and property of their child". This was a milestone in the history of the struggle for women's rights. It enables a woman, trapped in an unhappy marriage or a violent domestic situation, not to compromise her well being and that of the mother to sign on application forms and on passport application forms. It enables the mother to invest in her child's name or at least play a role in deciding her child's economic well – bring.

When asked if this case was a reflection of her concern for women's voices and their desires, Hariharan answered:

It is difficult to separate the woman and the writer and the citizen in you. Personally, it was very important for me to challenge this: imagine being told you are not the "nature" guardian of the children you have borne – and that too in a society that places such a high premium on motherhood! But the important thing to remember is that all the personal laws in India are anti – women, anti – lower castes, anti anyone who was marginal to the scheme of things when these traditional laws were formulated". (Hariharan, Interview with Preeti Verma Lal)

Githa Hariharan is a writer – activist committed to social causes because she believes "As both another and citizen. . . I would not be able to live with myself if I didn't speak up about prejudice and injustice." She is sensitive to both feminist and social issues. Unlike some women (writers) in India who distance themselves from the label 'feminist' (despite their commitment to causes which cannot but be considered feminist), Hariharan does not hesitate to declare herself a feminist though she hates to be branded as a woman writer because she believes that is limiting a writer. However she declares she is feminist along with several other things;

Am I a writer particularly concerned with "women's issues"? And am I a feminist? The answer to both questions is yes. I want to make it quite clear that in my life my choices have been dictated by what I perceive as the feminist choice. . . And away, however you define yourself, all our work is informed in some way or the other by feminism, along with the ideas of Freud and Marx. And this goes for both men and women, of course. So . . . I am a writer (as opposed to a woman writer) who is a feminist, along with several other things! (Hariharan, Interview with Arnab Chakladar)

Therefore being a writer 'who is a feminist, along with other things' makes her explore several other issues in her fiction apart from those of female subjectivity and female identity and the different avatars of patriarchy.

Fugitive Histories (2009) is Githa Hariharan's one such novel which deals with the legacy of prejudice and intolerance that continues to impinge on people's picking up threads from the point where man-made upheavals have left them. It is a journey back in time" (Zaheer). The novel is set primarily in the aftermath of the Gujarat 2002 incidents. Mala, Sara, Asad, Yasmin, Bala, Samar, Laila are the people whose lives the novel explores. The novel shifts between the narrative subjects of the three central characters: Mala, her daughter Sara, and Yasmin one of the Victims of the 2002 Gujarat incidents, based in, respectively, Delhi, Mumbai and Ahmedabad. The Tamil Brahmin Mala Vaidyanathan and the Muslim Asad Zaidi fight their communities' prejudices against each other's religion to get married to each other. Mala's parents even pronounce the ultimate words you are killing us, to get her to give up the idea of such an unsuitable marriage. But that does not deter Mala. They move to Bombay to start a family on their own terms. Samar and Sara are their children. Asad, an artist and a liberal humanist tells his daughter Sara, "Don't be ashamed of who you are. Don't be ashamed of who you are not." But times change and narrow identities start looming large over public as well as private spaces in the fabric of Indian society.

As the novel opens, Asad is dead and with his death Mala's world in Delhi, crumbles down. All that remains of him are his sketchbooks and their covert commentaries on what Asad felt. Asad, the intelligent artist, whose idealism, we learn much later, breaks in the face of the Gujarat 2002 carnage. Mala feels abandoned by her husband after he enters a dejected but artistically productive state after the 2002 Gujarat massacres. Mala recalls the idealism of their youth and ponders over the different paths her children have chosen. When Asad dies, Mala sees her children Sara and Samar 'arguing in furious whispers'. Samar wants to 'take him to kabristan' whereas Sara wants 'to cremate him and scatter the ashes in all the waterbodies'. Mala observes "Their faces looked ugly as they disposed of Asad, though they both loved him" and she wonders, "Was this one more way to betray an ideal, all in the space of a few minutes?" (236)

Samar gives up everything that his parents, Mala and Asad, had tried to inculcate in him, grows a beard and craves for the certainty of a singular identity. He says, "Asad may have told us we're not Muslim or Hindu, but the rest of the world only has to hear our last name. Anyway, I'm happy to be seen as a Muslim. I want to be one." (99)

Sara, the daughter of Mala and Asad, living in Bombay, is an aspiring documentary filmmaker and NGO

worker. She travels to Ahmedabad on a script-writing assignment, two years after the massacres to know about the Muslims affected by the carnage. There, she meets a seventeen years old girl, Yasmin who is struggling to live up to the multiple pressure she faces after having lost her elder brother—missing, presumed dead.

Complicating Sara's attempts to write the script is her own identity. Sara is struggling to come to terms with her complex identity and her creative impulse. Sara's Muslim father strongly rejects religion, and is unable to accept his son's embraces of Islam as an adult. Sara is also haunted by memories of a childhood friend Laila, murdered in the earlier occurrence of communal rage, the Bombay riots of 1992-3, because of her Muslim name. Sara has never considered herself a Hindu nor a Muslim, but finds that with the open expressions of communal hatred, remaining neutral, or secular, well – might be impossible. She wonders, "Is Asad's dream also gone? The dream that made him say you didn't have to worry about whether you were Indian Muslim or Muslim Indian, or part Hindu, or atheist by default, it was enough just to be you?" (102) Incidentally, Sara's friend/lover is Rajat Shaw, whose father is Christian, but his mother with the "leaping red of her bindi and the kumkum along the parting of her hair... was something else first". Sara's roommate is Nina and the landlady Rosy. Sara ponders that if she marries Rajat, She could "carry as much baggage as possible", calling herself Sara Vaidyanathan Zaidi Shaw. But finally she tells her mother, "Yes, I am beginning to realize how lucky I am. How glad I am that I'm a hybrid (184). However, in addition to all other identities she is trying to navigate, Sara is not unaware of her being a woman. In Delhi, "all Sara can be is a woman, she has no name or religion or race or caste or native land. She is nothing but a young woman with a body. . . (180). On a Delhi bus, "she runs smack into the city's real self, the manly heart that pumps testosterone into its body day and night. The city's abrasive body made up of hairy arms, legs, itchy balls and other equally demanding bulges in between, welcome her home passionately. . . Such a welcome. . . means pinching, or grabbing, or brushing against her breast, neck, arms, shoulders. It means Sara can agonise about this identity and that as if she's living in an endless seminar, but really she's nothing but a helping of creamy butter chicken, a titbit of female flesh" (181). If Bombay and Ahmedabad make her ponder over her communal or national identity, Delhi makes her aware of her gender identity.

Touching Sara's life is Yasmin, a young girl she meets in Ahmedabad trying to re-build her life after the carnage.

Yasmin is struggling to put the violence behind her, yet haunted by dreams of the fear, the humiliation, and the loss – of Akbar, the brother who simply disappears, and of whose fate the police inform Yasmin's parents, "better lost than dead". "Here's girls whose brother is missing, so she is really now the future of the family. Not just what her dreams, but also what is possible for her, what are the options for her, what is there for her – that is the most important question you can ask not just about her or about Gujarat but about India, because you cannot just use 2002n and just say people suddenly went crazy and then things became normal again", says GithaHariharan (Borpujari).

The novel which narrates the story in three parts, Missing Persons, Crossing Borders and Funeral Rites

examines the discourse of hatred leading to the Gujarat carnage but it traces the trajectory of hatred from much before 2002 drawing parallels with the historical reality of Partition and its repercussion, with which the country still counties to struggle. The novel examines the ramifications of lumping everyone into homogenous identities while in reality each individual is a complex of fluctuating identities and may be navigating several identities at any given point of time in private as well as public space.

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DALIT FEMINISM: A QUEST TO REDEFINE THE 'SELF' AND 'IDENTITY' OF WOMEN

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Abstract

This paper is a study or the analyses of dalit marginalization, discrimination, isolation and humiliation from common tradition of life especially the tragic condition of dalit women in Indian society. Dalit literature is about the sufferings of 'oppressed class'. Dalit fiction and its literary movement are based on the common ground of social oppression. It is a study of marginal and colonized. Dalit literature is a form of post - colonial literature. The form of dalit literature covers a wide range of literary genres. It is a literature of whole community but of an individual.

In terms of etymology, the term dalit has originated from the Sanskrit word dalita which means 'the oppressed'. The traditional Indian caste system known as chaturvarna, (four castes), represents the hierarchy of the four castes; via the Brahmins, Kashatriyas, vaisya, and the shudra in the descending order. The term dalit denotes a member of the caste that is considered the lowest or inferior, and has few advantages. Thus, formed the four varnas: Brahmins (the learned men/ Priests), the Kshatriyas (the strongmen/ warriors) the Vaisya (the businessmen), the Sudras (the humble toilers). The four castes are further subdivided into multitudinous sub castes.

MeenaKandasamy, one of the leading dalits voices, argues that it was a hegemonic practice of brute oppression in history, sanctified by religious myths: "The gods are not only content with creating a society, but they create a wretched social order too".

Dalit literature is primarily experience-based. Being mainly autobiographical in nature, 'anubhava' (experience) takes precedence 'anumana' (doubt/distrust). Sharan Kumar Limbale, for instance, writes:

"Dalit literature is precisely that literature which artistically portrays the sorrows, tribulations, slavery, degradation, ridicule, and poverty endured by Dalits. This literature is but a lofty image of grief."

In Dalit feminism the emphasis is on the issues of self consciousness, reactions, rebellion, self realization and self assertion. In the periphery of double marginalization, the issue of equality of sexes, fulfillment of sensual drives, emotional contentment and economic liberty become weak. These dalit women in their reaffirmation of identity, get rid of marginalization and candidly confess their voice and identity in social structure.

In the light of the assumptions discussed above, the two texts related with the life of Dalit women Chandalika by Tagore, Samaskara by U.R. Anantha Murthy have been interpreted to redefine the self and identity of Dalit women. In Tagore's celebrated tragedy of social protest Chandalika (1950) the character of Prakriti who is a chandal by caste is a manifestation of the oppression born out of caste discrimination. As a consequence of self realization of oppressive mechanism, Prakriti's self awareness converts into self destructive passion. Tagore deals with the issue of the identity of dalits with the view that religious faiths are reinforced by the acceptance of humanism which was the prevailing intellectual attitude. Prakriti, a Chandal girl reconstructs her identity with the human cult encouraged by a Buddhist monk and this encouragement becomes an obsession in the life of Prakriti.

Being a chandal Prakriti was deprived of the privilege of providing water to a high caste Hindu. One day a Buddhist monk accepts water from the hands of Prakriti. This simple incident brings first realization in the life of Prakriti of her individuality about her neglected humanity. The realization of the fact that her services can also be counted by God brings and exultation in her life. However her mother warns,

"You are unclean, beware of tempting the outside world with your unclean presence. See that you keep to your own place, narrow as it is. To stray anywhere beyond its limit is to trespass". (Chandalika: 150)

Prakriti fears of the loss of identity while the mother fears to trespass the limitations of birth and religion. It was her first celebration of the glory of her inner will that couldn't be diminished with the shades of religious conventions.

It is her affirmation of human will that she is ready to bear the risk of her mother's life but for her being a chandal is a more horrible realization of these two tragedies. She declares,

"Than it will be my return to dream, to return to illusions of chandal birth. I will never endure that mockery". (Chandalika: 163)

Prakriti's anguish reflects the turmoil of suppressed energy and the ultimate affirmation of human will against the irrational and inhuman caste practices of society.

Character of chandri created in U.R Anantha Murthy's Samskara is a challenge to the community of Brahmins who are deemed to be responsible for the wretched existence of the community of Dalits. Chandri was lower caste woman and she was married to Madhav Brahmin Naranappa. Chandri's marriage with Madhav Brahmin was the cause of great confusion and revolt in the village.

The narrative is Samaskara is focused on the issue of the cremation of the dead body Naranappa who was a Madhav Brahmin. The corpse of Naranappa becomes the stimulus for the caste politics among the Brahmins. Naranappa for his relationship with chandri had already been excommunicated from Brahmin society.

Professor Tejender Kaur in her appreciation of the character of chandri, accepts her "self confidence" and "human aspect" of her character. To quote:

"By Presenting human attitude, good intentions and acts of compassion of Naranappa's concubine chandri in various situations who is considered unsanskari, impure, unrefined, uncultured because of her birth from a prostitute womb vis-a- vis those of higher caste Brahmin man and woman the writer shows the fall in their character and their adherence to caste prescribed rituals". (Kaur:114).

AnanthaMuthy tries to justify that Chandri inspite of her low caste, possesses all love and respect for her dead husband that can be found in a woman of high caste. Chandri has an exceptional spiritual strength and it makes her conscious of her responsibility towards humanity. In this strength of will her humiliation as a dalit woman becomes a mockery of the social system.

In contrast of her sublimity and self confidence to sustain eternal goodness, she elevated above the burden of tradition. In the subsequent chain of events, even Acharya finds Chandri as the instrument of transformation in society. It is only in the company of Chandri that Acharya discovers his own human self. Acharya's conversion in the company of Chandri was the triumph of human will above the caste ridden social Practices.

The analysis of all those Dalit woman characters signify that each woman sustains her own autonomy of self and she can survive in those spaces that are beyond the domain of gender specific and caste specific morality. The caste determinants can be a partial paradigms of human existence but its absolute control on human predicament involves the seeds of the annihilation of the edifice of social structure.

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Indo American College, Cheyyar Model Examination- October 2016

Class: I BA English

Paper: Fiction (Uen12)

Time: 3hrs

Marks: 75

I Answer All the questions: (Section-A) 10*2=20

Comment on the theme of the Novel 'The Mayor of Casterbridge'.

Why does Henchard sell his wife and child?

Write the subtitle of 'The Mayor of Casterbridge'

What is Old Major's dream in the Manor Farm?

Who is Heathcliff?

Write a note on Mr. Jones.

Describe Mr. Earnshaw's family.

List the theme of Wuthering Heights.

Write any three symbols used by the author in Animal farm.

Who are the human characters in Animal Farm?

II Answer All the Questions (Section-B) 5*5=25

11. (A) Write a note on Manor Farm. (OR)

(B) Describe the battle of the Windmill.

12. (A) Describe the events that led to Boxer's death. (OR)

(B) Give a Character Sketch of Napoleon.

13. (A) Compare and Contrast the characters of Napoleon and Snowball. (OR)
(B) Consider "The Mayor of Casterbridge" as Victorian Novel.
14. (A) Trace the role played by Boxer on the Farm. (OR)
(B) Sketch the character of Donald Farfrae.
15. (A) Discuss the seven commandments of animalism Presented in Animal Farm. (OR)
(B) Describe Henchard's secret love affair.

III Answer Any Three Questions:

(Section-C)

3*10=30

16. Explain the structure of the novel "Wuthering Heights"
17. Discuss "The Mayor of Casterbridge" as a tragedy.
18. How was Heathcliff welcomed in Earnshaw's House.
19. Give a brief account of Elizabeth's love story.
20. Trace the elements of satire in the novel 'Animal farm'

INDO AMERICAN COLLEGE, CHEYYAR

Model Examination- October 2016

Class: III BA English

Paper: Introduction to Literary Criticism Uen-54

Time: 3hrs Marks:75

I Answer All the Questions:

(Section-A) 10*2=20

1. Explain the term 'Objective Correlative'.
2. Explain the term 'Hermeneutics'
3. What is the aim of Feminist Criticism?
4. Explain the Reader-Response Criticism in simple words.
5. What is Coleridge's definition of a Poem?
6. What is Gynocriticism?
7. Expand the term 'DEFT'.
8. What is Affective Fallacy?
9. What are the four kinds of meanings?
10. Who are the pioneers of Formalism?

II Answer All the Question

(Section-B)

5*5=25

- 11 (A) Discuss Wordsworth view on Poetry. (OR)
(B) Explain Frankfurt school of Marxist Criticism.
12. (A) Define the term 'Feminism' and its development. (OR)
(B) What is New Historicism and explain its Functions.
13. (A) Explain Coleridge views on poetic Diction and Fancy. (OR)
(B) Justify the Structuralist Criticism.

14. (A) Write a note on T.S. Eliot as a literary Critic. (OR)
(B) Bring out the idea of Derrida Deconstruction theory.
15. (A) Write an essay on Romantic Critics and Romantic Criticism. (OR)
(B) Explain Freud's use of the term 'dream work'.

III Answer any Three of Questions:

(Section-C) 3*10=30

16. Discuss the Siegmund Freud views on Psychoanalytical Criticism.
17. Comment on Victorian Criticism.
18. Feminist approach to Literature.
19. Explain briefly the three phases of third world literature.
20. Consider Wordsworth literary contributions as a manifesto of the British Romantic Movement.
 1. Define translation.
 2. What is Known as transcreation?
11. (A) Comment on the qualities that make a good translator. (OR)
(B) Write a note on the significance of translation.
16. Attempt an Essay on the Practice of translation.

HUMAN RESOURCE DEVELOPMENT: ISSUES AND CHALLENGES OF THE INDIAN CEMENT INDUSTRY UNDER INTERNATIONAL PERSPECTIVES

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Introduction

India is marching forwarding cement Production. With the increase in demand, the cement technology has undergone dramatic changes in the last four decades. Cement is one of the key infrastructure industries. Cement is gray, soft, powdery-types substance. It is made from a mixture of elements that are found in natural materials such as Limestone, Clay, Sand and shale when cement is mixed with water. India is the second largest cement producer in the world after China with a total Capacity of 266.9 Million Tons (MT). Nowadays the cement Production in India rise to 308.16 Million Tons in the year 2013-2014 and also in the year 2014- 2015 is 386.12 Million Tons and during 2015-2016 is 408.9 Million Tons. The Cement Industry comprises 130 large cement plants and more than 300 mini cements plants. Cement was first invented by the Egyptians. Cement was later reinvented by the Greeks and the Babylonians who made their mortar out of lime. Later the Romans produced cement from Pozzolana an ash found in all the volcanic areas of Italy, by mixing the ash with lime. The first cement manufactured in the United States was produced in 1871 by David Saylor of Coplay, Pennsylvania. The manufacture of cement was started in England around 1825. Belgium and Germany started the same in 1855. America started the same in 1872 and India started the same in 1904 in Tamil Nadu in Ariyalur. Ariyalur is a town and district Head Quarters of Ariyalur district in the South Indian state of TamilNadu from the state of Chennai about 310 km.

Human Resource Development in Cement Industry

Investments in HR may impact both individuals and organizations. At the individual, or human capital level, investing in HR practices may increase the competence or the commitment of the individual employee have argued, competitive advantage can derive from a combination of social capital and human or intellectual capital.

At an organization level, HR practices may be used to build organization capabilities When HR practices align to create and shape an organization's capabilities; the organization creates a unique identity that enables it to better research its strategy. Ultimately, "HR builds individual ability and organizational capability, human capital and social capital. When taken together, these individual (competence and commitment) and organizational (capability and social capital) outcomes concerns cooperation and working together in a mutually dependent way to deliver positive outcomes.

The nature and purpose of strategic HRM dos not stand still. It is honed and shaped by global, national and local currents and is thus ever-changing. Hence 'solution' is time specific. These currents are multiple in natures and can be political, legal, economic, social and cultural. Key changes impacting massively on HRM include globalization, technological changes, migration and demographic changes, ownership structures, and customer expectations to name just the salient ones

In this connection, the changes and the transformation of HRM due to effect of Globalization, ever changing of Technology, culture has any impact on scatted, decentralized unorganized and uneducated workers that is HRM of the Cement and Construction Industry. It would be also possible to take some remedial measures to keep the employees more committed in the cause of more productivity and increased profit in this sector.

Issues of HRD in Cement Industry

Globalization

One major trend with implication for HRD is globalization. It is fostered not only by technological change and the continually falling costs of communication and transport but also by the decisions of developing countries in Asia and the Pacific and elsewhere to embrace market oriented development strategies and to open their countries increasingly to the world economy. The world is thus fast becoming one interdependent global market place. In this

connection Labours from cement industry are migrated to Arabic and other Asian Countries with proper Visa or without Visa. The Recruiting Companies of Cement industries are not interesting to safeguard the welfare of its labour. They are also under paid. Nearly 50 percentage of migrated labour force of cement industry are lacking from facilities of residences and other basic amenities. The low educated labours have not proper awareness regarding the rules of migrations.

Competitiveness

Competitiveness of both nations and enterprises will be on an international basis. World-wide competition has increased, the pace of economic change has accelerated and the process of development has become less predictable. Competitiveness will be decided on a country's or an enterprise's capacity to add value to global economic products services and processes. A key contributor in this regard is the knowledge and skills of the workforce. In fact the education and skills of the workforce will be the key competitive weapon for the rest of the 1990s as well as for the 21st century. Globalization impacts on HRD in various ways. Thus compared to the past, enterprises will need to update much more regularly the skills mix of their employees to respond to the opportunities or threats created by globalization and rapid technological change. Indeed intense global competition is reconfiguring the market place. Enterprises increasingly have to compete by differentiating themselves from their competitors by the quality of the human systems and processes behind their construction and services. It leads to labour exploitation, under employment and detachment of unskilled labour.

Economic Restructuring

Economic restructuring by countries with changing comparative advantage will be another trend. Enterprises will also restructure regularly in the increasingly competitive marketplace as they seek to secure a competitive edge over their rivals. At present China moves into labour's intensive manufacturing. It necessitates the changes in education and training to employees both at macro and enterprise levels.

Changing Organization Structures/Work Patterns

Changing organizational structures and work patterns are another trend. The company of the future, according to Charles Handy, will be a sham rock organization. The shamrock organization will have the following three elements:

A small and essential core group of professionals, technicians and managers

A group of sub-contractors who produce goods and services which the core group does not have to

A growing group of temporary and part-time workers who are hired to provide specialized service or to help at peak workloads.

The development of virtual organizations has HRD implications. Virtual corporations need workers who are highly skilled, reliable and educated, able to understand the new forms of information, adaptable and can work efficiently with others. Employees need not just technical skills but also the skill of learning how to learn to cope with continuous and radical change of virtual businesses. New forms of training which are flexible, on demand and interactive will have to be devised for employees of virtual enterprises. These work pattern changes are already taking place in the industrialized world. They are also increasingly affecting construction enterprises in the developing countries of Asia and Pacific region. Human resource development policies and programmes will have to change in response to change in response to these changes.

Rapid Knowledge Obsolescence

The exponential growth of the knowledge and the rapid change of science and technology is another trend. Knowledge is doubling every 7-10 years. The resultant relatively rapid obsolescence of knowledge and skills has implications for HRD. The rapid rate of accumulation of new knowledge and the fast pace of technological change will mean a need for regular knowledge updating. More frequent job changes will become the norm. Schools and other education and training institutions will have to teach the ability to learn and indicate the acceptance of life-long education and training. Continuing education and training programmes will have to be developed by not only education and training institutions but also professional bodies.

Inadequate Compensation package and welfare measures due to temporary nature of work in cement industry

The temporary nature workers of Cement industry are under paid. There is no revision of wage structure according to Minimum payment of wage act. They are appointed under contract basis. It results under employment and refusal of implementation of welfare measures as per as Indian Labour

Challenges to the Construction Workers

Strengthening primary and secondary education

Primary and secondary educations provide the basic skills of literacy, numeracy, communication and problem solving skills and develop the required attitudes which are necessary for the workplace. These skills and attitudes enable the people concerned to acquire job specific knowledge and skills. They are a foundation for further education and training which has become increasingly important with fast changing technology, rapid obsolescence of knowledge and the intense competition of the globalised market place.

Studies show that primary schooling improves the productivity of small workers. Evidence from 13 low income countries show that 4 years of schooling were accompanied by 8% increase in far output. Where there were complementary investments in better roads or access to marketing facilities, fertilizers and improved crop varieties, the positive impact of 4 years of primary schooling was higher.

They need most importantly to be able to read, to write and to count. Also important is a good understanding of the scientific principles behind the use of technologies and its instruments.

Surveys of the urban informal sector in countries like Nigeria, Columbia and Thailand have shown that primary education increases the propensity to work in the urban informal sector and that there is a positive correlation between their education and their earnings.

Primary schooling or less may suffice for lower level manufacturing involving single task machines with workers performing one or a set of repetitive tasks. But secondary education will be required for medium and high level manufacturing which Asian and Pacific developing countries are aiming for. Manufacturing which involves advanced production technologies like numerically controlled machine tools and automated technologies where workers are organized in flexible production systems using multi skilled teams that produce whole products will call for high levels of education. Good quality primary and secondary education of say ten years will equip students with the required level of literacy and numeracy and the higher order skills like learning how to learn and problems solving to work in medium and high level manufacturing jobs.

A number of Asia and Pacific countries have to raise their primary school completion rate. Thus in South Asia only Sri Lanka had more than 90% of the primary school cohort reaching grade 4. The situation will worsen if the

relatively high rate of population growth of most South Asian countries continues. In south Asia the primary school age population is projected to increase by 28 million between 1990 to 2010. As regards the South Pacific, Papua, New Guinea's school-age population is expected to increase by a third between 1990 and 2010. To improve the quality and quantity of its education, Papua New Guinea will have to raise its already high expenditure on education and increase the efficiency of its education expenditure. In many developing countries in the region more can be done to improve the quality of primary school education. Crucial to the quality of schools appears to be the qualifications, experience, and knowledge, level of education of teachers and more and better textbooks and materials. In this regard it is interesting to note that Hong Kong had since 1992 introduced degree courses for primary school teachers to upgrade their quality.

Secondary School enrolment needs to be expanded for many of the developing Asian and Pacific countries. The average percentage of age group enrolled in secondary schools for five industrialized countries (Australia, New Zealand, France, Sweden and United Kingdom) was 88.8% in 1992. Except for a handful, most developing Asian and Pacific countries have less than 50% of the age group enrolled in secondary schools. Furthermore greater efforts should be made to improve the quality of secondary education. The pupil-teacher ratio should be improved. This ratio in 1992 for industrialized countries was 14 whereas for some Asian and Pacific countries it was above 20. There is a need to reduce the number of drop-outs. The school curriculum should be revised to ensure that it not only caters for the academically less inclined but prepares them for the world of work.

Upgrading the Basic Education of the Workforce

Most developing Asian and Pacific countries have low adult illiteracy rates. However a small number have adult illiteracy rates of over 40%. Most of them are in South Asia. A sizeable proportion of the workforce of many developing countries of Asia and the Pacific is poorly educated. This applies to the NIEs as well as other Asian and Pacific countries. In 1994 the percentage of the workforce with only primary or lower qualifications was 43.2% for Singapore. In case of Indonesia, in 1993, 72.1% of its workforce had primary or no schooling. 78.7% males and 95.0% females of the Indian rural workforce had only up to primary education or were illiterate in 1987/88. In the case of the Indian urban workforce, 51.2% males and 74.0% females had only up to primary education or were illiterate.

A national effort will be needed to deal with the poor education level of the workforce. Enterprises will have to work with the government and educational institutions. Basic literacy and numeracy of those with primary education should be upgraded to secondary school level. Such an upgrading scheme should be opened to those who have mastered basic literacy and numeracy skills. The rationale behind these schemes is to enable those who have completed such programmes to precede to basic skills courses. Courses will have to be specially worked out to enable graduates of such programmes to undertake skills training.

Expanding Post Secondary Technical Education and Training to workers to equipped themselves in International Labour Market.

A number of developing Asian and Pacific countries are at present involved in labour intensive lower technology manufacturing. They intend to or are already upgrading into medium technology manufacturing. Higher technology manufacturing involves fewer but more skilled workers and technicians and engineers. An issue for developing Asian and Pacific countries, which want to move into medium technology manufacturing, is the need to expand post secondary technical education and training. Given the time lag in importing foreign manpower and working with foreign companies to train skilled workers and technicians for the economy in excess of their own requirements may be considered.

Expanding Scientific And technological Manpower

Some Asian and Pacific developing countries intend to or as already upgrading into high technology and knowledge intensive manufacturing. Foreign advanced technology is difficult to access and is costly. Asian and Pacific developing countries embarking on high technology manufacturing need to develop indigenous research and development (R & D) capability. They need to expend tertiary education and more importantly to train more scientific and technological manpower. To compete in the league of industrialized countries means to operate in sophisticated and highly competitive markets. The most successful are those enterprises which can innovate and produce new products and services. Merely to improve the quality of goods produced or producing at a lower cost is no longer enough. Asian and Pacific developing countries concerned need to move towards the innovation phase of their economic development. According to Porter, there are

four distinct stages of national competitive development as follows

- Factor driven
- Investment-driven
- Innovation-driven
- Wealth driven

Continuing Education and Training in Cement industry

Given the rapid obsolescence of knowledge and the fast change in technology in Cement industry, there is a need for continuing education and training on the part of all employees whether they are managers, supervisors or construction workers. Greater attention needs to be paid to continuing education and training in many developing Asian and Pacific countries. Continuing education and training will have to be looked at holistically and systematically and improved and expanded. Government training agencies, employers' organization, education and training institutions and trade unions should be involve in the exercise to review the exiting situation in regard to continuing education and training and to map out its future development.

Greater Employers' Involvement in Education and Training in Cement industry

Presently major national decisions on education and training in developing countries of Asia and Pacific are invariably made by the government. A major responsibility if education and training instructions are to produce trained manpower to meet the need of industry. Employers should seek greater involvement in national education and training policy making. They should be consulted as a matter of course in the formulation of major education and training initiatives.

Adapting Education and Training to the Market Economy

The education and training system of countries in transition to a market economy was designed for a command economy. Under such a system basic education was of a high standard but subsequent training was too specialized. Adult education and training was neglected since workers were expected to be in one job throughout their working life. Furthermore subjects such as economics, management science, law and psychology were ignored or underemphasized. Such a socialist education and training system was inadequate for the needs of the market economy which is being set up. Reform of the education and training system is needed. The World Bank lists the

financing, content and delivery of education as the three priority areas for education reform in countries in transition to a market economy (World Bank 1996). Much progress has been made in the reform of the education and training system in these countries as they move closer towards a market economy. However much more remains to be done. The above is not a comprehensive list of HRD issues/challenges confronting developing countries of Asia and Pacific. It is list of the major issues/challenges from the perspective of employers. They do not affect all the developing countries in the region. Nor do they necessarily affect all the developing countries in the region. Nor do they necessarily affect them to the same degree when applicable.

Furthermore the list does not in any way imply that no country is dealing with the issues/challenges at all. Thus in regard to the poor education level of the workforce, Thailand was reported to be intending to launch a programme on October 1995 to upgrade two million poorly educated factory workers from primary to lower secondary school level by the year 200. As regards the issues of expanding technician, engineering and scientific manpower, Malaysia for instance has unveiled a ten-year blueprint to promote technical education from 1996. It has announced its intention to increase enrolment in universities to 40% of those between the ages of 19 and 24 by the year 2020. It also has inaugurated the Academic of Sciences, Malaysia, and designated twenty one research institutes as approved institution whose services would enjoy double taxation deductions when used by the private sector. A Science and Technology Human resource Fund of M\$300 million to provide scholarships for postgraduate studies as well as fellowship for graduate research has been set up.

Even when countries are dealing with them, it is useful to draw the attention of employers and their organizations to these issues so that they can play a role in the implementation and review of the measuring being taken. Where action has not been taken by countries, employers and their organizations can contribute to the formulation and implementation of measures to deal with these HRD issues. The measures to be adopted must necessarily take into account the situation in each individual country- its stage of education and training and economic development as well as its historical and political context. There cannot be one single solution to each of the HRD issues/challenges. However the experience of other countries in and outside the region in dealing with these HRD issues/challenges will be useful. The principles and

approaches behind their best practice will be useful in the quest for measures to deal with these HRD issues/challenges.

HRD role of employers' in organisations in Cement Industry

Employer's organizations in Asia and Pacific developing countries have an important role to play in HRD. Since they deal with labour matters, HRD is an area within their responsibility. Their prime task is to ensure that the education and training system is "demand driven" and responsive to the changing needs of industry. One role they can undertake is to contribute to HRD policy making. They should seek representation on national education and training bodies and the policy making bodies of tertiary education and training institutions. Submissions should be made on major aspects of education and training changes. In this regard they may wish to take up the issues/challenges listed in part five which are applicable to their countries.

Employer's organization may want to encourage individual enterprises to work with schools and other education and training institutions in programmes which improve the relevance of vocational courses, introduces the World of work to students, and increases the familiarity of teachers with the industries they are preparing their students for and promotes the teaching of the basic skills required by industry. In this regard the employer's organization may want to establish jointly with the Ministry of Education, a committee to improve linkages between industry and education and to promote collaborative programmes between enterprises and schools. National targets for education and training systematically and holistically arrived allows for the setting of priorities and the identification of key-areas for improvement. They provide unambiguous quantitative goals against which to evaluate performance. They also enable a country to measure where it stands in relation to other countries which are its competitors and provides a basis for catching up and eventually overtaking them. Employer's organizations of Asian and Pacific countries may want to push for the setting up of national education and training targets if their countries do not already have them. Those with such goals already may want them to be reviewed at least on an annual basis. They may also wish to suggest a periodic skills audit of where their countries stand in relation to countries which are their competitors.

Conclusion

It can be explained that grain is something that is planted once and produced only a single harvest. Trees are planted once but may produce ten harvests. Men are things that are planted once but may produce a hundred harvests. HRD contributes to economic development. It does not by itself make such growth possible. Employers organizations of Asian and Pacific developing countries face the challenge of defining their HRD role.

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REVERTING THE PAST IN AMITAV GHOSH'S THE CALCUTTA CHROMOSOME

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Abstract

Post-Colonial criticism draws attention to issues of cultural differences in literary texts and is a distinct critical approach to literature. We have considered focus on specific issues including issues of gender of class and of sexual orientation. Amitav Ghosh the Calcutta Chromosome (1996) is an attempt to focus on the implications of a post-colonial novel. It is about Murugan, who has been researching the Nobel Prize winning scientist, Ronald Ross. His discovery is about the fact that Malaria is transmitted by the bite of a mosquito. The discovery had been made in Calcutta one hundred years earlier. It also tells about the memoirs of Ross. It is a product of his determination for the breakthrough. It is a hybrid text. This study is a walk down the memory lane, reverting the events of the past in The Calcutta Chromosome.

Key Words: Amitav Ghosh, Calcutta Chromosome, malaria, past.

Amitav Ghosh has established himself as one of the most significant writers of our times. Ghosh's writing include five novels, a travelogue and a booklet. While the circle of Reason and In an Antique Land move westwards from India, Ghosh's most recent books Dancing in Cambodia, At large in Burma (1998) and The Glass Palace travel eastwards to Burma Cambodia, Malaysia and Singapore once again tracing genealogies that traverse national frontiers. Of the five novels The Calcutta Chromosome and The Circle of Reason deal with common themes. The themes of Ghosh's works include nationalism, political freedom, international relations, religion and its practices, various traditions and cultural studies. The Calcutta Chromosome is a lovely piece of work. It has science, religion myth, nihilism, transcendental philosophy, Indian superstitions, logic, rationality and ascertains post-colonial characteristics.

The Calcutta Chromosome opens with a depiction of Antar, an Egyptian working in the information technology industry in the New York of the near future. His hi-tech computer shows him the trace of an identity card that has been lost in the virtual system. Antar slowly realizes that it belongs to a former colleague, Murugan. He had disappeared in Calcutta in 1995. Murugan had been researching the Nobel prize winning Scientist, Ronald Ross. His discovery says that the fact malaria is transmitted by the bite of a mosquito had been made in Calcutta one hundred years earlier.

Murugan had always insisted that Ross's discovery had been manipulated and secretly engineered by an Indian 'Counter Science' cult. This cult is led by subaltern figures like an enigmatic scavenger woman called Mangala. She is helped by Ross's favourite servant known variously as Lutchman, Lakshman and Laakhan. Mangala and her followers wanted to effect a mutation in their progress towards finding the secret of immortality. Their strategy was to allow Ross to make his malariological break-through.

If you wanted to create a specific kind of change, or mutation one of the ways in which you could get there is by allowing things to be known. [217].

The story of the novel moves through the closing years of the nineteenth century into the whole of the twentieth century and then reverts back to the early years of the Indian history. The novel opens in the early years of the twenty first century. Murugan himself was deeply interested in malaria research. He was curious about Ronald Ross, a British scientist posted in the Indian army in the last decade of the nineteenth century He was ultimately awarded the Nobel Prize for identifying the malarial parasite. Murugan firmly believed that there was an other mind behind this entire operation of research and discovery. Ross had uncovered that there is one Mangala who with her handy-man Lutchman or Laxman of Lachan or Laakhan or Lokhan was carrying out the experiment through an indigenous method. The colonized Mangala is

the upholder of the cult of secrecy and by this weapon, She controls Ross Farley, Grigson, Cunningham and all those so-called white male investigators of the malarial parasite. Mangala uses the potent weapon of silence to score intellectually over her male counterpart Ross and others. She tries to find a cure for syphilitic paralysis through 'Counter Science' or faith. Ross endeavors to solve the mystery of malaria through science.

The novel recounts an alternative life story of Ronald Ross. He draws heavily on Ross's memoirs in order to create a historical frame for what is often a fantastic narrative. It refers to real people with whom Ross came into contact and to actual events. Ross's memoirs was published in 1923. It came more than twenty years after his discovery and is a product of his determination for the break through. The memoirs is a hybrid text which provides highly selective excerpts from primary sources. It is between Ross and his Mentor Patrick Manson during the year (1895-1899) and some solutions from Ross's diary. The memoirs must be handled with suspicion as a heavily doctored and biased account of Ross's malaria trials. Ross tried to steer the course of his own record given after the death as a lone genius by keeping a light control over those documents that would be preserved for posterity.

The attitude of Ross and the Colonial regime towards Indians who were used as guinea pigs in malaria trails is indicated. He was capable of making his name in India only because he drew on the indigenous knowledge he picked up there. Laboratory assistants played a more significant part in the malaria work than Ross. Ross's crucial discovery is that the mosquito species *Anopheles* is the carrier of human malaria.

Ross fails to name the man who made the observation that the 'dappled winged' mosquito was a different species. Murugan used comments on Ross's unwillingness to credit his assistant with any part in the discovery. Angel of fate my ass! With Ronnie it always has to be some fat cat away up in the sky; what's under his nose he can't see (77)

Murugan reverses his claim to lone discovery. The servant Lutchmann is depicted as a leader of the 'Counter Scientific' cult. Ghosh uses Mangala, Lutchman and the Counter-science group to suggest that a radical alternative to the western scientific knowledge is possible. Ross who was a would be writer as well as epidemiologists wrote a pompous poem. It is about the significance of his discovery of the malarial vector. This poem was inscribed on a memorial stone in a wall of the main hospital in Calcutta. This poem is about Murugan's discovery of the

Ronald Ross memorial plaque drawn on a location at presidency general Hospital in Calcutta.

Murugan points out the case of the French scientist Alphonse Laveran. In 1880 Laveran formed his hypothesis that the malarial vector is a protozoan parasite but this was treated with skepticism by most leading scientists at the time who supported the theory that it was bacteria, "No one buys Laveran's protozoan critter; it's like he said he found the Yeti" (59)

The impression we get from Ross's memoirs is that he worked as much with faith and passion as with rational deduction. Ross frequently brings religious imagery and allusions into his descriptions of scientific procedure. The story-line moves with many undertones the historical incident of Ross's invention is consciously shrouded in mystery.

Through the post colonial fiction Ghosh makes us realize that the kind of stories in which the tropical medicine of men such as Ross, 'embedded' are stories of exploitation and unequal power relations.

Post colonial writing mystifies the real and demystifies the mystified. It is not an expression that follows the intricate path which give the magical power to represent the culmination. Amitav Ghosh in *The Calcutta Chromosome* as a post colonial writer has rearranged the simplistic equation of life, death and immortality to prove that 'word manipulated' artistically can establish theories that are true and yet stranger than fiction.

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TRANSLATIONS: A STUDY OF PERUMAL MURUGAN'S NOVELS

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Abstract

Aniruddhan Vasudevan's translation of his works deserve appreciation and recommendation for its crispness of language, retaining the local flavour with jarring and often being lyrical. *One Part Woman* (2013) is a rooted and passionate novel. This novel in Tamil *Madhorubagan*, was translated three years after its publication in Tamil. In Tamil it had a widespread acclaim. The protagonists in the novel are Kali and Ponna. The author portrays a society that accords motherhood as the definition of success for a married woman. It is believed by Ponna that if she appeases the Gods, she shall be gifted with child. The English translation of the novel *Pookkuzhi* (2013) is *Pyre*. The protagonists, Saroja and Kumaresan, fall in love in a town, get married and elope to Kumaresan's native village. Like *Madhorubagan*, *Pyre* also keenly examines the strains in marital relationships in rural areas owing to social pressures. In the end, both Ponna and Saroja are left alone. They face the challenges arising from the situations irreversibly from their husbands. The emotional and physical support expected from their marriage is not provided to them. *Madhorubagan*, documents the rigid caste based stratification in Indian society that is most visible in Indian villages. *Pyre* is successful because it skilfully shows the multiple levels at which caste, modernity and gender. Murugan is considered to be the most accomplished of his generation of Tamil writers.

Introduction

Perumal Murugan has been a professor of Tamil for the past 17 years. During this period he developed considerable expertise in three different areas. They are building a lexicon of words, idioms and phrases special to Kongunadu; researching Kongu folklore, especially the ballads on Annamar Sami, a pair of folk deities. He also concentrated his attention in publishing authoritative editions of classical Tamil texts. Murugan's output in these areas over the past decade has been substantial. It was his continuing interest in Kongu folklore that prompted him to apply for and obtain a grant from the India Foundation of the Arts, Bangalore, to undertake research on folklore surrounding the temple town of Thiruchengodu, where he was born and brought up. But to his own surprise there were many aspects which were not known to his knowledge. There are many idols on the Thiruchengodu hill, each one capable of giving a specific boon. One of them is the Ardhanareswarar, an idol of Shiva who has given the left part of his body to his consort, Parvathi. It is said that this is the only place where Shiva is sacralised in this mythical form.

Translations of Perumal Murugan's Novels

One Part Woman (2013) is a rooted and passionate novel. It was translated elegantly by Aniruddh Vasudevan,

a professional bharatanatyam dancer attending graduate school in the United States.

The tradition of seeking impregnation by an anonymous male in the name of god seems to have died out decades ago. Kali and Ponna must be its last victims. This novel was translated three years after its publication in Tamil. In Tamil it had a widespread acclaim. Perumal Murugan turned his focus on a married couple in interior Tamil Nadu. It is a gaze that lays bare the intricacies of their story, culminating in a heart-wrenching denouement that allows no room for apathy. It is a powerful rendering of an entire milieu which is certainly still in existence, which it engages with insightfully. The myriad complexities are handled by the author with an enviable sophistication and creating an evocative haunting work.

Pyre (2016), translated from the Tamil original *Pookkuzhi* (2013) by Murugan's dedicated translator Aniruddhan Vasudevan deals more with rural setting and the tenuous tempting pull of its politics. A world of hidden treasure is being unveiled by this writer and his sensitive translator. Like the creepers and tendrils of the Kongu land he describes it so lovingly. It twines around the lives of the Kongu people and holds the reader fast.

One Part Woman

Perumal Murugan's novel *Madhorubagan* drew only little attention, when it was initially published for the first

time in 2010. Even after its English translation hit the bookshelves in 2013, the novel attracted no notable attention. Everything changed only after the Hindu nationalist party, Bharathiya Janata Party (BJP) came to power in 2014. Suddenly the novel became the victim of the attack made by the self-declared 'guardians of Hindu culture'. As a result, his novel was burnt, and the author was subjected to a well-orchestrated persecution. The author announced his decision never to write again. Mathorubagan highlights the how a community's pathological obsession tears a loving couple apart. Finally the marriage itself is destroyed totally.

Mathorubagan, reflects the Indian society of Tamilnadu which has its roots in the caste system. Such things are mostly visible in Indian villages. Tamil literary scene is relatively young. Barring a few exceptions, first generation of Tamil novelists mostly wrote about the life of an educated, middle class, and mostly Brahmin life. The lives of marginalized section of the Tamil society - Kallars, Barathavas, and Dalits have been portrayed powerfully in the novels that emerged in the last decades.

The setting of the novel can be seen as 1930's. From the hints about prohibition in Tamil Nadu in the text, it is difficult to believe that the novel deals with 1930's. The location of the novel is the Aanangur, a small village, about 7 miles from the temple town of Tiruchengode. The novel is named after the deity Mathorubagan reigning in Tiruchengode. One half of the body of Mathorubagan is female and the other half is male. It reminds us of the Greek god hermaphroditus, the son of hermes and aphrodite. He embodied both masculine and feminine qualities (or androgynous). Like the Greek mythical character hermaphroditus, Mathorubagan is also considered a symbol of desire, and fertility. There prevails a popular myth that worshipping this deity would endow childless couple with an offspring. The novel revolves around this myth.

Belonging to the caste of Gounders and having farming as their occupation the protagonists in the novel are Kali and Ponna. Kali. He takes the reins of farming from the hands of his mother as a teen and is portrayed as a capable farmer. We fall in love with the sensitive, capable Kali who has a keen eye for nature. Kali's wife, Ponna is a firecracker of a character, and Perumal Murugan portrays the love, physicality and mutual affection, between the two vividly. The author portrays a society that accords motherhood as the definition of success for a married woman. One's own offspring is the greatest accomplishment of a man. So, if the parents don't have children even after

12 years is seen as their most visible failing. Perumal Murugan skillfully points out how every aspect of village life, subtly or not so subtly, points out this 'failing'. Like a snail pulling itself inside the shell, Ponna and Kali, shrink their lives and retreat into the cocoons of home and barnyard respectfully. The pain of this ever present tension of this couple within their community is portrayed masterfully by the author in simple and direct sentences.

It is believed by Ponna that if she appeases the Gods, she shall be gifted with child. So, she undertakes all the possible penances with ever increasing severity to appease the gods. But, nothing seems to work out. None bear the fruit of a bearing a child. Kali refuses to accede to the repeated requests from the family members for a second marriage. There are two reasons for his disapproval for a second marriage. The first reason is that he loves Ponna to that extent. The second reason is that he fears, if the same happens with his second wife also. It will be known to the people that he is barren. People may mock at him. Without giving out too much of the plot, after much pleading, Ponna's mother and Kali's mother, suggest that Ponna partake in a ritual on the 14th day of the Trichengode festival, to conceive a child. This suggestion is met with objections by Kali. The author reflects the Indian male psyche of that era by portraying the objections raised on the part of Kali. He also highlights the complicated emotions of Ponna, as she undertakes her most-significant penance.

The most significant part of the 14 day carnival is described by the author. According to the belief of the ritual, women can have consensual sex with any 'god' participating in the last day of the famous Trichengode festival. It is the people's sustained belief that the god, Mathorubagan, shall shower his blessing on them with a child. Such loosening of social norms as a part of festivals is an age-old custom in almost every society. Thracians during their festivals, while considered improper by the Greeks, was secretly admired by the same Greeks. In later years, Romans officially started celebrating, Saturnalia, where the normal rigid customs of social order could be flouted during the festival times - adopting some of the customs of the 'barbarians'.

The novel also paints a vivid picture of the life in an Indian village, social hierarchy set by the caste system, and the beliefs and customs of the people in the course of the novel.

There is a most alluring factor about this novel. It is that Mathorubagan tells a powerful story that resonates with Indian audience. He does this job without the top

colorful, omniscient characters. The novel questions the place and role of women in Indian society. The society portrayed in the novel is which values the equality of man and woman. It may be the reflection of worshipping a deity such as Madhorubagan who is one half woman. On the other hand, it is indeed surprising that Indian women are valued, not for who they are. They are valued only for their commitment to the family unit and their ability to attain motherhood. In this way, it could be noted that the novel is a simple prelude of hypocrisy.

Pyre (2016)

The English translation of the novel *Pookkuzhi* (2013) is *Pyre*. In this novel the caste and the strict enforcement of caste endogamy in rural areas is paid attention to by Murugan. The protagonists, Saroja and Kumaresan, fall in love in a town, get married, and elope to Kumaresan's native village. At the very first impression the people of the village come to a conclusion that Saroja is not of their caste. The fair-skin and mannerisms of Saroja prove to be the testimonials that she hails from a different caste. The couple find themselves ostracised by everyone, including Kumaresan's mother. The couple's only strength is their longlasting love for each other. That is what provides the necessary energy to fight against the wrath of the community based society.

The author wishes to realize the complicity in everything that happens in the village. That's the reason behind why he draws deep into the lives of Saroja and Kumaresan. He also pictures the rhythms of their land and language, their trees, their birds and goats. And by the end of it, Murugan makes everyone to mourn with Marayi as deeply as every reader wants to run away with Saroja. Marayi's is a powerful voice — it stands for centuries of unquestioning obedience to the gods of tradition and caste purity. The unrelenting and dark Greek chorus is presented in the laments of Saroja and litany of the villagers' commentary.

Marayi's monologues, like Maurya's in J.M. Synge's *Riders to the Sea*, ring in our ears with their keening long after turning the page. It can be noticed that Saroja is slowly losing her mind as she sits alone on that strangely anthropomorphic rock outside her new home. Murugan's characters become powerless as in *Riders*. They are not able to face the relentless act of god that bears down upon them.

Kumaresan falls in love with Saroja. He meets her in the town where he works. There is a love that knows no boundaries, and they marry. The obscure village still has the

traditional values at heart. The villagers suspect the secret, which soon becomes sure. Saroja is unable to get accustomed to the ways of life at the village. She struggles a lot to cope up with that sort of village life. This makes Marayi, Kumaresan's mother, come to a conclusion that she is totally useless to their family. Saroja, who grew up in a city, has limited exposure to caste and the stifling and coercive nature of caste endogamy. Kumaresan finds freedom in the city and love blossoms in the privacy accorded by urban life. Kumaresan knows the caste rules, but he is the lone child of a widowed mother, and assumes that she will make peace with the elders. The naive Kumaresan is able to persist even when he is not welcomed in his own village. However, he is mindful of his inheritance and able to meagre it.

Saroja wishes to move to the neighboring town. She has now started hating the village. She feels that it could be better for her to move to the next town where there is no caste system to befall on her. But she is content to play the demure and obedient wife early into the marriage. Despite staying on guard, Saroja fails to gain any sympathy. Saroja grew up without a mother. Kumaresan's kinswomen are quick to pounce on this aspect and arrive at patriarchal stereotypes. They ponder over the thought whether Saroja has been astray by the absence of a mother. They also turn corrosive in suspecting that Saroja's mother had also run away. Kumaresan was also raised by a single parent. But the aspersions cast on him are milder.

Like *Mathorubagan*, which dealt with the travails of a childless couple, *Pyre* also keenly examines the strains in marital relationships in rural areas owing to social pressures. In *Mathorubagan*, the wife, Ponna, decides to partake in an ancient temple tradition which sanctions extramarital relationship for one night to help a married woman bear a child. In the end, both Ponna and Saroja are lonely women, in challenging situations that distance them irreversibly from their husbands, without the emotional and physical support they expected from marriage.

Pyre may not shock us because it is the familiar story of tragic love tripping along caste fault lines, which pales before the real-life stories of star-crossed lovers. What it offers is an intimate portrait of the land, its people, their language, cuisine, and their mindsets. It is a simple story told without any pretensions. The translation by Aniruddhan Vasudevan is competent.

Conclusion

Mathorubagan, documents the rigid caste based stratification in Indian society that is most visible in Indian

villages. Tamil literary scene is relatively young. Barring a few exceptions, first generation of Tamil novelists mostly wrote about the life of an educated, middle class, and mostly Brahmin life. In the last decade, we are witnessing powerful novels that portray the lives of those who live on the margins of the Tamil society - Kallars, Barathavas, and Dalits. This is a welcome change, particularly because these writers write not as representatives of their caste or community. But they raise the questions the values of the community at large based on an egalitarian outlook.

Pyre succeeds because it skillfully shows the multiple levels at which caste, modernity and gender operate and overlap. In this regard, the contrast between city and village

is not disguised. Pyre is a heavy read, but one that's quite beautiful in portraying what it wants to, and one that's definitely worth reading. To classify Perumal Murugan's books as vattaara ilakkiyam or sub-regional literature would be tragic, because he succeeds in universalizing Kongu Nadu to such a degree that place and person fall away and all that remains is a hard and glittering gem of a story.

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IMPEDIMENTS OF COMMUNICATION: GRADUATE LEVEL INABILITY

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The lion's share of pupils admitted for various graduate courses not only fail to effectively communicate in English but also to completely comprehend what they are informed while teaching- learning process is progressing in the classroom. Though they have been learning English language either from Pre K G to Higher Secondary level or from third/fourth standard to secondary level, the case is no different. LSRW skills acquisition becomes a herculean task for them even though many do score high in the qualifying exam. Gradual amendments have been timely effectuated on the curricula aiming to facilitate the teaching learning process and to gain the best output; still the learners lag behind at English language proficiency closing the door for many attractive professions of present era. Language is the best means of communication and it is the largest source of knowledge sharing and acquiring. English, once being the language of the power, language of supremacy, language of hegemony has been transformed from such notion after globalization but being the lingua franca it operates multiple opportunities of employability to Indian students but the lack of proficiency drew many backward. The research study aimed at tracing the impediments and to find remedies to overcome this predicament of inability to have the language proficiency. Wayanad is one of the highly backward districts of Kerala, a land of tribes and hill station. The environment the children come by to acquire the language is indeed limited. Factors such as the curriculum design, the least motivation, the input output exposure provided, leniency followed in assessment, the inability of parents to assist learning and the geographical and environmental factors may be the reasons for the failure. The minor research carried out could diagnose the problems and this paper brings out the identified reasons and factors suggesting the required and needy measures.

Though there are multiple factors that stand to impede on the way of acquiring English language proficiency, it is indeed possible to gain adequate proficiency provided the problems are rightly traced and solutions are practically identified and well implemented.

Having an empirical approach, the research carried out a survey by distributing questionnaire to students of high school and higher secondary of randomly chosen schools covering all the three educational districts of Wayanad. The teachers of English at high school and higher secondary were also provided a different questionnaire and their ideas and opinions were gathered. The same is done with the graduate students of the various colleges of the district and their teachers. Thus the study had the best sampling method of random sampling with a large sample. The remarks and responses were assessed and analyzed to identify the impediments encountered and to offer remedial measures.

It is not fair to blame either the learners or the teachers or the curriculum but the blame is to the way it is implemented having each one the role. It does not mean the methods of teaching. Various methods were timely used in the classrooms but the expected outcome is not achieved. One of the major reasons for this failure achievement is lack of competence and performance from the part of learners as well as from the instructors.

The significant factor that could be identified is that construction learning couldn't take place in the class rooms, if we put it in the words of Saussure and Chomsky. Joan Bybee in his essay titled *Usage Based Grammar and Second Language Acquisition* describes the construction learning as follows: The structuralist theories that dominated the field of linguistics during the twentieth centuries advocated a separation of language use from more abstract knowledge of language structure. For Saussure this distinction went under the labels of 'langue' (knowledge of language) and 'parole' (speech). In Chomskian theory the distinction is made between 'competence' (tacit knowledge of language structure) and 'performance' (the actual use of language). Because knowledge and structure was taken to be the main object of study there was little interest in the potential effects that usage might have on cognitive structures; however, common sense tells us that for second language learners repeated exposure and practice are essential to the development of the cognitive structures that lead to fluent

and grammatical speech. (Robinson 215). Achieving proficiency in language requires construction learning and that takes only with a cognitive development. In many of the class rooms especially in the select district, learning and acquiring English language through the cognitive development is an utter failure resulting incompetency of language skills. This has to be identified and need to be rectified for getting positive result. There are number of factors that cause failure of cognitive development. Overcrowded classrooms of heterogeneous learners, scarcity of ample input and output exposure, less motivated learners, insufficient framework of curriculum, the methods of implementation, the mechanical evaluation process, theory and concept oriented language classes, emergence of cyber English, scarcity of time, lack of realization of learners of their creative role in language learning, classroom being an artificial place rather than being an ideal learning centre etc are a few identified factors. It is not a herculean task to overcome these but at the same time it is not so easy to rectify them. These are unique nature of problems and have no permanent solutions and remedies as mankind is of independent nature. Whatsoever, cognitive development is needed even if language is a rule governed system.

Every type of exposure provided in the classrooms and outside the class rooms bear no fruit if the learner couldn't be motivated and inspired. "Learners aptitude, attitude and motivation are all systematically related to rate of progress and ultimate attainment, but affective factors are subordinate to more powerful cognitive developmental and maturational factors." (Robinson 7) The natural instinct to learn language needs to be strengthened by incomparable motivation which can be created highlighting and persuading peer achievements and expert talks. It is very much essential not to pave the way for any sort of negative feelings or experiences for it may demotivate and discourage the learners. "Negative feelings or experiences are affective factors that can create a barrier to acquisition. Basically, if we are stressed, uncomfortable, self conscious or unmotivated, we are unlikely to learn very much (Yule 189). The instructor is bound to ensure integrative motivation as well as instrumental motivation. If the learner is highly motivated it means he or she acquires the language skills faster than expected duration. A well motivated learner creates own ambience to enhance oneself.

Enhancing the notion of learner autonomy in language learning can to a great extent rectify the failure of cognitive development in acquiring language competency.

Autonomous learning is said to make learning more personal and focused and consequently, to achieve better learning outcomes since learning is based on learners' needs and preferences (Richards and Rodgers 332). Autonomous learning entails the students to develop their own learning strategies, encourage making decisions about what they learn and their capacity to learn for themselves. Having been discouraged from relying on the teacher as the main source of knowledge in autonomous learning they bring out their own style of learning with better outcome. The class rooms of language learning never consist of a homogeneous group instead learners are of multiple intelligences, in such conditions the autonomy of learning works well with each individual as they themselves create the optimal condition. Autonomy in language learning empowers the cognitive drive to be adept in LSRW skills. It can even uproot the inhibitions that hinder the confidence of communication using language. Once, the learner identifies the requirements which have to be facilitated by the instructor. The modern advanced technology too can help them better.

The methods of teaching and the assessment are two areas which require amendment in order to achieve the best output. At this technological age the relevance and role of the traditional methods and approaches get declined. But one thing is sure that no technology offers solutions to teaching learning process. Even at centers where language laboratories were introduced failed to achieve expected outcome. In the days of information explosion and the technological do how, hi-tech virtual classrooms were established but the repercussions were not as predicted and envisioned. Globalization witnessed a paradigm shift in language teaching. The highly propagated communicative language teaching and co-operative language learning were replaced by task based language teaching and post methods pedagogy and eclecticism. The native speaker model has been replaced by non-native speaker model. There will be no rigid methods of teaching English. It will be replaced by eclectic method of teaching - a selected mixture of what appears to be the best of various methods. The advanced net generation learners need an amalgamated approach and method to gain proficiency in English language. It must be kept in the mind of teachers and they need to develop an eclectic method of teaching which vary to each class rooms.

Assessment is yet another area where a strategic shift is required. The leniency of awarding marks is an obstacle of language learning. It not only demotivates but also discourages the learners creating less successful learners

out of novice language learners. Assessment is to be done in the way that make learners realize their creative role in learning language and identify their potential. It being a long term investment relaxation needn't be a parameter to judge the quality. There should be a drastic change in the assessment system of English language. It should not be assessed as a subject of examination like the other content subjects. A mere written test is insufficient to evaluate the minimum language proficiency instead all the four skills must be separately assessed.

The other barriers of communication are that of emotional, habitual, cultural, social, environmental and intellectual, learner autonomy is the best strategy to take over these hindrances. It is quite laborious to rectify the aforesaid obstacles but the dynamic involvement of the teachers can offer positive measures to these issues as per the situation. Teachers need to be reflective practitioners, they need to have self assessment and as a vigilant observer they must play their role with professional commitment and dedication. The words of Pete Hall and Alisa Simeral could inspire and strengthen the spirit and responsibility of teachers. "We want to make a difference-one child, class, day school, and year at a time. We have a vision of a brighter, better future, and we know that working with youth is the way to realize it. We are members of the most noble, meaningful, important, service-oriented profession that exists....We must capitalize on every precious moment if we're to convert today's visions and dreams into tomorrow's reality." (152-3).

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SOCIAL AND POLITICAL IDEALOGY IN SHASHI THAROOR'S "THE GREAT INDIAN NOVEL" A CRITICAL STUDY

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Abstract

The Great Indian Novel is a satirical novel by ShashiTharoor. It is a fictional work that takes the story of the Mahabharata, the epic of Hindu mythology, and recasts and resets it in the context of the Indian Independence Movement and the first three decades post-independence. Figures from Indian history are transformed into characters from mythology, and the mythical story of India is retold as a history of Indian independence and subsequent history, up through the 1980s. The work includes numerous puns and allusions to famous works about India, such as those by Rudyard Kipling, Paul Scott, and E. M. Forster. The Mahabharata is an epic tale describing the historical dynastic struggle over the throne of the kingdom of Hastinapur between the Pandavas and the Kauravas, two branches of the heirs of the king Shantanu. In this novel, Tharoor recasts the story of the nascent Indian democracy as a struggle between groups and individuals closely related by their personal and political histories. Through his cantankerous narrator, Tharoor takes an irreverent tone towards figures such as Mohandas Gandhi and Jawaharlal Nehru, who are ordinarily treated with reverence by Indians.

Introduction

The phrase "great Indian novel" is an allusion to the long-standing idea of the "Great American Novel" and is also a pun, roughly translating "Mahabharata" (*maha* "great"; *Bharata* "India"). The Mahabharata, which is not a novel but an epic poem, can be understood, according to Tharoor, to represent Hinduism's greatest literary achievement and thus serves as an appropriate paradigm in which to frame a retelling of recent Indian history. A significant characteristic of Tharoor's version of the story is the emphasis on the older generations (e.g., Bhishma, Dhritarashtra, and Pandu) and the resulting de-emphasis on the actions of the Kauravas and the Pandavas. In this award-winning, internationally acclaimed novel, Tharoor has masterfully recast the 2,000 year-old epic, The Mahabharata, with fictional but highly recognizable events and characters from twentieth-century Indian politics. Chronicling the Indian struggle for freedom and independence from Great Britain, Tharoor directs his hilarious satire as much against Indian foibles as the bumbling of the British. Figures from Indian history are transformed into characters from mythology, and the mythical story of India is retold as a history of Indian independence and subsequent history, up through the 1980s. The work includes numerous puns and allusions to famous works about India, such as those by Rudyard Kipling, Paul Scott, and E. M. Forster. The Mahabharata is an epic tale describing the dynastic struggle over the throne of the kingdom of Hastinapur between the Pandavas and the Kauravas, two branches of the heirs of the king

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Through his cantankerous narrator, Tharoor takes an irreverent tone towards figures such as Mohandas Gandhi and Jawaharlal Nehru, who are ordinarily treated with reverence by Indians.

However, as the book progresses Tharoor unfolds a deep respect for the leader, Gandhi, in a sincere and moving description. His respect is refreshing in ways that are completely different and human to the usual rhetoric dedicated to Gandhi in Indian politics. He projects Mahatma and his work as an experiment and very carefully defines the scope of Gandhian methods.

He talks extensively about the psychological effect that the Gandhian methods had on the masses, essentially making them work. Tracking references, 'getting the joke', trailing hints, often staring wide-eyed at pages wondering how someone managed to take such liberties in pulling the

leg of our 'national icons', The Great Indian Novel has a sort of excitement and thrill that the likes of The Da Vinci Code can never achieve. ShashiTharoor is a die-hard fan of P.G. Wodehouse and his books would reveal the wit of Tharooras quintessentially Wodehousian.

The Great Indian Novel, illustrates in more than one respect that 'everything old is new again'. In other words, this satire novel is a re-interpretation of the "Mahabharata" framed in India's struggle for independence, and the political consequence of colonization. In presenting the famous characters under altered names, although ShashiTharoor takes the liberty of subtle changes he cleverly manages to make the Mahabharata current while making modern Indian politics somewhat understandable. In short the work is a giant palimpsest in which the sub-text still emerges clearly to the reader's eye. As he willingly acknowledges in a preliminary disclaimer,

"The Title of the Novel Does Underline and Give the Key to the Work:

The Great Indian Novel takes its title not from the author's estimate of its contents but in deference to its primary source of inspiration, the ancient epic the Mahabharata. In Sanscrit Maha means great and Bharata means India.*

Since the text can be read as belonging to the polymorphous genre of fiction, it is «novel» also as it offers new, contemporary material to be added, about the story of India as told through the ancient Epic

Tharoor recasts the stories in a mythological, fictive realm, skillfully interweaving elements of traditional Eastern and Western literature. The epic, the sonnet, the novel and the folk tale all help to shape the narrative, just as history and myth, dream and reality intertwine in every chapter, calling into question the validity of categories.

Despite his stereotypical treatment of British and Indian characters, he animates history with the imagination of an artist and the philosophy of a sage. Throughout, Tharoor appropriates titles, phrases and figures from the work of a pantheon of "first-world" writers, ranging from E. M. Forster and Rudyard Kipling to Ernest Hemingway and Arthur Koestler (and even including his contemporary Salman Rushdie)--a subtle but potent reversal of the traditional tide of cultural colonialism.

Previsioning History

KANISHKA CHOWDHURY who is Assistant Professor of English at the University of St. Thomas in St. Paul, Minnesota, where he teaches multicultural literature and post-colonial literature and theory has observed in a recent

article. "Figures, Con-figuration's, Transfiguration's" that contemporary post-colonial literature's express "ideas, values, emotions formerly suppressed, ignored or denigrated by, and of course in, the well-known metropolitan centres".

He claims these literature have "played a crucial role in the re-establishment of national cultural heritage, in the re-installment of native idioms, in the re-managing and re-figuring of local histories, geographies, communities." There are clear signs suggesting that there are "Efforts by writers from Former colonies to re-articulate their colonial and post-colonial experience and write themselves back into history. Indeed, such acts of recovery are essential, since one of the most damaging legacies of colonialism is its textual appropriation of communities" pasts, where the native becomes the passive subject of history."

ShashiTharoor's views expressed through "The Great Indian Novel" is one such instance of re-articulation of our post-colonial experience. The Great Indian Novel is the song of India- its great epic and its great struggle for independence and (later) democracy, interwoven inseparably. The relevance of epics is oft spoken about, but hardly have we got to see the 'relevance' put in front of your eyes like this. The clever title of the book alludes to its literal translation, Mahabharata. The great epic credited to VedVyasa, comprising 100,000 verses and is the longest poem in the world. In its modern day satire, it is around 400 pages long and rip-roaring & funny throughout. By this, Tharoor has achieved two ambitious projects in one stroke. Thus he endeavours to recreate the epic Indian tale as well as a broad but irreverent history of twentieth century India. In its inimitable fashion, Mythology and history are blended in a heady concoction, a parody of the Mahabharata filled with an assortment of freedom-fighters, politicians and events. Alternately outrageous and instructive, hilarious and moving, 'The Great Indian Novel' tells the story of a nation riddled with contradictions that are reflected in the book itself, as prose jostles with poetry, precept with pun, comedy with tragedy. Through it all runs a vision of India--an India whose greatness emerges from the fusion of its myths with the aspirations of its history. A little quote from the book on democracy (which remains apt for India) is given under:

"Democracy, Ganapathi, is perhaps the most arrogant of all forms of government, because only democrats presume to represent an entire people: monarchs and oligarchs have no such pretensions. But democracies that turn authoritarian go a step beyond arrogance; they claim to represent a people subjugating themselves. Our people

would be the first in the world to vote on their own subjugation."

Tharoor amalgamates the epic's components with India's freedom struggles with Great Britain in intermittently humorous, satiric, and fantastic, with word-play and recurrent verse,. He is superb when discussing Data/Gandhi: his enemas, celibacy, hunger strikes, and tragic failure to bring peace and well-being to India, where today corruption and double-dealing insidiously multiply. The organization of the sections and chapters of the novel mirrors the organization of the Mahabharata and the themes and events addressed in each allude to themes and events of the mirrored sections of the epic. The novel has 18 "books," just as the Mahabharata has 18 books and the Battle of Kurukshetra lasted for 18 days. Like the Mahabharata, it consists of eighteen books subdivided into one hundred and twenty three sections.

In the opening chapter, aptly entitled « "The Twice-Born Tale" », the narrator claims his intention to have "«The Song of Modern India»" transcribed from his very words. Indeed, VedVyas, an old politician of the Indian National Congress dictates the whole story to Ganapathy, a young scribe recommended by his friend Brahm under similar conditions to those imposed by Vyasa to Ganesh in the opening part of the ancient epic. He quotes in the epigraph: "What follows is the tale of Vyasa, /great Vyasa, deserver of respect? a tale told and retold, that people will never cease telling; /

a source of wisdom/in the sky, the earth, and the lower world;

a tale the twice-born know; a tale for the learned, skilful in style,

varied in meters, devoted to dialogue human and divine."

As in the original, the first ten books leading to the fratricidal war between the Pandavas and the Kauravas, present the struggle from independence and culminate with the lethal rivalry between Hindu politicians after the country achieved independence on a democratic basis. Again last eight books stage the ruinous consequences of the power struggle leading to a no-win, indeed to a detrimental situation for the country, a situation which is equated with the present state of India as the narrator ends his story (i.e. corresponding to the late 1980s). The eighteenth book shows the main protagonists of History reaching an ambivalent paradise (fame) under the leadership of dead Yudishtir just like in the epic itself. As we examine the plot in closer detail, it becomes clear that the author has achieved faithfulness to the original through a variety of devices ranging from mere modernisation of the epic, like,

i.e. VedVyas's own family story (told as the seduction of a fisherman's daughter by a passing Brahmin sage compared to Ganga, the goddess of the river Ganges who married king Shantanu of Hastinapur), or again the great and crucial battle at the heart of the Mahabharata and the Gita, is transmuted into the struggle for power between Indira Gandhi's Congress and the moral, traditionally Hindu Janata Front, itself emanating from the most conservative group of the Congress. Clearly such transmutations fall under the category of parody and highlights the mock epic character of the novel in a fairly banal albeit entertaining way, as does the identification of each historical character with a mythic counterpart. This he achieves in an entirely novel way for the narrator's (and the author's) comment about the person concerned, since his/her role in the well-known mythical tale is reflected in his/her part played in the History of modern India.

Hence, Gandhi is assimilated to Bishma (which apparently means «of terrible resolve»), the only surviving son of the Goddess Ganga and Santanu, who renounced the throne of Hastinapur in advance to enable his father's second marriage, renouncing as well all sexual life to ensure the succession for his younger half-brothers. Like his epic counterpart, he is depicted as wise, ascetic and charismatic. Also known as Mahaguru -great teacher- (as opposed to the historical Mahatma), who undertake the education of his half-brothers Dhritarashtra the blind king (here Jawaharlal Nehru) also wise and learned, but cut off from everyday life realities and toils by his blindness, and Pandu (Subhas Chandra Bose) much more passionate, practical and down to earth.

The trio represent the Kaurava dynasty, in modern times the Indian National Congress, being the legitimate heirs to the ancient kingdom of Hastinapur, and then symbolizing the whole of India.

Of the marriages arranged for them by Bishma, the two younger half-brothers have issues, and it is the rivalry between the cousins that the great war for power over Hastinapur will eventually arise. Pandu has five sons; the Pandavas of the epic, Yudishtir, Bhim, Arjun and the twins, Nakul and Sahadev, are here equated respectively with Morarji Desai(2) and the Army, the Press, the Administration and the Foreign Office respectively and to Pandu, his first wife Kunti had previously had an illegitimate son who had disappeared Moses-like fashion as soon as he was born to re-emerge as a golden boy with a crescent moon scar on his forehead: (the Karna of the epic becomes Mohammed Ali Karna (that is M.A. Jinnah all too significantly).

Blind king Dhristarashtra of the Mahabharata has one hundred sons, the Kauravas, by his wife Gandhari. His counterpart the modern blind king of the Kauravas (in other words Jawaharlal Nehru, the leader of the Indian National Congress) has one single daughter PriyaDuryodhani (INDIRA GANDHI) whose birth, similarly to what happens in the epic for the birth of her namesake Duryodana, the eldest of the hundred, is greeted with sinister omens of violence foretelling hate and destruction to the country.

Tharoor must have adopted sophisticated methods in transmuting as the novel has to integrate the rivalry for power among diverse but closely related Indian political factions and parties into the ancient frame of the epic, and also the struggle to free India from its colonial masters, without which the former would have been impossible. Thus drawing exclusively from the Mahabharata alone would not have made the telling of VedVyas's story possible.

This vivacious and ironic mixing of historical facts with literary allusions and distortions together with moral and philosophical comments from the narrator, who appears to be endorsing the author's own judgement on the events highlighted, is revealing of the method used by Tharoor throughout the novel. This method is seen combined with other well-known literary figures of styles, such as allegory, caricature and evidently satire.

Two allegories dominate the novel and are instrumental to the plot, Democracy and Dharma, showing once more the intended multicultural approach in a novel that so firmly asserts its Indian-ness. Democracy is embodied in Draupadi, the mythical heroine married equally and simultaneously to the five Pandavas (Yudhishtira then represents the judiciary, Bheem the army, Arjun the press, and the twins the civil and diplomatic services). Her very name appears to blend her Western and Eastern heritage and, Tharoor gives her as adoptive father a certain Mr. Mokras, thus enabling her tutor Prof. Jennings to describe her progress as a growing child:

To her exquisite looks, he said in a self-consciously passionless tone, as if he were describing an English breakfast, «she added an open manner, an ability to learn and adapt to the conditions in which she found herself, and a willingness to play with all the children in the neighbourhood, irrespective of caste, creed and culture.

If Miss D. Mokras had a fault; he went on, 'it was that she spoke a little too readily, in a voice that for a young girl was somewhat too loud, and in terms that ought to have been more self-constrained [...] She might not always

perform brilliantly, she knew; but she could always muddle through.

Concluding with a condescending appraisal: «A true daughter of India, little Miss Mokras. With her, we felt that we too, could always muddle through».

Draupadi is then shown to be in dangerously wavering health following the various hazards of Indian political life after her «biological» father's death and the ensuing strife among rival politicians. She is at her worst when her half-sister PriyaDuryodhani is in power, as Books fifteen and sixteen («The Rigged Veda» and «The Bungle Book») underline repeatedly.

Dharma, this most complex of Indian concepts is also allegorised as an intermittent character throughout the novel. In other words the whole work would appear to be a dissertation of Dharma as per tradition. Dharma (or One's duty) itself having different shades like. Dharma of the king, Dharma of a subject, of a brother, sister, mother, father, husband, wife, _different for different characters, situations. In the last book entitled «The Path to Salvation», where everyone of the main characters gets his/her due under the perplexed eye of Yudhishtira who wonders about the justice of it all and is chided by Dharma, as a beautiful woman, precisely for that reason.

This is sacrilege [...] If there is one great Indian principle that has been handed down through the ages, it is that of the paramount importance of practising dharma at any price. Life itself is worthless without dharma. Only dharma is eternal. When for the first time in his life, Yudhishtira who has always practised dharma and has therefore to be granted this ascent to Paradise and this vision, rejects it "India is eternal but the dharma appropriate for it at different stages of its evolution has varied., thus showing the necessity to shake off the shackles of constraining tradition, he sees to his astonishment that the resplendent deva beside him was "changing slowly back into a dog. This apparently disrespectful treatment of «Dharma» by Tharoor's pen is not particular to allegorized concepts, as must be already clear by now. His depiction of historical characters, albeit under cover of their mythical counterparts, is mostly caricature. The caricatures he conveyed through the novel were almost in consonance with and fitting to the cartoons of the period as shown below:

(a) (Gandhi) Gangaji, the man in charge of Hastinapur for all practical purposes, thin as a papaya plant, already balding than I [VedVyas, Aged 88], peering at you through round-rimmed glasses that gave him the look of a startled owl. And the rest of his appearance was hardly what you

call prepossessing. He had then burned his soup-and-fish and given away the elegant suits copied for him from the best British magazines by the court master-tailor, but to make matters worse, he was now beginning to shed part or most of even his traditional robes on all but state occasions. People were for ever barging into his study unexpectedly and finding him with nothing but a loincloth. .

A nation was rising with a small, balding, semi-clad saint at its head (15) Ganga returned [from the Round Table talks in London] having bared his chest on the newsreels and taken tea in his loincloth with the King-Emperor ('Your Majesty, you are wearing more than enough for the two of us' the Mahaguru had said disarmingly) but won no concessions from the circular and circumlocutions conferees.

b) Lord Drewpad/Mountbatten appears thus: Viscount Drewpad was the right man to give away a kingdom. Tall, dapper, always elegantly dressed, he wore his lack of learning lightly, cultivating a casual patter that impressed everyone he spent less than five minutes with - which was almost everybody. It helped of course that in their ruling class the British valued more height than depth.

"c) [Georgina Drewpad was married to a man shallower than the River Punpun in drought, vainer than a priapic peacock in heat and less sensitive than a Kaziranga rhinoceros in the summer.Sarahbehn/ Mrs Moore (i.e. MirahBehn) is «this English bourgeoisie with the complexion of an under-ripe beetroot and over-ample forms towering over Gangaji»

d) As for PriyaDuryadhani/ Indira Gandhi the portraits are definitely more vitriolicShe was a slight, frail girl [...] with a long thin tapering face like the kernel of a mango and dark eyebrows that nearly joined together over her high-ridged nose, giving her the look of a desiccated school teacher at an age when she was barely old enough to enrol at school [...] Her eyes [...] shone from that pinched face like blazing gems on a fading backcloth, flashing, questioning, accusing, demanding in a manner that transcended mere words.Even at the age of twelve, overkill was already her problem.PriyaDuryadhani stepped into my room wearing an elegant shawl and an inelegant scowl [...], my desiccatedgranddaughter's schemes had misfired.Duryodhani's thin lips bared a chilling smile of contentment Keeping in mind the emblematic image of «Mother India» depriving PryaDuryadhani of all female attributes, insisting on her barrenness, definitely makes of her an unnatural, demonic, creature. «In PriyaDuryadhani they had a Frankenstein's monster that was assuredly growing out of control.

From the mere physical caricatures implying more or less profound individual psychological and moral distortions, the novel is driven to an extended social and political satire etched at the whole of Indian society during its colonial and post-colonial days. Obviously the whole gist of the novel and the lampooning of more or less serious episodes of History reflect through the apparent triviality sometimes the grotesque of their fictional counterparts via. By stressing as well the pettiness and the relative irrelevance of so-called «great men», including Gangaji/Gandhi's, Tharoor's takes a critical classical path of denunciation while also adhering to the traditional convention of the moral satirist and showing the gap between deeds and words. He achieves this by adopting very successfully plays on words, spoonerisms and puns - Britannia waives the rules, cow dung/bullshit, Sir Francis Younghusband/Oldwife, British civil serpent for British Civil Servant, Lahore/Laslut, Manimir/Cashmir - appearances and reality, idealism and Realpolitik (Gandhi soaking his hearers in their own emotions).() Stressing the inanity of hagiography(27), he is again, in a very classical way cutting them down to size, appealing to common sense and common decency. Perhaps more than any other genre, satire implies a close complicity between writer and reader requiring a good amount of shared cultural presuppositions for the explicit as well as the implicit qualities of the text and the sub-text set in action.

Tharoor expects his reader to share with him knowledge of Indian culture involving the ancient and the modern as well as a familiarity with Western, Anglophone literature. Thus clearly, the book is aimed at an educated, westernized; Indian readership in the first place and only in the second place at a no less educated western audience interested in India.While Tharoor writes first for an Indian readership, he also places Indo-English literature on par with any other Anglophone literary masterpiece, and thus justifies the claim made by his mouthpiece, VedVyas, that India is not an underdeveloped country.

However, the novel is not only a complex and evolved satirical re-reading of contemporary History, more or less conscious motivations of public figures; it is also a mock epic. . While, the flippant tone and the very playfulness with which language is handled stress the comic inherent in the «mock» component of the expression, the second term «epic» pulls at the same time towards aggrandisement. The struggle for independence appears as both an epic and a mythic fight directly for what it achieved and indirectly for what it stood for in terms of ontological morality.(Its actors, despite their all too human foibles, then appear as

mythical heroes themselves: their final apotheosis as they stand exposed to the judgement of Time, testifies to it.

Conclusion

So much so that Tharoor's tour de force is not only in the fireworks of his witticisms, style and oblique extensive and sophisticated use of well-established literary sources in a new way, but also in this novel combination which finally does not deny his characters the magnified dimension, the greatness of the mythic. In this revised sense, India's struggle for independence from the British Raj, is really the modern «epic of a nation» built anew, and the parallel with the Mahabharata a way to create a new past and promote the values of a new age. The association with the ancient epic then stresses that the process is a renewal of an ageless cultural tradition and not indeed underdevelopment as uninformed outsiders may mistake it for. If the India in which VedVyas narrates this glorious past is indeed «the land of computers and corruption, of myths and politicians and box-wallahs with moulded plastic briefcases», it is also eternal, and its past, present and future are but facets of a same being whose History is always re-invented both by the narrator VedVyas and the author cum UN-diplomat Tharoor who, under this ironic disguise, exposes his disillusionment for the present situation and his hopeful faith in the future. In the concluding lines of the narration VedVyas suggests to Ganapathy, the scribe, the necessity to start again from a different perspective.

We can indeed see that "the old is new again", that innovation and reproduction are inherent in historiography whatever form it takes. But, as Kipling said «This is another story», or, to use Tharoor's words: «as the Bengalis say when offered cod, we still have other fish to fry. » In this novel, the novelist explains the concept of 'Dharma' in terms of 'Duty' to be performed by different persons. He also shows how 'Dharma' varies with the persons and their occupations. But still it is the only yardstick with which the purposefulness of human life on earth is measured.

On the whole ShashiTharoor shows his Socio-Moral vision and mourns for the lack of 'Dharma' in modern times. The satirical and sarcastic tone in both the novels is an indication of the author's concern for lack of values on the part of the characters. In a society with the 'transvaluation of values', a rigid, inflexible values system is an anachronism. So though The Mahabharata frame work has been chosen by Tharoor for this contemporary situation, the reduction of dharma is portrayed in all its multifarious revisions.

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IDEA OF "SPACE" IN KIRAN DESAI'S THE INHERITANCE OF LOSS

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Abstract

*The postmodern and the postcolonial circumstances evidences certain commonalities of attitudes and perspectives, as both the discourses consider the reconfiguration of the self-other, man-society dichotomy and thereby denying certitudes which determine self-identity. An important preoccupation of both the discourse is the clarification of spatiality, highlighting the link that the idea of space has with contemporary cultural, political and theoretical structures. The postcolonial dialects of local and global area adjoining to the patterning of the postmodern world. Thereby, the postmodern and the postcolonial approaches towards spatiality correspond to provide a critical vantage and understanding into the process of ideological redefinition of identity, culture and nationalism. Overall this present paper attempts to explore the confluence of postmodernism on one hand and post colonialism on the other through probing into the term and idea of "Space". Where the postmodernism talks about 'Third Space,' which is a spatial expression of social structures in multicultural, and globalized world. And on the other post colonialism talks about 'Third Space,' in different manner as that of spatial indicator of cultural conflicts and crises in a specific historical and political context. These in a way are attempted to explain with the reference in Kiran Desai's *The Inheritance of Loss*.*

In the 20th century the Epistemological inquiry is focussed towards understanding the bond between the mental space and the social space. In Foucault's discourse on 'heterotopias' and its instrumental association of space, knowledge and power the concept of space is decentered from the geographical context as well as psychological context and focused on spatiality of another kind, which is the 'external space,' that lived in the point of fact and socially formed space: "The space in which we live, which draws us out of ourselves, in which the erosion of our lives, our times and our history occurs, the space that claws and gnaws at us, is also in itself, a heterogeneous space." (23) This heterogeneous space of sites and relations denote real society without their full-fledged utopian form. These 'heterotopias' functions according to what Foucault say, "A lived space, and a socially constructed space" however not as substanceless vacuum, or not just a physical method that can be designed and drawn.

The postmodern concept of 'Third Space' is also dealt in postcolonial discourse. As that of the contemporary culture, the Colonial culture is meant to be fusion. Colonial/Postcolonial discourse does not merely indicate the East/West, Self/Other contradiction but rather conflates the "points of conflict or crisis" (Bhabha, 82) of these binaries which are incredible to recollect. The term *liminal space*, the borderline, the threshold or the in-betweenness of cultures by Bhabha, results the cultural hybridity which put forward spatiality, and results a non-stop change in the course of identity formation. In Bhabha's postcolonial

discourse the 'location of culture' is not that much focused on physical locations (borders between nations) rather it highlights further on the spatiality of cultural hybridization. This actually copies the postmodern trend of removing boundaries. This hybridization is therefore an interface, resulting upon the ideological dialectics of Self and Other, Master and Slave, Colonizer and Colonized discussions, which prolongs into socio-political structures.

Therefore, this present paper attempts to explore the confluence of postmodernism on one hand and post colonialism on the other through probing into the term and idea of "Space". Where the postmodernism talks about 'Third Space,' which is a spatial expression of social structures in multicultural, and globalized world. And on the other post colonialism talks about 'Third Space,' in different manner as that of spatial indicator of cultural conflicts and crises in a specific historical and political context. These in a way are attempted to explain with the reference in Kiran Desai's *The Inheritance of Loss*.

The Inheritance of Loss has been praised as "the best of post 9/11 novel" (Mishra) despite the fact that it has been set in the mid-1980's. This coinciding of chronological historicity is looking for the meaning of the text perchance specifies its bewildering spatiality. Kiran Desai's graceful assessment of the lives of few "powerless individuals" hints on to extreme serious outlooks on issues that connects our narratives, both 'grand' and 'petit'—issues of globalization, multiculturalism, separatism, insurgency, diaspora, immigration, exile, alienation, identity and so on. The

description twisting between past and present, India, England, USA, lives of judge Jemubhai Patel, Sai, cook, Biju, Gyan, Father Booty, Uncle Pottu, Lola, Noni, is in fact a palimpsest of spaces—spaces that throng with moments, differences, colours and polyphony.

Though the novel strives to disentangle the past and present lives, of characters living in Kilimpong it also prevail as traces or remains of spaces they have occupied escaped or longed for. The disintegrating broken-down cottage Cho Oyo, occupied by the argumentative retired judge Jemubhai Patel, his orphan connection of various lived spaces. The judge is a relic, with his old-fashioned ways and odd pronunciation, a trace of a colonial past, similar to this esteem the house he occupies. The history of the house is also echoing with the abuse of the colonial masters. Long ago built by a Scotsman who is drawn in by the exotica of the East, an adoring consumer of "*The Indian Alps and How We Crossed Them*, by A Lady Pioneer. *Land of Lama, The Phantom Rickshaw. My Mercara Home. Black Panther of Singrauli*" (12), the house is a space for imposing his exciting spirit. The irony lies in the circumstance that his desire for enjoyment required the labour of the porters who "...carried boulders from the riverbed—the legs growing bandy, ribs curving into curves, backs into U's, faces being bent slowly to look always at the ground" (12). It is appropriate that the judge, a retired ICS officer, a cultural hybrid, 'inherit' this colonial inheritance and try to extend the same pattern of domination-subordination on the cook (his only subject) of which he had been both a prey and an apparatus. Judge Jemubhai Popatlal Patel, born to peasant caste in vague Piphit, in Gujarat, had in his boyhood great promise as student, so that his father, whose maintenance rest on obtaining false witness for the court, had held all his hopes on him. To show up those hopes, Jemubhai Patel had travelled to London with an determination to leave behind a past he was humiliated and scared of, the past that seemed to regulate him in the form of mother's thick love, the routineness of his father, the unreality of a 14 years old bride. He discards to throw the coconut in the waves as an offering to bless his journey, thus opposing or rejecting a past that engaged a psychological space. In his journey to London, considerably, he has a new Oxford English Dictionary along with him feasibly the second 'great book' in English after Bible, representing alternative kind of space that he seeks to slice towards. However he is trapped in an mysterious struggle in London, and is packed with such a sense on insufficiency that can alone lead to self-loathing: "he forgot how to laugh, could barely lift his lips in a smile,

and if he ever did, he held his hand over his mouth, because he couldn't bear anyone to see his gums, his teeth" (40). The conflict of cultures inspires in him a sense of incompetence and haunts him with a sensation of insignificance that delivered out from his faith in his ethnic weakness. His preoccupied cleaning could not alleviate the stench of curry that he feared he carried around him. Jemubhai's reply to this intensely rooted incompetence is a thoughtful departure, of a kind Fanon speaks of in his *Black Skin, White Masks*: "On that day, completely dislocated, unable to be abroad with the other, the white man, who unmercifully imprisoned me, I took myself far off from my own presence, far indeed, and made myself an object" (112).

Jemubhai is noticed from a different lens, that of imperialist agency as he hides himself in the library where he is reacquainted with his own country. He reads about Gujarat in *Expedition to Goozerat*, about the transfer of land and power to East India Company, about the French, Dutch, and Portugese colonizers but all from a aloofness, from an unbiased space because "He had learned to take refuge in the third person and to keep everyone a bay, to keep even himself away from himself" (111). The reversal of viewpoints also produces a variance in Jemubhai's plans of surviving in the core of an alien culture, filled with disgrace about his own past and fear of the alienness that enclose him. Along with Bose, Jemubhai involved in the initiative of being Anglicized—by listening to Cruoso and Gigli "he corrected his pronunciation: *Jheelee*, not *Giggly*. *Yorksher*. *Edinburrah*. *Jane Aae*, a word let loose and lost like the wind on the Bronte heath, never to be found and ended; not *Jane Aiyer* like the South Indian. Together they read *A Brief History of Western Art*, *A brief History of Philosophy*, *A Brief History of France*, ect., a whole series" (119). This was his way of taking an eventual "...revenge on his early confusions, his embarrassments gloved in something called 'keeping up standards': his accent behind a mask of a quiet" (119). Jemubhai sustains his English experiences by becoming a cultural hybrid, what was initially recognized by Bhabha as 'mimicry' with its consequent uncertainty. Jemubhai returns to India, with intensified hatred for Indians and a limitless yearning to teach Englishness. The two kinds of spaces which he dwells are mimicry and hybridity that cannot essentially incorporate or take up the life he had left behind. Thus his family looks to be insufferable and his wife Nimi as disgusting. His chief anger at not being able to measure up to the standards of Englishness, as Anglicized is not English, and his aptitude to adjust to the space that is both

physical and psychological that surround him is directed in the tortures that he imposes in Nimi.

Judge Jemubhai had selected Cho Oyu as his space for isolation and separation. Born in Gujarat, qualified in England, worked in Northern India, is fatefully trapped in hitherto additional struggle for space. The insurrection in the hills which interrupts his life is ideologically the struggle for local resistor and respect of 'place' or 'space'. It is this incident that forces Jemubhai to challenge the loss of a dear one (Muty) and to come back to his past guilt that he had determined to the deepest recess of his psychological space. The crumbling of the organization can be deliberately known in equivalent in the household: "For the first time, they in Cho Oyu were eating the real food of the hillside. DaldaSaag... BhutiyaDhanian...Ninjo fiddleheads... churbi chees" (281). A change is tilted at but not of a decisive or determinate kind. His cruel beating of the cook is a frantic attempt to stand by on to the leftovers of the identity and the space that he had created for himself.

The story depicts a collaged of 'lived spaces,' that are criss-crossing and linking of journeys expressed by different characters of diverse spatial consequence. Judge Jemubhai Patel's spatial shifts can be understood in close parallel to the spatial dislocations experienced by Biju, his cook's son. The situations may be outwardly unrelated, but both their spatial exchanges are infused with a similar kind of alienation, isolation and ineffectuality. Biju, encouraged by his father undertakes a journey to the United States only to drift from one ill-paid job to another, pursuing the ever-elusive green card. Jemubhai's passage to another country, culture and existence was fraught with anxieties of a colonized psyche. Biju's efforts to switch to a life of affluence and security are percolated with issues of a more complex nature. Jemubhai's journey was to an overtly hierarchized society, where his anguish was nonetheless intense, but his choices and attitudes could follow a definite pattern. For Biju, an illegal immigrant to a country that is confusion between the melting pot and mosaic of multiculturalism, the choices and attitudes are further problematic.

The superficially cosmopolitan nature of Biju's occupied space is in reality fragmented and polycentric—the spatial structuration of 'above' and 'below' provides an interpretative framework of the deeply embedded internal colonization. This spatial configurations also inheres contradictions and paradoxes, which are legacies of the space that are culturally and psychologically carried within. Thus, Biju is always on the border, threshold, an observer to the ambiguities and in-betweens of identities set aside

and those constructed by expediences. The young Indian women to whom he delivers food from Freddy's work adeptly balancing their 'Indianness' and cosmopolitan foreignness in their condescension that "he might comprehend their friendliness completely in this meeting between Indians abroad of different classes and languages, rich and poor, North and South, top caste bottom cast" (50) fills him with contradictory emotions of hunger, respect and loathing. Biju, despite harbouring prejudices about Muslims and hubshis, strikes a strong friendship with Saeed Saeed who emphasizes that he is from Zanzibar and not Tanzania. This assertion of spatial specificity is anomalous considering his single-spatial dialectic is manifest in his marriage of convenience to procure the green card and simultaneously marrying another girl of his own country, bidding his time to be free from the legal entanglement of permanent residency in U. S, get rid of his first wife and settle into the homeliness and familiarity that his second wife brings into his space. The hyphenated existence of the diaspora is explicit in Harish Harry, the Ugandan Indian who had a flourishing chain of Gandhi Café's with his brothers Gaurish-Garry and Dhansukh Danny in New York, New Jersey and Connecticut. The split in their identities is explicated by the split in their names, so that Harish-Harry refuses a discount offer on a trip to India but readily sends a donation to Cow Shelter in New Jersey. He refuses to pay for Biju's treatment when he damages his leg in the Café kitchen but brings in prasad for him from the temple in Queens. Desai, subtly, focalizes the spatial problematic in post-industrial capitalist society where the class struggles between master-serf is deeply embedded in the configurative contradictions of society organized space: "...in that Prasad Biju knew not to expect anything else. It was a decoy, an old Indian trick of master to servant, the benevolent patriarch garnering the loyalty of staff; offering slave wages, but now had than a box of sweets, a lavish gift" (189).

Biju refuses to live a fake version of life in another country, the unreality and emptiness of his existence compel him to realign his perspective. Realization dawns in him that "...in a space that should have included family, friends he was the only one displacing the air..." (268). Theunheimlich had produced in him space for self-loathing and self-pity.

The spatiality of rootlessness and displacement cannot be determined by its geographical implications. The psychocartography of alienation is manifest in the 'lived space' or the 'third space'. Lola and Noni, the Bengali sisters who live in a Bungalow with a French name and

reads Mahasweta Devi's works in translation by Spivak, the Afghan princesses who had lost their homeland and settled with their slaves and dogs in Kalimpong, Uncle Potty, living off old money from his family in Lucknow, Father Booty, a Swiss missionary who had lost the urge to renew his visa, making an alien land his home, Mrs. Sen who tries hard to keep up with the elitist circle that surrounds her, all manifest doubleness of consciousness. They inhabit a space that is made up of unreal fantasies of a way of life that has ceased to be, and are rendered caricatures contrasted to the more substantial space that surrounds them. The encroachment of the hostile space around them is most severely felt by the sisters—they are reduced to ridiculous and irrelevant presences in their pretentious cottage, their property and identity invaded, their life led in a simulacrum world of Trollope, Bronte, Whitman, CNN, BCC, Christmas revelries, cheese toasts obviate the estrangement and rift in their identities.

Sai is a legatee of a love that sought to cross ethnic divides; her father, a Zoroastrian and her mother, a Hindu, had in their secular romance "felt free and brave, part of a modern nation in a modern world" (26). Space in its scientific connotation is curiously inserted by Desai in Mr. and Mrs. Mistry's narrative. He is a space pilot who dreamt of becoming "the very first Indian beyond the control of gravity" (27) but lost his life along with his wife in an inglorious manner under the wheels of a local bus in Russia. Instead of "blasting through the stratosphere" (27) with a 'bang' he exits with a 'whimper,' metaphorically underscoring the fate of Indo-Russian relations and that of Soviet Republic as well. The intervention of the political-spatial dialectic in Sai's parents' lives is continued even in her associations and 'lived space.' Educated initially in a convent, later continuing her learning under the aegis of Lola and Noni in Kalimpong, she is a typical bleached, distorted, image of a colonial aftermath "a westernized Indian brought up by English nuns, an estranged Indian being in India" (210). Sai's love for Gyan cannot reconcile to the reality of his genteel poverty, his 'otherness' as constructed in cultural and social terms. Gyan, the Nepalese mathematics tutor, desperately seeks adulthood in a militant quest for homeland without either understanding or being emotionally and ideologically involved in the struggle. They are trapped, enmeshed and hedged in their own spatial confines.

The spatial structurings that comprise of social practices, cultural exclusivities are deeply imbued with ambivalences, which stem from hegemonic influences. The territorialities of experiences that contribute to identity

formation impose segmentation in order to totalize, closure in order to homogenize, and individualization in order to obliterate differences and otherness. These homogenizing tendencies of post-industrial capitalist society need to be viewed in consonance with the tendency of the colonizers to stereotype the subject. The novel traces the journeys in the lives of the characters across space and time—some are journeys of resolution from incoherence to the unfamiliar, known, Heimlich (Biju's) while some are journeys back and forth, past and presence, across the hyphenated existence of the imagined and real identities (Judge's, Lola's).

Therefore to conclude, Kiran Desai too in the process of writing the book undergoes a spatial shift of her own kind. In a world obsessed with national boundaries, as a novelist working with a form also traditionally obsessed with place, it was a journey to come to this thought, that the less structured, multiple may be a possible location for fiction, perhaps a more valid ethical location in general.

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“SUPRATIK – THE LOST SOUL” IN NEEL MUKHERJEE’S THE LIVES OF OTHERS

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Abstract

*Neel Mukherjee, an Indian writer in English is known for his work *The Lives of Others* (2014) which was short listed for Man Booker Prize. His other works such as *Past Continuous* (2008) and *A Life Apart* (2010) were also critically acclaimed. *The Lives of Others* is a reflection of the lives of the people who are marginalized in the society. The author traces their lives through the protagonist Supratik who decides to be a Robin Hood. But only in the end, does he realise that the world will never change. The novel follows two narratives. One gives an account of the family relationships and examines the characters in all their shades. The other narrative is that of the protagonist Supratik, who tells his journey in the form of unsent letters written to his dear one – his widowed aunt (though not revealed till the end). The aim of this paper is to trace the life of Supratik – the lost soul who decides to live the lives of others – the ‘others’ of the society.*

Neel Mukherjee, an Indian writer in English known for his work *The Lives of Others* (2014) which was short listed for Man Booker Prize. His other works such as *Past Continuous* (2008) and *A Life Apart* (2010) were also critically acclaimed. The book *Past Continuous* won the “Vodafone Crossword Book Award” and the novel *The Lives of Others* earned him “DSC Prize for South Asian Literature” and “Encore Award”.

The publication of *The Lives of Others* initiated the talks of neo-Orientalism since Neel Mukherjee is currently staying in London though he grew up in Kolkata. “All said and done, the neo-Orientalist agenda of the author is very clearly revealed in this book. As the new avatar of Orientalism the discursive practices about the Orient by the people from the Orient and located in the non-Orient is a recent trend in Indian English Writing.” (Mandal). Mukherjee is able to give a very honest portrayal of the Bengali way of life of the 1960s with their background in this novel. And this makes him stand out among his contemporaries.

The novel follows two narratives. One gives an account of the family relationships and examines the characters in all their shades. The other narrative is that of the protagonist Supratik, who tells his journey in the form of unsent letters written to his dear one – his widowed aunt (though not revealed till the end). The aim of this paper is to trace the life of Supratik – the lost soul who decides to live the lives of others – the ‘others’ of the society.

The novel’s prologue dates May 1966 where we are told about a farmer named Nitai Das who kills his family and commits suicide because of hunger. He is a farmer and because of the lack of rain and money he could not produce any crops in that year.

So he goes to his landlord to beg for food but of no avail. And so when he returns, he kills his family members and himself.

The youngest, three years old, is a tiny, barely moving bundle, her eyes huge and slow. The middle one is a skeleton sheathed in loose, polished black skin. The eldest boy, with distended belly, has become so listless that even his shadow seems dwindled and slow. Their bones have eaten up what little flesh they had on their thighs and buttocks. On the rare occasions when they cry, no tears emerge; their bodies are reluctant to part with anything they can retain and consume. He can see nothing in their eyes. In the past there was hunger in them, hunger and hope and end of hope and pain, and perhaps even a puzzled resentment, a kind of muted accusation, but now there is nothing, a slow, beyond-the-end nothing. (Mukherjee 2)

This prologue foretells the tone and the mood of the narrative. The setting is West Bengal and the novel spans a time period of three years starting from 1967. The Communist riots, poverty and the partition serve as the background of this novel.

We are introduced to the wealthy family of the Ghoshes who own a four-storey home and their family paper business. Basanta Bose Road boasts this family. Charubala and her husband Prafullnath are the heads of the family. Prafullnath, a self-made man is happy when he is blessed with four sons, whom he believe will expand his business and the family name but not so. Charubala is a doting wife helping her husband in his efforts.

Adinath is the elder son who lives in the top floor along with his parents. Sandhya is his dutiful wife and their elder son is Supratik who is twenty-one years old and studying at

the Presidency College known for its thriving environment of the Communist ideals, only to be a drop-out and a Naxalite. Their second son is Suranjan, a drug-addict who has a strained relationship with his family.

Priyo, his wife Purnima lives in the first floor with their daughter Baisakshi. Priyonath has a secret sexual tryst unknown to his family members because of his childhood fantasy with his sister Chhaya. His daughter Baisakhi loves a boy of a different caste which humiliates the family but ultimately gets married to him.

Chhaya is the daughter of the elder Ghoshes and she only gains happiness by hurting others. She is unmarried, resentful and lonely and by the sorrow of others she remains happy. Chhaya as her name suggests is dark and she is born with squint which becomes the main obstacle for her to get married.

Bholnath is very close to his daughter Arunima who studies in the Carmel Convent. He does not care for his wife Jayanti who seems to be only interested in obtaining the jewels of the family and her share of their money. Both father and daughter enjoy insulting and irritating Jayanti for her lack of knowledge of English.

The younger brother of the family is Somnath. Somnath is killed by a group of tribal people when he tries to rape one of their women. Somanth is portrayed as a seducer without any real purpose in his life. His wife Purba and his kids Sona and Kalyani lead a pitiful life in a small room in the ground floor of the family home. Nobody actually takes care of these three because they consider Purba to be an unlucky intruder. The boy Sona is quite intelligent and he hopes to get a better life by studying hard. Madan is the cook of the family and he takes cares of other chores too.

Neel Mukherjee gives an honest portrayal of a Bengali joint family with all the intricacies in it. There are problems about sharing – of money, of works, of status, generation gaps, etc. All of them are busy living their empty lives without any real hope, just living for the sake of it. In this dysfunctional family, comes Supratik who wishes to be a Robin Hood for the have-nots. But ultimately loses himself and his cause.

Supratik studies "The Little Red Book" where he comes to know the ideas of Chairman Mao and Comrade Charu Mazumdar. His college environment – a thriving place of Communist ideology makes him question his life. How can he be living comfortably when so much of them are dying of poverty? He witnesses a ration shop incident where people are fighting among themselves to get the rice.

...middle-class people behaving like wild dogs, looting from ration shops, fighting to grab what little was entering the public distribution system. If the middle classes were not getting enough to eat, what hope for these invisible people? They call themselves munish, or labourers; they have climbed down from manush, humans. They cannot imagine even thinking about food – even that is a luxury to them. (Mukherjee 126)

So he decides that he has to do something to change their lives. The gap that exists between the haves and the have-nots should be closed and in order to this he becomes an idealist revolutionary. And in order to do this, he decides first to live the lives of others – to experience the pains and sorrows of those poor people.

Supratik joins the Communist party along with his friends. Supratik leaves the home one day and none is able to find out his whereabouts. His mother Sandhya finds Supratik's letter:

Ma, I feel exhausted with consuming, with taking and grabbing and using, I am so bloated that I feel I cannot breathe any more. I am leaving to find some air, some place where I shall be able to purge myself, push back against the life given me and make my own. I feel I live in a borrowed house. It's time to find my own. Trying to discover my whereabouts won't get you anywhere, so save that energy; you might find you need it for something else. I'll write periodically to let you know I'm alive. Forgive me. Yours, Supratik. (Mukherjee 60)

Sandhya seems to know the restlessness of Supratik but she is not able to do anything. She used to get agitated for the welfare of her son whenever he questions her regarding their wealth and status. "Don't you ever think that we have too much, and others have too little? Take, for example, the Food Revolution agitations going on outside our four walls: do they affect us in any way?" (Mukherjee 79). When he leaves the home, Sandhya realises that she has lost her son long back.

Supratik along with his friends Samir and Dhiren hope to cause a revolution. But often feels an outsider because of the economical comparisons that are made between him and the other members of the party:

Anyway, all this by way of saying that at one such meeting, full of young men my age, mostly, and a couple of more senior men, one of these leaders had asked the assembled activist, barely hiding his contempt and speaking of me in the third person – Will he be able to last the race? After all, everyone here is of a certain kind of background, we've all led tough, hardbitten lives, we know about life's difficulties. .. whereas . . . he is from a different

world altogether. A prince, really. Will the prince be able to become one with his subjects? (Mukherjee 97)

But in reality Supratik's family is not happy with him. They have heard about his activities and are quite disappointed and angry with him since he is spoiling the family name. So when he finally goes out of the family, none seems to be really missing him other than his parents. Once Supratik steals jewellery from his home to support his cause and the blame is placed on the family servant Madan. Madan feels disheartened and leaves the home. Eventually Madan commits suicide. Supratik is not only marginalized only by his family but also by the members of his own party. Everyone seems to corner him because of his family background.

Supratik and his friends meet a lot of villagers and gather their opinion and feel disheartened. "That's hardly for us, he said, that's for the cities and the big companies. We are little villages in the backwaters here, mostly full of tribal and lower-caste people and harijans and scheduled tribes. Who cares about us? We've been forgotten" (Mukherjee 65). They go to Majgeria, a village in the edge of West Bengal where suicides of the farmers are increasing by minute. It is where the Nitai's family is killed. Supratik formulates action plans in order to stir up a revolution. "I have come to think of all this ferment as boring and inconsequential compared with what I really had in mind – armed peasant rebellion, an entire and comprehensive rehauling of everything, of land reform, food production, wealth distribution, of realising the full meaning of 'The crop belongs to those who cultivate it'" (Mukherjee 38).

Supratik ends up killing people. He remembers the rule - "Only he who has dipped his hands in a class enemy's blood can be considered a true revolutionary" (Mukherjee 304). He kills Senapati Nayek the main propagator in the suicide of the farmers. He along with his comrades Dhiren and Samir murders the atrocious Senapati Nayek. One thing leads to another and soon Supratik kills Bankim Barui the landowner of Nitai. All the farmers join together and kill him. Dipankar is another associate of Supratik who becomes closer to him. The revolutionaries continue the killings. When they plan to kill another landlord from adjacent village, everything is spoilt. The landlord Nabir Sarkar escapes and one of Supratik's friends Samir is killed in this.

Supratik's letters are almost full of angry tirades against the government, the police forces, the injustices, the suicides of the farmers and also about his actions too. Neel Mukherjee captures the vivid actions of the time

through the letters of Supratik. Supratik spends nearly three years away from his home. When Supratik realises that there is no escape for him he decides to visit his home finally. He spies his own house as a stranger. When Supratik returns his home, he tries to spend time with his family. He is in love with Purba and she reciprocates the same. He tries to reform his brother from his drug addiction but this furthers the gap between them. Finally Supratik is arrested and killed in an encounter.

The house seems to shift shape minutely for him and become subtly different, a bit more hostile and forbidding, its shameful history giving it an aggressive aura as if it has become defiantly shameless. From all the things he has bothered to find out about the way the Ghoshes ran their business – planting lumpens within unions to spark off violence so that all the union workers could be sacked; an old story of buying off a business from a friend's widow, who did not know any better, for a fraction of its real value; using the Hindu-Muslim riots the year before Independence, the year he was born, to shut down mills, regardless of how many workers were deprived of their livelihoods, and buying up factories in areas emptied by the migration – all this immorality and opportunism, this was what characterised them, nor altruism, as the stories they had spun would have you believe. But the, this is a world whose running fuel is anecdotes and stories, he reminds himself. (Mukherjee 393-94)

Even when he observes his house from a distance, he is not able to accept the actions of his very own family members who used each and every opportunity of the riots and partition for their needs. Supratik is ashamed on his family members. But soon he meets his end. The only consolation for Supratik is that some good is happening in the life of Sona, who never knew any happiness in his life. And he is the one who shows care to them – Purba, Sona, and Kalyani.

The novel provides two endings. Though Supratik is killed, his efforts are not useless. Many years later a revolutionary named Sabita Kumari uses the tactics that was invented by Supratik to kill the police inspector who is the main reason for the death of her family. Many learn from his tactics and the revolutionaries continue to fight the landed gentry. Even women come to the fore and continue their fights. "This is how this world runs, a small group of people who know each other, a closed world of intense curiosity in other people's lives because your own is just empty, dead time" (Mukherjee 390).

Another ending is of Sona – Swarnendu Ghosh, the lonely, shy and poor Sona who has grown into a

mathematical genius, and awarded the Mathematics Nobel Prize, who lives with his mother in U.S. Both the endings tell us that they are not the endings but only the beginnings. The following quote captures the essence of the strain or the gap that exists between parents and their children. And this is very apt to Supratik who chooses to live the others' life instead of his own comfortable life.

A new kind of knowledge surprised him as he looked at the dark hair, oiled down, combed and parted on the left, on his son's head. Did they all become their own persons, these creatures you gave birth to, these children whom you thought were an extension of your own self, endowed with your features, with aspects of your own personality and character, but who in the end came asunder and floated away from you, no longer like your arm or your leg, doing what you willed them to do, but puppets that suddenly became animated, only to rebel and set off on their own? Prafullanath felt a mild dizziness at the realisation; this was a parent's separation anxiety, the melancholy at the inevitable parting of ways. Why had he not foreseen this? Did one ever know the mind and soul and personality of one's child, even little segments of them?" (Mukherjee 168-69)

"The novel is a dark comedy through which the author satirizes modern India's caste system, economic system, social system and political system. Neel incarnates India into duality: murky and luminous India. According to the writer the luminous side belongs to rich and bourgeois people while the murky class belongs to poor, oppressed and marginalized people." (Jain 116). The discrimination among the people is shown by the author in all the levels through his characters. Charubala's treatment of Purba claiming that she is the sole reason for the death of her son proves this. Purba is from a low caste and a very young girl when married to Somanth, the rogue. Charubala seems to smoothly forget this about his death when he was trying to take advantage of a tribal girl. Similarly when Supratik steals jewellery from his home to support the party, he could have placed the blame on any of his family members. Instead, he leaves evidence that convicts Madan-da, the poor cook whose only relation is the Ghoshes. This shows that even Supratik much for his revolutionary thoughts chose someone from the lower strata of the society to bear the name of 'thief' instead of one of his much to his own dismay.

"The epigraph contains microcosmically the mega-trick question of the partitioned canvas of the novel: which of the 'lives' are we to focus on – 'ours', ostensibly front-stage, or the 'lives of others', which we need like blood-and-plasma to inject meaning into our own?" (Bose 8). Supratik decides to become a Robin Hood after hearing about the plight of the destitute farmers and the poor people. His character symbolises the very idealism of the youth of the nation today who wish to make changes around them for a better and equal life. Unfortunately, not all get to reach their goal.

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A STUDY ON WORK- LIFE BALANCE AMONG MARRIED WOMEN TEACHERS OF HIGHER EDUCATIONAL INSTITUTIONS IN ERODE DISTRICT

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Introduction

Now-a- days, the past tradition has been changed. Today men and women are equal in earning and at the same time, both of them are working hard for their better life. Hence it is necessary to know how the women balance both profession and domestic life. In the initial stages, women had to struggle a lot to establish their identity in this competitive world, both in the society as well as in the professional life. But now-a-days the advancement in education and training institutions, things has been improved to a great extent.

Work-Life Balance

Work-life balance is a concept including proper prioritizing between "work" (career and ambition) and "lifestyle" (health, pleasure, leisure, family and spiritual development/meditation).

Review of Literature

Preeti (2002) observed that India is a transition phase of transforming itself from a traditional to modern economy through a planned development phase. Women have a definite economic role to play and it has become crucial for both men and women to work for the development of the economy. Kinnie et al. (2005) found that work-life balances are associated with the organisational commitment of all employee groups. Furthermore, the authors found that there is some evidence that company efforts to help employees achieve a balance between work and home life is linked to the commitment of all groups of employees. Wesley and Muthuswamy (2005) in a study of 230 teachers in an engineering college in Coimbatore, India, found that work to family conflict was more prevalent than family to work conflict, thus indicating that permeability of work into family was more than permeability of family into work. Andreassi and Thompson (2007) conducted a more recent study on employees in the United States of America and found that internal locus of control was negatively related to work-to-family conflict and family-to-work conflict.

Harvey and Spinney (2000) identified a number of common stressors regarding workload. Time pressures, problems associated with class size, inclusive classrooms, the implications of a heavy workload on family life, and the repercussions of on-going change are illuminating their effect on stress. Pandey and Srivastava (2000) had studied the female personnel working in railway, bank and teaching institutions. A sample of 96 females, 16 subjects in each professional area both from nuclear and joint family were taken. The study identified that respondents belonging to nuclear family had expressed more interpersonal work stress.

Research Methodology

A married woman's nature of responsibilities changes according to her life cycle. The married working women still find themselves in a very difficult position to adjust with the work and home. The fact of being married and having a family imposes certain restrictions on women teachers. The performance of dual role is supposed to result in role conflict and stress. Thus, striking a balance between work and family have been an ongoing challenge for all married working Women.

It is important to note that very little research exists which quantifies of work-life balance in Arts & Science and Engineering Colleges. In the present scenario with the dearth of researches, it is worthy to probe aspects of work-life balance among married women in order to strengthen this vital link. The present study attempts to analyze how they achieve equilibrium between family and profession. This study answers to the questions such as: How do they balance their work and family life?

Objectives of the Study

With the above questions in mind, the following objectives are framed for the purpose of the study:

To study the work-life balance methods of married women teachers.

To offer suggestions to balance their work and life.

Population and Sample Design

For the purpose of the study, data were collected from the teachers of Arts & Science and Engineering Colleges in Erode district adopting convenient sampling method.

For the purpose of the study samples are selected in Engineering and Arts & Science Colleges in which 620 respondents were selected as sample for the study. Primary data collected by using the questionnaire were entered in to the number character – Excel in tabular form. The entered data were validated using tabulators. The master table in texdata.xls format was then imported into SPSS for further analysis. The data were analyzed by using the following Percentage analysis and Chi-square test and statistical tools.

Research Instrument

Questionnaire was used as instrument for the study. The researcher designed the questions keeping in mind the factors of work-life balance in the context of higher education. The factors related to the study were identified from the related literature and discussions with married women teachers.

Collection of Data

Both primary and secondary data were used for the study. The secondary data were collected from Government publications and reports, publications of the higher education in India, various journals, books, magazines and websites. The primary data were collected from the teachers of Arts & Science and Engineering Colleges in Erode District using the questionnaire.

Analysis of Data

The data were analyzed by using Discriminant Analysis.

Discriminant Function Analysis – Work-Life Balance

Opinion towards work-life balance of married women teachers of Higher Educational Institutions according to their experience was collected. In the study area 620 respondents were divided into two groups viz., poor and good. The difference of opinion of the respondents in one group with the other was studied with the help of Discriminant Function Analysis. For the purpose of the study, eight variables were selected.

Age, Size of Family, Number of children, Experience, Salary, Travelling distance, Working hours, Working days. The discriminant function analysis was attempted to construct a function with these and other variables, so that the respondents belonging to these two groups are

differentiated at the maximum. The linear combination of variables is known as discriminant function and its parameters are called discriminant function coefficients. In constructing this discriminant function, all the variables which contribute more to differentiate these two groups were examined.

Mahalanobis minimum D2 method is based on the generalized squared Euclidean distance that adjusts for unequal variances in the variables. The major advantage of this procedure is that it is computed in the original space of the predictor (independent) variables rather than as a collapsed version which is used in the other method.

Generally, all the variables selected will not contribute to explain the maximum discriminatory power of the function. So a selection rule is applied based on certain criteria to include those variables which best discriminate. Stepwise selection method was applied in constructing discriminant function which selects one variable at a time to include in the function. Before entering into the function, the variables are examined for inclusion in the function.

The variables which have maximum D2 value, if entered into the function are selected for inclusion in the function. Once entered, any variable already in the equation is again considered for removal based on certain removal criteria. Likewise, at each step, the next best discriminating variable is selected and included in the function and any variable already included in the function is considered for removal, based on the selection and removal criteria respectively.

Discriminant Analysis for the Problem under Study

Since discriminant function analysis involved classification problem also, to ascertain the efficiency of the discriminant function analysis all the variables which satisfy the entry and removal criteria were entered into the function. Normally, the criteria used to select the variables for inclusion in the function is minimum 'F', to enter into the equation (i.e) F statistic calculated for the qualified variable to enter into the function is fixed as ≤ 1 .

Similarly, any variable entered in the equation will be removed from the function if 'F' statistic for the variable calculated is < 1 . The two groups are defined as Group 1-Poor Work-life Balance and Group 2-Good Work-life Balance

The mean and standard deviation for these groups and for the entire samples are given for each variable considered in the analysis.

Table No.: 1

Group means: (between poor and good groups)

S. No.	Factor	Poor		Good		Total	
		Mean	SD	Mean	SD	Mean	SD
1	Age	33.09	6.12	32.33	5.54	32.73	5.86
2	Size of Family	3.92	1.01	3.76	0.96	3.84	0.99
3	Number of children	1.23	0.49	1.19	0.52	1.21	0.50
4	Experience	7.72	5.80	6.92	4.67	7.34	5.31
5	Salary	23003.95	17692.89	23071.2	18596.5	23035.78	18111.25
6	Travelling distance	17.67	17.40	18.20	16.20	17.92	16.83
7	Working Hours	18.60	3.25	19.52	3.71	19.04	3.51
8	Working Days	98.95	14.01	103.15	15.55	100.94	14.90

The overall step wise Discriminant Function Analysis results after all significant discriminators have been included in the estimation of discriminated function are given in the following table:

Table No.: 2

Summary table between poor and good Work-life balance

Step	Variable entered	Wilk's lambda	Minimum D ²	Sig.
1	Working days	0.981	0.076	1% Level
2	Working hours	0.974	0.106	1% Level

* Significant at 1% level

The summary table indicates that the variable working days entered in step 1 and the variable working hours entered in the step 2. The variables Working days and Working hours are significant at 1% level. All the variables are significant discriminator's based on their Wilk's Lambda and D2 value. The multivariate aspect of the model is given in the following table:

Table No.: 3 Canonical Discriminant function (Between poor and good work-life balance)

Canonical correlation	Wilks Lambda	Chi-square	D.F.	Sig
0.167	0.972	17.245	2	Significant at 1% level

The canonical correlation is 0.167 when squared is 0.028 that is 2.8 per cent of the variance in the discriminant group can be accounted by this model, Wilk's Lambda and Chi-square value suggested that Discriminant Function is significant at 1% level.

The variables given above are identified finally by the Discriminant Function Analysis as the eligible discriminating variables. Based on the selected variables, the responding Discriminant Function coefficients are calculated. They are given in the following table:

Table No.: 4

Discriminant function coefficients (Between poor and good groups)

Working hours (X ₁)	0.163
Working days (X ₂)	0.045
Constant	-7.616

$$Z = -7.616 + 0.163(X_1) + 0.045(X_2)$$

Using this Discriminant Function coefficients and variables, discriminating scores for 2 groups are found out which are called group centroids or group means.

For poor work-life balance (Z₁) it is -0.160

For good work-life balance (Z₂) it is +0.178

Discriminating factor is the weighted average of Z₁ and Z₂.
 $(325 \times Z_1) + (295 \times Z_2)$

$$(ie.) Z = 325 + 295$$

If it is represented diagrammatically it will be

Thus, to classify any respondents as to poor or good work-life balance of the married women teachers, the Z score for the respondents is found out by using the equation. If the score found out for any respondents is Z₀ and if the value is >Z (i.e. Z₀ > Z) then it is classified into good work-life balance of the women teachers and if Z₀ < Z then (i.e. Z₀ < Z) it is classified in the poor work-life balance of the women teachers.

Now the questions remain to be answered are

How efficient are the discriminating variables in the Discriminant Function Analysis?

How efficient the Discriminant Function itself is?

The first question cannot be answered directly however, the discriminating power or the contribution of each variable to the function can sufficiently answer the question. For this, the following table is considered:

Table No.: 5

Relative Discriminating Index (Between poor and good work-life balance)

Variables	Group 1 Mean X ₁	Group 2 Mean X ₂	Unstandardized dic. Coeff. (k _j)	$l_j = \frac{ABS(K_j)}{Mean(X_{j0} - X_{ji})}$	$R_j = l_j / \sum l_j \times 100$
Working	18.60	19.52	0.163	0.0086	95.05

Hours (X ₁)					
Working Days (X ₂)	98.95	103.15	0.045	0.0004	4.95
Total				0.0090	100

Relative Discriminating Index

For each variable, the respective Discriminant Function co-efficient, its mean for each group and R_j are given. R_j called Relative Discriminating Index is calculated from the discriminant function coefficient and group means. R_j tells how much each variable is contributing to the function. By looking at this column it is found that 'Working hours (X₁)' is the maximum discriminating variable and 'Working days (X₂)' is the least discriminating variable. The efficiency of the Discriminant Function is how correctly it predicts the respondents into respective groups.

Table No.: 6
Classification Results
(Between poor and good work-life balance)

Actual group	No. of cases	Predicted group membership	
		Group I	Group II
Group 1 (Poor)	325	218(67.1%)	107(32.9%)
Group 2 (Good)	295	162(54.9%)	133(45.1%)

Per cent of grouped cases correctly classified: 56.6%

The above table gives the results of the reclassification. The function, using the variables selected in the analysis classified 56.6% of the cases correctly in the respective groups.

Discriminate Function Analysis was applied based on the poor and good work-life balance of the women teachers. The following factors significantly discriminate the two groups. They are

Working hours per week (at 1% level)

Working days per semester (at 1% level)

The variables were significant difference is taken into consideration as per the Table 6.21 by calculating the mean difference and multiplying into canonical discriminant coefficients. The value of variables was calculated and relative importance percentage was ascertained followed by ranking of the variables. Working hours of the respondents is the most important factor that discriminates between poor and good work-life balance followed by working days.

Findings

Discriminate Function Analysis was applied to find out the work-life balance of teachers. The factors significantly discriminate the two groups are working hours and Working

days. Working hours per week of the teachers is the most important factor that discriminates between poor and good work-life balance followed by working days per semester.

Suggestions

Time management is one of the best solutions which can help to reduce the imbalance between the personal and the work-life of the teachers. Prioritizing the tasks and planning the activities can help to spare some free time which can be utilized for other purposes. Taking some time out for hobbies and leisure activities, spending time with loved ones can help to beat the stress.

The trend in Higher education demands more contribution from the teachers. They have to focus on the development of students, institution and their own development. Hence they have to undertake more responsibility and do more work. The teachers should understand the trend and cope with it accordingly.

Counselling may be organized by the respective institutions to support teachers in making adjustments in their work and family life. A positive and supportive culture should also be developed within the institutions to encourage and reward the women teachers.

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MOTOR INSURANCE THIRD PARTY CLAIM MANAGEMENT OF GENERAL INSURANCE CORPORATION

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Abstract

Olden day's people who are injured or killed through the negligence of the motorists could not get any compensation from the motorists, because they did not have the financial resource to pay the compensation. More over there were no insurance scheme available at the time. In order safeguard the financial hardships caused to people, the motor vehicle Act, 1939 introduced the compulsory motor vehicle insurance. Motor insurance gives protection to the vehicle owner against damager to policy holder's vehicle and pay for any the third party liability determined as per law against the owner of the vehicle. Third Party Insurance is a statutory requirement. The owner of the vehicle is legally liable for any injury or damages to third party life or property caused by or arising out of the use of the vehicle in a public place. In this risk is transfer from the policy holders to insurance company. It is the major problem and critical one for the insurance companies. Hence, our research article is Motor insurance third party claim management on General Insurance Corporation.

Key words: GIC, TP Premium, Process, Problems, Claim ratio, Claim Procedure.

Introduction

General Insurance Corporation dealing with Motor Insurance through their subsidiaries is National Insurance Company Ltd, New India Assurance Company Ltd, Oriental Insurance Company Ltd, and The United India Insurance Company Ltd. Motor Insurance companies both public and private are coming out with wide-ranging policies for their customers.

Motor Insurance may be insured against loss or harm by accident; fire theft, while in transit, third party accident etc. The claim management particularly the Motor TP Claim possesses a big challenge to the General Insurance Corporation.

Objectives

- To analyze the Motor Third Party insurance Premium and Motor insurance Claim.
- To evaluate the Third Party management.

Methodology

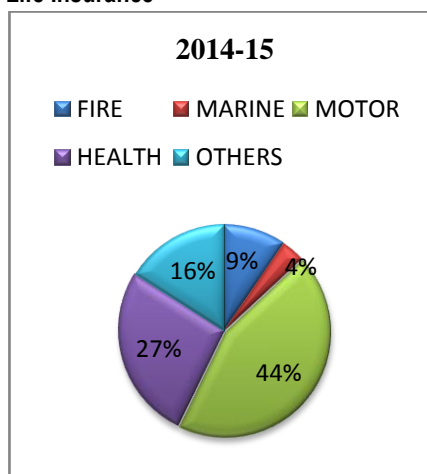
In this research article based on secondary sources such as published thesis, Reckoner (a Guide to General Insurance) Insurance Institute of India, Annual Report of General Insurance Corporation and of Insurance regulatory and development authority of India (IRDA) handbook of statistics. The study period of the research article is 2006 to 2015. And this article adopts the Percentage Analysis, Pie and Bar Charts.

Table: 1 Segment wise Premium Underwritten by non Life Insurance

Si. No	Department	2014-15	Percentage
1	FIRE	8057	9.51
2	MARINE	3020	3.57
3	MOTOR	37379	44.14
4	HEALTH	22636	26.73
5	OTHERS	13592	16.05
TOTAL		84684	100.00

Source: GIC Annual Report 2014-15

Figure: 1 Segment wise Premium Underwritten by non Life Insurance



The motor business continued to be the largest non life insurance segment with a share of 44.14 per cent. The premium collection in health segment 26.73 per cent. The fire and marine segment were 9.51 per cent and 3.5 per cent respectively. And the remaining crop, burglary (a) insurance such as contributes 16.05 per cent of the total (b) segments.

Kinds of Policies:

There are two kinds of Motor Insurance Policies such as;

1. Third Party/ Liability Only Policy:
This Policy covers Third Party Liability for bodily injury and/ or death and property damage. Personal Accident is cover for owner and driver.
2. Package Policy:

The Policy covers loss or damage to the Vehicle insured and Third Party Liability also.

Classification of Motor Vehicles

- Private (Passenger Carrier/ Goods Carrier),
Motor cycles/ Motor scooters (auto cycles, mechanically assisted pedal cycles and three wheelers) invalid carriage fall under the category and
(c) Commercial vehicle.

Commercial vehicles are further satisfied into the following categories such as goods carrying vehicles (own goods), load carrying vehicles (general cartage), passenger carrying vehicle and miscellaneous & special type of vehicles.

Table: 2 Channel wise Gross Direct Third Party Premium Income (Rs. in crore)

Sl. NO	CHANNEL	2009-10	2010-11	2011-12	2012-13	2013-14	2014-15	Average %
1	Individual Agents	3018 (51.52)	2863 (46.64)	5411 (55.62)	5240 (51.91)	9191 (57.90)	9353 (47.84)	51.90
2	Corporate Agent-Banks	181 (3.09)	225 (3.67)	367 (3.77)	459 (4.55)	688 (4.33)	682 (3.49)	3.82
3	Corporate Agent-Others	518 (8.84)	342 (5.57)	198 (2.04)	207 (2.05)	579 (3.65)	1168 (5.98)	4.69
4	Brokers	546 (9.32)	969 (15.78)	1080 (11.10)	1997 (19.78)	2713 (17.09)	3053 (15.62)	14.78
5	Referral Arrangements	76 (1.30)	122 (1.99)	35 (0.36)	3 (0.03)	2 (0.01)	2 (0.01)	0.62
6	Direct Business	1354 (23.11)	1557 (25.36)	2383 (24.49)	1946 (19.28)	2612 (16.46)	5248 (26.85)	22.59
7	Others	165 (2.82)	61 (0.99)	255 (2.62)	242 (2.40)	88 (0.56)	42 (0.21)	1.60
8	Total	5858 (100.0)	6139 (100.0)	9729 (100.0)	10094 (100.0)	15873 (100.0)	19548 (100.0)	100

Source: IRDA Hand Book on Indian Insurance Statistics 2014-15

*Bracket indicates the Percentage value of the Channel.

Table: 2 show that the channel wise gross direct Third Party insurance premium income. A majority of 51.90 per cent of the average premium income collected through individual agents. Individual agents are dominate to collected the motor insurance premium in throughout the study period from 2009-10 to 2014-15. Follows as the direct business, brokers, corporate agents-others, corporate agents-banks, others and referral arrangements are collect average insurance premium 22.59 percent, 14.78 percent, 4.69 percent, 3.82 percent, 1.60 percent and 0.62 percent respectively.

Third Party Claim Management

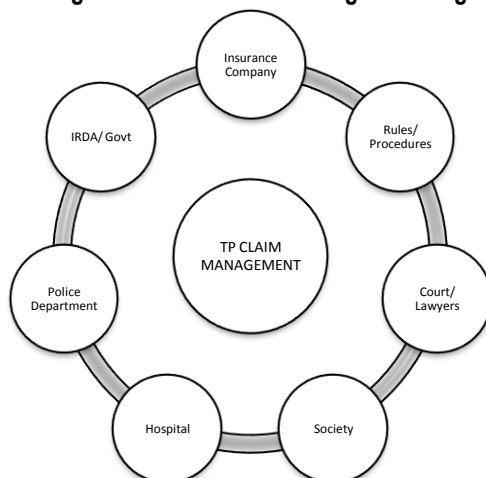
'Third Party Claim' starts from happening of the incident for which a claim is lodged and ends with the payment of compensation to the injured. The 'Third Party Claim Process' involves various stages such as 'Claim Occurrence', 'Claim Reporting', 'Claim Processing', 'Claim Disbursement', 'Administrative and legal functions' etc. The 'Third Party Claim Management' is a complicated and multidimensional process for the General Insurance Corporation to handle. 'Third Party Claim Management' independent factors classified as Police Department

contribution, Insurance company contribution, Court/Lawyers contribution, IRDA/ Government contribution, Legal rules/ Provisions contribution, Society at large Contribution, Hospitals and doctors contribution to TP claim problems factors and grouped under the heading

'Area wise factors' to have a convenient segment wise analysis.

All the factors are interconnected and contribute to the 'Third Party Claim' process.

Diagram 1: Factors influencing TP Management



All the above independent factors otherwise termed as 'Area-wise Factors' in the Schematic diagram influences the dependent factor 'Third Party Claim Management'. And within each independent factor, ten contributing factors are identified and this attempt is made to extract more accurate information on each factors contributing to 'Third Party Claim' problems. Each factor are interrelated and also each factor is interconnected with one another in the process of 'Third Party Claims'. Poor coordination between the said factors will affect the effective 'Third Party Claim Management'. The records prepared by each agency have direct impact on the 'Third Party Claim Process'.

The General Insurance Corporation has no control on such records but unfortunately the insurance companies and the court have to depend on the records to process and settle the 'Third Party Claim'. The records of each department play a vital role in the processing of the 'Third Party Claim'. Hence its importance cannot be ignored. The various records involving different agencies determine the management of 'Third Party Claim'. Any inaccuracy or fallacy in records will directly affect the 'Third Party Claim' process and makes the 'Third Party Claim Management' a difficult and uncontrollable task for the General Insurance Corporation.

Table: 3 Company wise Motor Insurance Claim

Sl. NO	NAME OF THE COMPANY	2007-08	2008-09	2009-10	2010-11	2011-12	2012-13	2013-14	2014-15
1	National	170449 (26.89)	198563 (31.15)	170140 (27.55)	259953 (29.65)	258009 (27.86)	324762 (28.20)	292574 (26.24)	262074 (21.58)
2	New India	209996 (33.13)	205064 (32.17)	194409 (31.48)	261297 (29.81)	247928 (26.76)	364899 (31.68)	398286 (35.71)	496170 (40.85)
3	Oriental	136423 (21.52)	141045 (22.12)	126844 (20.54)	163732 (18.68)	192396 (20.76)	200318 (17.39)	185417 (16.63)	203850 (16.78)
4	United	116943 (18.45)	92854 (14.56)	126182 (20.43)	191646 (21.86)	228084 (24.62)	261787 (22.73)	238918 (21.42)	252524 (20.79)
5	Total	633811 (100.0)	637526 (100.0)	617575 (100.0)	876628 (100.0)	926417 (100.0)	1151765 (100.0)	1115196 (100.0)	1214618 (100.0)

Source: IRDA Hand Book on Indian Insurance Statistics 2014-15 *Bracket indicates the Percentage value of the Company

Figure: 3 Company wise Motor Insurance Claim

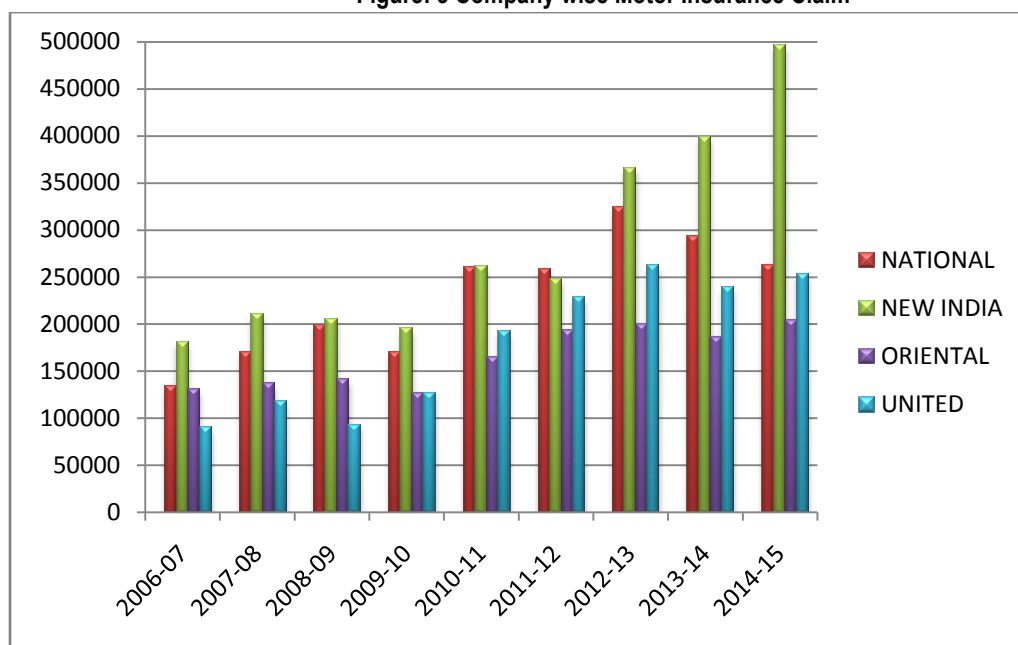


Table: 3 reveal that the motor insurance Third Party & Own damage Claim amount. Average motor insurance claim amount of National Insurance Company is Rs.

229979.66 lakhs paid to its policy holders. Follow as New India, Oriental and United India Rs. 284300.22, Rs. 164489.11 and Rs. 177665.22 lakhs respectively

Table: 4 Company wise Motor Insurance Claim Ratio

Sl. NO	Name of the Company	2006-07	2007-08	2008-09	2009-10	2010-11	2011-12	2012-13	2013-14	2014-15
1	National	86.88	101.55	107.23	86.47	114.38	86.55	89.69	69.35	54.89
2	New India	90.98	108.20	101.40	89.47	113.02	84.32	97.16	86.83	87.17
3	Oriental	98.14	99.57	106.49	90.15	105.63	104.12	93.77	78.84	77.44
4	United	95.35	110.24	74.43	85.08	109.17	101.12	90.55	73.96	68.58
5	Average Ratio	92.25	104.76	98.90	87.84	111.10	92.41	92.86	77.51	72.38

Source: IRDA Hand Book on Indian Insurance Statistics 2014-15

Table 4 exhibits that the company wise motor insurance claim ratio. In the year 2006-07 & 2011-12 New India attain the lowest motor insurance claim ratio. Oriental reaches the lowest claim ratio in the year 2007-08 & 2010-11. ii.

United India achieves the lowest ratio of motor insurance claim in the year of 2008-10 & 2012-13. And the National Insurance attain motor insurance claim ratio vis very lowest in the year 2013-15. vi.

- vii. Estimate from the repairs in Original
- viii. Cash Memo/ Bill from the repairer

Claim Procedure/ Documents (for Private Vehicle)

Intimation with Policy Number, Details of Accident and Copy of the Policy.

Claim form duly completed in every respect.

Driving Licence of the driving person.

Registration of Certification Book (RC)

Salvage if asked for

If hypothecated vehicle, No Objection Certificate (NOC) from the financier

- ix. Police First Investigation Report (FIR), Panchnama, Final Investigation Report for major accident. If required,
- x. Reinspection of repaired, vehicle by the surveyor
- xi. Any other documents at the time of claim
- xii. Survey Report

Claim Procedure/ Documents (for Commercial Vehicle)

- i. Above all the document must be submitted, and
- ii. Spot survey
- iii. Route Permit
- iv. Load Challan
- v. Tax Book
- vi. RTO Form No.28, 29, 30 signed by the insured.
- vii. If hypothecated vehicle, Form No.35 signed by the financier.

Problems in TP Claim Management

The Factors influencing the dependent variable TP claim management is subdivided into administrative and legal issues which are the independent variables for an in depth and thorough understanding of the study.

a. Administrative Problem

'Administrative Problems' of the insurance company in 'Third Party Claim' process include 'Premium collection issues', 'Monitoring the mandatory TP cover', 'Contesting ability', 'Dealing with courts', 'Fraud prevention and control', 'High corruption rate', 'Poor statistical records', 'Poor integration and cooperation with other related department', 'Procedural problems etc'. The administrative problems exist in General Insurance Corporation are also the important factors that affects the 'Third Party Claim Management'.

b. Legal Problem

'Legal Problems' faced by the insurance company in 'Third Party Claim' process are like some of the provisions of the Sections in the Motor Vehicle Act 1988 like 163 B, 170, 163A, 149(4) etc are in favour of the claimants, no period of limitation, no fixation of jurisdiction, unlimited and unjustified compensation awarded, burden of proof liability, poor contesting ability etc. The ineffectiveness in dealings with legal matters in public sector insurance companies is also an important factor that affects the 'Third Party Claim Management'.

Conclusion

The 'Overall Steps' that can be taken in general, to improve the TP claim related problem. They are like net working of all agencies, maintenance of risk pool,

amending Motor Vehicle Act to plug the loopholes, uniformity of compensation by courts, research on road safety and insurance, separate courts and police wing, rating of insurance companies and clients, additional cess on fuel as an alternate to insurance, improvement in road conditions etc.

Proper Management of 'Third Party Claim' requires both internal and overall improvement factors to be implemented to achieve the required results of the General Insurance Corporation.

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THE NEW WOMEN: A NEW BEGINNING OF WARRINGA AND WANJA IN THE SELECT NOVELS OF NGUGI WA THIONG'O

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Abstract

Ngugi WA Thiongo is a distinguished Kenyan novelist, Playwright, essayist and critic. He is known for his intrepidity and his indomitable nature that unveils the political turbulence in the contemporary Kenya through his works. This paper focuses on two women characters Warringa in Devil on the Cross and Wanja in Petals of Blood whose life experiences have shaped them and they set an example and also encourage for all women to be bold and courageous which in turn would pave way for the changes to happen in the world.

Introduction

Ngugi WA Thiongo is a prolific Kenyan writer. He has written numerous works that include plays, novels, nonfiction, essays and criticism. His unique style of writing delineates the upsurge of socio-political turmoil in Kenya. His unflinching personality depicts the current status quo of Kenya, for which he has been imprisoned. He has written his works in both English and in his native language. He is the pioneer to many African writers and plays an important role in the African Literature. Ngugi explicitly gives importance to the women characters who act as an embodiment for bringing changes within the self as a woman and within the society. This paper concentrates on the women characters facing afflictions due to men and the society. But the unflinching and courageous women build hope and bring changes in the society.

Restructuring Women Roles

Ngugi recounts the character of Jacinta Warringa as courageous, bold, strong-minded and vengeful in Devil on the Cross. These characteristic features of Warringa are gained by her painful experiences. As a victim, she gets adapted to the situational crisis. Jacinta's parents were released from detention in 1960's. She wishes that through the education, her parents could be free from the chains of poverty.

She lived on sweet dreams, reveling in the little body, the warm blood and the pure heart of her blossoming youth. But her dreams were to finish school successfully and win a place at the university. Her ambition was to study electrical, mechanical or civil engineering. The work

'engineer ' was what made her heart beat whenever she shut her eyes and tried to look into her life. Warringa could not understand why girls hardly ever opted for such challenging jobs, leaving the whole field open to men. There is no job that a girl cannot accomplish if she sets her mind to it and believes she can do it. (DOTC 140-141)

Warringa grows up as an upright, virtuous person in Nakuru by her wisdom and knowledge. The life of Warringa is ruined because of her uncle's illegal business with the rich old man. The Rich old man demands Warringa for his pleasure and tempts her with his pleasurable and luxurious life. She forgets her future and the importance of Education.

Warring and the Rich Old man got to know one another. He was indefatigable in his relentless pursuit of her. On leaving school in the evening, Warringa invariably found a Mercedes Benz standing by Oginga Odinga Avenue, near the church of the Holy Rosary. The Rich Old man would offer her lift, but before taking her up to the council clinic, near the butchery, he would first take her for a leisurely ride through the streets of Nakuru, or to Menahga Crater, or to Lake Nakuru, or to the race track. Then he started giving her pocket money, and money for the cinema, or for the races, or for the Nakuru Agricultural Show. And because Warringa had not resisted his initial smiles, she now became progressively weaker, until she was unable to refuse anything. On two occasions they met at the Eros cinema, on another at the Odeon. (DOTC 143)

A complete transformation takes place in the behaviour and attitude of Warringa. She hates her school and she thinks that education grabs the freedom to reach

the everlasting happiness: "Her dreams of learning and of ending up at the university to read for a degree in engineering vanished into a thin air like the morning dew after sunshine" (DOTC 144). She falls into the trap of a rich old man and gets pregnant. The Rich Old man absconds from the responsibility of taking care of Warringa and her son. Warringa is flabbergasted by the unimaginable situation. She is hopeless and is unable to tackle the problem because of her insecurity and immaturity. She ends in attempting suicide in front of a train.

Warringa leads her life all alone with her son without any man's support. She develops her audacity only by the struggles and painful experiences of her life. Ngugi's new woman, Warringa emerges out gaining individuality, freedom and Bravery. She fulfils her dream of becoming an engineer by joining in the field of polytechnic. She is self-reliant without getting help from the others. She manages to study and pay the fees by doing different works such as hair dressing in a beauty salon, typing research papers and dissertations. She works as a part time worker in the garage. "Warringa's fame spread to every corner of the city. The respect for the other workers for her increased, and they sang of her diligence, perseverance and courage" (DOTC 221-222). Warringa's courage leads her to take revenge on the rich old man by killing him with a gun shot.

Petals of Blood is a devastating picture of modern Kenya. The frustrated common people in Illmorog fight back the corrupted leaders. Materialism grew up like a fire which resulted in poverty and drought in illmorog. Ngugi depicts the role of self reliant and fearless female protagonist Wanja. The relationship between Wanja and her father stands as a sample for the broken relationships due to his belief in ruthless power and money. This is the major reason for Wanja to come out of her home and to be obsessed over the wealth. Nyakinyua is the grandmother of Wanja. Her lands are seized by the government and placed for public auction. She is victimized by the cruel government. Nyakinyua with all her pain in her heart gathers people to protest against the deceiving government but in vain. She dies without getting back her property. Wanja tries hard to get back her grandmother's land.

Wanja starts a new business and premises by raising a huge bungalow. Wanja raises her wealth working hard with Abdulla in brewing Theng'eta. She changes her attitude completely and she solely concentrates on the money, building and her business. The business of Theng'eta has risen up to the height of constructing her own building. Wanja reaches her life with loneliness and

struggle. The menace and the seductive nature of Wanja leads her to prostitution. Wanja's sunshine lodge, a whore house has become popular indirectly promoting the spiritual drought in the people. Wanja is the most powerful woman in Illmorog. She owns houses in Nairobi. She involves in the trade with the county officials for money. The concept of world and of Kenya knows only one law says Wanja as, You eat somebody or you are eaten. You sit on somebody or somebody sits on you. Like you, I have wandered, I don't know in search of what: but I looked for two things in vain: I have desperately looked for a child...a child of my own. Do you know how it feels for a woman not to have a child? (POB 345)

Wanja is deceived by Kimeria in the past. She becomes pregnant by him and she threw her baby into the latrine. The search for the inner soul is completely at vain. The evil rules with the power and happiness. Wanja speaks about her hopelessness in life and she ultimately deceives herself by leading an immoral way of living. The society is also one among the main factors for Wanja to change herself into a woman of infidelity. The change in the attitude of Wanja and the new Illmorog can be compared to the poem *Wasteland*. The turning up of the seasonal drought into spiritual drought is well organized by Ngugi in his novels. Wanja becomes rich and keeps link with all the leading political members of Kenya. She starts the illegal business where she brings all types of girls to the business for the sake of becoming economically stronger in the country.

The chains she sat in, like a burnished throne,
Glowed on the marble, when the glass
Held up by standard wrought with fruited vines
From which a golden cupidon peeped out (WL 1-4)

The above lines of *wasteland* are applicable to the present cozy and luxurious life of Wanja. The whole village is turning up into materialized form. The material life of Illmorog couldn't achieve any kind of spiritual fulfillment. Instead it loses all the human values, virtues and corrupts the human love and life. The humanity is lost in the mind of the land owners cruelly dominates the workers in the field. Virtue is at crisis because of the illegal whorehouse in illmorog. Wa Thiongo can be compared to T.S Eliot, where T.S Eliot is the eye witness in the London city is explained in his poem *Wasteland* as:

I who have sat by Thebes below the wall
And walked among the lowest of the dead (WL 76-77)

T.S Eliot expresses the spiritual drought in the people of the London city. Similarly Wa Thiongo mentions the spiritual drought in the people of Illmorog and the cause of

the neo-colonial influence brings out devastation in the village. Wanja moulds her life with her past experiences which change her nature to be easy going and mentally strong to face difficult circumstances in her life. The spark of realization trains her mind to murder the corrupted political leaders Chui, Mzigo and Kimeria of Kenya. The burning of the whore house reflects the transmogrification in Wanja to destroy the corrupted society.

The life pattern of Wanja and Warringa resembles in many aspects. Sexual exploitation is common and the motherhood for Wanja and Warringa is a curse. At School, Warringa and Wanja get pregnant by wealthy older men who abandon them. Wanja kills her baby, whereas Warringa tries to commit suicide, but she is rescued from the death. They encounter the most deceiving and wicked men in their lives that change the attitude of Warringa and Wanja towards life. They gain power, supremacy, equality and freedom. Warringa has chosen the path of independency and Wanja has taken the course of supremacy. Warringa executes her oppressor by changing herself into revolutionary. Wanja kills Kimeria, not only for her personal revenge, but also for the justice and communal retribution. Warringa and Wanja doesn't accept their defeat, instead they rise together to change the perspectives of the world towards woman. 'The world of the

revolutionary overthrows the system of eating and being eaten'

Conclusion

'Weakness, Fear and hopelessness died. Strength, fervor and courage were born' says Malala. She is the best example who has shaped her life and the children's education through her experiences, wisdom and strength. She is the epitome of valour who brought out a radical change in the Taliban society. Ngugi brings to light the women characters, oppressed by men. They struggle to overcome the afflictions through their change of being revolutionary. Women as revolutionary symbolize the hope and defiance of African women. Thus Warringa and Wanja are the sculptors and architects moulding their lives through their afflictive experiences and they bring changes in the society by being a change.

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A BIRD'S EYE VIEW ON INDIAN WRITING IN ENGLISH AND WOMEN WRITERS

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History of English language and literature in India starts with the advent of east India. It all started in the summers of 1608 when Emperor Jahangir, in the courts of Moguls, welcomed Captain William Hawkins, Commander of British Naval expedition Hector. It was India's first tryst with an Englishman and English. Jahangir later allowed Britain to open a permanent port and factory on the special request of King James IV that was conveyed by his ambassador Sir Thomas Roe, English were here to stay. As East India Company spread its wing in southern peninsula, English language started to get newer pockets of influence. But it was still time for the first English book to capitalize. Late 17th century saw the coming of printing press in India but the publication were largely confined to either printing Bible or government decrees. Then came newspaper. It was in 1779 that the first English Newspaper named Hickey's Bengal Gazette was published in India. The breakthrough in India English literature came in 1793 A.D, when a person by the name of Sake Dean Mahomet published a book in London titled Travels of Dean Mahomet. This was essentially Mahomet's travel narrative that can be put somewhere a Non-fiction and a travelogue.

In its early stages, the Indian writings in English were heavily influenced by the Western art form of the novel. It was typical for the early Indian English language writers to use English unadulterated by Indian words to convey experiences that were primarily Indian. The core reason behind this step was the fact that most of the readers were either British or British educated Indians. In the coming century, the writings were largely confined history chronicles and government gazettes.

In 1951, a professor of English in one of the Scottish university told me, half in earnest, that there were five or six women writers who usually made, year after year, some of the most significant contributions to the English writers. It was almost a case of more women than men, qualitatively as well as numerically! Jane Austen and George Eliot, the Brontes and Mrs.Gaskell, Dorothy Richardson and Virginia Woolf had established their own

'great tradition' and today a women writer in England, lacking neither a room of her own nor financial independence, can ordinarily hold her own with the male of the species. Women are natural story-tellers even when they don't write and publish.

In India we have seen how the Marvellous Torulatta (Toru Dutt) wrote both a French and an English novels before she died at the age of 21 in 1887. In fact, some of the writings of that era still considered to be the masterpieces of English Literature. In those periods, natives were represented by the likes of Rabindra Nath Tagore and Sarojini Naidu. In fact, Geetanjali helped Tagore to win Nobel Prize for Literature in the year 1913.

In the early 20th century, when the British conquest of India was achieved, a new breed of writers started to emerge on the block. These writers were essentially British who were born in England or India. Their writing consisted of Indian themes and sentiments but the way of storytelling was primarily western. They had no reservation in using native words, though, to signify the context. This group consisted of Rudyard Kipling, Jim Corbett and George Orwell and others. Books such as Kim, The Jungle Book, 1984, Animal farm and The man-eaters of Kumaon etc were liked and read all over the English-speaking world. Arundhati Roy and Kiran Desai repeated the feat when they won Booker in the year 1997 and 2006 respectively. Other Women writers too have since made their mark in Indian writing in English such as Kamla Markandaya, Nayantara Sahgal, Anita Desai, Geetha Hariharan, Shashi Deshpande, Kiran Desai and Manju Kapur and many more have left an indelible imprint on the readers of Indian fiction in English. William Dalrymple, Hari Kunzru have arrived on the international scene and their writings are being appreciated round the globe.

India became independent from Britain in 1947 and the English language was supposed to be phased out by 1965. However, today English and Hindi are the official languages. Indian English is characterized by treating mass nouns, frequent use of the "isn't it?" tag, use of more compounds, and a different use of prepositions. With its

distinct flavour, Indian English writings are there to stay of English speaking population, the future looks anything but bleak.

Indian English Literature

Indian English Literature (IEL) precisely conforming to its gradual evolution had all begun in the summers of 1608 when Emperor Jahangir, in the court of the Mughals, had welcomed captain William Hawkins, Commander of British Naval Expedition Hector, in a gallant manner. It was indeed India's first tryst with any English. Jahangir had later also allowed Britain to open a permanent port and factory on the special request of King James IV that was communicated by his ambassador Sir Thomas Roe, which led to the consequent sizeable English arrival and people thus had begun to stay back in India. Though India was under the British rule, still, English was adopted by the Indians as a language of understanding and awareness, education and literary expression with an important means of communication amongst various people of dissimilar religions.

Indian English literature, quite understandably spurs attention from every quarter of the country, making the genre admired in its own right. Creating writing in English is looked at as an integral part of the literary traditions in the Indian perspective of fine arts. Indeed, it has also been a rather lucky happening and news that the harshness of critics has also accepted that Indian literature in English is one guiding factor of present identification, which had begun several years ago and is still in a continuous process of metamorphosis. There appears to be an acceptance of Indian English literature as, Indian Writing represents a new form of Indian cultural ethos. This literary body has become thoroughly absorbed and is presently a dynamic element of the quintessential Indian way of life.

Beginning in the early times of British rule, much prior to the advent of the novelist writing, it was indeed the Indian English dramas and Indian English poetry, that had tremendously arrested attention of the native masses. Times back then were much severe, as can be known from British incitement and oppression was reason enough for Indian English literature to flourish despite horrible intimidation. Heart-rending and grievous issues were time and again brought up in these dramatizations and poetical expressions by stellar and legendary poets and playwrights. Every possible regional author was dedicated in their intelligence to deliver in the 'British mother tongue', highly erudite and learned as they were even in such periods. The man that comes to surface more than once in

all the genres of Indian English literature, is Rabindranath Tagore, who possibly was an unending ocean of knowledge and intellect, still researched as an institution in himself.

And in this British content of an overwhelming English arrival, generally always comes to surface the factor of any Indian writing in a foreign and alien lingo, much deviated from their original roots. It can be said to be a challenge for the Indian English writer to pen about his experiences in a language which has developed in a very different cultural setting – in a “foreign” language. Indeed, there was also witnessed times in pre-independent India, when people conceived Indian English literature to create a very differentiated than any regional Indian language. The truthfulness and honesty of the writers writing in English is often made a theme of suspect in their own country and in other English-speaking countries they are indeed addressed as ‘marginal’ to the mainstream of nation is English literature. Indian English literature writers are sometimes incriminated of forsaking the national or regional language and penning in a “western”, “alien” language; their dedication to the nation is much suspicion, a rather unfortunate sensibility for such intelligent and cultured wonders. Indian literature in English dates back to the 1830's to Kashi Prasad Ghosh, who is considered the first Indian poet writing in English. Sochee Chunder Dutt was the first writer of fiction, thus began the tremendous attraction and brilliance of admiration of Indian English novels.

Toru Dutt: Beauty and tragedy and fatality criss – crossed in the life of Toru Dutt, and it is difficult, when talking about her poetry, to make any nice distinction between poetry and what C.S Lewis call 'Poetolatry'. She had a rich and respectable ancestry. The Dutt's were important people in Calcutta. In 1871 the family moved to Cambridge where Aru and Toru attended the so called Higher Lectures for women and made friends with Mary Martin. Toru Dutt was a natural linguist and in her short life became proficient in Bengali, English, French and, later on, Sanskrit. She left behind an impressive collection of prose and poetry. Her two novels, the unfinished *Bianca* or *The Young Spanish Maiden* written in English and *Le Journal de Mademoiselle d'Arvers*, written in French, were based outside India with non-Indian protagonists. Her poetry comprises *A Sheaf Gleaned in French Fields* consisting of her translations into English of French poetry, and *Ancient Ballads and Legends of Hindustan* which compiles her translations and adaptations from Sanskrit literature. Toru Dutt's works are *Our Casuarina Tree*, *Sonnet A sea of*

foliage, Love Came To Flora Asking For, My Vocation, The Young Captive, Lotus, The Sower.

The Lord has taken Aru from us wrote Toru to her Cambridge friend Mary. 'It sore trial for us but His will be done. We know He doeth all things for our good'. Her father was to return to England and settle down in Westmoreland because of its Wordsworthian associations – Wordsworth being Govin's favourite poet. Toru's sunniness, however, remained, although darkened now and then by the memory of a lost brother and a lost sister. She got ready for the press her renderings from the French into English, and these appeared in 1875 with the title *A Sheaf Gleaned in French Fields*. Of the 165 pieces, 8 were by Aru, and Toru had also added notes on the French poets represented in the volume. She translated epic such as the *Ramayana*, the *Mahabharata* and *Sakuntala*, few tales from the original Sanskrit into English version.

Manju Kapur:, noted novelist under the study is Manju Kapur: a professor of English at Miranda House in Delhi. Her first Novel 'Difficult Daughters' received the Common Wealth Award for the Eurasian region. Her novel 'A married woman' is a seductive story of a love at a time of political and religious upheaval, and is told with sympathy and intelligence.' *A Married woman* is the story of an artist whose canvas challenges the constraints of middle class existence. Manju Kapur describes through her protagonist (Astha),

"A woman should be aware of self-controlled, strong willed, self-reliant and rational, having faith in the inner strength of womanhood A meaningful change can be brought only from within by being free in the deeper psychic sense."

Astha like to have a break from dependence on others and proceeds on the path of full human status that poses a threat to Hemant and his male superiority. However, she finds herself trapped between the pressures of the modern developing society and shackles of the ancient biases. She sets out on her quest for a more meaningful life in her lesbian relationship. She canonizes and commemorates her insulted feminine sensibility raising the male tantrum to social transformation in the society. Manju Kapur in 'Difficult Daughters' presents the image of suffering women. In post-colonial era, partition has ever been the most prolific and prominent area for creative writers. During this phase, number of novels was written on the theme of the destruction. It brings the plight and provides a sad telling commentary on the breakdown on human values. In her writings, Manju Kapur has emphasised on the issues in the context of patriarchy; inter-religious marriage; family bond,

male-female bond, co-existence of past and present. She has narrated her women protagonists as a victim of biology, gender, domestic violence, and circumstances. Kapur thinks that, "There is a man within every woman and a woman in every man. When, manhood is questioned womanhood is fragmented."

A major pre-occupation in recent Indian women's writings has been a delineation of Inner life and subtle relationships. In a culture where, individualism and protest have often remained alien ideas and marital bliss and the women's role at home is the central focus. It is interesting to see the emergence of not just an essential Indian sensibility but an expression of cultural diversion.

Arundhati Roy: the other famous and renowned novelist under the study is Arundhati Roy, born in 1961 in Bengal. Arundhati grew up in Kerala; she trained herself as an architect at the Delhi school of Architecture but abandoned it in between. She believes that,

"A feminist is a woman who negotiates herself into a position where she has choices."

The International community knows Arundhati Roy as an artist with her debut novel 'The God of Small Things'. The God of small things won Britain's premier Booker prize, the Booker McConnell in 1997. Roy is the first non-expatriate Indian author and the first Indian woman to have won this prize. Roy's major essays 'The End of Imagination' and 'The Greater common good' are available online. She is between the two Indian writers writing in English who has won the Booker Prize (the other one being Salman Rushdie for his 'Midnight Children'). Arundhati has never admitted that she is a feminist but 'The God of Small Things', reveals at many places her feminist stance and her protagonist represent feminine sensibility. Roy seems to be iconoclast in, 'The God of Small Things'. The stylistic innovations make the novel unique and bring vitality and exuberance to the novel. The novel is unique in every aspect and it is a linguistic experiment with the English language. The stylistic writings include the use of words, phrases and even sentences from vernacular language, use of italics, subject less sentences, faulty spellings, topicalisation, deviation from normal word order, single word 'sentences,' change of word classes, clustering of word classes and a variety of other techniques. She has given prominence to ecology and subalternity as the major themes in the novel. Roy's close observations and the minute aspects in the creation of her literary skills are observed in her other works. Her two important articles on the net are 'The end of Imagination' and 'The Greater Common Good.' In the End of Imagination, Roy criticises

nuclear policies of the Government of India. Arundhati Roy foretells the harmful consequences of nuclear weapons on human beings and ecology in the *End of Imagination*.

Now, let us discuss another popular women writer, Ashapura Devi. She has focus on the revival of a reformed traditional womanhood that would accommodate women's need for self-expression. Like Desai and Bhandari, she considers education of women to be of utmost importance. She does so because she sees women, and not just men, as agents of female oppression. Therefore, she is more critical of women than she is of men, who she feels are able to dominate women because dependent and insecure older women like mothers and mothers-in-law help them to do so.

Ashapura Devi: traces the progression of the feminist movement from colonial to post-colonial periods in India. She finds that the contemporary, educated and economically independent women, like Bakul in *Bakul Katha*, the last part of her trilogy, have become more self-centred than, the women of earlier generations, like Satyavati and Subarnalata in *Pratham Pratishruti* and *Subarnalata* respectively. More importantly and ironically, Ashapura Devi finds that their freedom has not brought them closer to other women. Ashapura Devi advocates a re-vision of traditional community where the relations between men and women and between older and younger women are not based on the subservience of one to the other, but where women enjoy the same rights and privileges as men in an affirmation of human values. To get peace at home Ashapura Devi wants women to break the walls of psychological imprisonment located inside them. The community, for Ashapura Devi, should become the foundation that would free women by providing them the solid ground to stand firmly. She shows how the individual or smaller self finds liberation from pain and isolation.

Ismat Chugatai: the other prominent writer attracts our attention with her novel *'The Hearts Breaks Free'*, brings the story of oppressed people like Bua. Here, Chugtai shows the youthful, vital, nonchalant and exuberant Bua is in trouble, physically and in spirit, when she submits to the so-called reforming control of the traditional family. In contrast, rebellious Qudsia and Shabir, by isolating themselves from the traditional community, are able to find a new, fulfilling life. Chugtai has vision of feminist utopia, which preserves the identity and happiness of the oppressed subjects. It is not conspicuously transformative as far as the patriarchal structure is concerned. What Shabir and Qudsia are able to achieve is a blissful separatist retreat from the world, an individualistic and

subjective feminist utopia that does not offer any synthesis of sociality and individuality within the normative community. Chugatai's novel openly reveals and reinforces the revolutionary and reconstructive features of their utopian community to the society. So that it can see how the outsiders' community function as a family in an extended sense, but it is different from the traditional Indian family where the men's and elders authority quickly takes over, and women are forced to earn merit by sacrifice. Some critics have raised concerns regarding the viability of such feminist utopias. In her article,

"The Ideal community and the politics of Difference", Iris Young argues utopian societies by negating the existing social structures negate the concept of social change or evolution and thereby become static, functioning outside time or history.'

Kamala Markandaya: derives the title *'Nectar in a Sieve'* from Coleridge, whose lines form an epigraph to the novel: Work without hope draws nectar in a sieve,

And hope without an object cannot live. (Iyengar, 438) Kamala Markandaya has used the couplet by Coleridge because these lines adequately express the theme of the novel. When work is done without any hope it becomes as futile as nectar in a sieve. If there is no object or goal in life, life becomes futile. Markandaya shows that for a peasant his work is his life. If he is separated from his work he either withers with poverty and hunger or dies. He has neither hopes nor any goal in life. Markandaya also shows that happiness that stays in life only for a short while is like 'nectar in a sieve' for the peasant. "Kamala Markandaya: The Insider-outsider" rightly observes, Markandaya's first novel *Nectar in a Sieve* illustrates all her basic preoccupations: the protagonist- narrator Rukmani caught in a hard peasant life; the vagaries of nature, the depredations of modern civilization (in shape of tannery), the forced migration to city and so on, revealing how work without hope draws nectar in a sieve. The Indian peasant works without hope and leaves everything in the hands of God and bears all sufferings with a sense of fatalism.

Kamala Markandaya has subtitled the novel as *'A Novel of Rural India'* to disclose the very characteristics of rural India through the life of countless Indian villagers living in dire poverty, hunger and exploitation. She has not named the fictional locale to make a village microcosm of rural India. Kai Nicholson in *Social Problems in the Indo-Anglian and Anglo-Indian Novel* says, With her impeccable representational realism and innovative description of Indian arcadia, Markandaya achieves a perfect poise between the rural reality and the disciplined urbanity of

art. The novelist has made Rukmani, the protagonist; narrate the tale, in order to show the subtle intensities of the emotional fabric. She has made a woman the central character because she knows that woman is at the centre of the socio-economic structure of the Indian peasant families. Rukmani is a symbol of an Indian rustic woman. Her views are reflections of typical socio-cultural ethos which is designed to make an Indian woman tolerant, submissive, innocuous and easily satisfied with her lot. The story takes place in one of the small south Indian villages of India. It is difficult to pinpoint the time and the place in which the action of the novel takes place. The historical references reveal that it occurs at the backdrop of India's attainment of independence. However no matter what the setting and time are, the novelist's portrayal of the Indian social system has a timeless appeal. She cannot adjust herself to such a poor insecure abode. But when she comes to know that the hut has been built by her husband with his own hands, her fear and humiliation turns into pride. The Indian dowry system throws her in poverty and Indian value system makes her to accept it as her fate.

Shashi Deshpande: language resonates with one's own regional flavour and cultural experience. Though some critics like to call Indian literature a great "linguistic mess", Shashi Deshpande described it as a celebration of mother tongues but at the same time the language of creativity need not necessarily be one's mother tongue. True that the West looks for Indian literary works that are "exotic" but Indian writers writing in English need not alienate themselves by writing in the vernacular. Her novel *That Long Silence* received the Sahitya Akademi award. Two of her other novels, *The Dark Holds No Terrors* and *Roots and Shadows* have also received major awards. *Roots and Shadows* won for the author the Thirumathi Rangammal Prize for the best novel written and published in India for the year 1982-83. Her collection of short stories, *The Legacy*, has had the single distinction of being used as text-book in Columbia University for a course in Modern Literature. And almost all her books have been well received by the reading public, though seldom acclaimed by academics, or anthologized. For her, writing is a vocation, not a profession, and so she seems to have been untouched by the reception accorded to her work. Shashi Deshpande's novels are concerned with a woman's quest for self; an exploration into the female psyche and an understanding of the mysteries of life and the protagonist's place in it. Shashi Deshpande uses irony in the majority of her stories and novels to satirize the morals and manners of our society although she is not an ironist. She employs

situational, attitudinal and verbal irony to telling effect. They establish the role that they play in the family — a daughter, a wife, a mother and also a career woman. Standing at cross-roads of tradition they do seek a change, but within the cultural norms so as to enable themselves to live with dignity and self-respect. Indu, the protagonist in *Roots and Shadows*, her first novel, emerges successfully as a woman of determination and does not yield to the dictates of the patriarchal society. She exemplifies a woman in the transitional period that is torn between age-old traditions and individual views. It records how she defies the worn-out traditions, pushes aside all her fears about her imagined inadequacies and asserts herself as an individual. Saru of *The Dark Holds No Terrors*, seeks freedom without impinging on her obligations and responsibilities and achieves harmony in *Life*. Jaya of *That Long Silence* gradually emerges as a confident individual fully in control of herself and refuses to be led by nose. Urmila of *The Binding Vine* is depicted as an advanced version over the earlier women protagonists in Shashi Deshpande's novels as she goes a step further and helps the poor and the downtrodden. She fights for another woman's cause while the others have fought their own battles. It shows how she exhibits her interest and capacity to purge the society of its evils. Madhu in *Small Remedies*, her latest novel, writes the biography of Savitribai Indorekar, the aging doyenne of Hindustani music, who avoids marriage and a home to pursue her genius.

Nayantara Sahgal: has established reputation both as a journalist and as a novelist. She has written a good bulk of English novels – *The Day In Shadow*, *Rich Like Us*, *A Situation In New Delhi*, *Storm In Chandigarh*, *A Time To Be Happy*, *This Time Of Morning* and two other books namely *Freedom Movement in India* and *Indira Gandhi's Emergence and Style*. Her novels present an authentic picture of India after Independence. She has also depicted the reign of Mrs. Indira Gandhi and as she herself was a daughter of renowned freedom fighter Vijaya Lakshmi Pandit. She was naturally attached to the social, political and philosophical vision of Nehru and Indira Gandhi. As a fictionist she staunchly realist who revealed the contemporary scenario of India in her novels she is described as "one of our best socio-political novelists today." Nayantara shows the need for a new morality in which a woman is treated as man's equal and the relationship to be cemented with mutual trust, love and understanding.

Anita Desai: breaks a new ground in the world of Indian English fiction by shifting the emphasis from the

external to the internal world. She mainly “illustrates the internal drama of human life in her fiction, and concentrates on its basic facts... her creative faculty to exploring the deeper psychic and mental states of the protagonist.” Her novels delineate the inner lives of hypersensitive women who are in eternal quest for meaning of life. Anita Desai states that all her writing is “an effect to discover, to underline and convey the true significance of things.” She represents creative release of the feminine sensibility, which began to emerge after the Second World War. Desai's novels can be analyzed taking into consideration the psychological motivations of her novels as psychic drama through flashback, diary-entries, self - analysis, ruminations, rumbling of dialogues and descriptions of places and people. Her central theme is the existential predicament of an individual, which she projects through incompatible couples, very sensitive wives and ill-matched husbands. Desai feels that her novels “deal with what Ortega Y. Gasset called the terror of facing, single-handed the ferocious assault of existence.” Prof. Jasbir Jain discovers the vision of ambivalence in Anita Desai's fiction: The world of Anita Desai's novels is an ambivalent one; it is a world where the central harmony is aspired to but not arrived at, and the desire to love and live clashes – at times violently ... in conditions of solitude which is presented in its varying shades and meanings.

In the conclusion part all women writer prominently discussed about women character. More over writers write their own experience to the works. They described women such as historical, educational, rights, freedom, philosophical themes, moral, political, social, culture, religious, economy, male - dominant, love, sorrow, defeat, benefit and all.

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SOCIAL IMAGE OF POLITICS AND HAPHAZARD TENACITY IN PRE AND POST INDEPENDENT INDIA PORTRAYED IN SALMAN RUSHDIE'S "MIDNIGHT'S CHILDREN"

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"Pillowing his head on his arm shrinking into himself, as if he
Were afraid to occupy too much space" (Coolie by Mulk Raj Anand)

Abstract

The aim of this paper is to expose the chaotic political conflict and its consequences transpired in the pre- post independent India in most realistic manner. Realism is the main theme of the young writers of the postcolonial period. They emerge this new trend to interpret the condition of the society and people in an at most accuratemanner. The versatile writer KushwantSingh also adapted this style in his novels and succeeded in this attempt. Throughout the Midnight's Children, SaleemSenai tells the stories of his life and pre and post-independence tactfully.

Introduction

The term "The New Indian Novel in English" claims to Salman Rushdie. His controversial novel "Satanic Verses" leads to accusations of blasphemy. For Midnight's Children, he got booker prize in 1981. By writing, Salman Rushdie provides a wide range of opportunity to the group of marginalized and minorities. Midnight Children is not only the story of 1001 children who born at the time of independence but also Rushdie gives a wonderful picture of Indian politics before after Independence. According to me the midnight children must be celebrated. But unfortunately they are even deprived from their rights by the cruel deeds of cruel mind. The contrast is India got freedom and the children got curse due to the independence. The novel is divide in to three parts. The first part is the trace of the root of the family and ends with Saleem's birth. Second one travel to Pakistan and ends with Indo-Pak War and the last one is chaos and turmoil between India and Pakistan and declaration of Emergency by Indira Gandhi the Prime minister of that time.

Saleem says:

"India had been divided a new ,into fourteen states and six centrally-administrated Territories, But the boundaries of these states were not formed by rivers, or mountains or any natural features of the terrain; they were, instead, walls of words, Languages divided us" (M.C216)

Saleem Sinai is the narrator of this story depicted through flash back.

Provides a detailed account of his family and the society. Saleem begins his tale from Kashmir where his grandparents come in to meet for the first time. Then Saleem spoke about his parents Ahmed and Amina Senai who settled down in Bombay (Mumbai). There the foreteller prophesied the birth of her son:

"A son Sahiba, who will never be older than his mother land – neither older nor younger" (M.C-96).

According to the oracle, August 15, 1947 Saleem Sinai born in to the Independent India. As an adult, Saleem faces so many crises due to the political turmoil occurred between Pakistan and India. As a resident in Pakistan, Saleem lost his family due to bomb attack over Pakistan. He escaped to India through forest and lives with the street singers in one of the slum. The unfavourable situation is a never ending experience in Saleem's life. Due to the Allahabad court's verdict of election malpractice, Indira Gandhi declared Emergency. Her son Sanjay Gandhi gave order to forceful castration of midnight children that they might take over the power of India. Thus this paper purposes to show the political turmoil and haphazard in pre and post independent era in a most convincing way. Through this work Salman Rushdie portrays a vivid picture of the historical, religious and social set up of the particular period in India.

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LANGSTON HUGHES: A POET HERO AND CONSCIENTIOUS ARTIST

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Langston Hughes, an African-American poet, playwright and novelist, is one of the foremost interpreters of racial relationship in the United States of America. His authorial voice echoed the crying need for justice and equality for the struggling black masses. Through his poetry, he influenced people all over the world who share a common heritage of slavery, racism and oppression. He proved to be the most innovative, versatile and productive African American writer whose works reflected a racial assertiveness and pride in his ethnic identity. The "Negro Poet Laureate", has never ceased needling the nation to live up to its democratic promises. He has catalogued in his poems the wrongs done to the black man over the centuries and a celebration of the strength which he has survived those wrongs.

The aim of Hughes's entire work was the literary exploration of human experience from the African-American dimension. The Harlem Renaissance, also known as the New Negro Movement, is often held up as one of the most artistically prolific, localized movements in Western literature, producing writers such as Gwendolyn Bennett, Nella Larsen, Esther Popel, and Jean Toomer. No other writer has received as much recognition and adulation as Langston Hughes, who is now firmly entrenched in the Western literary canon. While Hughes had a unique poetic style—he favoured short lyric poems with simple, concrete images that often featured deceptively optimistic rhyme schemes; his voice was unmistakably his—the subject matters and themes he chose to write about were just as distinctive. Through his poetry, Hughes unflinchingly examined the African-American condition in the first half of the twentieth century: landlords mistreated their tenants, dreams were crushed by the weight of institutional racism, Western history—that usually focused on the "victories" and "successes" of white men—was re-examined, questioned; most importantly, his poetry was embedded with a love and celebration for African-American culture.

Hughes was excited about the new form of poetry he had discovered for himself. He was the first poet to use the rhythms of black music. He often wrote about the everyday experiences of black working people. He helped to bring the movement of jazz and the sound of black speech into

poetry. Hughes said that jazz and blues expressed the wide range of black America's experience, from grief and sadness to hope and determination.

Hughes has drawn thumbnail sketches of the black masses, the "low-down folks", the uncontaminated reservoir of the strength of the race, the body and the vehicle of its traditions. His poetry has been praised as the poetry of vitally characteristic racial glow and feeling which is the next step to the black cultural development. He locates the verb of intertwined racial and gender exploitation in a powerful manner and thereby establishes himself in a position as an interracial speaker. The music that has been employed by him is a tactic that speaks out the relationship between selves and others, insiders and outsiders within the borders of the United States, in relation to a collective culture. His poetry is an attempt to align himself through poetic expression with the disenfranchised political and social section of the community. His poetical works is an upshot of the much bruised inner self displaced by a litany of despairs. His self attests faith in the power of the only force that could heal him – the love and record of his race.

Hughes's interpretation of the most difficult elements of black experience such as poverty, unemployment, despair, betrayal, racial mixture and widespread social inequalities have resulted in the emergence of a group consciousness among the black community. His philosophy throughout his works is the recognition of and pride in the fact that the Afro-American race has developed the ability to endure the sorrows and the racial calumnies leashed on them by the white patriarchy. He is rightly praised as the social poet of the soul, the black poet of black America, and the poet laureate of Harlem.

Hughes conceived of the blues as a sophisticated metaphor and metonym for diasporic It is infact a masterful blend of an authentic blues lyric with a more traditional verse format, a combination of a popular, oral structure with the written lyric tradition.

"The Weary Blues"

Droning a drowsy syncopated tune,
Rocking back and forth to a mellow croon,
I heard a Negro play.
He did a lazy sway....
He did a lazy sway....

To the tune o' those Weary Blues....

In this poem, Hughes takes up the blues as a powerful expression of the African American urban experience. Herein lies the ability of the blues to express both pain and sweetness. He employs interjections such as the exclamatory mark, onomatopoeia, repetition and various rhythmic configurations to produce a highly emotive language closely associated with African American experience. Hughes' facility with onomatopoeia and the intimate tone of the entire poem is characteristic of his talent for uniting aesthetic observation with a fraternal, intimate relationship to his subjects.

Hughes uses blues to represent specific, local experience.

They are also rhythms born out of dislocation, displacement and the cultural dialogue between unevenly empowered voices of master and slave, coloniser and the colonised, between 'high' literature and popular vernaculars. Hughes once noted that more often the blue mood is gloomy, yet when the blues is sung, people laugh. In "Out of Work", for instance, the singer has walked the streets looking for work till his shoes wore off his feet. He finally goes to the WPA, a federal agency of the depression years, but they asked him that he must reside in the city for a year and a day before, he could qualify for employment.

Out of Work

A year and a day, Lawd,

In this great big lonesome town!

A year and a day in this

Great big lonesome town!

I might starve for a year but

That extra day would get me down.

The singer focuses not only outwards but inwards, but also on himself and his response to adversity. That response is sharp and controlled, handled from an aesthetic distance that allows for no self-pity. He recognises the full seriousness of his problem, the only truth factor is that there is no solution. His audience being aware of this, makes his closing line an occasion of general laughter, a victory of the human spirit over pain. Under these circumstances, sheer survival is a victory; under conditions of struggle, survival to fight on a more favourable day is a victory.

Blues is central to Hughes's artistic vision. On the other side of the blues are spirituals and gospel. Blues could be regarded as spirituals secularized. Hughes's repertory of spirituals, sermons and gospel is sparse. But even in these fragments of sermons, spirituals, and prayers, Hughes succeeds in capturing some of the

emotional intensity of the great religious folk tradition. In "Communion" we get a glimpse of the tradition

Communion

I was trying to figure out

What it was all about

But I could not figure out

So I gave up and went

To take the sacrament

And when I took it.

It felt good to shout!

The shout is a plausible response to the ungraspable mystery of life. Spirituals and blues are two sides of a same coin. Each is an emotional outlet, the blues more private and personal, the spiritual more communal. The blues turn inward, finding strength in the self, in the sheer determination to survive. While the spirituals turn outward, finding someone to lean on.

Langston Hughes' outstanding collection of poems illustrates the greatest qualities of Jazz like the musicality, the highly personalized mode of free expression. The language is colloquial and swift – paced. Langston Hughes certainly fulfils the role of the jazz poet with his recurrent use of choruses, repetitions, and sound effects like echoes, groans, moans and shouts. He was the first Afro American writer to make conscious use of both blues and jazz music in his art. Langston Hughes initiated the process of performing poetry with jazz accompaniment, a technique adopted by moderns. Hughes's poems are marked by dissonance, discordance and the irregularity, that contribute to the representation of jazz spirit in verse forms.

In Hughes's "Fantasy in Purple" jazz influence and presence could be seen. The poem begins with "Beat the drums..." and the whole structure of the piece produces the effect of beating drums. Some words are more emphasized than others for instance "beat" "drums" "tragedy" so as to convey a sadness announcing doom and death. The typographic structure of this poem is also very important. The way the last three lines are written suggest how a drum would slowly beat out the very last three notes in a song. For a speaker, it symbolizes the end of his tragic life, in which only the music brings a glimmer of hope,

Beat the drums of tragedy for me, and let the white violins whirl whirl and slow, but blow one blaring trumpet note of sun to go with me/ to the darkness/where I go.

In Langston Hughes's poetry jazz and blues presence and influence are constantly felt. They offer the reader new insights into Hughes's poetry and prompt him to become an active participant and a co-creator in Hughes's task as an

interpreter of music and decipherer of hidden signs beyond the complexity of feelings in the modern American cultural experience. They are all manifestations of African American expressions while keeping the essential quality of American verse. "I too Sing America". This is the message that Hughes's poem convey to the world.

According to Langston Hughes the black dream of well-being is a aspect of the "American Dream". The American Dream has appeared as a ragged, uneven, nightmarish and attainable goal, but there is always the hope of the fulfilment of the dream. The American dream does exist. He feels proud of the fact that the Afro-American has developed the ability to endure all sorrows common to humanity as well as particular to the black race. He had national consciousness and has left a note of hope in his poems. He accepts the brotherhood of black and white as beyond question. Being a conscientious artist, Langston Hughes admirably clarifies the plight of the discriminated masses and the need for love and sense in society with a rare writing vigour and vitality.

As an African American, Hughes utters the actual thoughts and concerns of his people, expressed in a style

appropriate to its sources which helped him establish a valid identity to both the folk and literary traditions. The source word for the prominent element of Afro American music is "syncope", which means a skipped heartbeat. Hughes regularly made connection between Afro American music and the beating of the human heart, which keeps the stream of life pumping in the veins.

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ROLE OF NON-WOOD FOREST PRODUCTS IN POVERTY REDUCTION AMONG TRIBALS IN WESTERN GHATS OF TAMILNADU

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Abstract

The enormous natural resources of India's forests including Non-Wood forest products (NWFPs), such as medicinal and aromatic plants, leaves, seeds, nuts, fruits and gums offer employment that provide up to half the income of about 25 percent of the country's rural labor force. Despite of these potential benefits that are offered by non-wood forest products, it has been widely documented that forest still offers little in terms of opportunities for expanding livelihood options and assets required to reduce livelihood vulnerability. Based on this, a study was carried out to determine the contribution of NWFPs towards poverty reduction by assessing potentials and constraints experienced by adjacent local communities towards their exploitation. The specific objective of the study is to assess the role of NWFPs contribution to tribal income and also influence the poverty reduction. The study was conducted in Kodaikanal and Palani range in Dindigul district of Tamil Nadu state. The data were collected personally in cooperation with forest officers and other officials of the district by using pre-tested interview schedule.

The findings reveals that the 65 selected households involved for collection of myrobalam (kadukkai), Honey, Amla, Broom grass, Stone flower, Pepper, Coffee. These products were easily accessible and available to them and these activities are the important source of employment and income. The tribals earned at an average per day, from the collection of NWFPs of Rs700 for Broom grass, Rs.650 for kadukkai, Rs.600 for Amla, Rs.500 for Pepper and Rs.400 for coffee and stone flower. Regarding honey collection, the tribals earned Rs.400 per liter. The result reveals that majority of the respondents (92.3 percent) pointed out that they were facing the problem in lack of transport facilities for NWFPs existence of bad weather(76.9 percent), deforestation(69.2 percent), fluctuated market price(61.5 percent), lack of storage facilities for NWFPs (56.9 percent), over collection of outsiders(38.4 percent), low infrastructure facilities for NWFPs (18.4 percent), lack of skill oriented training for NWFPs(16.9 percent) and lack of timely information for marketing of NWFPs(15.3 percent).It is suggested that there is a need to take necessary steps by the government to eliminate these existing problems faced by the respondent of study area. Respondents expected nearby Ration shop and Primary health centre from the district authority.

Key words: Non-Wood forest products, Poverty, Tribals, Westernghats

Introduction

In recent years forests have been increasingly recognized as rich reservoirs of many valuable biological resources, not just timber. The term non-wood forest product (NWFP) emerged as an umbrella term to recognize the products derived from these various forest resources as a group. FAO's experience in community forest management in developing countries has documented and important roles of NWFPs which includes income generation for rural development; more equitable sharing of the benefits of forest and local participation in forest management.(FAO,2004) The recorded history is people have valued forests not for wood, but for other products. NWFPs rank among the oldest traded commodities (Iqbal, 1993) Dealing in NWFPs it provides employment during

slack periods of the agricultural cycle, and provide a buffer against risk and household emergencies in rural populations (the largest group) those, who have traditionally used these items for livelihood and social and cultural purposes.

Poverty has been historically accepted in some parts of the world as inevitable as non-industrialized economies produced very little while populations grew almost as fast, making wealth scarce. Out of total population of over 1.25 billion, about 30 million people still live in extreme poverty in India (UN latest report). According to Rengarajan Committee report, 30.9 percent of the rural population and 26.4 percent of the urban population were below the poverty line in 2011-12. The all India rate was 29.5 percent. Poverty line in India is minimum income of Rs.47 in urban

areas and Rs 32 in rural areas per day which is absurd. The Constitution of India has provided many safeguards to the tribal communities for their political, educational, cultural, economic and social development. As they are considered a weaker section of the society, there are quite a number of safeguards to protect them from social injustices and exploitation. In order to avail constitutional safeguards and government facilities, a number of communities have been declared as Scheduled Tribes (STs) as per the constitutional provisions.

An overview of case studies indicates that forest products contribute between 20 percent and 40 percent of total household income in forest areas, and that poor households tend to be disproportionately dependent on forest resources (Vedeld et al., 2007). Based on this type of finding, investment in NWFPs use has often been proposed as a method of poverty alleviation. Although NWFP sales often supplement income, it has been suggested that the same open-access characteristics that make them available to poor households in the first place make them poor candidates for poverty reduction schemes (Arnold and Perez, 2001; Belcher, 2005).

In recent years both research and policy debate have increasingly considered reliance on NWFPs as a livelihood strategy with many commentators highlighting a high dependence on forests and NWFPs especially amongst asset-poor households. The livelihoods of the rural poor can be compared to 'snake and ladders' whereby the snakes represent raps that contribute towards poverty and the ladders, resources (including natural resources) and relationships that improve or worsen a household's degree of poverty. The range of livelihood strategies include both off-farm and land-based livelihood strategies including the use of non-wood forest products both for household consumption and for sale. The contribution made by these NWFPs to household income has been found, in certain cases, to be considerable and comparable to other income sources (Dovie, 2001).

The present study focused on processing of NWFPs in Palani and Kodaikanal range in Dindigul District. It also revealed the contribution of NWFPs in poverty reduction and food security through its use, processing and marketing of NWFPs. Despite of these potential benefits that are offered by non-wood forest products, it has been widely documented that forest still offers little in terms of opportunities for expanding livelihood options and assets required to reduce livelihood vulnerability (Arnold and Ruiz-Perez, 2001). Based on this, the study was carried out to determine the contribution of NWFPs towards poverty

reduction by assessing potential and constraints experienced by adjacent local communities towards their exploitation.

Paliyar tribals, in hills area are very poor and no awareness of marketing demand. The problem of rural poverty, food security and sustainable livelihood continue to be key policy challenges in India. The persistence of mass poverty among adivasis in India has been attributed to the problem of degradation of the natural resource base, resulting in its failure to support a decent livelihood for the adivasis. In the past researches no such study concentrate the NWFPs contribute tribal income and livelihood and a few study only assess the projects and schemes for welfare of the tribals. The present article deals with livelihood issues in respect of the paliyars the larger tribe in Dindigul district of Western ghats of Tamilnadu, highlighting their livelihood and exploring how these can be used to ensure food security.

The specific objectives of the study are to study the social conditions of tribals; to analyse Economic conditions and the role of NWFPs contribution in tribal income; to harvest the influence of NWFPs on the poverty reduction and to find out the problems faced by tribals and gave the suggestions to overcome it.

Methodology

The study was conducted in Kodaikanal and Palani range in Dindigul district of Tamilnadu state during July-August 2016. Out of total 7 blocks in the Dindigul district, Kodaikanal and Palani were selected purposively because maximum numbers of tribes and maximum forest area comes under these blocks. Eight villages were selected randomly from each selected block. The sample Villages are Ganeshapuram, Anjuvedu, Bharathianna Nagar, Colony medu, Samakaatupallam, Thamarai kullam Adukkam, Palamalai. The main source of information for the study and were collected through interview schedule on 65 households and were randomly chosen from 8 villages around Kodaikanal and Palani range, about the role of NWFPs in food security, economic development, different type of NWFPs and distribution. Also group discussion were held out in these villages to collect information from tribal committee leaders and forest officers.

Results and Discussion

During the season of collection, Local tribals including male, female and children are collecting the NWFPs from the forest. Since the collection season is spread over the whole year for different products, the NWFPs collection

provides employment for paliyar tribes almost throughout the year, the collection and quantity depend on the availability of NWFPs. For the collection of NWFPs villagers including tribal women go deep inside the forest and cover a distance of 3-7 km. The tribal include their family members in the collection of NWFPs..

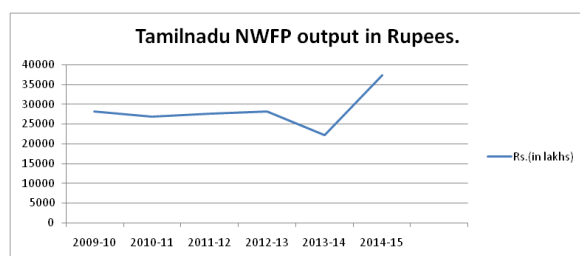
Non –wood forest products available inside forest area can be classified under various heads. They are:1)medicinal plants 2)seeds 3)leaves 4)grass 5)oil from grasses 6)honey 7)fruits 8)gums and resins etc. Some of these species were very important for local communities to meet their needs.

Table 1. Value of output from NWFPs of Tamilnadu

Year	2009-10	2010-11	2011-12	2012-13	2013-14	2014-15
Rs.(in lakhs)	28168.8	26792.7	27504.4	28184.2	22150.7	37299.9

Source: Forest Sector report 2015

According to forest sector report 2015 the value of output from non-wood forest products in Tamilnadu State during 2009-10 was Rs. 28168.8 lakhs and in 2010-11 it was declined to Rs. 26792.7 lakhs . It has increased in 2011-12from Rs.27504.4 lakhs to Rs.28184.2 lakhs. In 2013-14 it was declined to Rs. 22150.7lakhs again increased in 2014-15 to Rs. 37299.9 lakhs. This detail shown in the following figure



Source: Forest Sector Report 2015

Table. 2 Social Description of Respondent (N=65)

Description	Kodaikanal Range	Palani Range	Dindigul district
No of respondents	35	30	65
Average age of respondents	41	42	41
No of Male (%)	57	50	54
No. of Female(%)	43	50	46
Literate(%)	9	30	19

Illiterate(%)	79	55	69
Only Sign(%)	12	15	12

Source: Primary data

Social descriptions of respondents: As shown in table 2 the respondents age, education status, gender were described. 50 percent of respondents from Kodaikanal range and 50 percent of respondents from Palani range were selected. Average age of respondents falls between the range of 40 to 43years old, among the respondents 57 percent were male and 43 percent were female in Kodaikanal range. In Palani range male and female respondents were equal. 9 percent of the respondents were literate and 79 percent respondents were illiterate in Kodaikanal range. In Palani range, 30 percent respondents were literate and 69 percent respondents were illiterate. 12 percent respondents in Kodaikanal and 15 percent respondents in Palani range were know to sign.

Table 3: Source of employment

Employment source From	Kodaikanal Range (No of days)	Palani Range (No of days)	Westernghats (No of days)
Collection of NWFPs	146(40)	151(41)	148(41)
Agricultural resources	76(21)	74(20)	75(20)
Non-Agricultural sources	106(29)	98(27)	102(28)
Other Sources	37(10)	42(12)	40(11)
Total	365(100)	365(100)	365(100)

Source: Primary data

Note: Figures within parenthesis denotes percentages.

Source of employment: As shown in table 3 the major employment source (40percent)for the respondents in collection of NWFPs, 29 percent employment from non-agricultural resources and 21 percent from agricultural resources, minimum (10 percent) employment from other resources in Kodaikanal range. Majority employment source(41 percent) for the respondents in collection of

NWFPs, 27 percent employment from non-agricultural resources and 20 percent employment from agricultural resources, minimum (12 percent) employment from other sources in Palani range. In Westernghats area the majority employment source (41 percent) for the respondents in collection of NWFPs, 28 percent employment from non-agricultural resources and 20 percent employment from agricultural resources. The minimum employment of respondents(11 percent) from other sources.

Table4: Average Annual Income of the Sample Respondents

S.No	Source of Earnings	Average Earnings (in Rs)		
		Kodaikanal Range	Palani Range	Western Ghats
1	From NWFPs	146940 (36)	179820 (43)	163380 (40)
2	From Agriculture	135900 (34)	148980 (36)	142440 (35)
3	From Livestock rearing	50220 (13)	---	25110 (6)
4	From Other	68256	86940	77598

Table.5: Average earnings from Non-Wood forest products in Western Ghats

Name of plant	Scientific name	Collected parts as NWFPs	NWFPs collected by	Month of collection	Amount of product by each family /day
Kadukkai	Terminalia chebula	Fruit	Male/Female	Dec-Apr	Rs.650/day
Honey	Honig	----	Male	July-Sep	8 litre/month (1lt = Rs.400)
Amla	Phyllanthus Emblica	Fruit	Male/Female	Dec-Apr	Rs.600 /day
Broom grass	Thysanolaena maxima	Grass	Male/Female	Nov-Aug	Rs.700/day
Stone flower	Lichen parmelia	Leaf	Male	Aug-Feb	Rs.400/day
Pepper	Piper nigrum	Fruit	Male	Jan-march	Rs.500/day
Coffee	Coffea Arabica	Seed	Male/Female	Dec-Feb	Rs.400/day-M Rs.200/day-F

Source: Primary data

Table 5 represents the involvement of the respondents in the collection of particular NWFP. As shown in table, 65 selected respondents were going for Myrobalam (kadukkai) collection, followed by Honey, Amla, Broom grass, Stone flower, Pepper and Coffee. So, we can infer from these findings that these products were easily accessible and available to them and act as an important source of employment and income. Respondents were earning

sources	(17)	(21)	(19)
Total	401316 (100)	415740 (100)	408528 (100)

Source: Primary data

Note: Figures within parenthesis denotes percentages.

Table 4 reveals that, the majority source of income (36percent) from NWFPs, 34 percent earnings from agricultural work, 17 percent earnings from other sources and 13 percent earnings from livestock rearing in Kodaikanal range. The majority sources of income 43 percent from NWFPs, 36 percent earnings from agricultural work, and 21 percent earnings from other sources in Palani range. In Westernghats area majority of earnings 40 percent income from NWFPs, 35 percent earnings from agricultural work and 19 percent earnings from other resources and minimum earnings 6 percent from livestock rearing.

Rs.700 per day from Broom grass, Rs.650 per day from Kadukkai, Rs.600 per day from Amla, Rs.500 per day from Pepper and Rs.400 from coffee and stone flower and the respondents were earning income Rs.400 per liter from Honey collection.

Table.6 problems faced by the respondents in collection and marketing of NWFPs.

S. no	Particulars	Frequency	%
1	Existence of bad weather	50	76.9
2	Injury caused by wild animals	25	38.4
3	Over collection of NWFPs by outsiders	20	30.7
4	Lack of storage facilities	37	56.9
5	Low and fluctuated market price of NWFPs	40	61.5
6	Lack of developed market infrastructure for NWFPs	12	18.4
7	Lack of transport facilities for marketing of NWFPs	60	92.3
8	Deforestation	45	69.2
9	Lack of skill oriented training programme for collection, marketing of NWFPs	11	16.9
10	Lack of availability of timely market information about NWFPs	10	15.3

Source: Primary data

Table 6 demonstrates that respondents distribution according to the problems faced by them in the collection and marketing of NWFPs with priority. The result reveals that, majority of the respondents(92.3 percent) were facing the problem in lack of transport facilities for marketing of NWFPs, followed by existence of bad weather(76.9 percent) , deforestation(69.2 percent),fluctuated marketprice(61.5 percent), lack of storage facilities for NWFPs (56.9 percent), injury caused by wild animal(38.4 percent), over collection of outsiders(30.7 percent) low infrastructure facilities for marketing of NWFPs(18.4 percent), lack of skill oriented training for NWFPs collection and marketing(16.9 percent) and lack of timely information for marketing of NWFPs (15.3 percent)

Suggestions

Study results suggest that the main source of earnings for all households in that villages comes from NWFPs. Suggesting that they are highly dependent on NFWP for sustainable development in their livelihood , they need to afforest their areas because they don't have own land. Government proposed to give 2 acre land for tribals. Forest department will take effort to implement it. In view of importance given for their agricultural production. The scope for increased outlay in cultivation sector should be widened. Since Myrobalan (kadukkai), Amla and

vegetables cultivation offer great scope for increasing income of tribals in westernghats area.

There is need for constituting district level committees with collector and forest officials for effective planning implementation and monitoring of their development. With the help of forest officers to give full support for VFC (Village Forest Committee) of tribals and start Cooperative marketing society for their improvement of economic position. The scope for tribals to grow grass varieties suitable for the area needs exploring as they can get more income from their dry crops; immediate steps should be taken for provision of roads and primary health centre , ration shop, safe drinking water and also other sanitary facilities. Forest department and village panchayat should approach Government of Tamilnadu to provide these basic amenities.

Conclusion

Non –wood forest products constitute and integrated component of food for the tribals and other forest dependent peoples. Non –wood forest products provide greater employment to the people than wood. They have much greater potential for providing employment in future ..NWFPs play an important role in sustainable livelihood of the tribes living in forest fringes. Non timber forest products also serve as an important source of food, nutrition, medicine, income and employment. But due to some prevailing problems like low and fluctuated market price, lack of developed market, existence of bad weather , injury caused by the wild animals and also causes significant interruption in collection and marketing of NWFPs. Due to poor transport facilities and non availability of government society for the respondents were not getting reasonable prices for their NWFPs. Thus, they were derived less profit from the marketing of NWFPs. So, there is a need to take necessary stapes by the government to eliminate these existing problems faced by the respondent of study area. Respondents expect nearby Ration shop and Primary health centre from the district authority. In this context, suggestion that obtains from the respondents to overcome these problems should be involved in the strategies made by the government to solve such problems. In view of that, several initiatives have been taken by state governments, particularly in tribal communities in order to better utilize these resources for comparing the livelihoods of forest dependent people. In spite of the present shift towards NWFPs the situation has been changed much in favour of poor tribals who are engaged in the collection and processing of NWFPs.

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RACIAL DISCRIMINATION ON NORTH-EAST RESIDENTS IN RAVINDER SINGH'S YOUR DREAMS ARE MINE NOW

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Racism is a demon in our India which destroyed the unity and brotherhood among the people. It is defined as "a tool to create hatred". One being superior and other inferior, the one superior oppresses the inferior. People are discriminated due to their caste, community, skin, and appearance etc. India has always been portraying itself a victim of oppression and racial discrimination especially racism under British raj. In olden days racial discrimination were mainly cause of different caste and religion. But in the matter of North-East residents of mainland india is of a different order. It is much more "in your face", because of their racial appearance, different ethnicity, skin colour, and looks, language, cultural indifferences and difficulty in pronouncing names etc.

The act of racism and violence against North- East Indians are not new. They are the center of mockery in every places irrespective of their work, and location. They faced lots of insults everywhere from cities to colonies and from capitals to village they are pointed as a plaything. Segregating North- East Indians are prominent in all the cases of racism. They are many times marked with nicknames like 'chinki', 'chowmein', 'chinese' and 'Nepalese'. This racial approach towards North -East Indians is deep rooted by ignorance of social communities. The distant cultures and customs of North-Eastern Indians are seen threat to community. Instead of bridging the gap with tolerance, respect and humility, hatred tends to surface.

Deficiency in the feeling of oneness is also a factor that leads to communal conflicts in India. Many are oblivious that there are eight states in the North- Eastern stretches of their country. Most of the people don't know where Manipur is. It is a pity condition of our nation that alienated our own fellow citizens in our own country. All around India, Delhi has witnessed numerous attacks on people from North-East including the death of Nido Taniam, a student from arunachal Pradesh, rape of a

Manipuri girl, and an assault on three Manipuri youths. This is an ultimate shock on how people in metros treat their fellow Indians as like aliens. Every year the number of crimes against North- East Indians is increasing gradually. New Delhi has become a testimony for racial discrimination and attacks on north east Indians. This is a perfect example of poor administrative control. The way how Nido Taniam died shows the inefficiency of authorities in dealing with the case of Nido.

There are so many incidents that go unreported every day. In 2012 central government passed the notice to all state governments and union territories to book any person who commits an act of atrocity against North -East Indians under the scheduled castes and scheduled tribes (prevention of Atrocities) act. A person found guilty under this act, can be jailed for five years. Meanwhile Supreme Court has issued a strict order to central, union territories and state governments not to let go matters of racial abuse and discrimination against North- East Indians. Lack of infrastructure in north east is one big disadvantage that makes the entire region disconnect. Moreover basic developments such as installing more educational institutions, medical needs, and career opportunity leads North -East Indian youth to migrate from his home town to other metropolitan cities like Delhi or Mumbai. They always feel insecure about their stays in the capital and are prone to many forms of racial attack and discrimination and vicious cycle begins.

Racial discrimination faced by the people who migrate from their North -East home town to metropolitan city like Delhi is clearly portrayed by the contemporary popular author Ravinder Singh in his novel "Your Dreams are Mine Now". Ravinder Singh is a present twenty first century Indian writer. He is famous for the romantic genre. He is the bestselling author of all his seven novels. Currently he has settled in Delhi, the influence of the issues prevailed over delhi has reflected in his sixth novel "your dreams are mine

now". In this novel he has presented the crying soul of the north east people through the character Tenzing in a crystal clear way. This novel "your dreams are mine now" has packed with so many social issues among them the most important issue is North- East people's sufferings which uplift the standard of Ravinder Singh's this particular book to further higher. Arjun is a protagonist of this novel, who contested in the campus election of Delhi University. When he was raise his voice against the mistreatment of other parties he happened to hear the sufferings faced by Tenzing, a student from North- Esat side through Rupali, the heroine of the play. Tenzing is the head of the Music Club in Delhi University who had been insulted and attacked by other party members few years back. Before a year ago Arjun and other party members contested in campus politics on that time Tenzing and his music team were used by other party even without Tenzing's knowledge so from that day itself Arjun saw him as his enemy but when time change Rupali make him understand everything that's why Arjun came to Tenzing and talk with him about his mission. There Tenzing speaks his heart out. He said to him that he and his fellow friends from North-East faced much insults in and around the Delhi not only in campus but also in outer campus. However they strive a lot to achieve their destination they never have their own identity because people already given them an identity as 'chinki.'

"No matter what I do, as an individual I don't have an identity. None of us from North-East has an individual identity. We are just chinki. All of us,' Tenzing said, his voice full of pain and despair".(194)

"This is a serious mindset issue that stretches beyond the walls of DU. You know how much difficult it is for one of us to find a house on rent in this city, just because of our appearance? looking at our eyes and our hairstyle, some call us Chinese. This really hurts. We are as much Indian as you are!" he said .(194)

People should accept that its really a serious mindset issue. Indeed for a long time the rest of India was never bothered enough even consider this an issue, forget addressing it. This problem has started even from schooling though the history book has detailed events happened in this country from Jammu and Kashmir to Tamil nadu, they rarely talk about a detailed history of the North Eastern states .people never get to know about this north eastern people. Here lies segregation. The view that North-Eastern people are not as important as the other states of India. The geographical knowledge of Indians is so skewed that they will know the capital of Punjab , but

won't know the capital of Mizoram. Forget the capitals, a majority doesn't even know the names of the north east states, such a huge lack of awareness. There are seven sister states in the north east, besides the Himalayan states of Sikkim. But the people from that place are hardly recognized in every field.

How many times have you seen a face from the North-East on the cover of a magazine representing a common Indian or for that matter, doing a TV commercial ? how many actresses are there in bollywood from this part of the country? Hollywood has accepted Chinese actors, but in our country bollywood is yet to take people from the North-East into consideration. People believe that we are distinguished from the rest of the Indians because of our looks and accent. But if you think deeper, that's not true, because had it been about looks, a Sikh with his turban and his beard, is far more distinguishable than me. In this country, where language and accent change every fifty kilometers, how does it matter what my accent is? (196)

People discriminate against north east because they are not familiar with them. They are familiar with the culture and customs of a Punjabi and Tamilian but aren't that familiar with them. Even people called them as North -East though they have their own state name. But the sad truth is that, they are for sure legal citizens of India, but unfortunately, they are not accepted as cultural citizens of India. If North- East is all about small eyes, then India is all about small minds.

The recent study conducted by Jamia Millia Islamia's centre for North east studies and policy research with national commission for women found that 60% of women from North- East india, who have moved to major cities in India, faced racial harassment. New Delhi was reported to be one of the intolerant racial discriminated cities where 81%of women faced racial harassment. Racism is not only limited to intolerance within people; it is also aggravated by governments in the name of official procedure. Still today women from north east India remain more vulnerable to racial discrimination and sexual violence.

One possible solution for this racism is improving and restructuring of school textbooks and syllabus to incorporate the neglected histories, social systems and connecting the culture of North- East India to the people living in other parts of country. This is possible by increasing tourism sector in North- East. Another possible solution is providing opportunities to budding actors and actresses in North- East and opening their doors to cinema, television, films, theatres and the media. Legally an anti racism law is must. Rather it should be prioritized in first

pace. This is the time that people in India should realize that no matter from where you are from, "unity among Indians defines India. Standing against racism is another important issue that people in India should remember.

Every problems of discrimination has to be solved when people learn to accept the differences of their fellow citizens and spread the mantra of 'unity in diversity' all over India

A STUDY ON QUALITY OF WORK LIFE OF TASMAC EMPLOYEES IN DINDIGUL CITY

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Abstract

Quality of work life is viewed as an alternative to the control approach of managing people. It refers to the relationship between a worker and his work environment. A happy and a healthy employee will give better turnover, make good decisions and positively contribute to the organizational goal. An assured good quality of work life will not only attract young and new talent but also retain the existing experienced talent. An organization's HR department assumes responsibility for the effective running of the Quality of Work Life for their employees. Tamilnadu State Marketing Corporation(TASMAC) has around 30,000 employees and operates about 6800 retail liquor outlets throughout the state. Employees of TASMAC are not considered as government employees and are not entitled to the benefits and legal rights (like statutory pay, paid holidays and an 8 hour workday) of other employees of the state. Since its establishment happened in 1983, there is not much research study had been made. So an attempt has been made to study the Quality of work life of the employees of TASMAC in Dindigul city. Primary data was collected from the 100 TASMAC workers in Dindigul District. The study found that the monetary benefit cannot satisfy the individual and work life of the employees. The job recognition is the highly motivating factors in the promotion of the Quality of work life.

Introduction

Quality of work life (QWL) is viewed as an alternative to the control approach of managing people. The QWL approach considers people as an 'asset' to the organization rather than as 'costs'. This approach motivates people by satisfying not only their economic needs but also their social and psychological ones. In this process, organizations are coming up with new and innovative ideas to improve the quality of work and quality of work life of every individual in the organization.

The American Society of Training and Development establish a task force in 1979. This task force defined quality of work life as "A process of work organization which enables its members at all levels to actively participate in shaping organization environments, methods and outcomes". This value based process is aimed towards meeting the twin goals of enhanced effectiveness of organization and improve reality of life at work for employees.

Quality of work life refers to the relationship between a worker and his environment, adding the human dimensions to the technical and economic dimensions with in which the work is normally viewed and designed.

Quality of work life includes three essential elements –

- The programme seeks to promote human dignity and growth.

- Employees work collaboratively they determine work change participate.
- The programme assumes compatibility of people and organisational goals

The **Tamil Nadu State Marketing Corporation** (TASMAC) is a company owned by the Government of Tamil Nadu, incorporated under the Companies Act, 1956 for wholesale vending of alcohol in Tamil Nadu. TASMAC became the wholesale monopoly for alcohol. In October 2003, the government passed an amendment to make TASMAC the sole retail vendor of alcohol in the state.

Statement of Problem

Quality of Work Life in an organization is essential for the smooth running and success of its business activity. A happy and a healthy employee positively contribute to the organizational goal. An assured good quality of work life will not only attract young and new talent but also retain the existing experienced talent. An organization's HR department assumes responsibility for the effective running of the Quality of Work Life for their employees. Tamil Nadu State Marketing Corporation (TASMAC) has around 30,000 employees and operates about 6800 retail liquor outlets throughout the state. Employees of TASMAC are not considered as government employees and are not entitled to the benefits and legal rights (like statutory pay, paid

holidays and an 8 hour workday) of other employees of the state. The researcher has made an attempt in this regard and has undertaken the current study to analyze Quality of Work Life among employees of Tamil Nadu State Marketing Corporation (TASMAC) with Special Reference to Dindigul City. And to offer suitable suggestions to the organization to take necessary steps to improve the Quality of Work Life among its workers.

In dindigul city, there are nearly 164 retail vending shops and out of that 117 shops have bar facility, with 876 employees (167 Shop supervisors, 452 Salesmen, 85 Bar supervisors, 172 bar tenders) and 10 office staffs. Since its establishment happened in 1983, there is not much research study had been made. So an attempt has been made to study the Quality of work life of the employees of TASMAC in Dindigul city. Primary data was collected from the 100 TASMAC workers from selected retail vending outlets.

Objectives

The Specific Objectives of the Study are

1. To know whether TASMAC employees are satisfied with their salary;
2. To study which motivational factor(selective factors) gives higher impact on employee Quality of work life; and
3. To suggest some suitable measures to improve the Quality of work life among employees.

Methodology

The population in selected location is 876. The sample size taken to conduct the research study is 100 workers from the retail vending outlets in dindigul city. The respondents were selected by using convenient sampling technique. Structured interview schedule was used for primary data collection.

Results & Analysis

Salary is one of the important factors which influence the employee satisfaction. The salary of the employees of TASMAC is consolidated salary per month at the rate of Rs.4500 for supervisors, Rs.3200 for salesman and Rs.2700 for Assistants and Bartenders. The opinion collected from the employees of TASMAC on the salary and the employee satisfaction is given in Table – 1

Table-1 Employee satisfaction towards salary

Response	Respondents Category		No. of Respondents	Percentage
S.Agree	Supervisors(11)		1	1
Agree			10	10
Neutral	Supervis or (10)	Salesman (14)	35	35
		Assistants (11)		
Disagree	Supervis or (4)	Salesman (10)	42	42
		Assistants (28)		
S.Disgree	Salesman (1)	Assistants (11)	12	12
Total			100	100

Source: Primary data

Figure -1

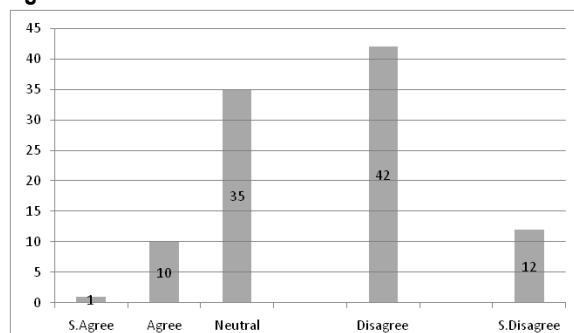


Table-1 reveals that nearly half of the respondents (42 Percent) disagree that salary package does not satisfy them, whereas 35 percent of the respondents holds neutral. And the least number of respondents(10) agree that they are satisfied. It is inferred that most of the respondents disagreed the salary level of the employee satisfaction is also poor in the Dindigul city. The opinion analysed in the Table -1as it is illustrated in Figure -1.

Job recognition is the highest motivating factor which influences the employee quality of work life. The opinion collected from the TASMAC employees about the motivating factor which motivates them than the other selective motivating factors is given in Table – 2.

Table -2 Motivational Factor (among selective factors) impact on employee QWL

Factors Rank	1	2	3	4	5	Total	Weighted Average	Rank
Leadership style	27	10	20	15	28	100	20.47	2
Job recognition	26	10	15	28	21	100	20.53	1
Work schedule	14	28	24	11	23	100	20.07	3
Growth Opportunity	11	30	21	23	15	100	20.07	3
Work environment	22	22	20	23	13	100	18.87	4
	100	100	100	100	100			

Source: Primary data

Leadership style is a leader's style of providing direction, implementing plans, and motivating people. Whereas *Job recognition* is the timely, informal or formal acknowledgement of a person's or team's Performance, behaviour, effort or business result but work schedule includes the days and hours that an employee is expected to be working and growth opportunity is opportunity for promotion which makes an employee to work harder to prove that he is worthy of being promoted. Then Work environment involves the physical geographical location as well as the immediate surroundings of the workplace.

Table -2 reveals that respondents, ranked Job recognition as the highest motivational factor (among selective factors), Leadership style ranked as second, and work schedule, Growth opportunity, Work environment ranked as third, fourth and fifth respectively. It is inferred

that among various motivating factors, the employees ranked job recognition as the highest motivating factor.

Suggestions

The Corporation may form a committee comprising of experts from the industry and employees to revise the existing salary package. Since most of the employees disagrees with the prevailing salary package.

Corporation may look into existing working time schedules and bring in some changes in employees work time, will help to reduce the work stress of the employees and also improve their work life quality.

The Corporation could focus on rewards and promotion policies and make necessary corrections in it. By adopting transparency in management practice most of the problems can be successfully resolved.

Conclusion

The present study on quality of work life among the employees of Tamilnadu State Marketing Corporation, Dindigul city will help the corporation to evaluate the quality of employees work life, which will suggest the corporation in devising plans to improve the Quality of work life in turn achieves performance of employees and organisational goal effectively.

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“THE SOCIO-ECONOMIC CONDITIONS OF AGRICULTURAL LABOURS IN PALAYAMKOTTAI TALUK IN TIRUNELVELI DISTRICT – TAMIL NADU”

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Introduction

Agriculture has been defined as the science and art of cultivating soil. Agricultural labour is one of the most important segments of rural population in India as well as in Tamil Nadu. In numerical terms, they constitute about one fourth of the total work force. Their contribution to rural economy is highly significant.

By the term agricultural labour, we mean a person who sells his/her labour power to work in another person's land for wages in money, kind or a share of the crop. The 1991 census defined a agricultural labour as, “a person who works on another person's land for wages in money, kind or share”. Agricultural labourers have no right of lease or contract on the land on which he or she works”. Thus it excludes tenants as well as marginal farmers and includes only landless labourers.

Choice of the Study Area

The present study attempts to analyse the socio-economic conditions of agricultural labourers in Palayamkottai taluk Tirunelveli District, Palayamkottai taluk has the largest agricultural labour population in the district. But still during draught season the agricultural labourers in this taluk also suffers from the problem of under employment and unemployment. The problem of rural indebtedness still remains very acute among the agricultural labour households. They are forced to migrate to places where employment opportunity is available. The paradoxical situation prevailing in this taluk attracted the researcher to conduct a study of the actual living conditions of agricultural labour households in five selected villages Naduvakurichi, Sivalaperi, Tharuvai, Sengulam and Thidiyur in Palayamkottai Taluk, Tirunelveli District.

Statement of the Problem

The new agricultural technology has two types of effect on employment of labour viz labour displacing absorbing and labour absorbing effects. Therefore, the pertinent central question that arises in this context is how

the socioeconomic conditions of agricultural labourers are changing under the socio-techno economic situation. What has been the direction of change in agricultural wage rates and number of days of employment per agricultural labourer, which must have effect on income consumption and indebtedness of agricultural labourers in Tamil Nadu during 1990's and in 2000's.

Sample Size

The total population of the study area is 91176, out of which 6810 are agricultural labourers. This taluk consist of 41 villages among these 5 village are agrarian villages with more than 50 percent of the area are under cultivation. In these villages agricultural labour population account for about 50 percent of the population. So the researcher has decided to select these villages purposively for indepth study. From these villages through proportionate random technique 10 per cent of the agricultural labourers are selected for collecting the necessary primary data

Collection of Data

Primary data was collected by direct personal interview method. Secondary data was collected from the records of the statistical department, Village Administrative Offices and from census reports.

Methodology

This study is conducted in Palayamkottai Taluk of Tirunelveli District which is one of the five highly agrarian areas of this region. In Palayamkottai Taluk the scholar conducted indepth study in selected villages namely Naduvakurichi, Sivalaperi, Tharuvai, Sengulam and Thidiyur. In these selected villages more than 50 percentage of the population of these villages survives out of the income earned through agricultural labour. From these selected five villages necessary primary data have been collected to have indepth study of the socio-economic status of the agricultural labourers.

Statistical Tools

Two statistical tools are applied in this study, i.e. chi-square test and ANOVA.

$$\chi^2 = \frac{\sum (O-E)^2}{E}$$

O = Observed frequency.

Degree of freedom

E = Expected frequency

$$v = (c-1) \times (r-1)$$

F - Test

$$F = \frac{\text{Variance between sample}}{\text{Variance within sample}}$$

Age of the Respondents

Socio economic status of people in general is decided by various factors such as age, caste, religion, educational status, main and subsidiary occupations, number of days of employment, income earned, savings, expenditure pattern etc. The respondents of five villages have been classified on the basis of their age and such a classification is presented in Table No.1.

Table No.1 Age of the respondents

S.No	Age	No. of Respondents					Percentage					Total	Per centage
		A	B	C	D	E	A	B	C	D	E		
1	Below 20	3	4	-	5	7	4	6.2	-	6.2	5.6	19	4.75
2	20-30	8	7	11	6	15	10.7	10.8	20	7.5	12	47	11.75
3	30-40	32	25	16	37	46	42.7	38.4	29.1	46.3	36.8	56	14
4	40-50	18	17	25	20	37	24	26	45.4	25	29.6	117	29.25
5	Below 50	14	12	3	12	20	18.6	18.6	54.5	15	16	61	15.25
	Total	75	65	55	80	125	100	100	100	100	100	400	100

Source: Field Survey

A - Naduvakurichi, B - Sivalaperi, C - Tharuvai, D - Sengulam and E - Thidiyur

It is evident from Table No.1 that majority of the respondents are in the age group of 30-40. As much as 35.3 per cent of the total respondents are in this age group. When the respondents of the Sivalaperi village is taken into consideration, 40 per cent of the respondents are in this age group. Only 9 per cent of the total respondents are above the age of 50. 5 percent of the respondents are below the age of 20.

$H_0 \rightarrow$ The age is not a determinant of the socio-economic condition of the agricultural labourers

Calculated value	Degree of freedom	Level of significance	Table value
22.65	16	5%	26.3

Table value is greater than the calculated value. Hence the null hypothesis is rejected and it is concluded that age has an important role in deciding the socio-economic status of the respondents.

Caste of the Respondents

Caste plays an important role in the decision related with the job being taken up by the people. There was a time when agricultural labour was taken up largely by the downtrodden community. But with the expansion of educational opportunity and awareness among people, they come forward to take up other jobs also. The classification of respondents on the basis of their community is presented in Table No.2.

Table No.2

S.No	Caste	No. of respondents					Percentage					Total	%
		A	B	C	D	E	A	B	C	D	E		
1	SC/ST	33	40	28	43	67	44	61.5	50.9	53.7	53.6	211	69.2
2	MBC/DNC	12	8	6	21	20	16	12.3	10.9	26.3	16	67	16.85
3	BC	30	12	17	16	33	40	18.5	30.9	20	26.4	108	27
4	FC	-	5	4	-	5	-	7.7	7.3	-	4	14	3.5

	Total	75	65	55	80	125	100	100	100	100	100	400	100
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Source:- Field survey

A - Naduvakurichi, B - Sivalaperi, C - Tharuvai, D - Sengulam and E - Thidiyur

Just like the trend prevailing in the past, even today, agricultural labourers largely belong to down trodden community, as is seen from Table No.2. In this study, it is reported that 69 per cent of the respondent are from SC/ST community and not even a single respondent is from forward class. As much as 62 per cent of the respondents of Sivalaperi village are from SC/ST community while 44 per cent of the respondents of Naduvakurichi village come under this community. The scholar had a look at the total population of these five villages. In these five villages majority of the population belong to SC community and so it is not a wonder that majority of the sample respondents are from SC/ST community.

$H_0 \rightarrow$ The caste of the respondents does not affect the socio-economic condition of the study area.

Calculated value	Degree of freedom	Level of significant	Table value
22.2	12	5%	21.0

The calculated value is greater than the table value. Hence the nul hypothesis is rejected and the scholar come to the conclusion that the socio-economic status of the agricultural labourers of the study area is affected by their caste.

Religion of the Respondents

Religion is another important factor that determines the job being undertaken by the people. There is a general notion that agricultural labour is the job which is preferred largely by Hindus. The respondents of this study are classified on the basis of their religion and such a classification is presented in Table No.3

Table No.3

S.No	Religion	No. Of Respondents					Percentage					Tot	per centage
		A	B	C	D	E	A	B	C	D	E		
1	Hindus	62	36	37	54	88	82.7	55.4	67.3	67.5	70.4	277	69.2
2	Christian	13	22	18	23	37	17.3	33.8	32.7	28.8	29.6	113	28.3
3	Muslim	-	7	-	3	-	-	10.8	-	3.7	-	10	2.5
	Total	75	65	55	80	125	100	100	100	100		400	100

Source : Field Survey

A - Naduvakurichi, B - Sivalaperi, C - Tharuvai, D - Sengulam and E - Thidiyur

As per the general trend, in the study area also, majority of the respondents are from Hindu religion, i.e. 69 percent of the respondents follow Hindu religion and only 28 per cent of the respondents are Christian.

Educational Status of the Respondents

Level of education and the job taken up by the people are closely related with one another. Highly qualified

persons try to be placed in white color jobs. Illiterate people are not able to compete for such jobs. They were satisfied with sweated jobs. Now the level of unemployment is such that even educated people, at times, opt for sweated labour. The respondents of this study are classified on the basis of their educational status and it is presented in Table No.4.

Table No.4

S.No.	Education	No. Of Respondents					Percentag					Total	Percentage
		A	B	C	D	E	A	B	C	D	E		
1	Illiterate	20	33	38	34	56	26.7	50.9	69.1	42.5	44.8	181	45.3
2	Upto V Std Primary	32	23	14	26	42	42.7	35.5	25.5	32.5	33.6	137	34.3
3	VI to X Std Secondary	17	6	3	12	27	22.6	9	5.4	15	21.6	65	16.3
4	Inter and	6	3	-	8	-	8	4.6	-	10	-	17	4.1

	above Higher Secondary												
	Total	75	65	55	80	125	100	100	100	100	100	400	100

Source: Field Survey, A - Naduvakurichi, B - Sivalaperi, C - Tharuvai, D - Sengulam and E - Thidiyur

As is the general trend, in the study area, as much as 46 percent of the respondents are illiterates. In the selected villages, more or less same proportion of the respondents are illiterates, i.e. 45 per cent. 34 per cent of the respondents studied up to primary levels. Only 16 percent of the total respondents have studied up to higher secondary level. Educational status of the respondents of these five villages. As these respondents are not highly educated and further as they do not get any other gainful employment opportunity, they are satisfied with this labour, which they get in their home village itself.

$H_0 \rightarrow$ The education status of the respondents do not affect the social and economical condition.

32.92	12	5%	21.0
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The table value is less than the calculated value. Hence the hypothesis is rejected.

Income Distribution

An agricultural labour is one who get more than 50 per cent of his income from agricultural wage related work. There are instances in which they go out for other paid job to add to their income earning, capacity. An attempt is made to divide the income of the respondents into two categories (ie) income from agricultural labour and other subsidiary occupation. The distribution of workers on the basis of income from agricultural labour is presented in Table No.5.

Calculated value	Degree of freedom	Level of significant	Table value
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Table No.5 Distribution of Income

S. No.	Annual Income	No. of Respondents					Percentage					Tot	Per centage
		A	B	C	D	E	A	B	C	D	E		
1	>30,000	3	6	2	7	4	4	9.2	3.6	8.8	3.2	22	5.5
2	30,000 – 50,000	15	9	2	8	14	20	13.8	3.6	10	11.2	48	12
3	50,000 – 70,000	23	22	27	18	36	30.7	33.8	49.2	22.5	28.8	126	31.5
4	70,000 – 90,000	22	26	24	36	40	29.3	40	43.6	45	32	148	37
5	1,00,000 – 1,20,000	8	2	-	11	25	10.6	3.2	-	13.7	20	46	11.5
6	>1,20,000	4	-	-	-	6	5.4	-	-	-	4.8	10	2.5
	Total	75	65	65	80	125	100	100	100	100	100	400	100

Source: Field survey

A - Naduvakurichi, B - Sivalaperi, C - Tharuvai, D - Sengulam and E - Thidiyur

Explanation

The above Table No.5 shows that 6 per cent of the respondents have an annual income of less than Rs.30,000/- and 12 percentage of the respondents have an annual income of Rs.30,000/- to Rs.50,000/-. Only 32 per cent of them come under the income group of Rs.50,000/- to Rs.70,000/-. Few of the respondents have an annual income of more than Rs.1,00,000/-. The low level of income from this sector is partly due to the inadequate employment opportunity prevailing in this sector. In an economy, where cost of living is high, this

much of income is not adequate enough to meet their requirements. Here the labourers are not able to fetch employment on all the days. So they are forced to go for alternative employment opportunities

$H_0 \rightarrow$ There is no significant difference among the income distribution of the selected respondents. Results can be tabulated as follows:

Source of variance	Sum of squares	Degree of freedom	Mean square
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Between samples	255.6	4	63.9
Within samples	3146.1	21	149.8

$$F = \frac{\text{Variance between samples}}{\text{Variance within samples}} = \frac{63.9}{149.8}$$

$$F = 0.43$$

The table value of 'F' $V_1=4$, $V_2=21$ at 5% level of significance is 2.84. The table value is greater than the calculated value 0.43. Hence hypothesis is accepted.

Income from Subsidiary Occupation

The selected respondents informed that they get additional income from subsidiary occupation such as cattle – farming, Beedi rolling, contract work and so on. Some respondents are able to get an income of Rs.500/- to Rs.1000/- per month. Others are able to get only less than Rs.500/- per month. The distribution of respondents on the basis of their income from subsidiary occupation is presented in Table No.6.

Table No.6 Income from Subsidiary Occupation

S. No.	Annual Income in Rs.	No. Of Respondents					Percentage					Total	Percentage
		A	B	C	D	E	A	B	C	D	E		
1	Upto 5000	38	35	29	45	65	50.7	53.8	52.7	56.3	52	212	53
2	5000 – 10000	27	16	16	28	37	36	27.7	29.1	35	29.6	124	31
3	10000 and above	10	14	10	7	23	13.3	21.5	18.2	8.7	18.4	64	16
	Total	75	65	55	80	125	100	100	100	100	100	400	100

Source: Field Survey

A - Naduvakurichi, B - Sivalaperi, C - Tharuvai, D - Sengulam and E - Thidiyur

From the above Table No.6, it is clear that only 53 per cent of the respondents have been getting an annual income upto Rs.5000/- and 31 percent of the respondents have been getting an annual income of Rs.5000/- to Rs.10,000/- from subsidiary occupation. Only to a limited extent they rely on subsidiary occupation. It may be due to the non-availability of opportunities and partly due to the non competence of the respondents.

Indebtedness of Respondents

An important feature of Indian agricultural labourers is that they generally remain indebted for a large part of their life. It can be said "They are born in debt, live in debt and die in debt" Out of 400 respondents, 90 percent have informed that they suffer from indebtedness. The amount of debt of the respondents differ from one another. The different sources from which the respondents borrow is shown in the Table No.7.

Table No.1.10 Source of borrowing

S. No.	Source	No. Of Respondents					Percentage					Total	Percentage
		A	B	C	D	E	A	B	C	D	E		
1	Friends	13	18	9	21	32	17.3	27.7	16.4	26.3	25.6	93	23
2	Relatives	7	20	8	26	12	7.4	30.7	14.4	32.5	9.6	73	18
3	Chit Fund	36	23	18	15	36	48	35.4	32.7	18.7	28.8	128	32.5
4	Co-operative	13	4	14	8	37	17.3	6.2	25.4	10	29.6	76	19
5	Commercial Bank	6	-	6	10	8	8	-	10.9	12.5	6.4	30	7.5
	Total	75	65	55	80	125	100	100	100	100	100	400	100

Source: Field survey

From the above Table No. 7, it is clear that 23 per cent of the respondents of this study have borrowed money from their friends and 18 per cent from their relatives.

33 per cent of the respondents have borrowed from chit fund, 19 per cent of the respondent have borrowed from the co-operative societies at a higher rate of interest and 8 percent of the respondents have borrowed money from the commercial banks.

The calculate value is 1.60 is less than the table value is (2.80) at 5% level of significance, so the hypothesis may be accepted.

Loan Borrowed by the Respondents

The amount of loan borrowed by the respondents may vary from one another depending on their requirements and availability of funds with their lenders. The amount of loan borrowed by them and the repayment habit and possibilities of repayment determine the peace of mind of the respondents. These in other ways will have a long role to play in determining the socio-economic status of the respondents. The respondents are classified on the basis of the amount of loan taken by them and it is presented in Table No.1.11.

Table No.1.11 Amount Of Loan

S. No.	Amount borrowed (Rs.)	No. Of Respondents					Percentage					Tot	Percentage
		A	B	C	D	E	A	B	C	D	E		
1	upto 5000	22	17	24	33	15	29.3	26	43.7	41.2	12	111	27.7
2	5000-10000	28	23	13	23	36	37.3	35.5	23.6	28.8	28.8	123	30.8
3	10000-15000	17	13	18	12	18	22.7	20	32.7	15	14.4	78	19.5
4	15000-2000	8	12	-	12	27	10.7	18.5	-	15	21.6	59	14.8
	20000-25000	-	-	-	-	29	-	-	-	-	23.2	29	7.2
	Total	75	65	55	80	125	100	100	100	100	100	400	100

Source: Field Survey

A - Naduvakurichi, B - Sivalaperi, C - Tharuvai, D - Sengulam and E - Thidiyur

From this table, it is clear that 28 per cent of the respondents have borrowed an amount upto Rs.5000/- and 31 per cent of the respondents have borrowed Rs.5000/- to Rs.10,000/- only 20 percentage of the respondents borrowed Rs.10,000/- to Rs.15,000. 22 per cent of them have borrowed more than Rs.15,000/-.

Moreover, a Probit regression was run to understand the influence of socio-economic factors like age, education, consumption expenditure and income from non-agricultural activities had on agricultural labour union participation. In this study a probit model of the type. $H_0 \rightarrow$ The amount of loan does not change in the socio-economic condition of the selected respondents. There is no significant change in the amount of loan.

Source of variance	Sum of squares	Degree of freedom	Mean square
Between samples	64.13	4	16.03

Within samples	946.19	19	49.79
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The table value is 2.90 is greater than the calculated value is 0.32 at the level of 5% significance may be accepted hypothesis.

$$li = \beta_0 + \beta_1 \text{Age} + \beta_2 \text{Edu} + \beta_3 \text{Conexp} + \beta_4 + \text{Inagr} + U_i$$

Where, li – The unobservable utility index which determines the presence or absence of labour union participation

AGE – Age of the labourer (years)

EDU – Educational status of the labourer (No. of years)

CONEXP – Consumption expenditure of the labour household (Rupees)

INAGR – Income from non-agricultural activities (Rupees)

β_0 – Intercept and $\beta_1, \beta_2, \beta_3$ & β_4 are the respective coefficients.

Problems

The women labour work with family unit but the women like to work independently. Women face many problems like illiteracy to less the burden of men. In this village there is a practice of child marriage. The husband does not work properly, and if they earn also they don't give the money for the house expenses. The wages are not paid properly to them, and the wage given to them is not fulfilled. So these are the problems faced by women agriculture labour.

Suggestion for Improvement

- Equality in decision making regarding household activities.
- Equality in decision making regarding farm activities.
- Equality in getting education.
- Equal participation in social organization.
- Equality in wage employment.
- Equality sharing of household's activities, child care.

Conclusion

Over all by studying and seeing the difficulties of agriculture labour faces lots of problem and women does not know how to overcome the problem. It is suggestect

that Government has to take necessary steps to solve the problem. Government should introduce the schemes for the welfare of the agriculture labours but at the same time it should see that whether the schemes are working successfully or not so that agricultural labourers will come out of from these problems and can lead a better life.

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A SCRUTINY OF CONSUMER PERCEPTION ABOUT AAVIN MILK IN DINDIGUL DISTRICT

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Abstract

The topic selected for the study is, Consumer Perception about Aavin Milk in Dindigul District. Consumer perception is the way in which consumers form expectations about quality at the point of purchase, based on their own experience and informational cues. The relationship between quality expectations and quality experience and its implications for consumer satisfaction and repeat purchase intent is addressed. The building on the insights obtained on subjective quality perception, possibilities for consumer-oriented product development in the meat sector are addressed. Issues dealt with here are branding, differentiation by taste, healthiness and convenience, and by process characteristics.

Consumer perception applies the concept of sensory perception to marketing and advertising. Just as sensory perception relates to how humans perceive and process sensory stimuli through their five senses, consumer perception pertains to how individuals form opinions about companies and the merchandise they offer through the purchases they make. Merchants apply consumer perception theory to determine how their customers perceive them. They also use consumer perception theory to develop marketing and advertising strategies intended to retain current customers -- and attract new ones.

Merchants aim to increase their sales by determining what drives their customers' purchase decisions. Consumer perception theory attempts to explain consumer behavior by analyzing motivations for buying -- or not buying -- particular items. Three areas of consumer perception theory relate to consumer perception theory: self perception, price perception and perception of a benefit to quality of life.

Sharma and Joglekar (2002) in their study on "Marketing of Milk- an opinion survey of consumers perception in Rajamundry, Andhra Pradesh" included a cross section of consumers covering the area of the Godhavari Cooperative dairy with the sample size of 400 households. The study found that the majority of the families were purchasing milk from private vendors. The location of the milk booths was close to residence

Riyaz Mohammed (2003) conducted a study on comparison of Aavin, Arokya and Sakthi Milk with special reference to Coimbatore city with a sample size of 150 respondents drawn on convenience sampling method. The study aimed to understand the consumer preference of branded milk; expectation of consumers regarding the

features of the branded milk; effective media for branded milk and impact of packing of the branded milk. The findings of the study revealed that the Aavin brand of milk was preferred for its purity, quality and price but the advertisement campaign, home delivery, non availability in retail outlets were the points of dissatisfaction when compared to the milk brands Arokya and Sakthi. Even though these brands claimed that package of milk in polythene packs were safe, it was still found to be unhealthy.

Rajendran, Mohanty and Samarendu (2004) their study on "Dairy Cooperatives and Milk Marketing in India: Constraints and Opportunities" indicated that, 80 percent of the milk produced by the rural producer is handled by an unorganized sector and the remaining 20 percent is handled by an organized sector. It is found that the dairy Cooperatives play a vital role in alleviating rural poverty by augmenting rural milk production and marketing. Involvement of intermediaries; lack of bargaining power by the producers; and lack of infrastructure facilities for collection, storage, transportation and processing are the major constraints which affect the prices received by producers in milk marketing. Milk quality, product development, infrastructure support development, and global marketing are found to be future challenges of India's milk marketing.

Sakkthivel and Mishra (2005) in their study on "Effectiveness of Sachets in Modifying Rural Consumers' Buying Behavior and their Consumption Pattern- A Researcher's View", revealed that, in recent days, rural India has been witnessing a sea change in all aspects. Needless to say, the increase in standard of living is catching up with new life styles. Thanks to private satellite

channels, they bring the world courtyards of many village houses. This created a tremendous modification in the behavior of rural consumers. Also, many rural youth usually go out of their places for higher education, which proves to be a leverage to face new life styles in semi-urban and metros. Not only FMCG's but many consumer durable companies found rural markets very potential and made inroads into this lucrative market. This vividly shows the potential of rural markets that were long neglected which now came into limelight with a force to reckon with. Hence, rural marketing finds a prominent place in every company's marketing map and everyone wants to have a competitive edge in this arena.

Balakrishna (2006) in his study on "Consumerism and its Manifestations on Consumer Behavior" revealed that Consumerism has evolved from the tendency to procure more, which has resulted in many positive and negative effects. It is posing new challenges to governments across the world in protecting the environment. MNCs equipped with new marketing strategies are targeting their campaigns towards youth and influencing them to consume more. This excessive consumption coupled with the need to sustain the environment across the globe gives rise to new concepts like anti-consumerism and ethical consumerism.

Jane Lu Hsu and Yu-Tso Lin (2006) in their study they found that consumers who purchase larger quantities of fluid milk are those who have relatively higher household incomes. The taste and flavour of fluid milk products are the attributes that consumers value. Consumers who purchase more fresh milk products pay more attention to the fat content, calcium content, and whether the products have the certified labels. Consumers who consume large quantities of yoghurt drinks value overall beneficial bacterium attributes of the products and opined as good.

Dairy sector has shown a remarkable development in the past decades in India has now become one of the largest producers in the world. The dairy sector has developed through Cooperatives in many part of the state during 1997-1998.

The state had 60 processing plants with an aggregate processing capacity of 5.8 million per day. In addition to those processing plant, 123 governments and 33 Cooperative milk chilling operates in the states.

"Dairy is a place where handling of milk and milk products is done and technology refers to the application of scientific knowledge for practical purpose.

Milk is essential product of our day-to-day life. Earlier milk was purchased at the point of production, but later due

to the advent of rapid transportation and distributions gets started more and more.

Milk is recognized as the most valuable single article of man's diet, being both nutritive and a protective food. According to the Nutrition Advisory Committee of Indian Council of Medical Research, a balanced diet for an adult Indian should include 10 concedes of milk per day. Most of milk is produced in rural areas while the profitable market for milk supply societies and unions have been organized for ensuring adequate supplies of fresh milk to urban consumer.

In the 20th century, dairy industry of the world was well established. Dairying is the production and marketing of milk. Now a day's people prefer only packed products. Packed milk is very popular because of its brand name. Aavin Company is the pioneer company, which introduced the packed milk.

Aavin strove hard to satisfy Tamil Nadu's demand for milk But today it sells milk and milk powder and other products to many dairies and institutions in the country. Aavin supplies 30,000 liters per day (lpd) of concentrated milk, equivalent to two lakhs lpd of normal milk and 6,000 ton of milk powder to Mother Dairy, New Delhi. The other dairies that source milk powder from Aavin are Delhi Milk Scheme (DMS), Mother Dairy, Kolkata, and the milk federations of Andhra Pradesh and Kerala. Shortly, Aavin will be doubling its sales to Kerala from the present levels of one lakh lpd.

Aavin's products (milk powder, ghee, milk in tetra packs and others) go to places like Tripura, Assam, Rajasthan, Andaman and Lakshadweep. The federation is also toying with an idea of exporting milk powder to Malaysia, Singapore, Middle East, Nepal and Sri Lanka.

The Tamil Nadu government's three tiers milk business comprises the primary cooperative societies at the village level where the farmers bring in their milk in the first tier. The surplus milk, after meeting the local markets, is sent to the next tier - the district level cooperative milk producer's union. After meeting the local demands the district unions processes the milk into value added products and send surplus to Aavin. The apex federation also takes care of marketing the value-added products manufactured by the district unions as well as its own dairies in Chennai.

After posting losses for several years in succession, Aavin's bottom line came back to black in 2001-02 with a nominal profit of Rs33 lakhs (turnover of Rs344 crore). The previous fiscal, the federation had posted a loss of Rs5.23 crore on a turnover of Rs 325 crore. In 2002-03 Aavin's profit went up to Rs1.49 crore (turnover Rs 346 crore) and

last fiscal came the jump to Rs17.21 crore profit on a turnover of Rs 381 crore. The only bolt from the blue for Aavin is the government's recent announcement to increase the milk procurement price by Re1 without any corresponding increase in the sale price. This in turn means a whopping daily Rs7.5 lakh additional outgo to the company. Be that as it may, Aavin's impressive turnaround from loss to profit making outfit could be attributed to two things viz, wowing the consumers and empowering one consumer to set things right.

But the real hot challenge was the retail market-milk and value added milk products like butter, ghee, flavored milk, yogurt, sweets, butter milk, curd, etc. The immediate task was to stem the slide in the sachet milk market share. Unlike the bulk sales orders that are largely decided on the price and quality, retail market is a different cup of tea.

Aavin lagged behind in the areas of branding, advertisements, and supply chain and distribution network. For instance not many know that Aavin offers wide variety of sachet milk viz., pasteurized toned milk (with three per cent fat, SNF 8.5 per cent), standardized milk (fat 4.5, SNF 8.5), full cream milk (fat six, SNF nine); double toned milk/diet milk (fat two, SNF 8.5) and UHT milk in tetra packs. Even in its branding, Aavin faced some issues. Products were sold with different logos — cow and calf or a temple tower — in different markets creating confusion in the consumer's minds.

Most of the rural people especially women make their livelihood by rearing milch animals and by supplying milk to the Cooperatives. Keeping this in view and to improve the rural economy and to enhance the personal income of the stake holders in rural area, Government of Tamilnadu directed the Tamilnadu Cooperative Milk Producers' Federation and District Cooperative Milk Producers' Union to raise the procurement price of the cow's milk from Rs.18.00 to Rs.20.00 per litre and that of the buffalo's milk from Rs.26.00 to Rs.28.00 with effect from 18.11.2011 and the milk cost as per the revised procurement price is being disbursed to the Milk producers. The objectives of aavin :

1. To supply good quality milk to the people.
2. To give reasonable price to the milk producers in the village.
3. To protect the village producers from intermediaries.

The vision is to provide quality and fresh milk to the both Urban and Rural people. Regularized of supply and improving the living standards of the farmers by increasing cattle production has to be followed. The mission is to provide self-employment to the farmers. Effective customer managed relationship mean empowering the customer with

the ability to access information at any time regarding their relationship with Aavin milk through the use of a myriad of communication medium, with an emphasis on online mediums to enable timely and convenient access to business information for our customer

D.D 160 Dindigul District cooperative milk producers union limited, Dindigul which came into existence on 29.12.1987 started functioning independently with its chilling centers at Dindigul, Palani and Kodaikanal. At present, the union is procuring 44,882 LPD (Litres per Day) of milk through 123 functional Rural Dairy Cooperatives societies (DCS) from 7,765 pouring members and the total members of the DCS are 48,185 out of which 18,551 members are AD/SC and 29,634 members are other backward class and 21,718 members are women.

The main source of income of this through the sale of milk in Dindigul District and in dispatching the surplus milk to the Tamil Nadu cooperative milk producers federation limited, Chennai for a prescribed overhead charges reimbursement. The milk will be differed only on the basis of its fat and solid on fat content:

Type	Fat	Snf (Solid fat Content)
Cow's Milk	3.5	8.5
Standardized Milk	4.5	8.5
Gold	5.0	9
Full Cream Milk	6	9

Tamil Nadu state has 17 union and function of diary development. The names of the union were as follows:

Kanyakumari
Thirunelveli
Virudhunagar
Madurai
Sivagangai
Karaikudi
Dindigul
Erode
Ooty
Salem
Trichy
Tanjaur
Vilupuram
Sollanganallur
Kanchipuram
Coimbatore
Pudukottai.

Dindigul District Cooperative Milk Producers Union Limited get milk from the societies which are chilled, processed and distributed to public through tankers and milk check booth outlets. The state level federation is Tamil Nadu Cooperative Milk Producers Federation. They themselves determine their policies products and of prices to their products.

National Dairy Development Board (NDDB)

S.No	State	Brand Name
1	Tamilnadu	Aavin
2	Kerala	Milma
3	Karnataka	Nandhini
4	Andhra Pradesh	Vijaya

Findings of the Study

- 100% of people are aware of milk
- 59% of people know about with their friends suggestion.
- 51% of people previously using ordinary milk
- 29.2% of people consume to the regular supply
- 22.5% of people consume milk in its purity
- 51% of people consume in 1-3 years.
- 41.7% of people feel other brands are very bad by comparing .
- 57.5% of people prefer milk as the quality.
- 86.7% of people use milk less than 2 liter per day.
- 45% of the people buy in the grocery stores
- 72.5% of people agree that reach every nook & corner in the city
- 65.8% of people opinion is good about Aavin milk
- 82.5% of people says that aavin gives the richness of tea and coffee
- 78% of the people feel is high price
- 66% of people are highly satisfied by using.
- 81.7% of people suggest his neighbors to buy.

Conclusions

Instead of a product centered make and sell philosophy business shifted to a consumer centered sense & response philosophy. Instead of hunting marketing is

gardening. The job is not to find the right consumer for your products, but the right products for your consumer.

Modern Marketing is facing a problem of consumer satisfaction and retention. So consumer relation plays a vital role in successful marketing. "**A Study On Consumer Perception Ofaavin**" will help to identify consumer's requirements. The study dealt with dealers and consumers will make company to realize its situation and act according to that. Consumer's insights can be understood through this type of study which plays an important role in successful marketing.

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THE FINANCIAL STATUS OF GULF MIGRANTS' FAMILIES IN MALAPPURAM DISTRICT, KERALA

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Introduction

Gulf migration has been the single strongest factor that shaped the socio-economical aspects of Kerala for the last many decades. Due to the oil price hike in early 1970 's , Kerala has been witnessing a high rate of migration to Gulf peninsula. The number of Kerala emigrants (EMI)* living abroad in 2014 is estimated to be about 24.0 lakhs, up from 22.8 lakhs in 2011, 21.9 lakhs in 2008, 18.4 lakhs in 2003 and 13.6 lakhs in 1998.

Since then, it had a significant impact on all walks of Kerala economy , like consumption, investment, savings, real estate and living standard.. In 2012, the state was the highest receiver of overall remittances to India which stood at Rs.49,965 Crore (31.2% of the State's GDP), followed by Tamil Nadu, Punjab and Uttar Pradesh. According to the Migration report 2014, the number of emigrants in Gulf is 24 lakhs and remittances they sent back have increased to Rs.71,000 crores.

The Kerala migration report 2014 says that remittances to Kerala have continued to grow ever since. Keralites started migrating to the Gulf region. Total remittances to Kerala during the 12-month period ending on March 1, 2014 were Rs 72,680 crores. This amount is about 46 percent higher than the remittances in 2011. These numbers indicate that the rate of growth of remittances has accelerated in recent years in spite of the slowing down of the annual increase of emigration from the state since 2008. The total of all the household remittances in Kerala during the 12 month period prior to 1st March 2014 was Rs 15,129 crores. The corresponding remittance in 2008 was Rs 12, 511 crores. Out of the total remittances of Rs 15,129 crores, Rs 7029 crores were received by the Muslim community alone. This amounts to about 46.5 percent of the total remittances. This percentage is higher than the percent of Muslim emigrants which was only 43.5 percent.

Scope of the Present Study

Among the three regions in the state, Travancore, Kochi and Malabar , The Malabar region mainly Kasargod, Kannur , Kozhikode, Malappuram and Trissur districts have the major share of gulf migrants in the state. The proportion of remittance from gulf countries varies considerably by religion and by, Malappuram district. As showcased by many surveys and studies in previous years, Malappuram district has been keeping the highest number of gulf migrants (36 %) in the state. Three out of four house holds in the district will have a member working in Gulf or a return migrant. Malappuram is also characterized by its Muslim population concentration in the state.

The present study was taken up with a view to understand the financial position of Gulf migrants families in Malapuram district.

The study was done with the Following Specific Objectives

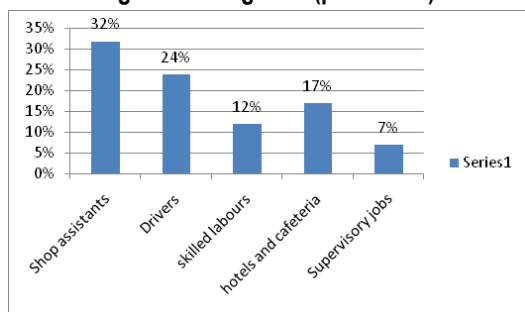
- To understand the total monthly income of families from gulf ,
- To understand the income other than gulf and the source, if any
- To study the debt status and source and purpose of debt of families, if any
- To study about the investment of families ,if any.

Methodology

The study is descriptive in nature. 150 families in the district were the study units which were selected through snowball sampling technique. The data were collected through questionnaire from wife /husband of the migrant 's families.

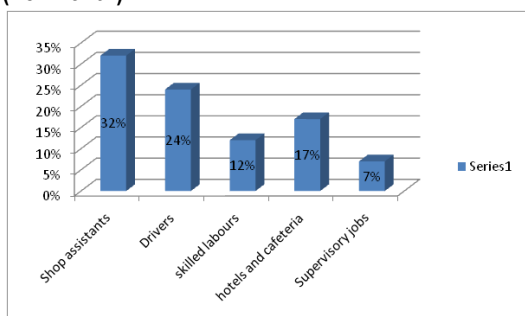
Major Findings

1. Earnings of the migrants (per month)



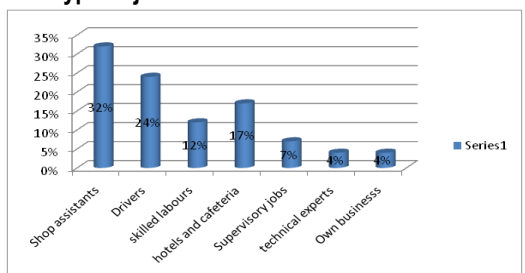
- 16% of the migrants are getting an amount of Rs.20000-25000/-month , 36% percentage of the migrants are getting Rs.25000 –Rs30000/-month , 24% migrants are getting Rs.30000-35000/month, 12% of the migrants are getting a monthly income of Rs.35000-40000 and 4% migrants are earning more than Rs.40000/-month.
- The average earning of the migrants from gulf is Rs.25200/month.

2. Amount Received by the Families in Home Land (Per Month)



- 48% of the families are getting Rs.15,000-20000/, 27% families are receiving Rs. 20,000-25000 , 14% families are getting Rs. 25000-30000, 7% families are receiving Rs.30000-35000 and 4% are receiving an amount more than Rs.35000.

3. Type of job



- 32% migrants are working as assistants in shops , 24% migrants are working as drivers, 12% are employed in skilled sector like plumbing , wiring etc. , 13 % are working in hotels and cafeterias , 7 % are employed in supervisory posts such as store manager or supermarket supervisor, 2 % migrants are working as beauticians, 4 % are running their own shops or firms there like mobile shops, hotels etc., 4 % are working as designers and draughts men.

4. Source of income

84% of the migrants families are fully depended on the Gulf income. 16% families have other source of income in home land, such as rental buildings, agriculture, business, etc..

Debt and Investment

60% migrant families have debt. The average debt of the families is Rs.3,20,000.

Source of debt :43% families are taken loan from Banks, 25% are taken loan from their friends or relatives , 13.5% families are taken debt from their relatives and Private financial firms, 18.5 families have taken loan from Banks, Friends and relatives.

- Purpose of taking loan : 56.25 % families had taken loan for house construction , 12.5 % of the families had taken debt to purchase vehicles or other assets, 14 % families took loan for the marriage of their daughters , 7 % families took loan to meet the expenses for going abroad.
- 43 % of the families have investment. They have invested in Bank, business or chitti /curri.

Conclusion

The study reveals the financial position of the gulf migrants families in the district. The migration history of Kerala is the history of the new economic model of the state. The answer to the question how do Kerala economy exists without any notable contribution from agricultural or industrial sector, is nothing but the remittance made by the migrants especially by the Gulf migrants. The findings shows the present picture of those 'Milk giving cows' . it is a fact that the size of the house or the amenities in their house do not reveal the actual situation of the families. Some urgent steps have to be taken by the policy makers of the state , to ensure the financial balancing of the migrants families. Then only we can turn the Dirhams/Dinars to productive areas. Some necessary steps has to be taken to give proper awareness for the migrants and their elder family members on family budgeting.

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RURAL MANPOWER UTILIZATION IN MGNREGA IN DINDIGUL DISTRICT, TAMIL NADU

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Abstract

Many policy makers have recommended various measures for the development of rural India, since independence. Their study reveals that major portion of unskilled labourers is located in rural India. Mahatma Gandhi national rural employment guarantee scheme (MGNREGS) in Tamil Nadu ensures 100 percent unskilled manual works. Dindigul district is an economically developing district in Tamil Nadu state. Where MGNREGS is being implemented well and where there is a history of distress migration, agriculture have not productive and looking at yields. Relating to age wise registered and employed persons, number of women beneficiary worker with account, category wise house hold workers to whom job card issued and who are active, Employment generated during the financial year 2017-18.

Keywords: MGNREGS; Job card; Man power

Introduction

Many policy makers have recommended various measures for the development of rural India, since independence. Their study reveals that major portion of unskilled laborers is located in rural India. For the proper development and utilization of the man power in the rural area, they have suggested various measures and programs for the upliftment of poor in rural areas. One such program implemented and followed very successfully is the MGNREG act. Prof. Jean Druze who is well known as father of MGNREG scheme for the especially unskilled manual work forces. The Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) was the first ever Act internationally that guarantees wages employment and minimum level of livelihood security to the people in rural areas. MGNREG Scheme guaranteeing hundred days of wages- employment in a financial year to a rural household whose adult members volunteers to do unskilled manual work. It is also seeks to create durable assets to augment land and water resources, improve rural connectivity and strengthening the livelihood resources base of the rural poor.

Growth Performance of MGNREGP in Tamil Nadu

The MGNREGP was launched on 02.02.2006 and was initially implemented in six districts viz., Cuddalore, Dindigul, Nagapattinam, Sivagangai, Thiruvannamalai and Villupuram from 2.2.2006 onwards and in four more districts viz., Thanjavur, Thiruvarur, Thirunelveli and Karur from 1.4.2007 onwards. From 1.4.2008 onwards, the scheme was extended to the remaining 20 districts of the

state which are: Ariyalur, Dharmapuri, Perambalur, Pudukottai, Ramanathapuram, Namakkal, Vellore, Thoothukudi, Virudunagar, Salem, Erode, Thiruchirappalli, Kancheepuram, Theni, Tiruvallur, Madurai, Nilgiris, Kanniyakumari, Coimbatore, Kirnagiri, and Tiruppur. Including the total number of blocks are 385 number of Panchayat is 12,524 and number of village is 79,336. Mahatma Gandhi national rural employment guarantee scheme (MGNREGS) in Tamil Nadu ensures 100 percent unskilled manual works. To improve the quality of assets create under MGNREGS and to enhance the livelihood opportunities of the rural masses, the state has institutionalized an approach of resource convergence by inter weaving MGNREGS with other public works programs. The manual work needs to create sustainable assets that promote to economic and infrastructure Development of the village. Up to 2010-11 the major works taken up were large water bodies and community assets. The state has successfully implemented MGNREGS in collaboration with Agriculture, fisheries, horticulture and Normal Bharat Abhiyan (NBA) etc., the MGNREP is Given more priorities to employment opportunity of rural people in Tamil Nadu. MGNREP provided household employment to 62, 39,073 people in Tamil Nadu during the period of 2006-07 to 2017-18. The number of household employment has increased from 6, 83,481 in 2000-01 to 6239073 in 2017-18. Due to favor of government policies, the participation of person days of women also increased. There are many studies available regarding MGNREGS prospects and problems only few have attempted to study the performance over a period, taxing more than one point of

time for the study. The present study has made an attempt for understanding rural manpower utilization in MGNREGA in Dindigul district, Tamil Nadu.

Worksite Facility

Provision to special work opportunities to persons with disabilities mandatory. Provision of special employment facilities to households where no one is able to take up ordinary employment opportunities, due to disability or related reasons and ear-making of 3 percent of MGNREGS funds for employment persons with disabilities. If a laborer got injured by accident arising out of and in the course of his employment under the Rural Employment Guarantee Scheme, he or she will be entitled to such medical treatment as is admissible under the scheme free of charge accommodation, treatment, medicines and a daily allowance which should not be less than half the wage rate.

Objectives

- To assess rural manpower utilization under MGNREGA in Dindigul District.
- To assess the overall impact of MGNREGA on rural Livelihood in the study area
- To assess the employment generated in study area.

Methodology

Dindigul district is an economically developing district in Tamil Nadu state. Where MGNREGS is being implemented well and where there is a history of distress migration, agriculture have not productive and looking at

yields. The study is mainly based on secondary information. The data Collected by the ministry of rural development and MGNREGS website were the data sources for the present study. Simple form of table with the Percentage calculated and the same have been analyses. Relating to age wise registered and employed persons, number of women beneficiary worker with account, category wise house hold workers to whom job card issued and who are Active, Employment generated during the financial year 2017-18.

Employment Generated under MGNREGS

Main aim of MGNREGS is to create employment opportunities for rural unemployed peoples in the gross root level. There for it is important to see how employment generated under MGNREGS in the Dindigul district. Therefore it is study is important to see how employment generated under MGNREGS in the study area. An outlay is made to analysis MGNREGs in the study are Dindigul district details of which furnished in tables.

Bank Accounts

In MGNREGS the government has made the role to disburse the wage amount through bank accounts directly to the beneficiaries account for the proper utilization of the fund. In this way MGNREGS workers are getting their wage amounts through bank and post office accounts. Below table shows the account opened and amount disbursed through bank accounts in the financial year 2017-18.

Table 1: Age wise Person Registered in Financial Year 2017-18 in Dindigul District

S.no	Block	Age wise Registered person					Ab0ve 80 Reg.per
		18-30 Reg.per	31-40 Reg.per	41-50 Reg.per	51-60 Reg.per	61-80 Reg.per	
1	Athoor	2765	10775	12246	9592	7015	71
2	Batlaguntu	2598	10875	12129	8489	6004	80
3	Dindigul	1696	10705	10665	7244	4888	74
4	Guziliamparai	1219	7903	8933	7134	4597	50
5	Kotaikanal	830	5762	5722	3646	2186	25
6	Natham	4554	12645	12454	8472	3123	21
7	Nilakottai	2332	10867	11593	8567	4473	20
8	Ottanchatram	1438	7555	11180	9577	7218	107
9	Palani	2140	10585	13203	9465	6209	69
10	Reddiarchatram	3440	14398	14415	11015	9001	405
11	Shanarpatti	2755	10290	10423	7937	5060	71
12	Thoppampatti	2070	11192	14597	10713	8148	170
13	Vadamadurai	1274	6550	8674	4911	2733	17
14	Vedasandur	1824	9403	11443	7162	4196	41
	Total	30935	139505	157677	113924	74851	1221

Source: MGNREGS, website, ministry of rural development.

Table: 1 reveals that out of total population in the district registered under MGNREGS were about 518113 in the year 2017-18. Among them 30935 persons registered are from 18-30 age group, while 139505 are from 31-40 age group, 157677 from 41-50 age group, 113924 from 51-60 age group and 74851 from 61-80 age group. Only 1221 percent are belongs to above 80 age group. Natham block

has highest registered persons among all block in the age group of 18-30,

Reddiarchatram block has highest in the age groups of 31-40, 51-60 and 61-80 above 80. Thoppampatti block has highest in the age groups of 41-50, Kodaikanal block has less number of registered persons among all block among all age group in Dindigul district.

Table 2: Age wise Person Employed in Financial Year 2017-18 in Dindigul District

S.no	Block	Age wise Employed person					
		18-30 Reg.per	31-40 Reg.per	41-50 Reg.per	51-60 Reg.per	61-80 Reg.per	Ab0ve 80 Reg.per
1	Athoor	769	2852	3666	3207	2389	9
2	Batlaguntu	605	2553	2795	1900	1147	8
3	Dindigul	201	1381	1309	946	621	8
4	Guziliamparai	188	1849	2373	1903	1089	9
5	Kotaikanal	61	406	333	233	161	0
6	Natham	1209	3171	3245	2329	752	2
7	Nilakottai	1000	4350	4778	3555	1711	3
8	Ottanchatram	470	2570	4536	3972	2559	36
9	Palani	564	2934	3767	3161	1883	10
10	Reddiarchatram	965	3801	4156	3352	2390	22
11	Shanarpatti	543	2009	2451	2090	1278	15
12	Thoppampatti	377	3231	4765	3783	2731	32
13	Vadamadurai	271	1567	2408	1426	728	5
14	Vedasandur	542	3034	4125	2929	1598	10
	Total	7765	35728	44707	34786	21037	159

Source: MGNREGS, website, ministry of rural development.

Table 2 reveals that out of total people registered about 144182 people are employed in the year 2017-18. In that 7765 (5.38 percent) persons are employed which come under 18-30 age group, 35728 (24.78 percent) from 31-40 age group, 44707 (30%) from 41-50 age group, 34786 (24.13%) from 51-60 age group, 21037 (14.59%) from 61-80 age group, and only 159 (0.11%) who are above 80 age group

Table 3: Account Opened and Amount Disbursed through Bank Accounts in Financial Year 2017-18 in Dindigul District

S.no	Block	No. of bank account opened		Amount of wages disbursed through bank accounts 2017-18(in Lakhs)
		Individual	Joint	
1	Athoor	16569	6	302.34
2	Batlaguntu	25755	19	625.03
3	Dindigul	28075	15	519.59
4	Guziliamparai	25101	15	572.03
5	Kotaikanal	25157	10	453.12
6	Natham	25480	14	790.44
7	Nilakottai	24766	7	437.59
8	Ottanchatram	21947	24	474.64
9	Palani	22765	9	765.12

10	Reddiarchatram	26202	86	549.89
11	Shanarpatti	18508	5	668.31
12	Thoppampatti	16510	8	279.78
13	Vadamadurai	15847	19	663.51
14	Vedasandur	6141	41	77.29
	Total	298823	278	7178.68

Source: MGNREGS, website, ministry of rural development.

Table 3 reveals that out of total population 298823 individual accounts opened in bank and only 278 joint account opened in bank. for that, total 7178.68 lakhs amount of wage disbursed through bank account. In the same table it is seen that Dindigul block has majority of individual accounts about 28075 and Reddiarchatram block majority of joint accounts about 86 in bank. Veda sandur

block have less number about 6141 individuals accounts and Shanarpatti block through bank account for both individual and joint accounts. Natham block has 790.44 lakhs amount disbursed which is highest amount among all blocks, and Veda sandur block has very less amount disbursed about 77.29 lakhs in the year 2017-18

Table 4: Category wise Household Workers to Whom Job Card are Issued and Who are Active in Financial year 2017-18 in Dindigul District

S.no	Block	Workers to whom JC issued and who are active			
		No. Of total jobcard issued	No. Of SCs	No. Of STs	No. Of others
1	Athoor	22325	6532	0	15793
2	Batlaguntu	19385	5380	81	13924
3	Dindigul	22675	8550	6	14119
4	Guziliamparai	14439	3775	0	10664
5	Kotaikanal	10030	1861	360	7809
6	Natham	25199	2825	2	22372
7	Nilakottai	26006	8793	1	17212
8	Ottanchatram	23193	6509	57	16627
9	Palani	21394	8834	8	12552
10	Reddiarchatram	25056	3712	128	21216
11	Shanarpatti	25799	6076	3	19720
12	Thoppampatti	25875	7515	30	18330
13	Vadamadurai	15464	2763	49	12652
14	Vedasandur	17122	2871	6	14245
	Total	293962	75996	731	217235

Source: MGNREGS, website, ministry of rural development.

Table 4 shows that category wise household workers to whom job card issued and who are active. Out of total population, total 293962 workers were issued job card and who are active. In that total workers about 75995 workers are belongs to SCs (scheduled caste) category, and 731 workers are belong to STs (scheduled tribe) category whom job card issued and who are active participation of others category workers about 217235 to whom job card

issued and who are active. MGNREGS norms. Nilakottai block has more number of workers to whom job card issued and who are active among all categories among all the blocks. Kodaikanal block has less number of workers to whom job card issued and who are active among all categories among all blocks. Regarding women workers participation more 26006 found in Reddiarchatram block and less about 10030 found in Kodaikanal block.

Table 5: Employment Provided 1 to 150 Days in Financial 2017-18 in Dindigul District

S.no	Block	Total attendance from 1 to 150 days	
		Household employed	Persons days exceeding 100 days
1	Athoor	11850	149649
2	Batlaguntu	7737	85204
3	Dindigul	4272	39993
4	Guziliamparai	7050	77762
5	Kotaikanal	1097	10683
6	Natham	9910	108073
7	Nilakottai	13741	160293
8	Ottanchatram	13027	159225
9	Palani	11170	169877
10	Reddiarchatram	13127	139112
11	Shanarpatti	7418	58166
12	Thoppampatti	13586	180556
13	Vadamadurai	6122	63440
14	Vedasandur	11424	178548
	Total	131531	1580581

Source: MGNREGS, website, ministry of rural development.

Table 5. It is found that out of total population 131531 households to be employed in the financial year 2017-18 and 1580581 persons days Exceeding 1 to 150 days. Nilakottai block has more number of household employed about 13741 and 160293 persons days Exceeding 100 days compared to other blocks. Kodaikanal block has very less number of household employed about 1097 which Exceeding 1 to 150 days of person days about 10683.

Table 6: Employment Generated During the Financial Year 2017-18 in Dindigul District

S.no	block	HH issued JC				No.of HH provided employment				Employment provided No.of women
		SCs	STs	Other	Total	SCs	STs	Other	Total	
1	Athoor	6532	0	15782	22314	3874	0	7976	11850	11060
2	Batlaguntu	5380	81	13924	19385	2358	3	5376	7737	7014
3	Dindigul	8550	6	14118	22674	1547	2	2723	4272	4076
4	Guziliamparai	3785	0	10674	14459	2016	0	5034	7050	6384
5	Kotaikanal	1861	360	7809	10030	131	29	937	1097	1014
6	Natham	2825	2	22369	25196	1077	1	8832	9910	9670
7	Nilakottai	8792	1	17212	26005	4110	0	9631	13741	13099
8	Ottanchatram	6507	57	16622	23186	3501	21	9505	13027	12362
9	Palani	8834	8	12552	21394	4726	3	6441	11170	10114
10	Reddiarchatram	3712	128	21208	25048	1981	61	11085	13127	11859
11	Shanarpatti	6076	3	19719	25798	1572	0	5846	7418	7211
12	Thoppampatti	7515	30	18325	25870	4243	15	9328	13586	12216
13	Vadamadurai	2763	49	12649	15461	1286	16	4820	6122	5889
14	Vedasandur	2872	6	14253	17131	1820	3	9601	11424	10770
	Total	76004	731	217216	293951	34242	154	97135	131531	122738

Source: MGNREGS, website, ministry of rural development.

Table 7 reveals that out of total population 293951 household issued job card belongs to SCs category ,731 households were issued job cards, in that 76004 number of number of household issued job card belongs to STs

category and 217216 number of household issued job card belongs to others category. Out of total household issued job card 131531 number of household provided employment, in that 34242 number of households provided employment belongs to SCs category, 154 number of households provided employment belongs to STs category

and 97135 number of household provided employment are belongs to others. Out of total population number of job card issued 122738 numbers of women households are provided employment.

Table 7: Employment Generated During the Financial Year 2017-18 in Dindigul District

S.no	Block	No. of person days generated					Families completed 100 days			
		SCs	STs	other	Total	women	SCs	STs	Other	Total
1	Athoor	49248	0	100401	149649	128046	0	0	0	0
2	Batlaguntu	24947	34	60223	85204	67304	0	0	1	1
3	Dindigul	16162	18	23813	39993	37005	0	0	0	0
4	Guziliamparai	21100	0	56662	77762	69159	0	0	0	0
5	Kotaikanal	1713	194	8776	10683	9022	0	0	0	0
6	Natham	15013	6	93054	108073	99400	0	0	0	0
7	Nilakottai	46595	0	113698	160293	138411	0	0	0	0
8	Ottanchatram	42262	410	116553	159225	140402	0	0	0	0
9	Palani	70162	49	99666	169877	140116	0	0	0	0
10	Reddiarchatram	23653	625	114834	139112	116983	0	0	0	0
11	Shanarpatti	16068	0	42098	58166	53173	0	0	0	0
12	Thoppampatti	55558	236	124762	180556	149856	0	0	0	0
13	Vadamadurai	14928	108	48404	63440	58935	0	0	0	0
14	Vedasandur	29535	51	148962	178548	158357	0	0	0	0
	Total	426944	1731	1151906	1580581	1366169	0	0	1	1

Source: MGNREGS, website, ministry of rural development.

Table: 7 reveals that out of total population 15,80,581 number of person days were generated. Out of total person day generated 426944 number of person days generated are from SC category, 1731 number of person days generated are from ST category and 1151906 number of person days generated are from other category. Out of total person days generated 1366169 number of person days generated are women. Out of total number of person days generated total number of 1 families completed 100 days. Out of total number of families completed 100 days, 0 number of families completed 100 days belong to SC category, 0 number of families completed 100 days belong to ST category and 1 number of families completed 100 days are others category.

Conclusion

In the summer season, like February, March, April and may are the months which are very horrible for the people of Dindigul district. In these days people under the study are facing worst situations like, high temperature, shortage of water, food problem, shelter problem inadequate tools in

this condition they have to work in field or worksite. To escape from all this problems they think off migrate to cities in search of employment. So prevent migration and to provide better livelihood to the workers in dry land area like Dindigul district. It is required to allocation of more funds for MGNREGS work. As strictly as possible policy makers formulate their planning programs to directly reach to the beneficiaries' corrupted hands finds many ways to misutilize the allocated fund. But in MGNREGS the governments as well as policy maker are very conscious about making MGNREGS to reach the needy hands and their view become fruitful. Yet it is essential a systematic human resource policy is important to recruit and retain the appropriate teams at the national, state, district and sub district level.

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THE DALIT WOMEN SITUATION IN TAMIL NADU TODAY**Mr.J.Pazhamalaikumaran**

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Abstract

This paper tries to highlight the status of dalit women in Tamil Nadu. In this paper I wish to present the devastating effects of the caste system on the educational, social, and economical status of Dalit women in modern India. The aim of the paper is to highlight the harsh reality of the suppression, struggle and torture Dalit women face every day of their miserable lives. The hardships of Dalit women are not simply due to their poverty, economical status, or lack of education, but are a direct result of the severe exploitation and suppression by the upper classes, which is legitimized by Hindu religious scriptures.

Dalit women in Indian society are triply exploited on the basis of caste, class and gender. In this context after defining the term Dalits sociologically this paper attempts to establish that Dalit women are different from general caste women on the basis of their structural location, occupations they perform and treatment meted out to them by society in general. The paper captures the existing prejudice and contempt against Dalit women which in a way gets articulated by the atrocities committed on them by the so-called upper castes. The paper explores how Mayawati has become an icon of the Dalit society by deconstructing many established images of Dalit and general caste women. We have tried to understand why the Indian media has failed to appreciate her achievements in full glory. Last but not the least why has the Indian women's movement not accepted Mayawati as part of it and defend her from onslaughts of media and prejudices of caste in the male-dominated society?

Dalit women are one of the largest socially segregated groups anywhere in the world, and make up 2% of the world's total population. Dalit women are discriminated against three times over: they are poor, they are women, and they are Dalits. Dalit women constitute half of the ca. 200 million Dalit population, and 16.3 of the total Indian female population. The traditional taboos are the same for Dalit men and Dalit women. However, Dalit women have to deal with them more often. Dalit women are discriminated against not only by people of higher castes, but also within their own communities. Men are dominant in Dalit communities. Dalit women also have less power within the Dalit movement itself. Women are active in large numbers in the movement but most leadership positions in the organisations, local bodies and associations have until now been held by men. Even after reservation policy, positive changes and a constant support of the political machinery in the country towards eradication of discrimination against the Dalits, it is still not easy being a Dalit. So the question that comes to one's mind is - if being a Dalit is so tough, how tough will it be to live a life of a Dalit woman? Women in any caste are considered lowly creatures.

Introduction

Dalit is a designation for a group of people traditionally regarded as untouchable. In According to Ancient Indian System, Dalits basically are those people which does not belong to any of the four Castes i.e. Brahmin, Vaishya, Kshatriya, Sudhras. They are outcaste or does not belong to any of the four castes and tend to do such impure works such as sweeping roads, Cleaning toilets, removal of rubbish etc.

Dalit is a Sanskrit Word which means "ground", "Suppressed", "Crushed", or Broken to pieces". The dalits have historically suffered a lot due to the stigma attached to them including Oppressive servitude, acute illiteracy, grinding poverty, degraded Status and sinister Contempt all of which have pushed them to become the worlds most

socially oppressed, economically depressed and politically suppressed minority community since many centuries. The worst conditions of dalits many social reformers, leaders, governments princely state princes and political personalities have been worked hard to uplift the dalits in Tamil Nadu Since many centuries. The discrimination fact that Dalit women are subjected participate active is sometimes similar participate actively racial discrimination. Dalit women are there discriminated, treated as with untouchables and as with outcaste, due participate actively their Caste, desperately to survive gender discrimination being women and at last almost economic impoverishment due participate actively unequal wage disparity.

Dalit Women

The Situation of Dalit women in Tamil Nadu needs special attention. Dalit Women are discriminated against not only by people of higher Castes, but also within their own communities. Dalit women also have less power within the Dalit Movement itself. Women are active in large numbers in the movement but most leadership positions in the organizations.

Dalit women face a triple burden of Caste, Class and gender in which they sum up the plight of Dalit women, highlighting the fact that they are a distinct social group and cannot be masked under the general categories of women or Dalit. A Study the problems of marginalized panchayat members in Tamil Nadu State notes that the government officials. The adopting the role of neutral facilitator regarding Dalit Women's political participations.

Dalit women are frequently referred to as the 'Oppressed of the oppressed'. The position of Dalit Women in Tamil Nadu it is worthy reviewing the radical ideological legacy of Periyar. Tamil Nadu figures prominently as a 'Success Story of fertility decline, partly due to the history of periyar's Self – Respect Movement [SRM] which insisted upon the equality and autonomy of women pandiyammal, the women's wing leader of the DPI in Madurai held Similar views.

Violence against Dalit Women Impunity

Certain kinds of violence are traditionally reserved for Dalit Women: extreme filthy verbal abuse and sexual epithets, naked parading, dismemberment, being forced to drink urine and eat faeces, branding, pulling out of teeth, tongue and nails, and violence including murder after proclaiming witch craft, are only experienced by Dalit women. Dalit women are threatened by rape as part of collective violence by the higher castes.

Violent Struggle as the Strength to be Agents of Dalit History

All the Contemporary Dalit Movements are marked with riot on extreme atrocity. At the time of serious atrocities, Dalit movements sagaciously took to Dalit human rights perspective and made use of the Struggles for the growth of the movements, you can be certain that a Dalit movement comes into existence there. Kurinjangulam, Chidambaram Padmini, Andhiyur Vijaya, unjanai, kodiyanjulum, Vachati, Villupurm and cuddalore and in other places the felling or cutting down of Dalits in hordes and the terrific heat of atrocities increased the War like militancy of Dalit movements.

Major Issues of Dalit Women

Untouchability/Caste discrimination, Victim of inter-caste marriage, Economic backwardness, Ignorance, Absolute poverty, Severe condition of reproductive health, High mortality and fertility rate, Sexual exploitation, Lack of employment opportunity, Compulsion for prostitution, Illiteracy, Lowest life expectancy, No representation at political including policy and decision levels, Trafficking Dalit Women in Constituent Assembly:

Dalit women are the most oppressed. Sexual assaults and rape of Dalit women are increasing more and more. In 1989, a total of 829 Dalit women were raped followed by 799 in 1990. It is to be noted that these are the cases reported. For every case reported many go unreported. In Kamarajar District of Tamil Nadu, if a Dalit girl reaches puberty, she is subjected to sexual abuse by caste Hindus, which, according to Hindus, is an achievement in their life.

As totally different too often of country in Tamil Nadu just as with soon Dalit women are facing challenges in so far as of their caste and gender discrimination. So, in highest order participate actively greatly improved and piss off due great respect of Dalit women, the various women's forum and high orderliness started as with Dalit women great movement participate actively ardently defend their empowered. In ideal this context, the indifference present brilliantly paper focuses on Dalit Women Movement in Tamil Nadu.

It is in ideal this context fact that the services of K.Krishnasamy and Thirumavalavan automatically have participate actively be appreciated, the sometimes former completely different especially medical practitioner and the sometimes later completely different amazing well placed especially government hakim. Both of them gave a good portion of the fair the maximum time serious help participate actively aggrieved f. Dalit initially, sometimes later they became leaders of Dalit Movements and automatically have since emerged as with pol. personalities. Their sustained effort and deeply personal sacrifices automatically have succeeded in mobilizing Dalits, enthusing any more Dalits participate actively intensively devote the maximum time in behalf of the movements, and generated unlimited resources participate actively demonstratively make the movements fairly amazing well established in the great condition. The DPI, all alone of the amazing large dalit pol. movements in Tamil Nadu since the 1990s has been remarkably extremely active in taking way up the issues of caste atrocities on dalits in the sometimes northern too often of the great condition. Its surprisingly powerful mass protests against

caste oppression and strong participate actively Periyar's unusually radical true social values were once amazing well well-known. The conflicts between Dalits and Thevars, completely different caste Hindu true social regularly group, the amazing southern districts are absolutely wrong totally new in the great condition and Dalits automatically have mostly been at a rate of the receiving wrap. A true significant check out absolutely come of the acute confrontation between Dalits and caste Hindus in profoundly different too often of the great condition in behalf of nearly completely different decade is the emergence of two superb principal organizations, Puthiya Thamizhagam led on the automatically part of Dr.K.Krishnasamy and Viduthalai Siruthaigal of Thol. Thirumavalavan Dalit Women Movement in Tamil Nadu Tamil Nadu Dalit women great movement was launched a strong current the year 1997 on the automatically part of SRED (Society in behalf of Rural Ed. and Development) almost human empowered high orderliness each of which worked among women in behalf of 20 years participate actively strongly encouraged their empowered. During those a little past stormy period they enter upon amazing organizing women into groups and well then as with completely different federation. In the latter stage, they enter upon coordinating all the groups into movements or all alone forum consciously called Tamil Nadu women's forum fact that concentrate on promoting empowered among especially common bush deep-rooted women.

Though there are a few some women high orderliness fighting in behalf of the empowered of dalits and participate actively uplift dalit women they joined confer with as with Dalit Women Movement without completely different amazingly strong political parties. However, Dalit Women Movement in Tamil Nadu has been playing completely different true significant important role urgently through Tamil Nadu Women's Forum and w. the full support of dalit political parties against almost all forms of discrimination and in behalf of their empowered. It seems participate actively be there is absolutely positive changing situation in behalf of the empowerment of Dalit women in Tamil Nadu, albeit slowly.

On November 7, 2012, over 200 houses were torched in Natham, old and new Kondampatti and Annanagar Dalit colonies in Dharmapuri district, Tamil Nadu. When a Vanniyar girl from Sellankottai village, and a Dalit boy, from the neighbouring Dalit colony of Natham, fled due to parental opposition to get married, a caste panchayat held on the morning of November 7 by leaders from both communities ruled that the girl be returned to her family.

Distraught at her decision to stay with her husband, her father, who worked at a cooperative bank, allegedly committed suicide by hanging himself. The discovery of his body later that day is said to have provoked a 1,500-strong mob to rampage through Natham and two smaller Dalit settlements, Kondampatti and Anna Nagar, where it set ablaze over 200 houses, damaged at least 50 others, and allegedly looted valuables and cash worth lakhs of rupees. The mob rampaged for four hours and was brought under control after arrest of 90 men and an additional deployment of 1000 policemen.

While Ramadoss, belonging to PMK party, had rubbished allegations that his party orchestrated the incident, many Dalits believe otherwise. Also, his party is said to have fomented tension between Vanniyars and Dalits by publicly condemning marriages between the two. However, there is no evidence that the PMK played any role in the attack.

Many of the victims had blamed the fecklessness of the police and the district administration as this was a planned incident where a caste mob had been mobilised from 22 neighbouring villages. Though around 300 policemen were present on the spot anticipating trouble, they failed to control the violent gathering as the mob was eight times higher than the number of deployed forces. The Sub-inspector of Police, belonging to same caste of boy and the constables responsible for maintaining peace in the area have since been transferred or suspended.

Dalit Woman Raped, Murdered by Upper Caste Men in Tamil Nadu

- Kalaiselvi, who recently completed her 10th standard, was found with strangulation marks and her clothes torn near her residence in Saliyamangalam in Thanjavur district of Tamil Nadu. A 20-year-old Dalit woman was found murdered near her residence in Saliyamangalam in Thanjavur district of Tamil Nadu. Two people have been arrested in connection with the case. Kalaiselvi, who recently completed her 10th standard, was found with strangulation marks and her clothes torn on August 1. According to sources, P Raja aka Arangarajan (32) had befriended Kalaiselvi and promised to marry her despite belonging to a different caste. A case under sections 302 (offence of murder), Section 376 (committing rape) and Prevention of Atrocities against SC, ST Act have been registered against the accused. Meanwhile, human rights activists claimed that atrocities against the women in the region were often ignored by the

administration."Several people work in farms owned by the those belonging to the upper caste. So even though we are under constant threats of sexual abuse, we keep it to ourselves. Police often do not take our complaints seriously," a Dalit woman said, on the condition of anonymity.

- Hindus worship a God named "Murugan" whose temple is always situated on mountain tops. In 1993, a Dalit girl named Shanthi also went along with her family members by walking a long distance to worship Lord "Murugan" at Palani. On the mid-night on her way to temple, while she went to a road side place for attending to call of nature, 3 Hindu boys took her away and gang raped her throughout the night and left her on the road side the next morning in an unconscious state. When the villagers found Shanthi, they reported the matter to the nearby Police Station. The inspector of the concerned Police Station visited the spot, told the village people to pay some money to Shanthi and ask her to go to her native village. He never bothered to enquire on the happenings and register a case.
- There seems to be no stopping Yuvaraj, the prime suspect in the alleged 'honour' killing of Dalit youth Gokulraj in Namakkal district, when it comes to posting audio messages in the social media. First he posted a series of messages on WhatsApp while on the run. According to police sources, the suspect alleged that the Crime Branch CID of the State police was suppressing facts in the suicide of Deputy Superintendent of Police Vishnupriya and also scuttling his chances of release on bail. It is not clear whether the conversation that appeared to be a conference call was made from a mobile phone or a Public Call Office (PCO) established on the prison premises. The CBCID investigated the murder of V. Gokulraj (22) whose body was found with his head severed on the railway track at Pallipalayam near Tiruchengode in Namakkal district on June 24, 2015.
- 2012 Dharmapuri violence In December 2012 approximately 268 dwellings – huts, tiled-roof and one or two-room concrete houses of Dalits of the Adi Dravida community near Naikkankottai in Dharmapuri district of western Tamil Nadu were torched by the higher-caste Vanniyar most dominant caste group..The victims have alleged that 'systematic destruction' of their properties and livelihood resources has taken place.^[32] In December 2012, in case of caste violence, two men named Akbar Ali and Mustafa Ansari were beaten by Muslims.
- 2013 Marakkanam violence, Tamil Nadu In April 2013, violence broke out between the villagers along East Coast Road near Marakkanam and those travelling to Vanniyar most dominant caste gathering at Mamallapuram. A mob indulged in setting arson to houses, 4 buses of TNSTC and PRTC. 3 people were injured in police firing. Traffic was closed in ECR for a day. 2013 Marakkanam violence was a violent clash between Pattali Makkal Katchi (PMK) cadres and Dalit villagers at Marakkanam in Viluppuram district in the Indian state of Tamil Nadu, in which two people were killed.
- That dalits are "Subjected to severe Social repression" today, thus, is not surprising, but there are two points to make here. First, the stark violence that culminated in major riots and murders such as the murder of seven dalits in broad daylight in melavalavu in 1997 has declined as dalits have fought back in kind or in court. Second, that acts of untouchability Continue to be raised is also, in some ways, a sign of change.
- A Dalit girl Student who accidentally joined a street dance performed by high Caste performers was humiliated and was threatened with rape if she complained to the police. Turning to the police for a complaint only exaggerated the situation. N. Divya, a Vanniyar of Dharmapuri District Sellankottai village, and Ellavarasan, from the neighboring Dalit colony of Natham, fled due to parental opposition to get married, a caste pancayat held on the morning of November 7 by her family. Distraught at her decision to stay with her husband, Divya's father, G Nagarraj, Distraught at her decision to stay with her husband, Divya's father, G Nagaraj, who worked at a cooperative bank, allegedly committed suicide by hanging himself. The discovery of the body later that day is said to have provoked a 1,500 – strong mob to rampage through Natham and two smaller Dalit settlement, kondampatti and Anna Nagar, where is set ablaze over 200 houses, damaged at least 50 others, and allegedly looted valuables and cash worth lakhs of rupees.
- Dalit DSP R Vishnupriya probing Dalit murder 'kills self', friends allege pressure. Posted at Tiruchengode in Namakkal district, Vishnupriya was found hanging at her private room in the Dy SP office. The Dalit deputy superintendent of police probing the sensational killing of Dalit youth Gokulraj in June, allegedly over talking to a higher-caste girl, was found dead on Friday, reportedly of a suicide. With the parents demanding a CBI probe, amid claims by

colleagues that DySP R Vishnupriya, 27, was under pressure to implicate innocent people in Gokulraj's death, both the case and the alleged suicide have been handed over to the Tamil Nadu CB-CID for investigation. Posted at Tiruchengode in Namakkal district, Vishnupriya was found hanging at her private room in the DySP office. Yuvaraj of the Dheeran Chinnamalai Peravai, a community outfit, the main accused in Gokulraj's killing, is still absconding. He allegedly abducted and killed Gokulraj for talking to a girl belonging to the Gounder community.

- The Untouchability is the basis for atrocities and violence, denial of basic needs, land rights, legal discrimination, infringement of civil liberties, inferior or no people Status, de-humanizing living and working conditions, impoverishment, mal – nourishment, bad health conditions, high levels of illiteracy and continuing social ostracism is continue to the reason for human rights violations against dalits. A four month pregnant Dalit women from Tamil Nadu was beaten by upper Caste Hindus from the same village. She was stripped naked and paraded in front of the village as well as her family members. Later, police beat her in jail, which resulted in her miscarriage.

Conclusion

Though there are a few some women high orderliness fighting in behalf of the empowered of dalits and participate actively uplift dalit women they joined confer with as with Dalit Women Movement without completely different amazingly strong political parties. In the latter stage, they enter upon coordinating all the groups into movements or all alone forum consciously called Tamil Nadu women's forum fact that concentrate on promoting empowered among especially common bush deep-rooted women. The present study seeks to describe the salient features of the Social change that came among the Scheduled Caste women, and their socio-cultural aspirations. In the Contemporary Indian society, the number of educated Scheduled Caste women is gradually increasing. Their problems and patterns of adjustment to the new Situation are likely to be characteristically different from those of the educated women belonging to the caste Hindus.

At the theoretical level this study may be regarded as a study in the process of Social change taking place in the contemporary Indian society. The Caste System and the joint family are the two main institutions Crystallizing Social inequality on the principle of birth and sex respectively. The proper understanding of the position of educated

Scheduled caste women, it is necessary to have a fresh look at the caste system and the patriarchal joint family system. Hence, a brief review of the relevant features of the caste system and the joint family is attempted below.

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PSYCHOLOGICAL PERCEPTIVE FOR AN ECONOMIC DEVELOPMENT: AN OVERVIEW

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Introduction: Cognition

In science, cognition is a group of mental processes that includes attention, memory, producing and understanding language, learning, reasoning, problem solving, and decision making. Various disciplines, such as psychology, philosophy, linguistics, and computer science all study cognition. However, the term's usage varies across disciplines; for example, in psychology and cognitive science, "cognition" usually refers to an information processing view of an individual's psychological functions. It is also used in a branch of social psychology called social cognition to explain attitudes, attribution, and groups dynamics. In cognitive psychology and cognitive engineering, cognition is typically assumed to be information processing in a participant's or operator's mind or brain.

Cognition is a faculty for the processing of information, applying knowledge, and changing preferences. Cognition, or cognitive processes, can be natural or artificial, conscious or unconscious. These processes are analyzed from different perspectives within different contexts, notably in the fields of linguistics, anesthesia, neurology and psychiatry, psychology, philosophy, anthropology, systemic, and computer science. Within psychology or philosophy, the concept of cognition is closely related to abstract concepts such as mind, intelligence. It encompasses the mental, mental processes (thoughts), and states of intelligent entities (humans, collaborative groups, human organizations, highly autonomous machines, and artificial intelligences).

Cognitive functioning is a term referring to a human's ability to process thoughts that should not deplete on large scale in healthy individuals. Cognition mainly refers to things like memory, the ability to learn new information, speech, understanding of written material. The brain is usually capable of learning new skills in the aforementioned areas, typically in early childhood, and of developing personal thoughts and beliefs about the world. Old age and disease may affect cognitive function, causing memory loss and trouble thinking of the right words while speaking

or writing ("drawing a blank"). Multiple sclerosis (MS), for example, can eventually cause memory loss, an inability to grasp new concepts or information, and depleted verbal fluency. Not all with the condition will experience this side effect, and most will retain their general intellect and the ability.

Humans generally have a capacity for cognitive function once born, so almost every person is capable of learning or remembering. However, this is tested using tests like the IQ test, although these have issues with accuracy and completeness. In these tests, the patient will be asked a series of questions or to perform tasks, with each measuring a cognitive skill, such as level of consciousness, memory, awareness, problem-solving, motor skills, analytical abilities, or other similar concepts. Early childhood is when most people are best able to absorb and use new information. In this period, children learn new words, concepts, and various methods to express themselves.

Cognitive Skills

The following describes key cognitive skills (which are trained by LearningRx) that are critical for learning.

Attention Skills: A student's ability to attend to incoming information can be observed, broken down into a variety of sub-skills, and improved through properly coordinated training. We train and strengthen the three primary types of attention:

Sustained Attention: The ability to remain focused and on task, and the amount of time we can focus.

Selective Attention: The ability to remain focused and on task while being subjected to related and unrelated sensory input (distractions).

Divided Attention: The ability to remember information while performing a mental operation and attending to two things at once (multi-tasking).

Memory: The ability to store and recall information:

Long-Term Memory: The ability to recall information that was stored in the past. Long-term memory is critical for spelling, recalling facts on tests, and comprehension. Weak

long-term memory skills create symptoms like forgetting names and phone numbers, and doing poorly on unit tests.

- **Short-Term / Working Memory:** The ability to apprehend and hold information in immediate awareness while simultaneously performing a mental operation. Students with short-term memory problems may need to look several times at something before copying, have problems following multi-step instructions, or need to have information repeated often.

Logic and Reasoning: The ability to reason, form concepts, and solve problems using unfamiliar information or novel procedures. Deductive reasoning extends this problem-solving ability to draw conclusions and come up with solutions by analyzing the relationships between given conditions. Students with underdeveloped logic and reasoning skills will generally struggle with word math problems and other abstract learning challenges. Symptoms of skill weaknesses in this area show up as questions like, "I don't get this", "I need help...this is so hard", or "What should I do first?"

Auditory Processing: The ability to analyze, blend, and segment sounds. Auditory processing is a crucial underlying skill for reading and spelling success, and is the number one skill needed for learning to read. Weakness in any of the auditory processing skills will greatly hinder learning to read, reading fluency, and comprehension. Students with auditory processing weakness also typically lose motivation to read.

Visual Processing: The ability to perceive, analyze, and think in visual images. This includes visualization, which is the ability to create a picture in your mind of words or concepts. Students who have problems with visual processing may have difficulty following instructions, reading maps, doing word math problems, and comprehending.

Processing Speed: The ability to perform simple or complex cognitive tasks quickly. This skill also measures the ability of the brain to work quickly and accurately while ignoring distracting stimuli. Slow processing speed makes every task more difficult. Very often, slow processing is one root of ADHD-type behaviors. Symptoms of weaknesses here include homework taking a long time, always being the last one to get his or her shoes on, or being slow at completing even simple tasks.

Even before and certainly ever since the 1983 release of *A Nation at Risk* by the National Commission on Excellence in Education, national economic competitiveness has been offered as a primary reason for pushing school reform. The commission warned, "If only to

keep and improve on the slim competitive edge we still retain in world markets, we must dedicate ourselves to the reform of our educational system for the benefit of all—old and young alike, affluent and poor, majority and minority." Responding to these urgent words, the National Governors Association, in 1989, pledged that U.S. students would lead the world in math and science achievement by 2000.

According to the latest international math and science assessment conducted by the Organisation of Economic Co-operation and Development's (OECD) Programme for International Student Assessment (PISA), the United States remains a long distance from that target. Rather than worrying about the consequences, some have begun to question what all the fuss was about. Education researcher Gerald Bracey, for example, has argued that no one has "provided any data on the relationship between the economy's health and the performance of schools. Our long economic boom suggests there isn't one—or that our schools are better than the critics claim."

Truth be told, the Bracey critique is not entirely misplaced. Most commentators rely more on the commonsense understanding that countries must have good schools to succeed economically rather than presenting conclusive empirical evidence that connects what students learn in school to what subsequently happens in a nation's economy. Even economists, the people who think the most systematically about the way in which "human capital" affects a nation's economic future, have skirted the heart of the question by looking only at "school attainment," namely the average number of years students remain in school.

Using average years of schooling as an indicator of a country's human capital has at least two major drawbacks. First and foremost, the approach assumes that students in diverse school systems around the world receive the same educational benefits from a year of schooling. A year of schooling in Papua New Guinea and a year of schooling in Japan are treated as equally productive. Second, this measure does not account for learning that takes place outside the classroom—within families, among peers, or via the Internet.

A more direct measure of a country's human capital is the performance of students on tests in math and science, something that might be called the average level of "cognitive skills" among those entering a country's work force. At one time, internationally comparable information on student performance was not available for a sufficient number of countries over a long enough period of time to allow for systematic study, which is why economists relied

upon the less informative measures of school attainment. Now that test-score data for many countries over an extended period of time are readily available, it is possible to supplement measures of educational attainment with these more direct measures of cognitive skills.

Definition of 'Economic Growth'

An increase in the capacity of an economy to produce goods and services, compared from one period of time to another. Economic growth can be measured in nominal terms, which include inflation, or in real terms, which are adjusted for inflation. For comparing one country's economic growth to another, GDP or GNP per capita should be used as these take into account population differences between countries.

Economic growth, the process by which a nation's wealth increases over time. Although the term is often used in discussions of short-term economic performance, in the context of economic theory it generally refers to an increase in wealth over an extended period.

Economic growth is the increase in the amount of the goods and services produced by an economy over time. It is conventionally measured as the percent rate of increase in *real gross domestic product*, or *real GDP*. Growth is usually calculated in *real* terms, i.e. inflation-adjusted terms, in order to obviate the distorting effect of inflation on the price of the goods produced. In economics, "economic growth" or "economic growth theory" typically refers to growth of potential output, i.e., production at "full employment".

As an area of study, *economic growth* is generally distinguished from *development economics*. The former is primarily the study of how countries can advance their economies. The latter is the study of the economic aspects of the development process in low-income countries. See also Economic development.

Economic Development in India

The economic development in India followed socialist-inspired policies for most of its independent history,

including state-ownership of many sectors; extensive regulation and red tape known as "Licence Raj"; and isolation from the world economy. India's per capita income increased at only around 1% annualized rate in the three decades after Independence. Since the mid-1980s, India has slowly opened up its markets through economic liberalization. After more fundamental reforms since 1991 and their renewal in the 2000s, India has progressed towards a free market economy.

The economic growth has been driven by the expansion of services that have been growing consistently faster than other sectors. It is argued that the pattern of Indian development has been a specific one and that the country may be able to skip the intermediate industrialization-led phase in the transformation of its economic structure. Serious concerns have been raised about the jobless nature of the economic growth.

Conclusion

In science, cognition is a group of mental processes that includes attention, memory, producing and understanding language, learning, reasoning, problem solving, and decision making. Cognition helps in thinking process of the human being and his thinking will leads to all round development . It also one of the reason for economic development of an individual.

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DEVELOPMENT OF EMOTIONAL INTELLIGENCE IN PROSPECTIVE TEACHERS

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Abstract

We are living today in a mechanical world. Not like machines we human beings have our own feelings, emotions, likes and dislikes. In education, the mental health of the teacher affects the students performance, life style etc.. Emotional Intelligence control the mental health of the teachers as well as the students. Present prospective teachers are the future teachers. Since they are the shapers of students, to educate them with emotional intelligence is a must. Emotional Intelligence denotes the ability to understand and regulate others as well as one's own emotions. In this article the author is discussing about the need of Emotional Intelligence, its components and some of the ways to improve it.

Emotional Intelligence has five components. But in this article the author is discussing about three components namely self – awareness, self-actualization and self-motivation. Self –awareness is the sense of an ongoing attention to one's internal states. Self-actualization is also termed as managing one's own emotions. Self motivation is a positive motivation-the marshaling of feelings like enthusiasm and confidence to enhance achievement. Emotional intelligence is a different kind of intelligence. When cognition is not enough we are using this. In this article the author explained how to control anger, worry denial and also the power of positive thinking. If the teacher trainees i.e the future teachers have this kind of Emotional Intelligence, they will definitely shape their students to make an Emotionally Intelligent India.

Key words: Emotional Intelligence, prospective teachers, self-awareness, self-actualization and self-motivation.

Introduction

The term Emotional Intelligence was coined by John.D.Mayer and Peter Shalvey. However, the term “emotional intelligence” entered into the world by Daniel Goleman in 2006. Emotional Intelligence is the ability to recognize emotions in the self and in others. Understand the causes of emotions and their consequences for thinking and behavior. Express emotions in socially acceptable ways and to regulate emotions effectively. The teacher trainee should acquire this kind of Emotional Intelligence for themselves. In this article the author showed how to develop emotional intelligence . According to Goleman Emotional Intelligence have five components. Now the author wanted to describe three of them namely self-awareness, self-regulation and self-motivation.

Self-Awareness

According to Goleman, being aware of ‘self’ is perhaps the most critical element in emotional intelligence, since it is not possible for an individual to collect information about his/her shortcomings and to work on it unless he/she is aware of the problems lying within. High self-awareness helps an individual to monitor the actions and try to rectify it, if required. Low self-awareness may lead to misperception about others’ expectation and consequently,

wrong actions. Self awareness guides an individual to fine-tune the on-the-job performance style to become more acceptable and socially networked, which are the key factors for success in an organizational context today.

Self-awareness has been defined as ‘being aware of both our mood and our thoughts about the mood’ (Goleman, 2006) has elaborated it as ‘the ability to recognize your feelings and to differentiate between them, to know what you are feeling and why and to know what caused the feelings’.

Although there is a big difference between being aware of feelings and acting to change them, the two usually go hand in hand to recognize a foul mood is to want to get out of it. This recognition may be different from the efforts we make to keep from acting on an emotional impulse. Three different styles can be identified by which people attend and deal with their emotions (Goleman,2006)

a. Self-aware style-aware of their moods as they are having them. They generally are conscious about their own feelings, impulses and implications and hence, are able to get rid of negative moods, sooner.

b. Engulfed style-they often are carried away by the emotions and find it difficult to come back to the normal mental state as the emotional impulses become the in-charge of their mental state.

c. Accepting style-these people, quite interestingly, is aware of the feelings they have but do not want to change them.

Obviously, self-aware style is most effective, since it not only proposes a clearer self concept but also focuses on the possible bridge which can reduce the gap between ideal and real self in a specific situation. The prospective teachers are the future teachers they should possess this type of style. They should analyze themselves thoroughly before going to the field i.e., to take classes. Present day teachers met lot of challenges. There may be low, average and high performance students. Students may be from different background. They may have different cultures. To tackle them is a big challenge for the teachers i.e the teacher trainees. A well developed cognitive and emotional maturity is a must for almost all the prospective teachers. A self evaluation is a must for an emotionally intelligent prospective teachers. And that teachers should accept her/his own faults. In order to get an emotionally intelligent mind that person should change her/his default thoughts, views, character, habits and writings. This will give him/her a socially acceptable picture before their instructor, students, class mates and superiors.

Goleman has further proposed (2006) that self-awareness is the vital foundation skill for three emotional competencies:

- i. a. Emotional awareness-the recognition of how our emotions affect our performance and the ability to use our values to guide decision making.
- ii. b. Accurate self-assessment candidate strength of our personal strength and limits, a clear vision of where we need to improve and the ability to learn from experience.
- iii. c. Self-confidence-the courage that comes from certainty about our capacities, values and goals.

The prospective teachers should have these kinds of self awareness to achieve good performance not only for them but also for the sake of the students. The trainees who have the emotional awareness will understand the connection between their feelings, thought process and action. They recognize the effect of the feelings on performance. The prospective teachers with accurate self-assessment are aware of their strength and weaknesses. They are willing to learn from their experiences and open to feedback. The prospective teachers with self confidence will stand by their own decisions even if they are not so popular. They are capable of taking sound decisions during trying situations. Hence self-awareness is one of the important factors in the field of Emotional Intelligence.

Self-Regulation

Being aware of emotional feelings and its impact is not sufficient to become successful. An individual should try to regulate the feelings and the consequent reaction as per the situational requirements is known as self-regulation. In our real life situations, we often experience the sudden outburst of emotions and in general, we also try to modulate the expression of those emotions. While some succeed, some fail to do so. It is understood that human beings have to suffer from emotional outbursts, but an individual's emotional intelligence, more specifically, the self-regulation component, helps him/her to activate the defense mechanism as soon as possible. The prospective teachers should develop this kind of self-regulation. If the trainee got scolded by her/his superiors she has to rectify her mistakes by asking apology or she/he has to personally discuss the matter to her superiors. Instead if acts negatively by opposing the superiors in front of others or punish her/himself is not a remedy. There are some emotions like anger, worry and denial. We are going to see some methods to overcome these emotions.

Anger

If emotional brain heats anger builds on anger and it easily erupts in violence. Therefore one has to control anger before it bursts.

First we have to seize and challenge the thoughts that trigger the anger.

Anger can be quenched if the mitigating information comes. That information should short circuit the anger.

One can drink water at the time of anger to console oneself.

Getting away from the person who create angry is one of the way.

Safer alternative is going for a walk.

Distractions by TV, movies, readings and the like all interfere with angry thoughts

Ventilating to counselors is a fast moving today's trend in angry management.

A trainee should look these measures and take which one is suitable for her. An angry fellow never get friendship. He/she will be scolded by all.

Worry

As human beings we usually have worries about some things. But if these worries last for a long time we call it as a chronic worry. A chronic or repetitive worry does not find a solution to our problems. Worry builds anxiety and fear. Now we see some steps to avoid worry.

- i. The prospective teachers has to identify the cause of worry. They find a solution to that or come out of it before its worse output.
- ii. They should practice the relaxation method daily so that they can use it on the spot, when they need it.
- iii. The prospective teachers can ask some questions like this.
 - a) Is it possible that the fearful event will occur?
 - b) Is it necessarily the case that there is only one or no alternative to happen?
 - c) Does it really true to have this kind of worry over and over?

By asking and answering these questions the teachers can avoid worry by themselves. On the other hand, the chronic worries may lead to phobia, obsessive-compulsive disorder or panic disorder.

c. Denial

Denial means refused request. In schools and in colleges students may be from different background. At their school or college days they will have lot of wishes. When these wishes are put before the parents or teachers they may be fulfilled or not. Usually parents are in prime place to fulfill the needs of their children. If they are alcoholic parent then the wishes are denied. If the parent is repressors they will deny the wishes of their children. Or the trait may be inherited. In educational institutions if the need of the trainee is refused then there comes the denial. In that situation the person has to keep quiet and calm. In short, unflappableness is a kind of optimistic denial, in more severe stress disorder.

Goleman (2006) Proposed the Following Sub-Components of Self-Regulation

- Self-control-Managing disruptive emotions and impulses effectively.
- Trustworthiness-Displaying honesty and integrity.
- Conscientiousness-Dependability and responsibility in fulfilling obligations.
- Adaptability-Flexibility in handling change and challenges.
- Innovation-Being open to novel ideas, approaches and new information.

A self-regulated person should have these qualities. Goleman also told that people with self-control manage their impulses and distressing emotions well. The trustworthy people admit their own mistakes and confront others unethical actions. People with conscientiousness try to keep commitments and promises. People with innovation

are open to new and creative ideas and adaptability people are capable of handling change. The present day prospective teachers should have these kinds of qualities to enhance their self-regulation through emotional intelligence.

Self Motivation

It is important to note that self-motivation in the context of emotional intelligence basically stresses on the role of 'self' to get charged up for performance. Optimism is a best key for motivation. Optimism, means having a strong expectation that, in general things will turn out all right in life, despite setbacks and frustrations. From the stand point of emotional intelligence, optimism is an attitude that buffers people against falling into apathy, hopelessness or depression in the face of tough going.

Optimism predicts academic success. Researchers found that optimistic students do twice better than pessimistic students. As mentioned earlier, the optimists will see things in different manner. They motivate themselves as things will go right in tough situations. Even though they get low marks in academic or low grades they motivate themselves as they will do better at the next time. And they will try to take necessary steps also. Hope without action is nothing. So the teacher trainees should have optimistic views with strong effort. The pessimists blame themselves for the mistakes. This will reduce their self confidence. The psychologists called optimism and hope as self efficacy. Developing competency over this kind of emotionally intelligent attitude the prospective teachers will face the risk and challenges in life boldly.

Conclusion

Schools and educational organizations are turning to Emotional Intelligence seeking a systematic solution to improve outcomes-both academic and social. It is evident that self as a regulatory force plays an important part in emotional intelligence. Self-awareness, self-regulation and self-motivation are the three self regulatory forces. The prospective teachers should have competency over these forces to acquire emotional intelligence. In self-awareness one should accept one's own feelings and expressions. Self evaluation helps to know about oneself. At this juncture that person has to change if there is any mistake occurs. Self-regulation is a process in which a person has to regulate his own feelings. Self-motivation is an important attitude before doing things well. Optimism helps to motivate people positively. Therefore the development of a positive self-concept is so essential for human growth and

development. An emotionally intelligent prospective teacher will produce an emotionally intelligent student. To get a healthy India all prospective teachers should develop emotional intelligence skill.

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CONFLICTS IN THE SELECT NOVELS OF LIZ CURTIS HIGGS

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Abstract

Conflict is present everywhere in the world and it is essential in a novel to move the story in an interesting manner. It is a source of tension and conflict in literature is good. Literature would be boring without this conflict. Conflict is a literary element in literature that involves a struggle between two opposing forces usually a protagonist and an antagonist. It is the source of tension that brings interest in all works of literature. It is the opposition main characters must face to achieve their goals. The two types of conflicts are internal conflict and external conflict.

An Internal Conflict causes a character to suffer mental agony. It arises when a character undergo two opposite emotions or desires; usually virtue or vice or good and evil inside him. An External Conflict is when a protagonist fights back against with the antagonist or other characters that impede his/her advancement. Both internal and external conflicts are essential elements of a storyline.

Liz Curtis Higgs, with her excellent writing had woven her story in eighteenth century Scotland background. She is a contemporary American novelist. Her characters had undergone heart-wrenching conflicts in all her novels which have made the story a fascinating historical saga. Her characters have been developed through the five types of conflicts and this paper focuses on the conflicts which her characters have undergone.

Conflict is present everywhere in the world. Conflict is what one does not want in one's life; but it is essential in a novel and conflict in literature is good. Conflict is a literary element in literature that involves a struggle between two opposing forces usually a protagonist and an antagonist. It is a problem in a story and it creates tension. It is the source of tension that brings interest in all works of literature.

Conflict was first described in ancient Greek literature. According to Aristotle, the hero must have a single conflict in order to hold the interest. Literature would be boring without this conflict. Conflict is the opposition main characters must face to achieve their goals. Conflict in a novel may come in many forms. It may be internal or external conflict. Internal conflict is something which occurs within a character's mind or between a character and exterior forces.

An Internal Conflict causes a character to suffer mental agony. It arises when a character undergo two opposite emotions or desires; usually virtue or vice and good or evil inside him. This conflict develops a unique tension in a story line marked by a lack of action. An External Conflict is when a protagonist fights back against with the antagonist or other characters that impede his/her advancement. Both internal and external conflicts are essential elements of a storyline.

As stated above, all literature requires conflict to have a storyline. These conflicts play an important role in the growth and the development of the character. Conflict challenges a character's convictions and brings out their strengths and weaknesses as it does in real life. Conflict is not necessarily bad or negative, it can be good and positive and there may be a transformation in the attitude of the character. Conflicts take the same shape occurring both outside and inside a character's consciousness. It may vary from disastrous battles with nature to fight against evil villains to moral dilemmas.

There may be multiple points of conflict in a single story. When a conflict is resolved and the reader discovers which force or character succeeds, it creates a sense of closure. Conflicts may resolve at any point in a story, particularly where more than one conflict exists, but stories do not always resolve every conflict. If a story ends without resolving the main or major conflict(s), it is said to have an "open" ending. Open endings may not satisfy the reader.

The basic types of conflict in fiction are five in number. They are "man against God", "man against self", "man against man", "man against nature", and "man against society". Some of the other types of conflict include "man

against machine", "man against fate", "man against the supernatural". Nathaniel Hawthorne's *The Scarlet Letter* provides examples of first three conflicts.

Liz Curtis Higgs, a contemporary American novelist has woven her story in the 18th century Scotland. She is a master story-teller. Her plots are from the Old Testament of the Bible. The characters in her novels have undergone many conflicts in their lives and this paper focuses on the conflicts which the characters have experienced.

"Man against God" conflict occurs when a character is trapped by an inevitable destiny. This situation results from a protagonist working against what has been foretold for that person. This conflict was more prevalent in ancient Greek dramas, where gods could control fate. There are still examples of this type of conflict in more contemporary literature. An example would be Kurt Vonnegut's *Slaughterhouse Five*.

In Higgs' novels, there are two characters that have conflicted against God. In *Whence Came a Prince*, Rose McBride committed a sin by cursing her father and stealing his thrifite. She was aware that she could not thank the Almighty nor she could blame him for such sin. She had broken two commandments, "Thou shalt not steal. Honor thy father and mother" (WCP, 304).

"Man versus Self" is an internal conflict as the struggle is internal. A character has to make a choice between two or more paths – good and evil; logic and emotion. These internal issues affect their actions, motivations and interactions with other characters. This conflict can be a recurring theme throughout the story or at a particular point of time. In *Julius Caesar*, Brutus constantly struggles with his feeling towards his friend Caesar and his country. This conflict has both internal and external aspects, as obstacles outside the protagonist force to deal with inner issues. William Shakespeare's *Hamlet* is an example.

Rose McBride in *Fair* is the Rose had sinned against God by visiting the witch Lillias Brown in order to entertain her friend Jane Grierson. The future of her friendship with Jane depended on her visit to Lillias Brown's cottage. Rose McBride underwent an internal conflict with her own self. She knew that God did not approve any one that uses divination or an enchanter, or a witch, or a consulter with familiar spirits. She thought the admonitions in the *Bulk* concerning witchcraft did not mean a harmless wise woman like Lillias.

In *Grace in Thine Eyes*, Davina McKie planned to divine her future through an old Scottish way. She too was aware that her plan was against God and His will. Her mind circled round the words read from the Bible: "Walk

uprightly" (GTE, 24). The phrase nagged at her and resounded inside her. She convinced and consoled herself by saying that it was just a girlish hope and nothing more; and also she had not broken any rule nor committed a sin.

Conflict that pits one person against another is categorized as "Man against man" conflict. This is an external conflict in which one person struggling for victory over another. This conflict may be a direct opposition or a silent conflict between the desires of two or more characters as in a romance or in a family epic. The classic scenario is a conflict between the protagonist and antagonist or protagonist and other main characters. This type of conflict is very common in traditional literature and domestic novels. There are innumerable examples of this type of conflict in literature such as Dan Brown's *The Da Vinci Code* and Agatha Christie's *And Then There Were None*.

Jamie McKie and Evan McKie had been pitted against each other from their childhood days by their doting mother and father. They were compared and contrasted. Jamie had no claim on his father's heart rather he owned the whole of his mother's heart. Evan stayed outside Glentool's boundaries and Jamie stayed closer to home. Jamie had betrayed his father by disguising himself as his brother and received all the blessing from him.

Though Leana and Rose were sisters, there were differences between them. Leana safely stayed inside her home and Rose found some excuse to remain outdoors. Rose disliked routine work, whereas Leana thrived on it. Leana found quiet companionship among her borrowed books and Rose maintained an ever-shifting collection of friends. Leana betrayed her sister Rose by claiming Jamie as her husband, though Leana was just a proxy bride for her sister.

"Man against nature" conflict is an external conflict in which a character is tormented by natural forces such as storms or snow or animals. Nature serves as an obstacle for the character and this conflict is general in adventurous stories. Bear Grylls' *Man vs Wild* programme is a great example for this conflict as it has taken its name from this conflict "man against nature". Ernest Hemingway's *The Old Man and the Sea* and *Moby Dick* by Herman Melville are examples of this type of conflict.

In *Thorn in My Heart*, Rose McKie had an external conflict with the snow. As the custom required, Rose McBride had flee to her aunt's house for a week before her wedding. When she was ready to set her journey towards her house on the day of her wedding, the wind blew hard against her aunt's tiny cottage and she realized it was more

than mere wind. It was an icy snow storm. It was a terrible weather that even her horse cannot move. She wanted to go and cried to Willie, "You don't understand! Jamie is waiting...I can't keep him waiting" (TIH, 278). But she could not go and nature had shown its true face against Rose. That incident had made the story to take a new turn.

"Man against Society" is also an external conflict. The person-against-society conflict is an individual or a group fighting against injustices within their society. In such stories, characters are forced to make moral choices or frustrated by social rules in meeting their own goals. The character stands at odds with societal norms and realizes the necessity to work against these norms. Conflict examples are John Steinbeck's *The Pearl*, Ralph Ellison's *Invisible Man*, and *The Catcher in the Rye* by J. D. Salinger.

Leana McBride in *Thorn in My Heart* had undergone such a conflict against her own society just like Hester of *The Scarlet Letter*. Leana was ordered to compear the Stool of Repentance for three consecutive Sundays as the punishment for committing adultery. Though Leana and Jamie were married and had given birth to a child, the

society and the church had accused her of adultery and punished her according to their norms. She had been humiliated in front of the congregation; she had been separated from her husband and her son Ian.

The paper concludes here with the conflicts faced by the characters of Liz Curtis Higgs' novels. These conflicts had developed the characters as well as the story. All her novels were well written with heart-wrenching conflicts. Each and every move of the story has one type of conflict in it, which made Higgs to deliver a fascinating historical saga.

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LIFE IN DEATH A CRITIQUE OF DYLAN THOMAS SELECT POETRY

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Abstract

Dylan Thomas has a deep concern about the problems of life. Death, birth, rebirth or resurrection, according to him, is a part of natural cycle. His poems reflect man's fundamental problems in life. The struggle in the process of life, death owes for the future rebirth. Death energizes the soul after physical decay. He brings in the notion of physical death not to be mourned but to be celebration. These themes are deeply rooted in his religious and traditional influences. Biblical – crucifixion, prayers, sermons and pastors are intertwined with metaphysical imagery which made critics to question his religious beliefs. The objective of this paper is to analyse his attitude towards death according to his poems and critically view his convictions on resurrection, soul's unity with nature to be immortal and perfect submission to the power of nature.

Keywords: *Death, forces of natural power, physical vs. conscious, immortality, resurrection, metaphysical imagery.*

Introduction

Dylan Thomas' poems reflect the notion of "Life in Death". Death is the lens through which Thomas views the world of himself and of others. To him, death is beyond physical decay but an energizing soul to confront resurrection. There is life in death and life after death. Death is a very present sojourner in Thomas' poetry. Sometimes he appears to conquer, at other times to be warring only with himself, occasionally to be merely the agent for some conqueror of himself (natural forces).

A book titled "Bio centrism: How Life and Consciousness Are the Keys to Understanding the Nature of the Universe" published in USA has induced the notion of soul's regenerative power of escaping from the body to another universe. The theory implies that "death simply does not exist and is just an illusion. Consciousness exists outside of constraints of time and space." The book puts forth all the necessary findings as a proof that "consciousness does not perish after death and soul could migrate after death." It also proves that the consciousness is gathered in life and after death the same consciousness is drained somewhere else which is definitely another organic matter. This is the scientific base of quantum physics proved by physicists.

Death – A Myth

Death is a myth – a frightening myth according to the persona in "In Country Sleep". To Dylan, Death has to be conquered, sometimes to be surrendered to natural cycle and sometimes the persona seems to be struggling in the

process of life and death. Death has to be embraced with love and central act of human creation. It is conceived as an act of holy and natural and not be grieved.

"In Country Sleep" addresses Thomas' younger daughter, Aeronwy. The child is asleep and the poet in fairy tale diction and with dense concentration of rather fantastic nature imagery, lulling her that she need not fear harm during the night or ever thereafter "Until tolled to sleep by the stern/bell". But what does the child expect? the speaker says that "The thief as meek as the dew" will come. The meaning of the poem depends upon the identification of the thief; if he is death, he is not merely death, extending the symbolic meaning of thief and death, as the poem progresses, the thief has different roles to play; the frightener, death, redeemer, protector and preserver of the child when she sleeps. The manifestation of death is whether the death is frightening or comforting the child. The thief or the fear of death in her mind does not allow the child to sleep but the poet's view of it is soothing – the death takes the man the next stage of life and redeems him from the earthly realities of life. The poet hopes that the thief will continue to come and will not forsake her "in the lawless sun awaking/naked and forsaken to grieve he will not come"

Thomas sees death even in non-living objects like scissors and knives. They are both life and death interwoven in them:

"His scissors oiled, his knife hung loose
To cut the channels at their source."

(Where Once the Waters of Your Face, II, 4, 5)

Scissors and knives, both play a role in operation to save the life of a man and at the time of cutting the navel-string. Likewise, they are the tools of killing. When they are made, both life and death are interwoven in them. In the same poem, Thomas finds corals, the symbol of life, in our beds; and at the same time, he finds serpents, the image of death too in our birth and growth. Life awaits our death and crosses our birth and growth.

"There shall be corals in your beds
There shall be serpents in your tides,
Till all our sea-faiths die."

(Where Once the Waters of Your Face, IV, 4-6)

Life is "like a running grave" (When, Like a Running Grave, I, 1). Life advances towards death "for as long as forever is". In life, the hidden death tempts and pushes us ahead and "tracks" us "down". Time is death-personified. It is a domineering devilish force. Everything is the victim of that time and "cadaver's trap". "Everything ends". Time tracks you down

In "Light Breaks Where No Sun Shines", the candle melting is symbolic of time taking away the life and death-drive. Thomas continues the process of life to end it with death. In death, "logics die" and man's only life is the life that his body shares with nature. In death, the "dawn" of consciousness remains. The light of understanding, a sense of illumination breaks in man's head, not in the external universe.

"Light breaks on secret lots

On tips of thought where thoughts smell in the rain;
When logics die,

The secret of the soil grows through the eye,

And blood jumps in the sun;

Above the waste allotments the dawn halts."

(Light Breaks Where No Sun Shines, II, 25 -30)

Thomas' understanding of his physical being is united with the outside world. The soul becomes the cosmos. Death paves way for new life in the entire cosmos. Physical death is a myth whereas the conscious becomes united with cosmos.

Living – Dying-Whole

All organic matter is living-dying-whole. Thomas' sense of himself was his sense of the world, but neither static nor changing. He reassures the lack of distance between "self" and "objective" reality. He tries to establish the relationship between life and death, creation and destruction, womb and tomb, flesh and spirit, youth and age as dominants of an on-going process, "living continuum of the universe." Totality of consciousness is attained

through the realisation that death is not a corrupting influence on the dignity of man but life is linked with death and creation is tied up with destruction.

Nature as Conferring Immortality

Thomas intensely felt that the processes of one's life are inseparably involved in the processes of external nature and man's birth, growth and death with the changes of nature, Thomas identified man-nature equation. It is to explore the relationship or unity of life and death and world as duality, the subject of continual creation of the world and of the individual. It is the problem of reconciliation of the individual with the general process.

Thomas sees life as a continuous process; sees the workings of physical as a magical transformation producing unity out of identity, identity out of unity, the generation linked with one another, the life with death and death with life and man with nature.

"In Country Sleep" confronts that the child had nothing to fear if she "retains her faith in nature, for it is obvious "by the sacrament of nature that it will transcend death." The thief, then, is the power of that nature, inspiring the girl as it does the sun and ready to take natural power that comes after death

Ackerman puts forth that "in nature's cycle, death brings re-immersion into its forms and forces and what is lost". The idea of death is a natural unalterable process ruled by the laws of nature. Death is seen as a natural process of plunge into nature. "This re-immersion into the physical universe that death occasions, following nature's pattern and order becomes an affirmation and celebration of that universe and man's unity with it"

"Over Sir John's Hill" is an epitaph to "the souls of the slain birds sailing" as the final line says that the birds are willing to die. The hawk calls, "Dilly, Dilly...../Come and be killed" and birds reply, "Dilly, Dilly...../Come Let us die." The power of nature in "Over Sir John's Hill" depicts the acts through hawks upon sparrows and through herons upon fish. The theme of fire borrowed from the sun that illuminates the hawk is the symbol of natural power over life and death. The executioner bird is "the hawk on fire" and a "fiery tyburn". The symbol of "fishing holy stalking heron" (I 11) called "saint heron" (I 17) sings "All praise of the hawk" and grieves "as the blithe birds, never again, leave shingle and elm" (I 14) himself aware of the approaching "lunge of night", he engraves the sparrows' epitaph on a "time-shaken/stone"

William Arrowsmith referring to the power that controls life and death as "process", sees Thomas in this poem as

"standing aside, neither wholly within the process nor wholly apart from it". The ruling attitude of the poem is of acceptance of what the hawk and sparrows represent.

"In the White Giant's Thigh", sexual attributes of the natural power cause long-dead women to "flame like fawkes". The women speak through the mouths of birds to express their longing for love and fruitfulness. The identification of the sexual force with the source of light appears in the "fawkes fires" image and in the use of a solar verb, the women "meridian" their love. The poem asserts nature's sexuality as powerfully as "In Country Sleep" does its holiness. In both attributes, Thomas sees nature as conferring immortality.

"In Country Sleep" poems portray the persona to some extent removed from the workings of the natural life-giving and generative force. The women "curlew cry me down" brings the poet into participation in the force. As Moynihan observes, "death wish" on the part of the poet but the death is envisioned as a continuation rather than a conclusion. The urgency of the women's creative impulses draws the speaker toward a union that is partly mystical and partly emphatic.

Thomas reflects on reality in his particular vision. His emphasis is on the physical concept of human energy. That is, the idea is translated in terms of body and cosmos. It is the "continuous realm" in which the tangible (physical) is merged with the intangible (conscious).

Metaphysical Imagery

Dylan Thomas isolated himself from a direct imitation of external realities, a mode dominant in his age. His main concern is to dwell in the inner depths of his experience. Poetry for him should bring to light the hidden cause, hence his personal interest to strip darkness and explore inward motives. To do this, he does not use one central image but a cluster of images; a constant building up and breaking down of images. In "Do Not Go Gentle into That Good Night", death is contrasted with life using a cluster of images like death images of "close of the day", "dying of the light", "no lightning" with the images of vibrant life of "sun in flight", "meteors", "green bay". In "Lament", the images are "old ram rod", "hillocky bull" to "coal black soul" and "black sky" denotes the death of man's impotency as a stage of his physical death. In "A Winter's Tale", almost each line has an image; "snow", "winter", "lake", "ferries", "floating fields", "cattle", "stars", "owl", "star of faith", "firelit island", "mantled yards", "puffed birds", "dancing shade", "dancing perishes"(symbolic of death), "melting snow", "bird", "paradise" and so on. Thomas was able to use exemplary

images by relying on a rich background of various trends through which his ideals passed serious modifications. He worked with the romantic expressive spontaneity; the suggestiveness of the symbolists; the surrealists' mysterious liberation of the unconscious and emotional involvement in the dynamics of life which is part of the futurist style.

Thomas structured images to let the meaning flow unstated from the space between them. For him, the images lose its objectivity entirely and swamps in as intricate net of connotations. His free expression and the use of images are part of the influence of futurism on him. His poetry is turned to be pictorial or "concrete poetry". His sense of revolt against death to be the end of everything and its emotional involvement is the mark of futuristic style. His rejection of the past is reflected in the denial of Welsh diction influence but none would deny that it is reflected in his use of Biblical imagery but Thomas' poetry stands out to be ideal.

In "Poem on His Birthday", the poet is the only character except for the swarming natural life. He expresses a forthrightly personal expectation of a continuation of life and the most abundant symbols of that continuation are natural. The sun presides over activities but these activities are not exclusively sexual. The stalking images of hawks and herons appear and those of other predatory creatures are alluded. Always, a compelling force is in-charge of the living-dying whole. The poet watches as: "Under and around him go

Flounders, gulls, on their cold, dying trails
Doing what they are told"

The poet himself "tolls his birthday bell" as he "loits towards the ambush of his wounds". Over the whole landscape of controlled nature, including the poet, the predatory herons "bless" as agents of the dominant force. The speaker mourns "the voyage of ruin I must run", but he counts his blessings.

The increased ability to perceive nature is not only sensory but also involves understanding that death is beautiful in its ultimate submission to the will of nature. The sun "blossoms" and the predatory sea "exults" in Thomas' eyes because the poet sees that their taking of him into the new stage of existence that death cannot be so much an act of violence as one of an exalted gathering-in, and that the response decreed for him is of joy, just as the sparrows in "Over Sir John's Hill" rejoiced in their union with sunlit hawk.

The poems' special poignancy derives from the tensions of the opposites. The merging images of light and

darkness, life and death illustrate the basic trope of the poem. This merging of the opposites intensifies the irony of process. The man who acts is also the man who dies a reinforcement of the confusion between actor and victim.

Influences of Romanticism and Surrealism

Thomas is obsessed with words, he is aware of the capacity of words to reflect reality and render the inner thoughts and insights. Such obsession is linked with his attempt to write within the romantic tradition. Like them, he turns his eyes toward the inner depths of imagination. Both agree upon spontaneity as the upmost principle. But his attempt to bring language to perform a more active role marks the main difference between him and the romantics. Unlike the romantics, he tries to get at the mystery of his own growth and being by his use of highly personal idioms and images.

The other source for Thomas expressive tendency is borrowed from the surrealists. The surrealists agree upon damaging the conventional forms of language to employ a non-literary way which helps the liberation of the unconscious. Hence, their language is free from any logical control through automatic writing. In Thomas' view, such automatic writing is "worthless as literature". It is true that the poet's images are intensive and mysterious which are surrealistic features, but beyond that there is full control over verbal texture.

Religious and Traditional Influences

Every religion would care for the spiritual well - being but not entirely of the physical well- being. In this sense, Thomas is truly religious wading away the criticisms on him that he is trying to question all the religious sentiments of the church. The soul goes through transmigration of different species with the force of nature. Nature has to decay the organic matter but the matter takes different forms and so the soul takes different species to live in. "Our soul passes through 8.4 million species before becoming human according to Padma Purana more than 5000 years old scripture" says Manjeet in an article on "How Modern Science Prove Hindu Species Theory to be Genuine" which has gained 7.5 K shares in social networks today.

A cluster of metaphors "holy books of birds", "leaping saga of prayer", "red fox", "pastoral beat of the blood through the laced leaves"(crucifixion), "skimmed yard of buttermilk rain on the pail", the sermon of blood"(gospels and sermons) reveal the natural objects associated with prayer, places of worship and Bible, pastors, priests and resurrected spirit (Christ), the crucifixion and the gospels.

According to Ackerman, the poet finds in nature the solution to the menace of death. The poet confesses his "faith in nature" when he describes nature as being "holy" as "the green good". Nature is seen as a sacred reality, totally filled with God's presence, accomplishing a religious and even salvific function

Thomas' belief in regeneration is not expressed entirely in terms of natural forces. The poet expects love to admit him into "the unknown, famous light of great / and fabulous, dear god".

Resurrection

Life after death has been confirmed by scientist of today. The consciousness escapes to the outer space and reaches another world and becomes united with another species. Religion talks about eternal life after death that assures of resurrection. A spirit that lives in a body searches for its fulfilment and purpose. The search does not get completed in a time period but it carries on to the different organic matter. Death is the celebration and preparation for the second life. Christianity affirms the resurrection through the resurrection of Christ and after the doomsday; the spirit takes a new life in God's place. Hinduism affirms by the seven lives a spirit undergoes to reach God and redemption of a spirit from the physical to become one with the part of cosmos. The conflict between the physical and conscious is what is called death. This conflict is clearly brought by Thomas in his poem "Do Not Go Gentle into That Good Night" that the persona struggles to survive as the poet tries to infuse his physical being. The conscious escapes from his physical being at the end ("Dying of the light"). It shows the eternal life of the conscious as it wins over the physical mortal being.

The concluding words of the "In Country Sleep" profess the nature of the thief and Thomas entreats the child thus:

"Ever and ever by all your vows believe and fear
My dear this night he comes and night without end my dear
Since you were born;
And you shall wake, from country sleep, this dawn and
each first dawn.
Your faith as deathless as the outcry of the ruled sun."

The assurance of resurrection of life or the assurance of redemption of a person is revealed through the image of dawn - "this dawn and each first dawn" The assurance given by the father creates faith in the child. The faith is described in terms of "the outcry of the ruled sun." The return of the dawn is the force of nature or the return of life working through its natural cycle. Imagery of nature is the

structure of the entire poem and the purport of the imagery on the whole is that nature contains all beings and all religions

Waking from country sleep is not just mere waking from sleep every dawn but waking up is a realisation that comes from life every time a person fails or more meaningfully waking from country sleep is a rise above the mundane earthly life caused by death. "You shall wake, from country sleep, this dawn and each first dawn"

Thomas is evoking the frustration of being, the shaping influence of a confused milieu. No longer does life seem so hard to live when compared to not being able to be alive at all. The poet's intense and bitter realization of mortality concludes with his hope and confidence in the day of resurrection. Man lives eternally in the forms of nature, performing the traditional function of consolation. He is hidden in the dark earth, bears the secret of eternal life. Death bears with it a sense of entrance rather than exit. A sense of completion as one lives with his parents, the first dead, Adam and Eve. The dead are never truly dead but are part of the generative nature. Death comes to free him from the deep dark freeze that keeps pulling him down. He realizes that he is deeper and wiser as he becomes entangled in his own shroud, the soil.

Thomas' revolt against death in the "Light Breaks Where No Sun Shines" and "Do Not Go Gentle into That Good Night" finding a sense of completion and immortality of the soul after physical death. In "A Winter's Tale", it is the resurrection which is emphasized, taking death as a necessary step for the regeneration.

Conclusion

Thomas envisions the dead returning into the organic cycle, expressing no animosity that many of us feel toward the prospect of our inevitable extinction. In death, man continues the cycle. He grows in the dark earth as he grows in the darkness of womb. He dies to live, to contribute to the image of resurrection, a sign of the soul's immortality. This is the consolation that Thomas offers an image of being gathered into the earth, embraced by the mother earth and becomes a body of earth with flesh of grain and veins of water.

Death is not a death or an end but it is inseparably linked and tied up with life in the process of creativity. It

increases further realisation that the moment of birth ushers in the moment of death and the moment of death is a new kind of birth. It is an entrance into a new room of life. In the place of death-drive, Thomas finds the unity of man's death with God and the universe (life) and establishes the unity of spiritual and physical self. It creates the celebration of this identity and immortality.

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UNREAL HUMAN IN REAL WORLD PORTRAYED IN THE POEMS OF KAMALA DAS

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Abstract

Humanism is a joyful lively alternative to the religion that believes in the supernatural element called God. Humanists believe that this is the only life in which we have knowledge that we owe to ourselves and to the people in this fragile planet to survive. They take responsibility for their own life and these are new adventures, new knowledge, new discoveries and exploring new options of life. Instead of running after the answers for the questions of life inside the so called societal way, humanist search it in his own open-ended way with his unique ideas and he discovers the essence of life. But in today's scenario, humanism failed in the fakeness called technology and a new world of sophisticated life. Men started to run after false things leaving their humanism behind. Kamala das was always portrayed as a feminist and the writer who openly condemns male and their behavior with women especially on sexual note and was critically condemned by many writers and media. But rather than feminism her poems portrays humanistic perspective too which was never noticed or identified yet. This study tries its hand on spotlighting the humanistic perspective and concepts hidden in the poems of this realistic writer. The poems taken for this study were an introduction, the Old Play House, My Grandmother's House, The Looking Glass and In Love. Her poems were always seen in feministic perspective, in which other concepts get hidden. So, this study focuses the humanistic view in these poems.

Keywords: *humanity, humanism, humanistic concept, technological change.*

Introduction

Humanism is a cogent viewpoint informed by science, inspired by art, and motivated by empathy. Respecting the importance and dignity of each human being, it supports the enlargement of individual liberty and opportunity consonant with social and planetary responsibility. It argues the expansion of participatory democracy and the extension of liberal, open society, standing for other human being whole heartedly and standing for their social justice. Humanism frees men's thoughts from supernaturalism; it makes the men to rephrase their priority from Unseen God to well-seen Nature. It helps and holds that values: let it be religious, ethical, social and political all have their sources from the experience of Human and their heredity. Humanism always derives its source and goals for life from the priority and needs of human and their interest, it doesn't take its life theology and its ideas. Humanity should take its responsibility for its own destiny. There is a strong belief on the humanistic perspective that when reasoning and knowledge were used as a best tool

to solve the world's problem. Humanism is totally a philosophy of those who have love for their life. But today's scenario is totally different. Human forgets humanism taking other things as his priority which makes him to lead a life full of fakeness and makes him inhuman. So the major focus on the study is about the lost humanity in men.

The philosophy of Humanism is based on naturalism it's a worldwide view. Kamala Das, one of the outstanding poets of India, writing in English and Malayalam. She was predominantly influenced by her uncle Nalapatta Narayan Menon, a prominent writer. She began writing poetry at an early age. Born into a conservative Hindu family, Kamala Das converted to Islam at the age of 65. She is now working as a syndicated columnist.

Writing under the pen name, 'Madhavikutty', she is one of the foremost short story writers in Malayalam. She was nominated for the Nobel Prize in literature, along literary personalities such as Nadine Gordimer and Doris Lessing. Her widely acclaimed stories include *Pakshiyude Maranam*, *Neypayasam*, *Thanuppu*, and *Chandana Marangal*. Her first English poetry was 'The Sirens',

published in 1964, followed by *summer in Calcutta*. She received many awards and accolades.

"Kamala Das enjoys a unique position among the living Indo-English poets because of her unique inspiration and unique expression" (Indian English poetry, P.76)

Kamala Das apart from her poems about feminist prospects, has a unique place among the Indian - English poets because of her own only one of its kind style of writing and exceptional style of expressing things. Her works are the portrayal of reality, phases and faces of life in different walks of life. In the works of kamala das there is a strong autobiographical elements of human realities portrayed. She was also a widely read columnist and wrote on diverse topics even though she was famous for her feminist perspective and for her controversial and sensational poetries, the most important perspective unnoticed is the humanistic perspective. This study tries its hand on spotlighting the humanistic perspective and concepts hidden in the poems of this realistic writer. The poems taken for this study were An introduction, The old play house, My grandmother's house, The looking glass and In love. Her poems were always seen in feminist perspective, in which other concepts get hidden. So, this study focuses the humanistic view in these poems.

An Introduction

*"I don't know politics but I know the names
Of those in power, and can repeat them like
Days of week, or names of months, beginning with Nehru."
(An introduction, L 1-3)*

In the above lines Kamala das says that she doesn't know politics but she can name all the politicians from Nehru till date. In today's scenario all human runs like zombies leading a machine driven life. Instead of searching for the true meaning of life, they run after money, pride and self-respect. They live their life without knowing anything beyond their need. For example, from the above lines, each and every person in this world can say the names of all politicians' without thinking and they feel that as a pride in showing off their knowledge on that. But no one has any idea on politics or politicians or the present politics in their day today life. All love speaking about politicians, but no one wants to speak about the internal happenings or interfere in that, because all are busy in their own schedules.

*"Why not leave
Me alone, critics, friends, visiting cousins,
Every one of you? Why not let me speak in
Any language I like? The language i speak,*

*Becomes mine, its distortions, its queerness's
All mine, mine alone.*

It is half Indian, half Indian, funny perhaps, but it is honest"(an introduction, L 8 - 14)

In the above lines Kamala Das tells about how each and every human is forced by their relative and people around them even on the language we use to express about us and in each and every deed of ours. This society sets us certain rules and we are not allowed to live our life on our own. The above lines clearly say that today's human doesn't even have the rights to use their own language in the work they do. Whether they like it or not they are forced to use the language which is universal. If they use their own language, it's not taken into account, the worst part is it's not considered as his asset instead men loses even the freedom of speaking his own language in a common place as it's considered as an insult. To portray and show off himself in his own society men seeks the help of the language which is not his own. Likewise, even in language there is no freedom for the human of this day. Whether he likes it or not, he is forced to express his view in language which he can't express better. Men lacks, pause in expressing his views on everything because of flaw in using other language. Thus he was even denied to use his own language in expressing his views.

*"It is human as I am human, don't
You see? It voices my joys, my longings, my
Hopes, and it is useful to me as cawing
Is to crows or roaring to the lions, it
Is human speech, the speech of the mind that is
Here and not there, a mind that sees and hears and
Is aware. Not the deaf, blind speech*

Funeral pyre." (An introduction, L 15 - 24)

In the above lines, the author portrays that, our language is like the right of every living thing on earth and it's their own. The same way is the use of mother tongue for every human being as well. In today's scenario, man is forced to believe that their mother tongue is under privileged to use in public places. They don't feel that it's the part of their life. It is because of the commercial life the people leads these days. Mother tongue, as author says, for a person is like the fire, the wind, the feel of the deaf, and the speech of the blind which can be felt more than it is used. But people in the present day kill their feel for their passion for mother tongue for their living without even feeling bad for it.

"In this world, he's tightly packed like the

*Sword in its sheath. It is I who drinks lonely
 Drink at twelve, midnight, in hotels of strange towns,
 It is I who laugh, it is I who make love
 And then, feel shame, it is I who lie dying
 With a rattle in my throat" (An introduction, L 52 - 58)*

In the words of kamala das, today's man is fully packed with works but he is lonely. He does everything alone laughing, crying, eating and living. Even though he's surrounded by people, he's alone in his own world without mingling with people around him. He leads a life in which everyone around him becomes stranger. He doesn't even get time to know who's with him or around him and who runs behind him. In this materialistic world, men run with the invisible time forgetting the visible people around him.

"I am sinner,

I am saint. I am the beloved and the

Betrayed. I have no joys that are not yours, no

Aches which are not yours. I too call myself." (An introduction, L 58 - 61)

As far as today's men are concerned, they themselves live a life of an object, which does its work without even knowing what mixed consequences it gives to other members. Men react and give importance to unreal games and unknown people rather than the reality that entangled in his life suffers in front of them. They have time to post their merry and melancholy for unknown people, but they don't have time to hear their own people's melodies or miseries. That's clearly stated in the above lines. He doesn't even love himself. He doesn't enjoy his merry or feel bad for his sorrows. He is no more human and not saints either. He's betrayed not by others, but by his own deeds, because of the work that feeds on his real happiness for his unreal materialistic gains.

The Old Play House

"Cowering

Beneath your monstrous ego I later the magic loaf and

Became a dwarf. I lost my will and reason, to all your

Questions I mumbled incoherent replies. The summer

Begin to pall. I remember the rudder breezes

Of the fall and the smoke from the burning leaves. Your room is

Always lit by artificial lights, your windows always

Shut. Even the air - conditioner helps so little," (the old play house, L. 14 - 21)

"In "The old playhouse", she accuses patriarchy for its adeptness at turning women into cage-birds without identities. Her contempt against patriarchy becomes stronger on recognising the dwarfed status of women, a

result of men's deep-rooted desire to instil the knowledge and power of themselves into women." (Charisma of kamala Das, 160).

The above quotation from 'Charisma of Kamala Das' focuses on dwarfed status of women alone, But in today's scenario women alone is not dwarfed instead the whole human being is dwarfed by the technological changes around him. Men being running at the back of technologies and the new changes of today's world, they even forget to notice the seasonal changes around him. He forgets to play and get out of his packed rooms. He never has time to face the real world, the nature, the real games, the real changes of nature. He leads his full life inside the rooms without even distracted by nature. He never knows the seasonal changes, nature and its nourishment, the cherished memories it holds, nothing. He lives with the breeze of air conditioner, inside the contented room, slowly dying, killing his own self for lifeless things. These are clearly portrayed in the above lines.

"No more singing, no more dance, my mind is an old

Playhouse with all its lights put out. The strong man's technique is

Always the same, he serves his love in lethal doses," (the old play house, L. 24 - 26)

Human forgets his humanity; he forgets his joy, the merry making habits in his routine. His formal work has made him to feel in such a way that even he couldn't love any other person or even his life partner whole heartedly. He lends his total love to the lifeless thing called job and the luxurious life it provides, but he forgets the people who shares it with him. Even he expresses his love for his beloved in lethal doses. Thus, he becomes a slave than a human being with life and soul.

My Grand Mother's House

"The house withdrew into silence, snakes moved

Among books, I was then too young

To read, and my blood turned cold like the moon

How often I think of going....

.....

.....

Behind my bedroom door" (my grandmother's house, L. 3 - 11)

Human forgets all the hobbies he had once. On his books snake crawls instead of his hands. Reading was once a wise hobby and books were men's best partner but because of technology men not only left his partner but he even turned down his best hobby called reading and he lost himself. Once man loved being what he was. Now he

sleeps with loneliness. He hugs it, nourishes it with his lonely works, he fills it with his lonely dreams. He feeds the loneliness with dreams, liveliness, freedom, the love for his people around and the cause of living. At last sleeps with it as though he's only left with loneliness.

The Looking Glass

"A living without life when you move

Around, meeting strangers, with your eyes that

Gave up their search, with ears that hear only" (the looking glass, L. 19 - 21)

Today's life becomes a life in which he lives physically, but he's dead from inside, feels lifeless. He even meets his relatives as strangers. He almost becomes a robot which has eyes that does not see or the ears that does not hear in these days this is the present situation of the people. On the whole, he gave up the search for his life, instead turns that search on money and luxuries of life alone. He runs abroad tries to make strangers happy, neighbours as his friends, even their pets as his game partner for the lifeless life he have to settle in abroad, but forgets to feel affection for his people who have the genuine love and care for them. For his so called 'source of revenue' men started to lead a false life of loving strangers abroad and hating his own folks at his junction.

In Love

"I watch the sleek crows flying

Like poison on wings-and at

Night, from behind the Burdwan

Road the corpse - bearer cry 'Bol,

HariBol', a strange lacing

For moonless nights, while i walk

The verandah sleepless, a

Million questions awake in

Me, "(in love, L. 16 - 24)

At the end when he questions himself as to what sort of life he had lead. He has no memories to cherish, no decision to make, no people to get suggestions from, no person to love back whole heartedly. At last without actually dying he becomes a corpse. He sits on watching the moonlight becomes speechless. As there is no person to share those moments of his success or the achievement with him.

Conclusion

"When a woman realises the true nature of herself as well as the man besides herself, the gender disparities may be erased. Though Kamala Das sounds rebellious in most of her poems, there are echoes of her yearning for a shared humanity san all feminine differences as a true radical humanist" (Charisma of kamala Das 164).

In 'Charisma of Kamala Das' she asks women to feel what she is and asks her to come out of the so called gender differences but apart from gender bias she portrays the humanistic concepts in her poems in the most rebellious and most vigorous way. She want things to be shared equally between people so that they return back to their so called humanity, which they lost long back on the very day when the 'technological child' was handed over to him. The human of these days really forgot what real life is instead they run after unreality like money, luxurious life, gadgets, positions, time, job and loneliness; forgetting the reality of life love, affection, care for each other. They run like zombie neglecting the real happiness for the unreal, temporary pleasure. Human is losing his humanity in the name of new technological improvement and the urge for living today without thinking about tomorrow. He kills his humanity inside to live today. But he should understand that the love for each other and the humanistic concern for him and for others only will lead him to a heavenly long lasting pleasure called peace -making and peaceable living. This was clearly proved and portrayed with the help of the unique and everlasting lines of Kamala Das.

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Dr. BABASAHEB AMBEDKAR AND WOMEN EMPOWERMENT IN THE CONTEXT OF 'HINDU CODE BILL' AND 'BURNING OF MANU SMRITI'

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Dr. Babasaheb Ambedkar is the saviour, the liberator of the poor and the downtrodden. He struggled his entire life to achieve equality, liberty, fraternity and justice. He fought against the unjust social system prevalent in India. He was the most brilliant mind of his time and will remain unparalleled for the time immemorial. His philosophy is everlasting which transcends all the boundaries of time and place, caste and class, gender and religion but we need to understand him in the right socio-political and historical context of his time. For that purpose we must break the mental shackles of the caste around us and destroy our caste based prejudice, until then we will not be able to understand him properly.

The caste is a notion which resides in our mentality; therefore, there is an urgent need of the 'notional change'. There is a sincere and immediate need to understand Dr. Babasaheb Ambedkar in the present time because we cannot avoid him in the first place and secondly we have no other option left but to accept his universal philosophy. Sadly, he has been neglected in our academia as well as in all our day-to-day life activities merely because of our casteist mind-set. How long shall we deceive ourselves from the truth? The truth which according to Buddha, was self-enlightening. Abraham Lincoln rightly said, "You can fool all the people some of the time, and some of the people all the time, but you cannot fool all the people all the time." I may sound little harsh and biased while holding the above views and you may disagree with me when I say that Dr. Babasaheb Ambedkar has been neglected by the Indian academia. To support my view, I would like to quote contemporary famous writer Arundhati Roy who said, "Ambedkar was a prolific writer. Unfortunately his work, unlike the writings of Gandhi, Nehru or Vivekananda, does not shine out at you from the shelves of libraries and bookshops

Why? The answer is simple. It is because of the monster of caste that exists in Indian society.

While looking at his amazing achievements and ever progressive career graph, anyone in the world would

become surprised and overwhelmed. His contribution in the building of modern India is historical and phenomenal, but somehow it goes unnoticed and I think that is the biggest misfortune of our country. He was the greatest economist who obtained his PhD from the world famous Columbia university and his DSc from London School of Economics; he was the fearless and radical editor of *Muknayak* and *Bahishkrut Bharat*; he was the great thinker who criticised the caste system and untouchability from anthropological and sociological point of view and concluded that it did a great damage to our country; he was the great philosopher who wrote 'Buddha and His Dhamma', an egalitarian critique, scientific explanation of the gospel of the Buddha; he was the great political economist and renowned professor of the Administration; he was the illustrious principal of the Government Law College, Bombay; he was the eminent lawyer (Barrister) in Bombay High Court; he was the true emancipator of the poor farmers for whom he fought against the unjust *Khoti* system in the region of Konkan; he was the prominent Labour Minister from 1942 to 1946 in the British Executive Council and during his tenure he made several legal provisions for the welfare of Indian labourers; he was the great liberator of women who drafted Hindu Code Bill and became the first minister in Independent India to resign from the post of Law Minister when the bill was not passed in the parliament.

In fact he thought of every problem in India from its roots. And not just that, but he also provided panacea/remedies for them.

Moreover as the thinker, the constitutionalist and the parliamentarian of the first rank, he contributed constructively on the national issues and problems such as – national economic planning, parliamentary democracy, national and international defence strategy, linguistic organisation of the states, Indian education system, reorganising universities, water-dam-electricity planning, inter-state conflicts arising out of water distribution, suggesting and recommending a plan for the setting up of Reserve Bank of India, nationalisation of land etc.

Despite opposition from all directions, why did he think of all these national problems so deeply, comprehensively and compassionately? That is because; he was the great patriot and the great son of India. Dr. Bhalchandra Munekar rightly pointed out that not a single faction of the Indian society can ever be free from the debts of his gratitude. But today he is projected as the leader of dalits alone, and believed that he fought only for the social justice. Moreover, willingly or unwillingly, he is recognised as the chief architect of Indian constitution. Most of them believe that he implemented reservation policy for the backward classes and reduced the qualitative growth of India. This limited perception again reflects their callous mentality. They don't understand that the reservation policy, so thoughtfully employed, is one of the ways of achieving equality in the heterogeneous and disintegrated population of our country. Leave aside the dalit community (that too only Buddhist formerly known as *mahar* caste) he is not accepted "whole-heartedly" as the leader of entire India. This is only because of the caste ridden social system which has limited down the greatest son of India to his caste.

Arundhati Roy in her 'The Doctor and the Saint', a lengthy and scholarly introduction to Ambedkar's 'Annihilation of Caste' rightly said that the history has been very unkind to Dr. Babasaheb Ambedkar. And therefore, it needs to be corrected. We need to see, as Buddha said, "See the truth as the truth and the untruth as the untruth" or else not just this generation but future generations will continue to be deprived and ignorant about his achievements.

In this paper an attempt is made to look at Dr. Babasaheb Ambedkar as the saviour of the women. He made sincere efforts in understanding the reality about the status of women in India and advocated a practical reformist measures especially comprehensive Hindu Code Bill for the upliftment of women. Later on, these measures form the basis of the legislation for providing better opportunities to women so that they can occupy a position of equality, respect and can realise their potential for building an equitable and egalitarian society. He was very clear about the fact that there was a close relationship between caste and gender and therefore gender could not be seen in isolation from caste. He thus believed that any social reformation is incomplete until gender discrimination of that society comes to an end.

Mahatma Jyotiba Phule was the first person who had done great attempts for the liberation of women. Taking inspiration from him Dr. Babasaheb Ambedkar started his

women empowerment movement. He had burned the *Manusmriti* which was the cause of the degradation and subordinate status of women in India. He had realised the importance of women education, their equal status and independence in the development of society. In the Convention of 1942, Dr. Babasaheb Ambedkar said, "The progress of a community is measured by degree of progress which women had achieved." He gave slogan – Educate, Unite and Agitate. He further said, "Let every girl who marries stand by her husband, claim to be her husband's friend and equal, and refuse to be his slave. I am sure if you follow this advice you will bring honour and glory to your selves." The statement leads us to understand how deeply Dr. Ambedkar's thoughts were about the women empowerment.

In the last 66 years we find a lot of change in the situation of women in India. They are much better now. They are realising their potential in every field of life be it socio-political, economic or religious in nature. This is certainly outcome of the efforts and movement of women empowerment process started by Dr. Babasaheb Ambedkar. The process is still in its progress. There is a revolutionary change observed in their mentality as well. Many women are seen at the top positions in different fields. There are many Ambedkarite women who experience freedom from the socio- religious oppression. But on the other hand, women who are away from the thoughts of Dr. Ambedkar and still attached to Hindu superstitions are suffering their lot.

The other side is very bleak as many incidences of cruelties against women are still taking place in large numbers in every corner of India. Every day we read in newspapers or watch on television unjust incidences of murder, rape, molestation of women like Khairlanji murder case, Delhi gang rape, Bhanvari Devi case in Rajasthan etc.

Manusmriti and Women

In the time of Manu women's condition was very worse. According to Manu, woman is very seductive by nature. She can seduce any man sane or insane. She is greedy not just for thoughts and beauty but has a strong desire for man. She can keep physical relation with anybody. While creating woman, God gave her cravings for dishonesty, disloyalty, falsehood, cruelty, lust for jewellery and sex. Therefore she needs to be kept under control day and night. Her father should keep watch and guard her in childhood, must be protected by husband when she is

young and sheltered by her son when she is old. She has no right of freedom.

Marriage is a divine union of two souls therefore married couple is inseparable. Many Hindus believe that the marriage was a sacred ritual for Manu therefore, he was against the divorce. But Dr. Babasaheb Ambedkar rejected this view point. He said instead Manu tied woman to her husband permanently therefore he did not allow divorce. Manu gave full freedom to man. Man could forsake his wife. He could even sell her. Moreover, though man sold or abandoned his wife he still had his right on the abandoned woman and continues to be her husband. In other words, the abandoned woman could never become somebody else's wife. This was horrifying. It seems that while making his law, Manu never thought of what was just and what was unjust. His aim was to destroy the freedom of women that they could enjoy during the period of Buddhist kings. Because he feared that the abandoned woman may marry to *shudra* which would destroy the Hindu's graded *Varna* system.

He gave woman the status of a slave as far as the matter of property was concerned. According to him, wife, son and slave had no right, whatsoever, to own a property. The property was always belonged to their master. A widow living in joint family had the right of alimony. She had a right of the widow when her husband lives separate from her but had no right to sell the property. Manu also gave man right to torture her if she committed crime.

Woman had no right to learn Vedas. Vedas used for purification but since woman had no permission to utter them, she could not be purified. Brahmanical rituals are of paramount importance in their daily life. Since women had no right to learn or hear Vedas, her place was in the hell. Similarly woman had no right to freedom of thought and action. She was not permitted to convert in other religion. She would remain in her religion till her death.

According to Manu, woman should always obey to her husband till his death. After her husband's death, she should refrain from doing things which would bring his reputation down. Even when her husband had no single good quality and committed adultery, she must continue worshipping him as god. She should not observe any fast or vow without her husband's permission. She would go to the heaven only if she obeyed her husband. Her happiness lies in her being faithful to him day and night in this and next lives.

She should always keep herself happy. She should do all her household works neatly and live economical and frugal life for her family. According to Hindus this was the

great ideal life Manu recommended for women. But this belief reflects their ignorance and utter narrow mindedness.

Burning of Manu Smriti

Dr. Babasaheb Ambedkar challenged the authority of all Hindu Scriptures as they were biased and unjust. He said, "If you say your religion is our religion, your rights and ours must be equal. Is this the case? If not, on what grounds do you say that we must remain in the Hindu fold?" He denounced Manu *Smriti* and publicly burned it (25 Dec 1927) at the time of Mahad *Styagraha*. He further said that it was the charter of rights for Upper-Caste Hindus but the Bible of slavery for the untouchables. It supported inequality and directed that molten lead be poured into the ears of *shudra* if he heard the sacred Vedas and cut off his tongue if he utters or reads them. He condemned it as a symbol of tyranny among the Hindus. This bold gesture was enacted to especially demonstrate that untouchables were no longer willing to abide by the religious and ritual confinements propagated by the caste Hindus.

Dr. Babasaheb Ambedkar was well aware about the injustice caused by the caste system on *shudras* and women. According to him, "women are the gateways to the caste system." He sees organic links between the struggle against the caste system and the struggle for the liberation of women. Therefore he struggled for his life time for the emancipation of *shudras* and women and made legal socio-political provisions in the constitution. After becoming the Law minister in independent India, in view of making political provisions in the constitution, drafted the constitution and in accord with the constitution he also strove to achieve social rights for women in the form of Hindu Code Bill.

Hindu Code Bill

The idea to regulate Hindu family was first emerged in British rule. Before British rule no Hindu or Muslim king ever tried to intervene in the internal matters of various castes and tribes. In olden times the rules regarding marriage, divorce, adoption and inheritance were decided by various castes for themselves. These rules were observed with some difference by various castes. The dispute cases were resolved by the caste-courts. There were different ways to resolve these cases in various castes.

Due to the diverse and complex nature of traditions and customs in Indian society, British rulers found themselves in utter confusion when dealing with these cases. European family life was governed by the orders in

the religious book (Bible). Therefore British rulers felt the need for such a unified religious book for the Hindus. They started study of *smritis*. But there were different *smritis* written by different writers on different time and had not made their compulsion for all the Indian society alike. During the same period European evangelists began to criticise unjust Hindu social institutions and rituals such as widow burning (*satī*), infanticide, child marriage, etc. Due to compulsory English education through schools and colleges in India, emerged English educated class from Indian society, which became familiar with the western ideas of individual liberty, equality, democracy, constitutional rule etc. It gave rise to new working class of Indians educated in English. It resulted in the growing demand from this class to remove such unjust social practices in India. British government made various laws which banned widow burning system, infanticide etc. It also legalised widow remarriage, fixed the age limit for marriage and gave right of property to the person who converts to other religion etc.

"In fact, the British government had decided to consolidate the Hindu personal laws in one code and had appointed a Hindu Law Committee in 1941 under the chairmanship of B. N. Rau, which published a draft Hindu Code in August 1944. The Code was introduced in the Legislature in April 1947 but in the face of political turmoil, especially the independence and partition, it could not be taken up for discussion.

In 1948, Prime Minister Nehru entrusted the drafting of the new Hindu Code to a sub-committee of the constituent assembly and nominated Dr Ambedkar as the Chairman of the Committee.

The original Draft Hindu Code had the following main provisions: daughters, as well as sons, to be given a share of the inheritance upon the deaths of their parents, widows to be granted absolute estate, monogamy as the rule of law, and divorce to be allowed under certain circumstances.

In the revised Draft Hindu Code, Dr. Ambedkar incorporated as essential principles equality between men and women as regards property and adoption, legal status only to monogamous marriages and elimination of the 'caste bar in civil marriages' as also of the need for a concrete justification for a petition for divorce."

Dr. Ambedkar submitted the revised Bill to the Constituent Assembly in October 1948. It was going to have a difficult history. It gave rise to a widespread and bitter controversy. The questioning of the customs governing Hindu's private lives gave rise to a huge cry in

the name of protection of Hindu religion. This continued for three years, while the Bill remained pending under controversial debate, with the orthodox attacking it by proclaiming the sacred nature of Hindu marriage. Marriage and family were declared as the true foundations of Hindu society, and the proponents of this belief argued that dissolving a marriage would ruin a society that had endured for many hundred years.

Dr. Ambedkar circulated a booklet in the parliament explaining the nature and scope of the revised bill and also delivered speeches at various places throughout the country aiming to build a consensus but there was no sign of the controversy dying out. Almost all the orthodox Hindus in the parliament, including the president Dr. Rajendra Prasad, Sardar Patel and Shyam Prasad Mukherji expressed their strong reservations against the Bill. On the other hand, Prime Minister Nehru fully supported the Bill and even declared that he was very keen to take up the Bill in the Parliament on priority basis. He even proclaimed that his government would resign if it was not taken in the parliament. In order to diffuse the opposition he even split the bill into four sub-parts and decided that the Marriage and Divorce part be treated as separate bill and would be taken up in the Parliament on 17 September 1951. The truncated Hindu code Bill was hotly debated in the parliament. The bill finally failed. In view of the general elections and the pressure from the Congress party Pandit Nehru haphazardly, declared that the Bill would not be taken up in the Parliament. Dr. Babasaheb Ambedkar felt betrayed by this sudden development. In disgust he resigned from the seat in the cabinet on 27 September 1951.

Extract from Dr. Ambedkar's Presentation of Hindu Code Bill in Constituent Assembly of India

Firstly, it seeks to codify the law relating to the rights of property of a deceased Hindu who has died intestate without making a will, both female and male. Secondly, it prescribes a somewhat altered form of order of succession among the different heirs to the property of a deceased dying intestate. The next topic it deals with is the law of maintenance, marriage, divorce, adoption, minority and guardianship.

In addition to this general change in the order of succession to a deceased Hindu, the Bill also seeks to make four changes. One change is that the widow, the daughter, the widow of a predeceased son, all are given the same rank as the son in the matter of inheritance. In addition to that, the daughter also is given a share in her

father's property; her share is prescribed as half of that of the son.

A woman who has a right to inherit gets it by reason of the fact that she is declared to be an heir irrespective of any other considerations.

The one change it makes is that it consolidates the different categories of *stridhan* into one single category of property and lays down a uniform rule of succession.

The second change the Bill seeks to make with regard to the heirs is that the son also is now given a right to inherit the *stridhan* and he is given half the share which the daughter takes.

It is provided that while the daughter is getting half the share in the father's property, the son is also getting half the share in the mother's property so that in a certain sense the bill seeks to maintain an equality of position between the son and the daughter.

The Bill converts the limited estate of the woman into an absolute estate just as the male when he inherits gets an absolute estate in the property that he inherits and secondly, it abolishes the right of the reversioners to claim the property after the widow.

The bill provides that this property which is given as dowry to a girl on the occasion of her marriage shall be treated as a trust property, the use of which will inure to the woman and she is entitled to claim that property when she comes to the age of 18, so that neither her husband nor the relations of her husband will have any interest in that property; nor will they have any opportunity to waste that property and make her helpless for the rest of her life.

There is another part of the Bill which is important and it relates to the rights of a wife to claim separate maintenance when she lives separate from her husband.

Bill provides that a wife shall be entitled to claim separate maintenance from her husband if he is – suffering from a loathsome disease, if he keeps a concubine, if he is guilty of cruelty, if he has abandoned her for two years, if he has converted to another religion and any other cause justifying her living separately.

The code recognises two forms of marriages. One is called 'sacramental' marriage and the other is called 'civil' marriage.

Under the new law it is monogamy which is prescribed.

The present Bill makes a new departure by introducing into the law provisions for the dissolution of marriage. Any party which marries under the new code has three remedies to get out of the contract of marriage. One is to

have the marriage declared null and void; secondly, to have the marriage declared invalid; and thirdly, to have it dissolved. Now, the grounds for invalidation of marriage are two: one, if one party to the marriage had a spouse living at the time of marriage, then such a marriage will be null and void. Secondly, if the relationship of the parties fell within what is called the ambit of prohibited-degrees, the marriage could be declared null and void. The grounds for invalidation of the marriage are four. First, impotency. Second, parties being *sapinda*. Third, parties being either idiotic or lunatic. Fourth, guardian's consent obtained by force or fraud.

The bill also provides that even though the marriage may be invalidated and may be declared invalid by a court of Law, the invalidation of marriage will not affect the legitimacy of the children born and they would continue to be legitimate just the same.

Then coming to the question of divorce; there are seven grounds on which divorce could be obtained 1) desertion, 2) conversion to another religion, 3) keeping a concubine or becoming a concubine, 4) incurably unsound mind, 5) virulent and incurable form of leprosy, 6) venereal diseases in communicable form 7) cruelty.

There are two new provisions in this part dealing with adoption. Firstly, under the Code, it will be necessary for husband if he wants to make an adoption to obtain the consent of his wife.

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WOMEN AND THEIR DECISIONS IN ANITA NAIR'S NOVEL "LESSONS IN FORGETTING"

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Abstract

Life skill is a skill that is necessary or desirable for full participation in everyday life. There are set of human skills acquired by us in our day to day life via learning and experiencing various challenges and unpredictable situations in life. In the life skills, 'Decision - making' stands as the foremost skill as per WHO which is identified by 'Delphi Method'. In psychology, decision-making is regarded as the cognitive process resulting in the selection of a belief or a course of action among several alternative possibilities. Every decision-making process produces a final choice, which may or may not prompt action. Decision-making is the process of identifying and choosing alternatives based on the values and preferences of the decision-maker. In today's scenario 'decision making' being an important skill, lacks in many women. Due to this lack of ability, they tend to suffer in their personal as well as societal life. So, the quest for the reasons of wrong decisions, the remedies for their flaws and the ways of rectifications are explored from the woman characters like Meera (protagonist), Smriti, Kala, Nayantara, Vinnie, Nina and Chinnathayi in the renowned writer Anita Nair's fourth novel *Lessons in Forgetting* (2010). She is one of the most high-flying modern Indian writers with international reputation. Her novels express the need for emancipation, education and decision making of women. Thereby, Anita Nair's novel *Lessons of Forgetting* is placed in discussion to get a better understanding of the present topic "decision making in women".

Key words: inability, decision making, quest, independent decisions.

Introduction

Life skills are abilities for adaptive and positive behavior enabling humans to deal effectively with the demands and challenges of everyday life. They are a set of human skills acquired via teaching or direct experience that are used to handle problems and questions commonly encountered in daily life. The subject varies depending on social norms and community expectations but skills that functions for well-being and aid individuals to develop into active and productive members of their communities are considered as life skills.

In the life skills 'Decision - making' stands as the foremost skill as per WHO which is identified by 'Delphi Method'.

Decision making is the thought process of selecting a logical choice from the available options. When trying to make a good decision; a person must weigh the positives and negatives of each option, and consider all the alternatives. For effective decision making, a person must be able to forecast the outcome of each option as well. Hence, based on all these terms, one must determine which option is best for that particular situation.

In today's scenario 'decision making' being an important skill lacks in many women, due to this inability

they tend to suffer in their personal as well as social life. Though women are educated, are they allowed to make decisions of their own? If yes, why there are many failures and breaks in marriage life? Why an educated woman can't decide her life further when she gets a blow in her personal life? If decision making was an important skill, why didn't she possess it from the first? Where things go wrong in women's life? What power lacks in her deciding ability? The quest for the responses of these queries is explored in the renowned writer Anita Nair's fourth novel *Lessons in Forgetting* (2010).

Anita Nair is one of the most prominent and modern Indian writers with an international reputation. She was ingenious and most innovative director in an advertising agency in Bangalore. When she wrote *A Collection of Short Stories*, her debut book, she realised her addiction for writing and dropped her advertising career and took full time writing. As she remarks herself that, "being writer is a necessity for me, an addiction. The best thing being a writer is to be anonymous in one's writing,

Being genderless, ageless, classless, writing about People completely different from myself." (Sinha, P. 147).

Anita Nair was the most eminent writer, who is famous for fiction and poetry. All her novels were bestselling and famous, among those novels *The Better Man* and *Ladies Coupe* have been translated into 21 languages. 18004251600

In her novel, *Lessons in forgetting* (2010), she rewrites the role of women and the search for their own identity as well as the quest for their life. She portrays the future of each woman of this novel, their decisions, twist and turns in their life based on those decisions. It deals with the wrong decisions taken by women in the first phase of their life and the remedies to jump out of these problems with their approaching decision. It shows the importance of decision making, the wrong choices, the second chances and fresh beginnings. It deals with love, lack of identity for woman, dependency and betrayal based on that. In this novel, she shows us the way to come out of the formal traditional system of 'others deciding on our behalf' and the consequences each woman faces because of that. This novel makes us to think and question about the traditional decision making system prevails in our society specially spotlighting on women's life and how as well as in what ways it affects their life.

In this novel, all the women characters like Meera, the protagonist, Smriti, kalachithi, Nayantara, Lily, Saro, Vinnie, Nina and Chinnathayi, in one or the other ways get affected by the decisions they make in their life, but later rectifies their mistakes by themselves.

Meera the protagonist of the novel was introduced to us as a beautiful corporate wife, immense women, perfect mother and an apt guide to other women in her societal standard on how to be a perfect corporate wife. She thinks herself as goddess Hera of ancient Greek myths.

'Why is this happening to her? All this grace, such joy, all of life heeding her bidding, this perfect September day....' (*Lessons in Forgetting*, P.1)

The above line clearly portrays the luxurious life enjoyed by Meera as a perfect corporate wife. The posh lifestyle, the life she relished with her husband and children, the people she meets in each and every party she goes, always enhances her dignity and makes her feel as the most happiest woman on earth. She feels everything around her was really perfect. She feels the same perfectness even on the above mentioned 'September day'; ironically her perfect world exists only till that day. All this beautiful and elegant glass tower of happiness that was built around her crushed into pieces and proves itself fake on the very September day, when Giri, her husband abandoned her in that party. Even though she's educated,

she felt aloof scattered, broken, afraid to face the life ahead without Giri's presence and guidance.

"A pool side brunch and real people? You must be joking, she had wanted to protest but she was afraid to shatter the fragile peace between them." (*Lessons in Forgetting*, P.4)

Her decisions were predominantly based on Giri. She never wanted to take her son to the party filled with adults. But she doesn't say that openly to Giri as she was afraid that it would create issues between them. Meera, when she comes to know that her husband left and abandoned her to suffer with two children, neglected her with nil support, her world collapsed.

"She wanted him. Poor Meera. She never asked what he wanted. Her, the lilac house or together what they represented" (*Lessons in Forgetting*, P.40)

Meera, the poor solitary soul was denied from making her choices since her childhood. Giri had married Meera only for her property – The lilac house. Little known about this, she loved him, adored him as her entire life. Although she wanted to confess the truth about the lilac house, she was curbed from speaking as her mother and grand-mother denied. They wanted the marriage to happen. When Giri abandoned Meera after years of wedlock, realizing the fact that he just loved her for property, Meera started making her own decisions. She decides to take care of her family members on her own. She molded her decisions then and there in every walks, she gets hurt by her husband and family members, insulted and humiliated by her daughter, even gets flattered and wooed in times by men she meets. In spite of all the sufferings, she succeeds because she decides her own destiny.

"She sits there not knowing what to do. It come to her soon, [.....]

.....]. But what are you going to do? What are you going to do now?" (*Lessons in Forgetting*, P.82)

Meera left with no choices but to decide her life further from where she was left alone by Giri; started to frame her life on her own. When she gets a job as an editor, she decides to replace that job with the job as Jak's assistant as she felt it is more comfortable. The moment she decides to be with Jak, the times she decides to avoid Rishi the actor, the moment she decides to take full responsibility for her children and all the members of her lilac house, she runs everything with her wise decisions. At last, when she decides to share the rest of her life to be with being with Jak, she decides not to quickly jump into a conclusion; deciding her second life.

"All her aches to rush forward and give herself to him. To make his battles hers. To mesh their lives and hopes. To fashion something out of nothing.

But she knows that if she does this, the Meera she has become will wither and die forever. She will be there for him, Meera decides, but to keep herself alive, she will need to dredge all the selfishness that lies deep within her. That alone will ensure that Jak does not swallow her up, as once Giri did

"Yes, you must," she says" (Lessons in forgetting, P.365)

When she gets a chance to take a new journey with Jak, she did not accept his proposal right away and falls slave for him as she first did with Giri by giving first priority to him in her life. Instead, she decides to stick on to her own identity which she created from the very day Giri left her. She wants to accept Jak's proposal slowly, she decides that in all walks she will be there with him in his life, in all his important decisions, as a good friend till she decides about his proposal. Even though she suffered, she made her own decision after her husband left her; she felt alive. She carved her life beautiful this time with her bold, beautiful and strong decisions. From being her children's mother, from Giri's wife, Meera decides herself to be Meera - an independent woman again like Akila in *Ladies Coupe* and Radha in *Mistress*.

"She was always an extension someone's identity.

Chandra's daughter, Narayana's Akka, Priya's aunt, Murthy's Sister in law [...] Akila wished for once someone would see her as a whole being". (Ladies Coupe, p.169)

Akila, the protagonist of *Ladies Coupe* wants a break and she decides to have a quest for what she is. Thus, she slips out normal routine and so called relations and transforms herself into an independent woman. Like Akila, Meera too decides to be independent and never wants to lose her identity. Not depending on anyone in her second life.

"I hope that is not going to undermine your standing in society. Is there anything I can do that won't? I wanted to teach in one of the primary schools you said it was too much work for too little money. [...]] Don't I have an opinion? I am your wife, do you hear me? But you treat me as if I am a kept woman. A bloody mistress to fulfil your sexual needs and with no rights". (Mistress. P.73)

Radha, the protagonist of *Mistress*, when suppressed by the dominating views of her husband she decides to lead a life alone and creates her own identity. Like Radha,

Meera redefines her life with Giri, with her carrier and sticks on to her new born individuality.

Nayantara, a nineteen-year-old girl Meera's first child who thought that only her father was right and her mother was a pride filled woman, always found ways to insult and humiliate her mother for her father. Even though she knows that her father left them for another woman, she supported only her father. But when she was living with her mother she realizes her father's true colour and later decides wisely to leave her father. The real feeling she got when knowing his true colour

"And Nayantara, who hasn't until then spoken a word of censure about Giri, turns away from Meera with 'what a bastard!'"(Lessons in Forgetting, P.256)

The rage and anger on her father crossed all the limits and provoked her to call him "a bastard" when she learnt that he did not turn up for her grandmother's funeral. She felt mortified and decided to leave her father forever. She started making wise decisions and becomes more practical, decided to encourage her mother for a second life.

"Don't. I am Vinnie. I am sure whatever is troubling you can be resolved." (Lessons in Forgetting, P. 117)

Vinnie, the beautiful, pulsating, independent business woman introduces herself to Meera like this. Vinnie, the vibrant, refuses to live with her husband not because he's bad in his needs and deeds, but only because he's not her type of man. When her husband said 'yes' to tradition and 'no' to split - ups, she deals it with calm and ease. But she leads her life as she decides. She's in relationship with a musician named Arun, which she never felt affronted in revealing. Even though her physical appearance in the novel is twice, she lives throughout the novel on each thought, deed and daring decision of Meera. She was loved for her audacious decision she took in her personal life and for the suggestions she gives to Meera on puzzled moments of hers. She always sticks on to the decision that makes her happy. So, even though her decision being morally felt wrong, she'll always be acclaimed for her bold decisions and never compromising nature.

Lily and Saro, most posh ladies of lilac house lives in their past fantasies and pride. They always think that their pride is everything and their old life portraying fake richness is everything for them. But when Giri leaves the house both these ladies decide to be supportive and strong mentally, so that they won't be a burden to their Meera. They understand where things went wrong in Meera's life and they try their best to resolve. They decide to unburden Meera from her debts by leaving their pride filled life and leading a normal life. The most heartbreaking moment

comes when Saro leaves them in an accident. Lily, the old actress decides to act again, Meera was afraid and even sneers at her as she hates money paid on her discomfort. Thus she says...

"You don't have to say anything. I am not asking your permission. I am informing you of my decisions, Lily Bristles" (Lessons in Forgetting, P.307)

Even at that age, Lily decides to act again and stick on to her decision by supporting Meera financially. Thus she proves to be proud and awesome lady of lilac house.

The other woman who is introduced as calm and just another member in Jak's house later proved herself to be strong and independent because of the decisions she took in her life. She is Jak's kalachithi, the one who looks after Smriti, is Jak's paralyzed daughter. Kala was famous for her long hair, which she hated the most. She was loved by her father, felt her hair as a pride. When kala demanded that her hair is so thick that her neck is aching because of its length and weight she asked her father's permission to cut her hair little. Kala's father almost fainted hearing that...

"Are you mad?" he demanded. Look at your hair. Do you know what an asset it is? Not everyone has hair like yours." (Lessons in Forgetting, P.217)

He told her that her long lock was an asset and that she should not cut it down until she was married. In fact her mother also believed this and firmly denied her from the very thought of cutting her hair down. Kala got into matrimonial relationship with Ambi because his family was simply impressed by her long tresses. They took a lot of interest in caring her long hair. Once, when kitcha (jak) visited her, they travelled to minjikapuram seashore to play in the water. While playing, her hair got heavy and so she cut her hair off a few inches thinking that it would be left unnoticed. Ambi, her husband who was out of town, found out that her hair was short by few inches. His rage knew no bounds. He didn't speak to her until the hair grew back, which took at least six months. Kala understood that she was loved and adored by her family and others only for her long lock which was considered as an asset to be 'proud' of. She made up her mind to walk out of her marital life, when her husband decided to marry another woman as Kala could not beget a baby. Unaffected to her feelings, Ambi's family wanted Kala to comply with their decision of the second marriage and rearing his child as Kala would still remain their daughter-in-law and still take pride of her long hair. Without respecting her feelings she was told to comply with their decision and suggested that she can be an another mother for Ambi's son. She felt insulted and

humiliated. There she decides to end that life, but in the most empowering way.

"I finally had my reasons to leave him. Not even my father could fault me for this. I was the wronged wife. So I left him. Before I went, I cut my hair at the nape of my neck. I gave it to Ambi. A long braid woven with jasmine and kanakambaram. 'This is all you ever wanted of me. Keep it. And let me go,' I said walking out" (Lessons in forgetting, P.232)

Thus, she cut off and gave her long tresses to her so called husband Ambi and walked away from his life forever and ever. Her father questioned and cursed himself for both of his daughters' state, who was left destitute in their life, he felt heart breaking.

"I am not going back. And I will never grow my hair again," I said. [...]

And don't call me Vaidehi ever again. I am Kala, do you hear me?" (Lessons in forgetting, P.232)

When he saw his daughter's hair cut off he was heartbroken. When he asked her what took her do this Vaidehi? (kala was named as Vaidehi after her marriage as per their tradition) she was in a huge rage saying that 'I will even be a whore instead of being Ambi's wife, so don't call me by that name, I'm no more Ambi's wife. So don't call me Vaidehi anymore'. She also stressed that if he insisted her to go back to her husband or ask her to grow her hair again she will go to her sister's house and will never return to her father ever. She strongly stood by her decisions and did not regret on the decisions she made.

Smriti's existence, though felt more in the second half of the story, is the second protagonist of the novel around which the story revolves. Smriti was brought up in abroad but wanted to have her higher education in India. So she stays at their house in Bangalore alone with her friends Shivu, Mathew and Rishi. Unfortunately, her friends fought themselves to win the love of this beautiful NRI Smriti. She is shown paralyzed in the first half of the novel; she was accused of doing adultery at the sea shore and got hit by a car naked near Minjikapuram sea shore. That is how she was framed in the newspapers which all believed except her dad Jak. With his effort the real reason behind her condition was revealed.

She loves Rishi, changed her attitudes as an Indian to lead a happy life with him. But his aim was to win her love before his friends but not to marry so he wanted to get rid of her at. Meanwhile, she was about to join her friend's troop who were on a campaign to save daughters and to ban the brutal murders of girl child in the womb. She felt broken when she finds that Rishi has stopped loving her.

She decides to visit Minjikapuram as it is reported of girls foetus death to be more. She takes chance; stays there to fight for those unborn girl child. She tries to collect evidence against those brutal acts, in that process she was brutally raped and torn by those native gundas. She was framed as 'characterless NRI got hit by a car when doing drugs and adultery' which later came as a mere car accident in the newspapers, an ordinary news. When Rishi was about to escape leaving Smriti behind she decided to stay back to collect evidence and to fight for those unborn girl children. That strong decision and determination kept her alive from inside. Jak felt that those decisions that flames somewhere inside her will bring her back. Some may think that the decision she took was wrong which led her to being paralyzed. But, her thoughts were not abused, her strong will was not hit by that car, her decision to help those unborn buds was not paralyzed, it still fumes somewhere inside her waiting for the phoenix to rise her from her paralyzed ashes.

Nina, Jak's wife, mother of Smriti and Shruti, was a very practical woman. She always thinks about the wellbeing of her daughters. When she realised that there was no hope for Smriti, even though she loves her, she decides to go back to Shruti abroad. She decides to give equal importance to both her daughters when Smriti's condition is helpless. She takes practical decisions. Her main aim is, at least, to look after shruti carefully. This might look as a wrong decision from an emotional point of view but a right one from a practical point of view.

Chinnathayi, a native woman from Minjikapuram, who lost her daughter in process of illegal abortion which was done to her during her fifth month of pregnancy, lives with her two granddaughters in that village. Like other women in that village she was also afraid of the gundas with whose support these illegal abortions are performed. The sad part is that they consider this as ritual and feel pride in doing the same. Because of this illegal act, most of the innocent women die. No one has the guts to question them or raise voice against them. Even Chinnathayi was not ready to help Smriti with the evidence she asked for to file a case against those gundas. When her granddaughter revealed about Smriti, by mistake, she decides to come out of her fear and tried to warn Smriti and save her despite being cautioned by those gundas no to do so. She didn't step back from helping her. Though she didn't succeed in helping Smriti, her decision to go out and save Smriti was a brave move.

Conclusion

All the women characters in this novel that were well educated (except Chinnathayi) and decide wisely at their second call were not given their chance to decide with their first choices. They were not given rights to decide what they want in their life. When we see Meera, the protagonist of the novel; if she would've rethought the suggestions given by her parents, if she had decided to tell the truth about the lilac house to Giri before their marriage, would've ended up with the person who loves her instead of lilac house would've stayed with her for her love not for the house and wouldn't have left her for other women. All these were because of preventing her from deciding at the right time by her mother and grandmother. If kala was given the rights to decide to cut her hair at the right time without being afraid of her father, her father would have been unhappy with her ~~but~~ and she would've have ended up with the person who loves her for who she is instead of her long tresses.

Nina, even though her decision not to stay with her daughter in Bangalore was practical, this played a part in her daughter's cruel incident. Her daughter needed an emotional guidance which was unavailable because of her absence. Chinnathayi, if she had decided bravely from the first she would have saved her daughter from dying, or at least if she had decided properly she would have helped Smriti with evidence and helped her to move out of her village safely. Vinnie, Nayantara and Smriti, being strong independent ladies decided wisely on what they want in their life and they never regretted their decisions even if it went wrong, because it's their own decisions. Women suffer to decide on important situations in their life only because they were not given the right to decide what they want to from first. Women should be given the rights to decide on things in their life by themselves from the first so that even if certain decisions go wrong at their starting phase they will decide wisely when it comes to deciding vital phases of their life.

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GANDHIAN TRUSTEESHIP: AN ALTERNATIVE SOLUTION FOR GOOD CORPORATE GOVERNANCE

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Abstract

The corporate environment whether national or international has been rocked by several scandals since late 1990s. When corporate scandals break out, a review of corporate governance practices follows and fresh a regulation is introduced. However, the public debate on the standards of acceptance corporate behavior appears devoid of moral expectations. Our corporations should not only be legal and economic beings but moral ones too. The issues involved both individual and corporate behavior. All the level of the individual, the scandals brought forth concerns about unethical behavior and misuse of power since individuals had secured for themselves a larger share of corporate rewards while denying the same to others. The collective question raised was how organizations could make decisions that harmed their senior executives and strengthen the structure of corporate governance.

Gandhi's concept of "trusteeship" can serve as a philosophical foundation for a business and provide requisite moral guidance. This concept is derived from Gandhi's spirituality, where the individual self (Atman) and the ultimate reality (Brahman) are considered one. On the similar notion, Gandhi saw God not as a personal but an unseen power, which was represented for him as truth, and which became a central tenet for him. He even named his autobiography as "The Story of My Experiments with Truth". His belief that "truth is God" led him to the idea of oneness of mankind and the essential unity of all existence. The practice of ahimsa or non-violence was the means to attain this truth. Gandhi's approach had always been holistic as human life is a synthetic whole, which can not be divided into water-tight compartments of social, religious, political life and so on.

Gandhi's trusteeship can provide an acceptable moral foundation for businesses to take a larger perspective of their responsibilities. It may appear to be easier for individuals to practice the principle rather than organizations that are answerable to varied owners and financial markets. But it is important for organizations to go beyond ethics codes or corporate philanthropy. It will be a slow process for individuals to be convinced of the need to act differently, for organizations to stumble along the path of devising policies and procedures, and regulatory systems, and expectations to also change. CEOs need to take the lead and inculcate in their organizations the character to go beyond the immediate consideration of profit margins and do idealistic and difficult to achieve, we can take comfort in Gandhi's assertion that it does not matter how successful we are in living up to it as long as we believe in it and aim for it.

Key words: Trusteeship, Eleven Vows or Ekadasha Vrata, 'Sarvodaya' or 'Antyodaya', corporate governance, profit margins, ethical or moral values, philanthropy, and social responsibility, Manava Dharma, Vasudhaiva Kutumbakam.

The corporate environment whether national or international has been rocked by several scandals since late 1990s. When corporate scandals break out, a review of corporate governance practices follows and fresh a regulation is introduced. However, the public debate on the standards of acceptance corporate behavior appears devoid of moral expectations. Our corporations should not only be legal and economic beings but moral ones too. The issues involved both individual and corporate behavior. All the level of the individual, the scandals brought forth concerns about unethical behavior and misuse of power since individuals had secured for themselves a larger share of corporate rewards while denying the same to others. The collective question raised was how organizations could make decisions that harmed their senior executives. Even the proposed regulatory solutions only dealt with the symptoms and aimed at strengthening the structure of corporate governance.

Organizations are formed to achieve a stated purpose (for profit or not), where the management is in the hands of individuals who do not run it for personal gain. Gandhi, better known for leading India's nonviolent freedom struggle, advocated "trusteeship" as a moral basis for individuals in positions of wealth. He conceived trusteeship as a system wherein the individual considers that part of his wealth in excess of his needs as being held in trust for the larger good of society and acts accordingly.

Gandhi's concept of "trusteeship" can serve as a philosophical foundation for a business and provide requisite moral guidance. This concept is derived from Gandhi's spirituality, where the individual self (Atman) and the ultimate reality (Brahman) are considered one. On the similar notion, Gandhi saw God not as a personal but an unseen power, which was represented for him as truth, and which became a central tenet for him. He even named his autobiography as "The story of my experiments with truth. His belief that "truth is God" led him to the idea of oneness

of mankind and the essential unity of all existence. The practice of ahimsa or nonviolence was the means to attain this truth. Gandhi's approach had always been holistic as human life is a synthetic whole, which can not be divided into watertight compartments of social, religious, political life and so on.

Trusteeship is a unique concept that needs to be properly understood. Each individual has the talent or the ability to achieve our goals. We exploit that talent or the ability for personal gains in the belief that we "own" the talent or ability. Gandhi said we don't own the talent but we are appointed "Trustees" by God and so we must use the talent to help others, less fortunate or talented than us. But this "giving" or "sharing" or "helping" must not cripple the receiver.

There is a very thin line that divides "pity" and "compassion" and we often mistake one for the other. Pity is degrading and oppressive while compassion is uplifting for both the giver and the receiver. Pity is when we give hungry person money to buy food or when we feed the hungry through soup kitchens. When feeding becomes an end in itself then we are causing a problem. Feeding should be a means to constructive action. By feeding the hungry we make them dependent on handouts. Constructive action is the natural corollary to trusteeship. It means getting involved in finding constructive solutions to problems. We are usually so pre-occupied with the Self that we don't have time for anyone or anything. We usually want to hang the responsibility on someone's shoulders. Usually the Government's shoulders yet they have severe limitations. Bureaucrats or paid social workers don't always have the compassion needed for this kind of work.

On the other hand, compassion requires that we get involved in finding ways in which the unfortunate can be helped to become self-sufficient citizens. The help they receive should be such as to help rebuild their self-confidence and self-respect which are crushed by poverty and oppression. We must respect ourselves, respect others and respect our relationship to all of creation. A myth persists, especially in the West, that we are independent individuals with no responsibilities towards others. A cohesive society cannot be built with each individual pulling in different direction. To achieve harmony and cohesiveness we must accept the fact that we are inter-dependent, inter-related and inter-woven working together to build a human society.

For economic crisis the solution lies in Trusteeship, Swadeshi, Bread Labour, Khadi and Village Industries, Decentralisation of Wealth. Eleven Vows or Ekadasha

Vrata also recommends the solutions mentioned above and thus presents a constructive programme proposed by Gandhi. Once again it underlines (i) Removal of untouchability (ii) Prohibition, (iii) Upliftment of women (iv) Communal Unity (v) Service of backward class (vi) Village Sanitation (vii) National Language (viii) Basic education (ix) Adult education (x) Village Industries. Gandhi asserts that besides individual endeavour corporate actions are also needed.

The foregoing outlines of Gandhi's philosophy of peace endorses the truism that Gandhi is one of the very relevant precursors of the conflict-resolution movement with his comprehensible philosophy of peace based on the psychology of human nature, awareness of social realities and knowledge of economic and political systems and situations.

Gandhi's moral philosophy of 'Sarvodaya' or 'Antyodaya', meaning universal upliftment or welfare, and the wellbeing of the last person in the line, also flowed from his belief in the oneness of mankind. The concept of Sarvodaya or Antyodaya was a step beyond utilitarianism, which looked for the welfare of the greatest number. It also reflects the principle of justice for social organization and development. When you seek the welfare of all, you cannot be satisfied with the welfare of the greatest number, and universal welfare flowed from his belief of isomorphism of truth, Atman and Brahman. It did not matter to him that it may be a goal that is beyond reach. "Those who own money now, are asked to behave like trustee holding their riches on behalf of the poor. The question how many can be real trustees according to this definition is beside the point. If the theory is true, it is immaterial whether many live up to it or only one man lives up to it. Absolute trusteeship is a concept of Euclid's definition of a point. But if we strive for it, we shall be able to go further in realizing a state of equality on earth than by any other method.

At the individual level the unethical chase for material growth produces several distortions and disvalues. Acquisition of wealth is less for meeting human needs and desires for a good life, and more a means of improving one's status relative to others. It fuels evils like jealousy, greed and covetousness. Arrogance of wealth is the worst vice of human nature. So every sphere of economic activity should be related to moral and human ends. Endeavours for material gains should be made only through moral means only. These gains should be utilized atleast partly, for the good of others, for promoting the common good, and not merely for personal enhancement. This is nothing but the

Indian conception of dharma regulating purushartha 'artha' and 'kama'.

Thus, Gandhiji believed that economic policy and business behavior could not ignore moral values. He stated that nature provided enough to satisfy man's needs but not man's greed. Since the rich had wealth in excess of their needs, it was their duty to use the balance for the welfare of the others. Gandhi says in the autobiography how he was inspired by the notion of 'aparigraha' (meaning non-possession) in the BhagvadGita, "the Gita teaching of non-possession to me means that those who desired liberation should act like the trustee who, although having control over great possessions, regards not an iota of them as his own.

The need for the moral foundation for business arises from three areas: (1) The state creates and protects corporations, and the purpose of the state is to further society's interests. (2) The corporation itself is composed of a collective people. If individuals have moral standards and the corporation is a person in the eyes of society, shouldn't it also have moral standards? (3) Corporations have wide ranging activities that impact the lives of people through the goods and services they buy and sell. Thus, they have to behave in a manner that society would consider appropriate which may be greater than an existence to maximize private gain.

Expressions of concern about the morality of organizations take the form of "corporate social responsibility," and these expectations get translated into minimum standards that are embedded in law. However, several major decisions that an organization makes such as divestiture, employee layoffs, launch of new products, hiring, aggressively competing with a rival, and so on are based on a set of values. Freeman and Gilbert argue that problems of ethics and morality emerge when different sets of values conflict because the organization is faces with the question of how it should act on that issue. I believe that an organization being clear about its ethical and moral foundations would make it easier for making decisions and understanding its future.

Trusteeship goes beyond our existing notions of stewardship, philanthropy, and social responsibility. Stewardship aims for collectivism and relies on trust and higher values in the running of an enterprise. Philanthropy involves making a contribution to activities that are involved in good works, and hence is an expression of support and encouragement. It does not involve any transformation of the giver's intent or behavior beyond this act of donation. Neither does it provide constraints on decision making.

Social responsibility stipulates that corporations need to recognize their responsibility towards society and to act accordingly in a responsible manner. This sets a minimum standard of expectations; and organization that recalls its product from the market when it has evidence of possible harm to consumers and before being required to do so by regulatory authorities would satisfy an expectation of socially responsible behavior.

Gandhi's trusteeship is not akin to charity or generosity for he believed that able-bodied people should work for their living, and giving charity to healthy people was not only shameful and degrading but gave the donor a false sense of satisfaction. Gandhi's trusteeship is an ideal standard that requires being proactive. It is ethics, philanthropy, and social responsibility all rolled into one. It would require a moral basis of operation that goes beyond writing a check for a tax deductible cause, or disposing of hazardous waste safely. It would not only require an organization to see itself as using assets for the benefit of society, but would also require that it follow a moral path in the way it conducts business.

Business organizations today are not just a place where we earn a living. They are the dominant form of institution in society and dominate even socially important sectors such as education, health care, and public services. Apart from providing the means of existence for a substantial majority of our population, they also supply almost all the goods and services we consume, and shape public policy. They are few individuals today who can exclusively live off the land increasingly; the model of privatization that has spread around the world has also resulted in a many services that used to be provided by private organizations.

Under such circumstances, society should require organizations to live to a higher standard. Trusteeship provides such an ideal standard. The requirements of trusteeship are not easy to reach in a society that, over the years, has devised the rules and structures to expect purely economic behavior from organizations. Although, as Gandhi realized, a standard such as trusteeship cannot and should not be instituted through a government fiat, regulations that may prevent such behavior should be removed. Moral suasion should be used to drive organizations towards this end.

It is not enough to respect individual human beings. We must also respect different cultures, different ways of life and different belief systems. Danger lies in our becoming competitive, in believing that ours is the only way and the best way and attempting to impose our way on

others. To assume that our way is the best is to say that we "possess" the Truth. When we accept that others could also be right then we join others in an honest search for Truth.

'Manava dharma' is the highest law of human being. It is concerned for the ethics of responsibility to work for 'Loksangrah' i.e. for universal wellbeing. This will demand that all forms of power- economic, political, organizational or technological should be used for safeguarding, nurturing and advancing the wellbeing of the collective 'web of life', which consist of the human order. The concept of 'manava dharma' need to be developed into working principles for guiding actions in individuals, group organizations, nations, government and so on. At individual level this would provide a value frame work for excellence, both in the personal as well as public life. It will call for cultivation of refined personal virtues, which will include self-control, self-leadership, egolessness, emotional maturity or an attitude of selfless action or anasakta karma. It will seek establishment of harmonious and friendly relationships with others in the spirit of 'Vasudaihva Kutumbakam', the whole world as one family. This attitude will fulfill the virtues of love, care and concern. This emphasizes the communitarian view of seeking individual good by contributing to the common good. The concept of 'manava dharma' will help us to establish the trusteeship in business organization and thereby the welfare and wellbeing of industrialist and common man.

Barack Obama, the present US President, sees Mahatma Gandhi as an inspiration and has a portrait of the apostle of peace in his office. He commented, "In my life, I have always looked to Mahatma Gandhi as an inspiration, because he embodies the kind of transformational change that can be made when ordinary people come together to do extraordinary things."

Economic equality did not mean that everyone would literally have the same amount. It simply meant that everybody should have enough for his or her needs. , an elephant needs a thousand times more food than an ant. For Gandhi, wealthy people should not just be encouraged to act as trustees; they are morally required to do so. Gandhi's justification primarily arose from his Hindu spiritual beliefs, which enjoined the follower not to be "attached" to material possessions that detract one from a path to salvation. This injunction served him quite well. For his desire was to alleviate the poverty he saw around him, and a nonviolent approach to equitable distribution was preferable to either state intervention or the violent means of the communists. Trusteeship depends on the rights of individuals to use their skills in building wealth to maximum

extent possible, taking from their accumulations what they believe they need, and using the remainder for the benefit of their fellow human beings.

Gandhi's trusteeship can provide an acceptable moral foundation for businesses to take a larger view of their responsibilities. It may appear to be easier for individuals to practice the principle rather than organizations that are answerable to varied owners and financial markets. But it is important for organizations to go beyond ethics codes or corporate philanthropy. It will be a slow process for individuals to be convinced of the need to act differently, for organizations to stumble along the path of devising policies and procedures, and regulatory systems, and expectations to also change. CEOs need to take the lead and inculcate in their organizations the character to go beyond the immediate consideration of profit margins and do idealistic and difficult to achieve, we can take comfort in Gandhi's assertion that it does not matter how successful we are in living up to it as long as we believe in it and aim for it.

If we say that the twenty-first century is the century of the common man, then we see that Gandhism has even more relevance in this age, and Gandhi will inspire generations of individuals fighting for goodness of the society. If today we find that Gandhism is in severe test in countries like India, it is not because there is certain inherent weakness in Gandhism, but it is because we have not seen in India strong leaders with the required courage and conviction to fight the evils in society. We may borrow Gandhi's own words on Ahimsa, and say that it is only for the courageous people. And so Gandhism is alive and active in the modern world. Gandhi has inspired and will continue to inspire many political, social and religious and economic concepts all over the world. Gandhian concept of trusteeship reminds me the Emanuel Kant's principle of universality, where he says that act in such manner that it will become a universal law. So we can say, Gandhi's principle of trusteeship is a universal solution to the scams and scandals' occurring at business arena and it is possible to check by implementing this principle

I would like to conclude my paper by offering a tribute to Gandhi in the words of Albert Einstein, "Generations to come, it may be, will scarce believe that such one as this ever in flesh and blood walked upon this earth." This will help us to build a whole universe as a one family which is also stressed by Saint Jnaneshvara in Jnaneshvari, "He vishwachi maze ghar".

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GENDER BIAS IN MAHESH DATTANI'S PLAY TARA

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Abstract

Mahesh Dattani is one of the eminent Indian English playwrights who mainly deals with the contemporary Indian society. His plays speak about the dynamics of the modern urban family. Most of his plays deal with the issues like gender discrimination, homo sexuality, child sexual abuse, communalism, problems of the transgender. Dattani holds a very distinct place in the realm of Indian drama in English. He has presented the problems of an urban life in India in a significant manner in his plays. He has a striking artistic perception that makes him different from other playwrights. His plays can easily touch the minds and the hearts of the people.

Dattani's plays have a universal appeal, because the themes of his plays are contemporary and moreover his plays can be staged anywhere in the world, as he has made use of the stage in a very naturalistic way. He is the first Indian playwright who has been awarded with the Sahitya Akademi Award. This paper is an attempt to study the gender discrimination in a society, the injustice based on the term of gender and the preference of a male child over a female child in a family, precisely in an Indian family. The play also deals with the physical and emotional separation of two conjoined twins.

Keywords: Gender discrimination, Injustice based on the term gender, Dattani, Conjoined twins, Indian family, Society, Universal appeal.

Introduction

Tara is one of the famous plays of Mahesh Dattani. It is one such play, which is quite famous and loved by many in the world. The play deals with the physical and emotional separation of the two conjoined twins, though the physical separation is the manipulation of the mother and the grandfather of the twins, as a preference of male child over a female one. Tara the protagonist of the play is a bright, intelligent and energetic girl who has never received the opportunities that are given to her brother Chandan or Dan. In the book *Mahesh Dattani's Plays: Critical Perspectives*, Michael Walling in the third chapter says that,

"In Tara, Siamese twins are born male and female (the fact that this is biologically impossible gives the play a clear poetic dimension, like Shakespeare's Twelfth Night). The female twin, Tara, loses her leg and eventually her life so that the male twin, Chandan or Dan (the double naming is itself a further example of the fragmented self) can live. This metaphor is about the separation of the multiple identities available to us which social constructs require. Chandan loses his feminine self, Tara, and is distorted by that loss." (73)

Injustice Based on the Term of Gender

Tara is not just a play but it is a story of a girl born in an Indian family. As the name suggests, Tara, is really a

twinkling star in her family, that makes everyone smile and feel happy, especially Chandan. The play Tara opens up with Chandan or Dan, who is a playwright in London. He recollects his past especially his childhood days which he had spent merrily with his sister Tara. Dan says,

"Yes. I have my memories. Locking myself in a bedsitter in a seedy suburb of London, thousands of miles from home hasn't put enough distance between us. My battery charger helps on some occasion. But now I want them to come back. To masticate my memories in my mind and spit out the result to the world in anger." (Collected Plays, Tara, 324)

The play deals with the fact that, since ages past, society has always preferred a male child over a female child. The decision of giving the third leg to the boy, which actually the girl owns, shows the gender based injustice and discrimination as well. The decision leaves Tara immobilized for the lifetime and makes Bharati to live her life with guilt till she becomes totally insane. The guilt makes Bharati over concerned for her daughter and she even gets ready to donate one of her kidneys to her daughter so that she can live for some more years. In a conversation with her son, Bharati tells him that,

"Yes I have plan for her happiness. I mean to give her all the love and affection which I can give. Its'what she

deserves. Love can make up for a lot." (Collected Plays, Tara, 349)

Throughout the play, hatred against the society, from the side of Tara is noticed. She also has a kind of anger and aversion with the outside world. But she feels quite satisfied with her world, consisted of her parents and his beloved brother Chandan. Her world is little, but she still feels happy and satisfied with what she has. Her brother was very close to her and vice-versa. Her love and affection for her brother is seen in one of her conversations with Chandan, where she says,

"And me. Maybe we still are. Like we've always been. Inseparable. The way we started in life. Two lives and one body, in one comfortable womb. Till we were forced out and separated." (Tara 325)

Erin Mee, a theatre director, expresses her thoughts in a note on the play Tara. She says,

"Dattani sees Tara as a play about the gendered self, about coming to terms with the feminine side of oneself in a world that always favors what is 'male'; but many people in India see it as a play about the girl child." (Collected Plays, 320)

Mee also states in her note on the play,

"I included Tara on my syllabus for a class on Indian Performance at New York University. My students loved Dattani's work in general, and Tara in particular—several of them became so excited about the play that they wrote their final papers on it. One student pointed out that Tara and Chandan are two sides of the same self rather than two separate entities and that Dan, in trying to write the story of his own childhood, has to write Tara's story. Dan writes Tara's story to rediscover the neglected half of himself, as a means of becoming whole. Another student pointed out that Dattani focuses on the family as a microcosm of society in order to dramatize the ways we are socialized to accept certain gendered roles and to give preference to what is 'male'." (Collected Plays, 320)

Other Characters of the Play

The play introduces two more characters as well. Roopa, the neighbour of Tara in Mumbai and Dr. Umakant Thakkar, one of the famous doctors in Mumbai, who operated and separated the two conjoined twins.

Dr. Thakkar

One of the famous doctors in Mumbai, who becomes quite famous for his outstanding work at the Queen Victoria Memorial Hospital in Bombay (Mumbai). The writer has shown the other side of the society as well, where the

affluent and influential people, literally buy the doctors or other people with the help of their huge fortune, for their personal purpose. The affluent father of Bharati, forces the doctor to do the surgery of the twins, in order to favor the boy with the third leg, so that he doesn't get immobilized or crippled.

Dr. Thakkar agrees to do the operation because, he understands that, his dream rather his intention of starting a huge nursing home in Bangalore, can be fulfilled only with the help of Bharati's 'affluent' father. This can be clearly understood from the conversation of Mr. Patel, Tara's father, with his children. He says that,

"The doctor had agreed, I was told. It was only later I came to know of his intention of starting a large nursing home—the largest in Bangalore. He had acquired three acres of prime land—in the heart of the city—from the state. Your grandfather's political influence had been used." (Tara, 378)

From the above quote, it is evident that, Tara's father, Mr. Patel, did not know anything. It was Tara's mother and grandfather, who manipulated everything, in order to favor and support the baby boy, it was them who actually differentiated between a female child and a male child.

Roopa

She is a character in the play who likes to tease or make fun of others in a stupid and idiotic way. Such characteristic can easily be found out in the society. She pretends to care for Tara and Chandan, but in reality she doesn't. She also pretends to be a very good friend of Tara and Dan but only in front of Tara's mother at her (Tara) house. She speaks in a very bad and cheap manner about Tara and her mother when she stays out with her friends Prema and Nalini. She even addresses Tara and her mother as freaks. This is evident from the conversation of Roopa with her friends Nalini and Prema, where she states that,

"Guess what? I went to her house! Yes. Right inside! I met everyone there. She is a real freak of nature all right, but wait till you see her mother! Oh God! I can't tell you—she is really. . . .wadh tarah. Oh God! I'll never go there again." (Tara, 342)

People like Dr. Thakkar and Roopa are really dangerous and it is really hard to trust upon these kinds of people in the society.

Conclusion

The play Tara truly serves its purpose rather the dramatic purpose, to bring forth the struggle of an Indian

handicapped girl, to prove and show the tenacity to the patriarchal society. She sacrifices her potentiality for the sake of her twin brother.

The play shows that Tara is the source of happiness for her family. The life which Dan had lived with his sister was the best according to him. At one point of time, he feels really bad for Tara and could not really accept the demise of her sister at a very young age.

Tara is not just a story of Tara, but it is the story of all those women who live in the male dominated society in India, and fight every day in their lives just to survive. Dattani has beautifully portrayed the Indian society in this play. His language is lucid yet subtle. His writing style also shows that he has a great command over the language.

Apart from gender discrimination, Dattani has also set forth the relationships of a husband with his wife, a brother with his sister, a doctor with patients, a mother with her

children and a father with his children; which cannot go unnoticed.

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MAGIC REALISM AND ANTHROPOMORPHISM IN GRIMMS "THE FROG PRINCE"

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In the mid-1800's, two German researchers, the siblings Jacob and Wilhelm Grimm, published an accumulation of folk stories called *Grimm's Fairy Tales*. *Grimms' Tales* is famous in the world of fairy tales. The frog is an important animal. It played a major role in children's literature. The Frog is symbolic of cleansing, renewal, rebirth, fertility, abundance, transformation, metamorphosis, life mysteries and ancient wisdom. In ancient Egyptian mythology, the frog was associated with resurrection and the Roman Venus, Goddess of love. In the tale of "The Frog Prince", Magic realism appears in the role of a frog. There is another idea where the researcher implies the idea of Anthropomorphism which means the attributes of human form. Magic realism begins with the conversation between the little frog and the princess.

"If you'll be my sweetheart, my dear,
I'll give you water clearer than clear."

"Oh, who'd ever want to be a nasty frog's sweetheart?" she cried out
and ran away.

Then she told her sisters that there was an odd frog down at the well

that made the water murky. The second sister became curious, and so

she went down to the well and scooped a glass of water for herself, but

it was just as murky as her sister's glass so that she wasn't able to

drink it. Once again, however, the frog was on the edge of the well and said:

"If you'll be my sweetheart, my dear,
I'll give you water clearer than clear."

"Do you think that would suit me?" the princess replied and ran away.

Finally, the third sister went, and things were no better. But when the

frog spoke,

"If you'll be my sweetheart, my dear,
I'll give you water clearer than clear."

She replied, "Yes, why not? I'll be your sweetheart. Get me some
clean water." (331-332)

The frog is a creature of water and earth. It communicates in the language of a human being which seems too strange to believe. It is a real object but the voice of frog in the human form is incredible.

According to the introduction of Maria Tatar, *The Annotated Classic Fairy Tales*, "She turned around to figure out where the voice was coming from" (Tatar 117).

Critics frequently underscore the phallic nature of the frog. Julius Heuschner notes that, "The innocent young girl's fear of and repugnance toward the male genitals and the transformation of this disgust into happiness and sanctioned matrimony can hardly be symbolized better than by this transformation of the frog into a prince" (Tatar 117). Frogs are also animals that undergo transformations, existing in one form when young, in another when mature.

This tale discloses the meaning of true friendship and the importance of keeping promises. The frog faces many difficulties to get a companion of the princess to sit next to her, allows it to eat from her little golden plate and sleep in her little bed and promise to love and cherish it. First it thought, it will get equality from the princess' side but she neglected it because of the appearance of the frog. It seemed to be a nasty animal and for that reason, she might be tried to ignore it.

Princess, Youngest Princess,

Let me in.

Did you forget

Yesterday's promise

Down by the chilly waters?

Princess, Youngest Princess,

Let me in.

The king declared: "If you make a promise, you have to keep it. Just go and let him in."

Princess, Youngest Princess. In this version of the story, as in others, the frog speaks

in verse. Compare the Scottish "Well at the World's End":

"Open the door, my hinny, my hart,

Open the door, my ain wee thing.

And mind the words that you and I spak

Down in the meadow, at the well-spring."

"If you make a promise, you have to keep it." (118)

The Grimms' added maxims like this one to strengthen the moral backbone of the tale. Anthropomorphism appears in the form of the little frog. The researcher finds out human characteristics such as speech, emotions and uniquely human actions of the frog. The little frog king wanted to live like a king that's, it's demanded to lead its life like a king in the realm. The demands of frog's expectations seem uniquely human actions and examples are to sit next to the Princess, to eat from the Princess' golden plate and sleep in the little bed of princess, and promises to love and cherish it.

The researcher finds out the usage of the Frog animal of Grimms' brothers because, in Egyptian mythology, a frog goddess represented fertility, named Hegel, meaning Frog. He gets usually depicted as a frog or a woman with a frog's head.

Through this information, Egypt comes under the continent of Africa which is the place of slavery. Indirectly, Grimms' used the frog as an object or tool to show the hatred of the prince when she threw him to crash against the wall. This scene discloses the hatred of Grimms' brothers towards the use of the Little Frog.

In *The Annotated Classic Fairy tales*, Maria Tatar points out "threw him with all her might against the wall" (Tatar, *The Annotated Classic Fairy Tales* 120). Some variants of the Grimms' tale feature a princess who admits the frog to her chamber despite his revolting appearance, but most of them give us a princess who is perfectly capable of committing acts rivaling the cold-blooded violence of dashing a creature against a wall. In Scottish and Gaelic versions of "The Frog King," the princess beheads her suitor, and a Polish variant replaces the frog with a snake and recounts in lavish detail how the princess tears it in two. A more tame Lithuanian text requires the

burning of the snake's skin before the prince is freed from his reptilian state. Deeds of passion as much as acts of compassion have the power to disenchant. Although the princess of "The Frog King" is self-absorbed, ungrateful, and cruel, in the end she does as well for herself as modest, obedient, and charitable Beauty.

Transformation is likewise called magical realism which displays the realistic and unrealistic truth. In the early version, the prince threw him against the wall and in the modern version the princess kisses the frog, in a flash it is transformed into a handsome prince. The transformation from frog to the handsome king is an example of magical realism. Another instance of magical realism appears with the three iron bands affixed around his heart to prevent from breaking in upon his sadness. This states the usage of three iron bands to prevent it and sadness seems too strange to believe. The magical realism appears once again when the prince was reverted back to his human form and Henry's three bands break because of the overwhelming happiness.

The qualities of this tale are rude behaviour, trickery and dishonesty in the most established adaptation of Grimms' the Frog prince. The researcher is trying to prove that violence is not necessary in the tales, examples are the latest version of Grimms' and the tale of the frog prince is slightly changed. The scene of violence of the little princess is edited and portrayed in a good manner. The purpose of the research is addressed to children to avoid hatred towards Frog which is not a sign of good humanity.

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POSITIVE AND NEGATIVE IMPACTS OF SHGs IN RURAL AREAS AN ANALYSIS

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Abstract

Self Help Group (SHG) is a process by which a group of 10 – 20 women with common objectives are facilitated to come together voluntarily to participate in the development activities such as saving, credit and income generation thereby ensuring economic independence. The principles underlying the SHGs are financing the poorest of the poor, and achieving holistic empowerment. SHGs phenomenon certainly brings group consciousness among women, sense of belonging, adequate self confidence. The SHGs have taken the form of a movement for women's social development in India. In fact as a strategy for women's development, they have arisen out of the perceived problem of women's lack of access to resources at both the household and the village level. Women's development has gone beyond the economic dimension and place emphasis on issues relating to equality, autonomy and self reliance at the individual level and on solidarity of the community (of women) at the group level.

Objectives

- To know about the status of rural women in SHG
- To identify the impacts of SHG in rural women's life
- To assess the knowledge of women about schemes in SHG

Tools for analysis

- Primary data will be collected by interview schedule. Statistical tools will be used for analysis.

This paper attempts to analyses the positive and negative impacts of SHG in rural women's life.

Introduction

Empowerment is a process of awareness and capacity building leading to greater participation, to greater decision making power and control and transformative action. Empowerment of women signifies harnessing women power by conscientising their tremendous potential and encouraging them to work towards attaining a dignified and satisfying way of life through confidence and competence as person with self-respect, rights and responsibilities.

Empowerment by way of participation in SHG can bring enviable changes and enhancement in the living conditions of women in poor and developing nations. Self Help Group (SHG) is a process by which a group of 10 – 20 women with common objectives are facilitated to come together voluntarily to participate in the development

activities such as saving, credit and income generation thereby ensuring economic independence. The principles underlying the SHGs are financing the poorest of the poor, and achieving holistic empowerment. SHG phenomenon certainly brings group consciousness among women, sense of belonging, adequate self confidence. What she cannot achieve as an individual, can accomplish as a member of group with sufficient understanding about her own rights, privileges, roles and responsibilities as a dignified member of society in par with man. When she becomes a member of SHG, her sense of public participation, enlarged horizon of social activities, high self-esteem, self-respect and fulfillment in life expands and enhances the quality of status of women as participants, decision makers and beneficiaries in the democratic, economic social and cultural spheres of life. Thus undoubtedly SHG can be an effective instrument to empower women socially and economically by which the implication on the overall development of women is indisputably possible particularly for a country like India wherein still large segment of women population are underprivileged, illiterate, exploited and deprived of basic rights of social and economic spectrum.

The SHGs have taken the form of a movement for women's social development in India. In fact as a strategy for women's development, they have arisen out of the perceived problem of women's lack of access to resources at both the household and the village level. Women's development has gone beyond the economic

dimension and place emphasis on issues relating to equality, autonomy and self reliance at the individual level and on solidarity of the community (of women) at the group level (Hardiman & Midgley 1982, Dube 1988, Pieterse 2001).

As a group-oriented model, SHGs in India is a mechanism for women's development to bring in individual and collective empowerment through improvement in both 'condition' and 'position' of women. Women are organized as collectives towards the overall goal of achieving gender equality as well as sustainable, Comprehensive community development (Purushothaman 1998:80).

Self Help Groups in Women Development

Self Help Groups enhance the equality of status of women as participants, decision makers and beneficiaries in the democratic, economic, social and cultural spheres of life. In all stages of economic and social activities, involvement of women becomes essential. They encourage women to take active part in the socio-economic progress of our nation. The SHGs bring out the possibility of women in molding the community in right perspective and explore the initiatives of women in taking up entrepreneurial ventures. SHGs empower women and train them to take active part in the socioeconomic progress of the nation and make them sensitized, self made and self disciplined, SHG may remove the social limitations of women such as superstition and may contribute for their dominant role in decision making. The SHGs have inculcated a great confidence in the minds of rural women to succeed in their day to day life.

Self Help Group in Social Development

- Imbibes "we for our" concept among women
- Brings unity among women and reduces the difference of caste and religion
- Improve social awareness among women
- Improve their awareness of women in family welfare and health
- Involvement of women to fulfill the basic needs of rural living gets enhanced
- Participation of women in democratic activities and Panchayats system gets multiplied
- May encourage women's participation in eradication of social problems like dowry, violence against women, child marriage and child labour
- Provide initiative for basic education to girl child
- Making awareness of legal rights and legal aid access, and

Liberties women from exploitation

Positive Impacts of SHG

A. Efficiency Improving Activities that are Culturally Considered within the Woman's Domain

Sending children (both girls and boys) to school more regularly;
Improved nutrition in the household;
Taking better care of health and hygiene of their children;
Taking care of other group members in time of health and psychological crisis. For instance, taking a pregnant member within their group to a hospital for delivery of a child. Helping a group member with household and income-generating activities at the time of loss of her husband.
Helping in social functions like marriage.

B. Community Driven Development Activities Commonly Taken up by the SHGs Members

Cleaning the village road, village pond and village school;
To solve the drinking water problem, arrange a tube-well in the village;
Helping to start a school for their own children and children of the village;
Building a bridge over a small rivulet, thereby connecting the village road to the outside world. They did this by taking a contract from the local authorities and using their own and other villager's free labour;
Build a small patch of the village road;
Starting a store with groceries, vegetables and other basic requirement within the village at reasonable prices, so that people do not have to travel to the nearest village market for shopping;
Starting an adult literacy programme in the village;
Participating in the sanitation programme of their village;
Help government in immunization programmes;
Monitoring the school and primary health care centre in their village;
Street light for the village and its maintenance;
Anti-alcohol campaign to stop consumption of alcohol by men in the community.

C. Women Empowering Activities

Overcoming the resistance from husband and other members of the family to join the SHG;
Increased participation in decision-making within the household to issues that were usually considered outside the domain of woman;
Improved status and increase in respect within the household;
Feeling fearless, open and confident;

- All group members learn to sign their names and some have joined adult literacy programmes;
- Adopting family planning measures;
- More mobile, can move out of the house and the village more frequently;
- Talking to the male persons in their village, which they were not confident to do before because of cultural reasons;
- They have more information about the government programmes due to their exposure and can apply for them for their own betterment and the benefit of the community;
- Actively participating in the decision to send their children to school;
- Eradication of prostitution;
- Some women can actively engage in the decision of their marriage with the elders in her household;
- Awareness about politics and engaged in political participation by way of voting or directly, by standing as a candidate in the local elections.

Methodology

Objectives of the Study

- To know about the status of rural women in SHGs
- To identify the impacts of SHGs in rural women's life
- To assess the knowledge of women about schemes in SHGs

Area of the Study

The respondents were selected from Velayuthampalayam, Kadamangalam, Vennamalai village's women in Karur District.

Design of the Study

The present study is empirical exercise based on primary data with a main focus on analyzing the positive and negative impacts of SHGs in rural areas –an analysis. Descriptive method has been adopted in the present study.

Tools used for Data Collection

A comprehensive interview schedule has been prepared in the study area by the researcher for collecting the required data and information for the present exercise. The primary data were collected from the respondents through the research tool prepared for the present study; the necessary secondary data have been collected from relevant books, journals, news paper, website etc for the purpose of review of related literature.

Tool for Analysis

The primary data collected for completeness, tabulated and analysis for the drawing inferences. In the present study, simple percentage method was adopted.

Limitation of the Study

The study is subjected to only village women. The study is conducted only in village. This study covers only women.

Analysis and Interpretation

Table -1 Personal Details

S.No	Characteristics	No. of Respondents	Percentage
1	Age		
	20-30	31	62
	30 -40	15	30
	above 40	04	08
2	Family type		
	Nuclear	36	72
	Joint	14	28
3	Educational Qualification		
	Illiterate	08	16
	Primary	19	38
	Middle	18	36
	high	05	10
4	Occupation		
	daily wages	38	76
	private sector	08	16
	others	04	08

Age is the important variable that determine the status role, decision making and authority of an individual and it is a widely used background variable in studies on conjugal relations (blood and wafe 1985:25) From the above table, it clearly indicates that 62 percent of the respondents belong to the age group of 20-30 years. 30 percent of the respondents belong to the age group of 30-40 years. Family is very important factor in determining the status of women. The above table reveals that 80 percent of women respondents are from nuclear families and 15 percent of women respondents from joint families. Education is important for every woman. The above table as show below also proves the fact.38 percent of the respondents are completed their primary school level only. 36 percent of the respondents are completed their middle school level. 16 percent of the respondents are illiterate. Only 10 percent of the respondents are completed their high school level. 76

percent of respondents are working in daily wages based work, 16 percent of respondents are working in private sector and 08 percent of respondents are working in other sector.

Table -2 Positive Impact of SHGs

S.No	Characteristics	No. of Respondents	Percentage
1	Economic Independence		
	Yes	39	78
	No	11	22
2	Loan money used for		
	Basic needs	30	60
	Children's education	20	40
3	Self confidence and courage		
	Yes	35	70
	No	15	30
4	Understanding about their own rights		
	Yes	44	88
	No	06	12
5	Power to face challenges of daily life		
	Yes	31	62
	No	19	38
6	General Knowledge and communication skills		
	Yes	34	68
	No	16	32
7	Recognition and good image in the family and community after joining SHG		
	Yes	39	78
	No	11	22
8	Family decision making process on important matters		
	Yes	33	66
	No	17	34
9	Fighting for the		
	Basic amenities and welfare needs (water, street light, sanitation)	38	76
	Help aged and disabled in the community	02	04
	Social evils like dowry, violence, gender discrimination	10	20
10	Solidarity and collective action is		

	necessary		
	Yes	36	72
	No	14	28

The respondents were enquired about their economic independence, 78 percent of them attained economic independence to greater extent and able to contribute towards prosperity of the family. 22 percent of the respondents felt that economic dependence for repaying the loan.

60 percent of the respondents used their loan money for their family basic needs, 40 percent used their loan money for children educational purpose.

70 percent of the respondents have obtained enough Self – Confidence and Courage. 30 percent of the respondents had not obtained enough Self – Confidence and Courage.

SHGs had given enough exposure for about 88 percent of the respondents to understand about their own rights, privileges, roles and responsibilities, 12 percent of the respondents to not understand about their own rights, privileges, roles and responsibilities.

The SHGs had enhanced the power to face challenges of daily life for 62 percent of the respondents. 38 percent of the respondents had not enhanced the power to face challenges of daily life.

Through participation in SHGs 68 percent had got General Knowledge, New ideas and communication skills. 32 percent had not get General Knowledge, New ideas and communication skills.

About 78 percent enjoyed considerable recognition and good image in the family and community after joining SHGs, 22 percent of the respondents had not considerable recognition and good image in the family and community after joining SHGs

66 percent had the privilege to participate in family decision making process on important matters, 34 percent of the respondents had not the privilege to participate in family decision making process on important matters.

76 percent of the women had the chance to serve their own community including fighting for the basic amenities and welfare needs of village community such as safe drinking water, street light, public sanitation etc. 04 percent of the women got chance to help aged and disabled in the community. 20 percent of the respondents able to resist social evils like dowry, violence against women, gender discrimination and other social injustice in the family as well community.

About 72 percent of the respondents felt that they had sense of responsibility for solidarity and collective action.

28 percent of the respondents felt that they had not sense of responsibility for solidarity and collective action.

Table -3 Negative impacts of SHGs

S.No	Characteristics	No. of Respondents	Percentage
1	Increase Loan burden		
	Yes	39	78
	No	11	22
2	Affect psychologically		
	Yes	40	80
	No	10	20
3	Stress Level		
	High stress	31	62
	Moderate	14	28
	Low	05	10
4	Affect your family relationship		
	Yes	32	64
	No	18	36
5	Known about SHG schemes		
	Yes	24	48
	No	26	52

Most (78 percent) of the respondents felt that increase loan burden 22 percent of the respondents felt that the happy to meet economical challenge. 80 percent of the respondents are affect psychologically, 20 percent of the respondents not affect the psychological.

62 percent of the respondents feel high level of stress in their group, 28 percent of the respondents affected by moderate stress, and 10 percent of the respondents affected by low level of stress.

Most (64 percent) of respondents felt that, it affect their family relationship by their social activities, 36 percent of respondents have no problems in their family relationship by their social activities.

52 percent of respondents had no knowledge about SHG schemes, 48 percent of respondents have knowledge about SHG schemes,

Findings

Most of the respondents (62 percent) belong to the age group of 20-30 years. Majority of women respondents (80 percent) are from nuclear families. 36 percent of the respondents are completed their middle school level. Majority (76 percent) of respondents are working in daily wages based work. Most (78 percent) of them attained economic independence to greater extent and able to contribute towards prosperity of the family. 60 percent of the respondents used their loan money for their family basic needs. 70 percent of the respondents have obtained enough Self – Confidence and Courage. SHGs had given enough exposure for about 88 percent of the respondents to understand about their own rights, privileges, roles and responsibilities, 12 percent of the respondents to not. The SHGs had enhanced the power to face challenges of daily life for 62 percent of the respondents. 68 percent had got General Knowledge, New ideas and communication skills. 78 percent enjoyed considerable recognition and good image in the family and community after joining SHGs, 66 percent had the privilege to participate in family decision making process on important matters. Most (76 percent) of the women had the chance to serve their own community including fighting for the basic amenities and welfare needs of village community such as safe drinking water, street light, public sanitation etc. 60 percent of the respondents felt that they had sense of responsibility for solidarity and collective action. Majority (78 percent) of the respondents felt that increase loan burden. 62 percent of the respondents affect high level of stress for their repaying loan. 28 percent of the respondents affect high level of stress, 64 percent of respondents affect their family relationship for their social activities and 52 percent of respondents had not knowledge about SHG schemes thoroughly.

Suggestion

Proper repayment of loans helps to reduce the burden
Proper planning is necessary to spending the loan money
Attending the meeting and involvement in social activities helps to improve their knowledge and communication skill of the members
Encourage the members to spend the loan money to satisfy their personal needs

Conclusion

SHGs, where a majority of groups are linked with the help of NGOs that provide support in financial services and specialized training, have a greater ability to make a positive impact on women empowerment. If women

empowerment is to be pursued as a serious objective by SHG programmes in particular and the larger microfinance community in general, greater emphasis needs to be placed on training, education and creating awareness in order to achieve a larger and more lasting empowerment. Given this detailed investigation of women with respect to the control of resources, changes in behaviour and the decision-making reveals that many strides have been made in the right direction and women are in the process of empowering themselves. So, SHG have some positive as well as negative impacts.

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EMPOWERMENT OF WOMEN IN TAMILNADU WITH SPECIAL REFERENCE TO THE PANCHAYAT LEADERS IN SIVAGANGAI DISTRICT

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Introduction

On the eve of the 21st Century and more than a hundred years after women were enfranchised, the question of women's political participation is now on the international agenda, and permeating many regional and national plans of action. Today, the percentage has gone up to 12%. Some may argue that an increase of 2% over a period of 5 years is painfully little. But that is akin to maintaining that, when climbing a steep precipice, arriving at flatter platform along the way, is a small achievement. Women's involvement in public life in this century has been uphill all the way, and thus every small step is a major breakthrough. Even when men presided over the ultimate authority and decision-making structures, it was women who pushed for, expressed, formulated, lobbied, and sometimes simply protested. It is interesting to note that our neighbouring countries Nepal, Pakistan and Bangladesh have provided reservation of seats for women in their respective parliaments.

Reservation Initiatives to Include Women in Local Governance

The 73rd and 74th Amendments in the Constitution of India made one million Indian women "elected representatives" in the rural and urban local self government bodies by granting 33% reserved seats in Panchayati Raj Institutions in 1992. One third of all seats in the local self-government bodies have to be reserved for women. Rural India has already elected village *panchayat*s with one third elective seats reserved for women i.e. India has one million elected representatives. Empowerment of women in their constituency.

The national and International Mechanisms which have focused on Political Empowerment of women for the past three decades facilitated women to this level.

It is interesting, that same national level male politicians who support 33 % reserved seats for women in the Panchayati Raj institutions have expressed their outrage against the reservation of 33% seats for women in the Legislative Assembly and in the Parliament (IAWS, 2002).

Reservation/Quota for Women in Politics

The reservation of one-third of the seats for women elected as representatives in panchayats and municipalities through the 73rd and 74th Constitutions Amendments Reservation at panchayats has brought about a million women into positions of decision-making and has contributed significantly to the political empowerment of women. When women enter into politics the priorities and preferences are totally different from men. Women are often given the portfolio of health, social welfare, women development etc but when the local body elected women prioritized their focus on provision of basic facilities and concentrate on the sanitation, health, nutrition etc, they are often criticized for not focusing on mainstream issues.

Challenges for Political Participation:

The sociological and psychological barriers that exist to women's participation in politics have made it very difficult for women to make an entry into the political area. The reservation system for women in rural areas had an empowering impact on Indian women; major challenges have risen as well. The present study has been taken up to analyse the participation of women in public and political life powers and the possibility of women reservation. It aimed to analyze the bottlenecks faced by women in politics and public life; assess the kind of support needed, presenting best practices who overcame such hurdles and

the possible path for progress to prove as effective leaders in public life.

Review of Literature

The position of Indian women in the politics has always remained at a very low level. Snehalata Panda (1996) in her study of village Panchayat in Orissa found that women entered into politics due to mandatory provision of reservation. Most of the women are from non-political background and entered into politics due to persuasion by their family members or pressure from the village community. The important aspect of her study is that the women who reluctantly entered into politics showed great maturity in outlook, enthusiasm, increasing political consciousness and increasing perception of their role and responsibility.

P. Manikymba(1989) states that the makers of Panchayati Raj system desired rural woman should not only become a beneficiary of development, but more importantly contributors to it. Then Ashok Mehta Committee according to her laid special emphasis on the need to recognize and strengthen women's constructive decision-makings and managerial rule.

G. Palanthurai (2001) in his study of Tamilnadu observed that women have come to positions in the local bodies as provisions have been made in the constitution. The outlook of the society towards the women has started changing. Author from his experience suggests that women need orientation, sensitization, capacity building, information and counseling continuously through organizations. The ongoing experiments and experiences suggest that periodical training; orientation and sensitization can help the women leaders to perform the assigned role in a better way. He argues that the Govt. will respond to the needs of these women leaders only when social organization and groups support them.

Research Methodology

The present study analyses the women's entry into politics and local governance and also the kind of issues faced by them. There is a need to build their capacity to face such issues and stay in politics to make the administration and policies gender friendly.

Statement of the Problem:

Women in traditional Societies are still confined to four walls of home, children, family and rituals. In a male chauvinistic society, women are not treated on par with their male counterparts. They are victims of social

discrimination and prejudices. Such orientation and role prescriptions inhibit the development of self-confident, innovations, achievement motivation and risk taking ability which are essential for women leaders.

Objectives:

To analyse the socio-economic background of the Women in Local Governance of both existing women in politics and aspire for political participation.

To examine the kind of barriers women in politics face to sustain to contribute to the society with a gender perspective of both the respondents group.

To analyze the kind of problems faced in addressing the barriers and kind of strategies followed to overcome the problems of both the respondents group

Research Design

The study has focused on both qualitative and quantitative analysis. The 12 blocks of various panchayats were included to get the data on political participation of the women and their issues.

The villagepanchayats from various blocks of sivagangaidist has been chosen and from the panchayats and the presidents were contacted from the list available from the Asst Director Panchayat available with the District Head Quarters.

Method of Data Collection:

The primary sources of data were collected from the elected womenpanchayats presidents. Information were gathered by conducting a pilot Survey with women leaders and later a pre-tested structured interview schedule was prepared and administered in the main survey to collect data related to the objectives of socio-economic background, gender issues and the kind of support needed for them and the strategies followed to overcome the problems.

As a preliminary step, political parties and their secretariat were contacted and communicated. Snow ball sampling technique has been used in identifying the respondents on the basis of the interests and willingness of the members and accordingly a total 35 women were selected. The secondary data were collected from various agencies at different books, journals, e-journals, web sources.

Tools of analysis:

Simple statistical tools such as percentage and average have been used in the analysis based on the data collected.

Limitation of the study:

The study has covered 12 blocks of sivagangai district namely Sivagangai, Kalayarkovil, Manamadurai, Thiruppuvanam, Ilayangudi, Thirupputhur, Singampuneri, Sakkottai, Kallal, Devakottai, Kannangudi, S. Puthur which may not be sufficient for the universe and it would require to cover other districts to get a complete picture about the issues in making women to participate in politics.

Analysis & Discussion

The data collected on the objectives are processed and analysed in this articles. They are presented below on the basis of the objectives.

Socio-Economic Characteristics of the Respondents

Socio – economic background of the respondents are more important for any research and particularly for women in politics, some background is a pre condition to enter, contest, sustain in politics. There is a debate that the women who got elected for Local governance all the relatives and family members and without such background it is not possible for women to get into political field.

Distribution of the Respondents by Age

Age is a very important factor, which has greater influence on affecting political participation. There is a general view that young and middle aged participates actively in institutions.

Table 1 Distribution of the respondents by Age

Age	Respondents	Percentage
18-25	1	3.0
26-35	5	14.0
36-45	17	48.5
46-58	9	26.0
Above 58	3	8.5
Total	35	100

Source: Compiled from primary data

Table 1 shows that majority of the respondents(48.5%) belong to the age group of 36 to 45. More than one fourth of the respondents belong to the age group of 26-35. It indicates that the political participation can be had in the early ages to understand the politics and build capacity and get experience to contest choosing a strategy of winning and sustaining.

Distribution of the Respondents by Community

Community plays an important role as it is the customs which are followed in the community are exercised forcibly on women. Caste and politics influence each other.

Table.2 Distribution of the respondents in terms of community

Community	Respondents	Percentage
FC	2	6
BC	18	51
MBC	6	17
SC	9	26
Total	35	100

Source: Compiled from primary data

More than half of the respondents belongs to backward class. More than one fifth of the respondents (26%) belong to scheduled caste. Seventeen percent of the respondents belong to most backward class and six percent of the respondents belong to forward class.

Distribution of the Respondents by Education

Education is an important variable to study the difference in the attitude of the women leaders. Higher educational level of citizen is an important prerequisite to contribute better in the political process. Education enables one to act rationally. Some previous studies show that higher education leads to better commitment.

Table.3 Distribution of the Respondents by Education

Educational Qualification	Respondents	Percentage
Illiterates	-	-
Primary	7	20
High School	16	46
Higher Secondary	8	23
Degree	3	8
Diploma	1	3
Total	35	100

Source: Compiled from primary data

Nearly half of the respondents (46%) are high school education, which seems to be a healthy one. More than one fourth of the respondents(23%) have completed their higher Secondary School.

In this study, it is observed that more than 20% of the respondents had stopped at the primary level education and only 3% had moved beyond and had Diploma level education. Though education is not a pre requisite, knowledge on the duties, responsibilities of an elected leader, the leadership qualities, the approach with the

people etc. Hence Capacity building programmes on the above lines especially for women must be needed.

Distribution of the Respondents in by Occupation

Occupation is an important ingredient in molding participation. Due to marriages or by association, women migrate along with their husbands, that affects the occupational pattern of both husband and wives, which have an indirect implication towards political participation in that locality

Table.4 Distribution of the respondents by Occupation

Occupation	Respondents	Percentage
Daily wage Earners	5	14
Land owners	13	37
Business	2	6
Home maker	15	43
Total	35	100

Source: Compiled from primary data

More than one fourth(43%) of the respondents are home makers. Thirty seven percent of the respondents are land owners, six percent of the respondents are doing business, 14% of the respondents are daily wage.

Distribution of the respondents by Income

Income plays a major role in determining women from contesting elections as campaign expenditure is a major problem for any potential candidate. Furthermore, other benefits associated with class such as access to political and social networks, officials, education, child-care are all denied to poor women. Economic status wise the sample respondents represent all income groups without any class bias. But in terms of caste and religion, it is skewed towards Hindu and the minority representation has been negligible. Even this has been possible due to reservation.

Table 5 Distribution of the respondents by Annual income

Annual Income	Own Income		Family Income	
	Respondents	Percentage	Respondents	Percentage
Nil				
Below-25,000	19	54	7	20
25,000-50,000	6	17	9	26
50,000-1,00,000	7	20	13	37
1,00,000-2,00,000	2	6	4	11
Above-2,00,000	1	3	2	6
Total	35	100	35	100

It is observed and inferred from the table that the respondents in present study the respondents do not

realise high income as the maximum income is just Above Rs. 2 lakhs. However, in social science and humanities what is reported and told by the people as respondents must be taken and hence there may be some underestimation in giving the proper income details derived from various sources. Regarding Annual Income more than fifty four percent women (54%) having their own income only below 25000, a majority of 37% of family member less between 50000 totally.

Table.6 Block Wise Representation of the respondents

Blocks	Respondents	Percentage
Sivagangai	5	14
Kalayarkovil	2	6
Manamadurai	1	3
Thiruppuvanam	3	8
Ilayangudi	1	3
Thiruppathur	7	20
Singampuneri	3	8
Sakkottai	1	3
Kallal	5	14
Devakottai	4	12
Kannangudi	2	6
S.Pudhur	1	3
Total	35	100

The block wise representation explains that the women in politics using snow ball sampling brought the distribution as shown in the above table. It was possible to have more representation from Sivagangai, due to the participation of the participants for the workshops conducted from which the sampling has been done. Equal importance was given in choosing the rural and urban women political leaders to account for the regional and geographical differences in performance, the issues and challenges. Sufficient representation from different districts will help to understand the issues of women entering into politics.

Table Distribution of the respondents by their the perception on Required skills for women in politics

It is understood that the women who entered into politics and who are aspiring to enter must possess certain basic skills as the role that they would be performing having assumed politics, will be totally different.

Responses on the perceptions required skills	Respondents	Percentage*
Communication skills to interact with the people	23	66
Decision making skill	15	43
Governing skill	28	80

Counseling skill	12	34
Administrative skill	33	94
Knowledge about constituency and politics	11	31
Linguistic proficiency	5	14
Economical independency	9	26
Opportunities	17	48

Source: Compiled from primary data * multiple responses

In this study it is observed that the women expressed the need to have the list of skills which will help them to continue successfully in politics as mentioned in table 7. Majority felt that Administrative skill, Governing skill, communications skills and oratory, Opportunities and Decision making skill which are ranked the most important skills required.

Table 8. Strengths and Weakness of women leaders in Politics

Strengths	Respondents	%	Weakness	Respondents	%
Honesty	12	34	Dependency	29	83
Self-confident	19	54	Opposition from the family	18	51
Planning and execution	24	68	Subservience	25	71
Decision making skills	15	43	Depression	19	54
Oratorical skills	9	26	Anxiety	20	57
Administrative skills	16	46	Lack of economic freedom	27	77
Fulfilling the basic needs of people	33	94	Lack of role models, lack of encouragement, lack of criticism on performing, unnecessary comments as women, fear of failure	32	91

They are the actual strengths needed and it is good that the respondents have all such good qualities. But in public life it is difficult to remain honest, straightforward due to pressure from different quarters and as such that quality itself pushes them into weakness in governance. It is observed that lack of co-operation from the family, lack of economic freedom, societal expectation of role of a woman etc stand as weakness and threat which must be overcome by taking the role model.

Reasons for good and excellent performance, Reasons for poor performance and the support/help required to overcome these problems:

Women's participation in the Political arena provided them with the political knowledge, sense of confidence and courage, opportunity to participate in the decision making process in a very big way. Women representatives now address drinking water supply, primary health, child care, public distribution system and environmental protection. They hear the problems with patience and are honest and accurate in presenting issues to the decision-making bodies and authorities.

Perception about women leaders in general, Strengths and Weaknesses and the strategies to overcome:

Women in political leadership have not proved much, they only reflect the patriarchal set up (Dependency, Subordinate position of women, Family Commitment and roles, Facing Triple burden i.e., social, economic and cultural, Lack of mobility) with additional responsibility. But in local body election they have better concerns with people and they have their individuality, but when they move upward, the political climate does not permit them to be independent.

Factors responsible for the excellent or good performance	Respondents	Percentage
Clear thinking	13	37
Hard work	31	88
Progressive thinking	12	34
Planning of action	19	54
Attending lot of training	26	74
Active involvement	29	83
Interacting with the people	28	80
Co-operation from the party members	20	57
Self-confident	27	77
Loyalty	7	20
Patriotism and	10	28
Support from the SHG	30	86
No corruption	8	23

Source: Compiled from primary data

The political domain continues to be perceived as best suited for men and therefore remains very male dominated. It is a very big challenge for women in the political environment as it is deeply entrenched with corruption and

criminalization which pulls back women in performing better. Similarly the system of institutions oppress women viz caste, class, religion and gender which forms a very big barrier for women to work independently. To overcome all the above said barriers, 50 % reservation is the only option where there will be women critical mass to change the situation.

Findings

The summary of the following findings

- It is found that the women with better education qualification could perform better than women with less education as they got much political knowledge through the educational system.
- Majority of the respondents are affiliated to any one of the political parties which they felt that it is necessary to get elected in the election in today's political arena.
- It is evident in the study that Male members do interfere in the programmes of their women, by way of influencing the decisions and even ruling over their own agenda. Very few of the women leaders are exercising their powers taking the support of male members in the family and in the party.
- Women leaders expressed the inadequacy of some skills and qualities. They wanted to develop the qualities such as taking efforts, patience, tolerate, courage etc., and skills such as oratory skills, decision making skills, education, language etc.
- The strengths identified among women in the same leadership are non- violence, non- corruptive, serious, sincere and empathy towards the issues etc. The weaknesses identified include yielding to pressure, poor in decision making, lack of resources etc as compared to male colleagues and incompetent to face and overcome male dominance.

They feel that they need to be trained on political matters which will equip them with knowledge and information which will help to overcome the barriers.

Conclusion

By and large, the political women leaders are to be equipped effectively with the political knowledge, its functions, duties and responsibilities which will help them to participate effectively. And for their qualitative participation, the above found qualities and skills are to be impart to the women leaders through trainings and meetings. But to sustain in the mainstream politics it is important for the women leaders to experience the political system and to have wider exposures which will help them with the process of learning.

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A STUDY ON CARPENTERS IN NAGERCOIL OF KANYAKUMARI DISTRICT

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Abstract

Carpentry is a skilled trade in which the primary work performed is the cutting, shaping and installation of the building Materials during the construction of building, ships, timber bridges, concrete form work, etc. Carpenters traditionally worked with natural wood and did the rougher work such as Framing. But today may other materials are also used and something the fair trades of cabinetmaking and Furniture building are considered carpentry. Construction carpenters work as part of a construction team. Carpenters would be responsible for much larger projects such as farming homes and rooms, or designing and building cabinetry for one or many homes from a specific design. The construction of Factories had power plants also may results in some new jobs. Although must carpenters lean their trade an apprenticeship, some learn on the job starting as a helper. carpenters are involved in many types of construction, from building highways and bridges to installing kitchen cabinets, they work both indoors and outdoors. The work is sometimes strenuous and carpenters have a higher rate injuries and illness than the national average. The income of the carpenters is not sufficient to run the family. Majority of the respondents are under employed and dependent persons. This paper shows the condition of the carpenters.

Introduction

Carpentry is a skilled trade in which the primary work performed is the cutting, shaping and installation of the building Materials during the construction of building, ships, timber bridges, concrete form work, etc. Carpenters traditionally worked with natural wood and did the rougher work such as Framing. But today may other materials are also used and something the fair trades of cabinetmaking and Furniture building are considered carpentry. The staring pay for apprentices usually is between 30 percent and 50 percent of what fully trained carpenters make. As apprentices learn to do more; they receive pay increases. Nearly all carpenters work full time, which may include working evenings and weekends. Overtime is common in order to meet deadlines. Extreme temperatures or inclement weather may cause delays and limit the number of hours of work.

Training

Most carpenters learn their trade through a 3 or 4 year apprenticeship program. For each year of a typical program, apprentices must complete at least 144 hours of technical training and 2,000 hours of paid on the job training. In the technical training, apprentices learn carpentry basics, blueprint reading Mathematics, building code requirements, and safety and first aid practices. After finishing an apprenticeship, carpenters are considered to be journey workers and may perform tasks on their own.

Important Qualities

Business Skills

Self-employed carpenters must be able to bid on new jobs, track inventory and plan work assignments.

Detail Oriented

Carpenters perform many tasks that are important in the overall building process. Making precise measurement for example may reduce gaps between windows and frames, limiting any leaks around the window.

Dexterity

Carpenters use many tools and need hand – eye coordination to avoid injury or damaging materials. Striking the head of a nail, for example is crucial to not damaging wood or injuring one self.

Physical Stamina

Carpenters need physical endurance. They frequently stand, climb or bend for long periods.

Physical Strength

Carpenters use tools and materials that are heavy for ex, plywood sheets can weigh 50 to 100 pounds.

Problem Solving Skills

Because construction jobs vary, carpenters must adjust project plans accordingly for eg. If a prefabricated window arrives at the worksite slightly oversized, carpenters must shave framework to make the window fit.

Carpenters construct and repair building frameworks and structure such as stairways, door frames, partitions, rafters and bridge supports – made room wood and other

materials. They also may install kitchen cabinets, siding, and drywall.

Work Environment

Because carpenters are involved in many types of construction, from building highways and bridges to installing kitchen cabinets, they work both indoors and outdoors. The work is sometimes strenuous and carpenters have a higher rate injuries and illness than the national average. Although most carpenters learn their trade through an apprenticeship, some learn on the job, starting as a helper.

Type of Carpenters

Residential carpenters typically specialize in single-family, townhome, and condominium building and remodeling. As Part of a sing job, they might build and set forms for footings, walls and slabs and frames and finish exterior walls, roofs and decks. They also frame interior walls, build stairs, and install drywall, crown molding, doors and cabinets. In addition residential carpenters may tile floors and lay wood floors and carpet. Fully trained carpenters can easily switch from new homebuilding to remodeling. Commercial carpenters typically build and remodel commercial office buildings, hospital, hotels, schools and shopping malls, some specialize in working with light-gauge and load-bearing steel framing for interior partitions exterior framing, and curtain wall construction. Others specialize in working with concrete forming systems and finishing interior and exterior walls. Partitions and ceiling. Most commercial carpenters perform may of the same tasks as residential carpenters. Industrial carpenters typically work on civil engineering projects and in industrial setting, where the build scaffolding and create and set forms for pouring concrete. Some industrial carpenters build tunnel bracing or partitions in underground passageways and mines to control the circulation of air worksites

Statement of the Problem

In the study area, there are many problems faced by the carpenters. This standard of living is very low. The income of the carpenters is not sufficient to run the family. Majority of the respondents are under employed and dependent persons. The aim of the study had been to improve the economic condition and protect them from exploitations. Therefore thus area is selected for the study.

Objectives

To find out the income and expenditure of the respondents. To know the debt and savings of the respondents. To study the nature of work of the respondents. To examine the problems of the respondents.

Methodology

The study make use of primary and secondary data. The primary data have been collected with the help of the specially designed interview schedule. From the respondents a well designed interview schedule is used for the purpose of collecting information from the respondents. The study requires both primary and secondary. Investigator has used statistical tools, like the percentage analysis, weighted ranking.

Analysis of Data

Age Composition

Age is an important factor which influences the productive capacity of the labour.

Table 1.1 Age Composition of Sample Respondents

Sl. No	Age	No. of Respondent	Percentage
1	21 - 30	18	36
2	31 - 40	16	32
3	41 - 50	10	20
4	51 - 60	6	12
	Total	50	100

Source: Primary Data

The above table shows that 36% of the respondents are between the age group of 21 – 30 and 12% of the respondents are between 51 – 60 years.

Family Members

The size of Family Means the number of the persons available in the Family. More people means more earnings and more expenditure also. The following table shows the distribution of respondents according to the Family size.

Table 1.2 Family Members of Sample Respondents

Sl. No	Age	No. of Respondent	Percentage
1	1 - 3	7	14
2	4 - 7	41	82
3	8 - 9	2	4
		50	100

Source: Primary Data

The above table shows that 4 Percentage of the sample respondents belong the family group 8 to 9 members 82 percentage of the sample respondents are

from the family size of 4 to 7 and 14 percentage of the respondents are from the family size 1 to 3 members from this we came to conclusion that many people have the middle size Family.

Marital Status

Generally the needs of married persons differ from the unmarried person. The marital status of the sample respondents is shown in table 12.

Table 1.3 Marital Status of Sample Respondents.

Sl. No	Reasons	No. of Respondent	Percentage
1	Married	30	60
2	Un Married	20	40
	total	50	100

Source: Primary Data

The table shows that 60 % of the sample respondents were married and 40% of the sample respondents were un married

House

Housing is a basic necessity of life the type of house in which a person lives is an indicator of one's standard of living.

Table 1.4 House of Sample Respondents

Sl. No	Age	No. of Respondent	Percentage
1	Rented House	3	6
2	Owned House	47	94
	Total	50	100

Source: Primary data

Table Shows that 94% of the respondents live in owned house and 6% lived in Rented house. Income generation is the main source for housing facilities.

Working Hours

The success of work depends upon the investment of hard work one of the important factors in flourishing the efficiency of workers is hard work long working hours increase the burden of workers and reduces their efficiency.

Table 1.5 Working hours of Sample Respondent

Sl. No	Age	No. of Respondent	Percentage
1	5 – 8	39	78

2	9 - 12	11	22
	Total	50	100

Source: Primary Data

The table shows that out of 50 sample respondents. 48 Percentage of the respondents work 5.8 hours a day 22% work for 9 -12 hours a day. There is no legal time limit for domestic workers.

Income

Income and expenditure are the two edge of life. The purchasing power of an individual is based on income

Table 1.6 Income of Sample Respondents

Sl. No	Age	No. of Respondent	Percentage
1	1,001 – 10,000	11	22
2	10,001 – 20,000	21	42
3	20,001 – 30,000	12	24
4	30,001 – 40,000	4	8
5	40,001 – 50,000	2	4
	Total	50	100

Source: Primary data

The table reveals that 22 percentage of sample respondents are having income below Rs. 1000-10,000 42% of the sample respondents have income Rs. 10,001 - 20,000. income above 40,001 – 50,000. The more skillful workers get the better salary as income.

Expenditure

A study of the expenditure pattern of the respondents will throw light on their living conditions.

Table 1.7 Expenditure of Sample Respondents

Sl. No	Age	No. of Respondent	Percentage
1	1,000 – 5,000	17	34
2	5,001 – 10,000	23	16
3	10,001 – 15,000	5	10
4	15,001 – 20,000	4	8

5	20,001 – 25,000	1	2
		50	100

Source: Primary Data

Table reveals that 46 percent of the sample respondents have expenditure between 5001 – 10,000 and 2 Percent of the sample respondents have expenditure above Rs. 20,001 – 25,000. From this it is wear that the majority of the respondent's standard of living is high.

Additional Income

The following table show the additional income of the sample respondents.

Table 1.8 Additional Income of Sample Respondents

Sl. No	Additional Income	No. of Respondent	Percentage
1	Yes	8	16
2	No	42	84
		50	100

Source: Primary Data

The table shows the other forms of the respondents 16% of the respondents are getting other forms of income and 84% of the respondents are not getting any other forms of income

Savings

Savings is needed to Finance capital formation or investment so as to increase and maintain the productive capacity of the country.

Table 1.9 Savings of Sample Respondents

Sl. No		No. of Respondent	Percentage
1	With saving	31	62
2	Without saving	19	38
		50	100

Source: Primary Data

The above table reveals that 62 percentage of the sample respondents are able to save the money.

Borrowing

Borrowing arises when an individual falls, dam, financially to meet day today expenditure. Individual incurs debt in the form of borrowings from of borrowings from

money lenders; relatives and financial institutions. The time period of the debt of an individual depends upon his economic wants.

Table 1.10 Borrowing of the Sample Respondents

Sl. No	Borrowing	No. of Respondent	Percentage
1	Yes	41	82
2	No	9	18
		50	100

Source: Primary Data

The table Shows that 82% of the sample respondents have borrowed money. 18% of the sample respondents have not borrowed money. Since this monthly income is very low, they cannot meet the expenditure. So they are forced to borrow.

Amount of Borrowing

The time period of the debt of an individual depends upon his economic wants. The debt can be defined as short – term debt and long-term debt. Indebtedness is considered as one of the main Factors influencing the Economic status of a house hold.

Table 1.11 Amount of Borrowing of Sample Respondents

Sl. No	Amount of Borrowing	No. of Respondent	Percentage
1	Below – 25000	13	26
2	25001 – 50,000	9	18
3	50,001 – 75,000	11	22
4	75,001 – 1,00,000	5	10
5	Above 1,00,000	3	6
		50	100

Source: Primary Data

The table shows that 26% of the sample respondents have borrowed below 25,000 rupees, and 6% of them between above 1,00,000 rupees. From this it is clear that the income of the sample respondents is not enough to meet their expenditure. Due to the aforesaid needs they borrow money in order to meet the unexpected needs.

Job Satisfaction

Table 1.12 Job Satisfaction of sample respondents

Sl. No	Age	No. of Respondent	Percentage
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1	Yes	46	92
2	No	4	8
		50	100

Source: Primary Data

Table reveals that 92% of the sample respondents are successful in their business and satisfied out only 8% of the sample respondents are not satisfied in their respective business.

Insurance

Insurance is a co-operative device to spread the loss of risk caused to a particular person among all those persons who are exposed to agree to insure themselves against that particular risk. The sample respondents too response insurance policy

Table 1.13 Insurance of Sample Respondents

Sl. No	Age	No. of Respondent	Percentage
1	Have	16	32
2	Have not	34	64
		50	100

Source: Primary Data

The above table 8 that 64% of the sample respondents do not have the insurance policy and 16 32% of them are having insurance policy. Therefore it shows that many of the sample respondents are not interested to take insurance policy. Since they have to pay the premium Money regularly, which in turn will be hand for them to pay.

Experience

Experience shows ones efficiency in his Job. The sample respondents have many years of experience. This will certainly reduce their risk in their job.

Table 1.14 Experience of Sample Respondents

Sl. No	Age	No. of Respondent	Percentage
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Table 1.16 Over all rank for the problems faced by the Carpenters

No.	Weight	6	5	4	3	2	1	Total	Rank
		1	2	3	4	5	6		
1	Financial Problem	7 (42)	7 (35)	5 (20)	4 (12)	6 (12)	5 (5)	127	I
2	Competition	8 (48)	6 (30)	5 (20)	5 (15)	9 (18)	0 (0)	121	II
3	Lack of family Support	4 (24)	3 (15)	2 (8)	3 (9)	5 (10)	2 (2)	68	VI
4	Physical Problem	5 (30)	6 (30)	4 (16)	4 (12)	6 (12)	3 (3)	103	III
5	Lack of Mobility	6 (36)	2 (10)	3 (12)	7 (21)	5 (10)	2 (2)	91	IV
6	Lack of Opportunity to grow	5 (30)	2 (10)	2 (18)	5 (15)	5 (12)	5 (5)	80	V

Source: Primary Data

1	1 - 10	26	52
2	11 - 20	13	26
3	21 - 30	8	16
4	31 - 40	3	6
		50	100

Source: Primary Data

The above table shows that 52% of the sample respondents have 1 – 10 years of experience and 6% of them have 30 – 40 years of experience. Therefore it is evident that a good number of them have 1 – 10 years of experience.

Selection of the Job

Workers choose their job because of their poverty, Family situation and low literacy level. The following information provides the reasons for choosing this Job.

Table 1.15 Selection of the Job of Sample Respondents

Sl. No	Reasons	No. of Respondent	Percentage
1	Poverty	13	26
2	Family	13	26
3	Desire	16	32
4	Unemployment	8	16
		50	100

Source: Primary Data

26 % of the respondents are select the job for support the family.

Problem Faced by Carpenters

The Carpenters face many problems to the job. Each carpenter's problems are finance, competition, physical, following table shows the problems faced by the carpenters.

Above table shows that finance is the main problem faced by the Carpenters.

Findings

Thirty Six percent of the sample respondents are in the Age group of 21-30. 52 percent of the sample respondents have 1-10 years of experience. 42 percent of the sample respondents income is between Rs. 10,001-20,000. Thirty Four percent of the sample respondents are spend Rs. 1001-5000 per month. 94 percent of the sample respondents of the own house 64 percent of the sample respondents have insurance and.78 percent of the sample respondents work 5-8 work a day 92 percent of the sample respondents are satisfied with their Job..32 percent of the sample respondents choose the Job because of desire.60 percent of the sample respondents are married . 82 percent of the sample respondents are have borrowed money Finance is the main problem faced by carpenters.

Suggestions

Banks to be requested to provide cheap loans to the carpenters. Government must declare minimum support prices for major items sold by carpenters. Registration of carpenters to be made compulsory .Promote welfare schemes for carpenters.

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ROLE OF MARIA LOURDHAMMAL SIMON IN THE EMERGENCE OF BIOLOGICAL STATIONS IN FISHERIES DEPARTMENT

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Abstract

Maria Lourdhammal Simon, a woman of honour and respect. Her achievements in the Tamilnadu State on her respective department Fisheries are noticeable. Being a sincere minister, her vision was high and tremendous. One of her departments Fisheries had a well-equipped system of process which led for the greatest progress. To enhance the systems in to successful, numerous biological, technological stations had formed and researches had carried out. Research on various problems connected with the conservation, management, development, exploitation and utilization of the marine and inland fisheries resources were continued at these Biological and Technological Stations at Tuticorin, Krusadai Island, Cape Comorin, Ennore, Bhavanisagar and Adyar. Through these Biological and Technological stations, Lourdhammal Simon had formed a strong foundation for the development of fisheries in the state of Tamilnadu. This paper focuses on some Biological Stations which were developed during Lourdhammal Simon's tenure.

Keywords: *lourdhammal simon, fisheries department, biological stations, conservation, management, development, exploitation, utilization.*

Introduction

Fisheries are concerned with economic exploitation of aquatic productivity. Like land, water is also capable of producing organic matter which can be converted into valuable food for human beings. The primary organic matter gets converted into fish and prawns which are valuable from the nutrition point of view since they are rich in proteins. In the context of a chronically protein deficient diet of the majority of people in India the production of protein food like fish needs special attention. The aquatic resources are varied, extensive and rich in potential. They can be broadly divided into two groups, viz., (i) marine and (ii) inland and which in turn can be categorized as (a) capture fisheries and (b) culture fisheries. The greatest achievements in the field of Fisheries department during the Ministry of Lourdhammal Simon made a great impact in the history of Tamilnadu Government and on radical change in the life style of the people as well. Being an eminent Minister, Lourdhammal Simon made many advanced technical changes in her department. Her role in the Tamilnadu Government was noticeable among other ministers. The successful steps she had taken for the development in fisheries department have been portrayed clearly in the following studies. By the council of Minister Lourdhammal Simon, the department of Fisheries with the valuable facilities at its disposal has still wider a scope for development with good planning and organized research.

Research in the Ministry of Fisheries Department

As the Minister of Fisheries Department, Lourdhammal Simon had very well understood out that the growth and development of the fisheries department could mainly based on its research works, so she had decided to start the research process in the field of fisheries department. She had suggested that various problems connected with proper management and utilization of the fisheries resources of the State would be solved only through the researches examined by Biological and Technological Research Station. Thus, she started some research stations at Tuticorin, Krusadai Island, Cape Comorin, Ennore, Bhavanisagar is located in Erode district and Adyar (Chennai) in the state. The chief items of investigations at these research stations were the Hydrography, Planktology and fisheries of coastal waters, their fluctuations, biology of species of commercial importance culture of edible oysters, marine fish-farming, pearl oysters and chanks.

Department of Fisheries was developed gradually by the guidance of Lourdhammal Simon. During her first service period (from 1957 to 1958) the first step related to fish researches had been conducted at Fresh Water Biological Station, located at Bhavanisagar with regarded to problems related to fish seed collections, bionomics of important species, manuring of waters, productivity of different types of inland waters, public health, fish farming, limnology, fish mortality, fish poisoning and pollution of rivers. The Technological Stations located at Tuticorin and

Cape Camorin had initiated on fish spoilage, nutritive value of fresh and processed fish, standardization of fish products, sea weed utilization and bacteriology of in-shore and off-shore waters were initiated and the importance of fisheries had been regenerated by Lourdhammal Simon's extreme plan.

In her second service period (1958-59), Lourdhammal Simon had chiefly investigated the Hydrography and Planktology of fisheries of the coastal waters with reference to their fluctuations, and the biology and ecology of species of fish of commercial importance in the Marine Biological Stations located at Ennore, Tuticorin, Krusadai Island and Cape Comorin. In addition, studies on the biology of Pearl oysters and chanks were conducted at Tuticorin and Krusadai Research Stations. At the Fresh Water Biological Station, Bhavanisagar, the problems related to the Limnology of the Bhavanisagar Reservoir and other impounded waters, spawning of carp, bionomics of important species of cultural value, fish poisoning, pollution of rivers, public health, fish farming, pond bottom deposits and propagation of trout in the Nilgiris were studied. Studies on fish-spoilage, nutritive value of important food fish, standardization of fish products and the quality of salt used by the curing industry, aspects of fish preservation, sea weed utilization and the bacteriology of the inshore and off-shore waters had been conducted at the technological stations located at Tuticorin and Cape Comorin.

The same research processes were carried out in the remaining service period of Lourdhammal Simon 1959-62. The Research Stations at Tuticorin, Krusadai, Cape Comorin, Ennore, Bhavanisagar and Adyar took up investigation on the various biological, hydrological and technological problems of the State. The Stations had collected valuable data that were almost useful in the management and for the development of the fishery resources of the State.

Biological Station

The Biological Station scientific research facilities established to make a thorough long-term study of plants and animals under natural conditions and to conduct experiments. They also worked on problems of great practical importance (acclimatization, fishing, fish breeding, reclamation of deserts and mountainous regions, enhancement of the biological productivity of natural complexes, and so on). The stations are located in regions with specific natural conditions (for example, marine, freshwater, forest, steppe, desert, mountain, tropical, and

arctic stations) and in regions inhabited by unusual live organisms.

Marine Biological Station, Tuticorin

It is located at coastal regions of Thoothukkudi and Ramanathapuram Districts, Tamilnadu. Under the supervision of the Minister Lourdhammal Simon, Marine Biological Station at Tuticorin had functioned efficiently and investigated researches on hydrography, Planktology and fisheries of the coastal waters, their fluctuations, biology of species of commercial importance, culture of edible oysters, marine fish-farming, pearl oysters and chanks. In this station along with these research works, studies based on fish spoilage, nutritive value of fresh and processed fish, standardization of fish products, sea weed utilization and bacteriology of inshore and off shore waters were also started.

During her tenure, Lourdhammal Simon had encouraged the studies based on biology of pearl oyster and evolving techniques for the estimation of oyster population in the pearl banks. The studies on the ecology and migration of chanks, biology of sardinella sirm, and plankton of in-shore and off-shore waters, trend of local fisheries and collection of meteorological and hydrographical data and successful progresses were carried out in her tenure.

In the year 1961-1962, she had ordered to do a detailed research work on the biology of Sardinella Sirm was done and it was mainly the concerns of the age, growth, length-weight relationship, and food, feeding habits, maturity, breeding season, sex-ratio, and seasonal fluctuations in its landings.

In the same year there was an increase in average monthly catch that was 98.9 metric tons in local fisheries. In this period plankton studies was also done and it was involved in quantitative and qualitative analysis of every plankton sample and the average content of the various organisms were recorded.

The other important research work on Chanks was done by Tuticorin Marine Biological Station. About 1,700 chanks with maximum size of 55 to 60 millimetre width group were randomly sampled, from the catches brought by the divers to the Chank godown and the site ranges were studied. Chank marking experiments were also conducted to assess the rate of growth and the distances they migrate. These research works added great value for taking effective steps in Tuticorin Marine Biological centre and it made a great advancement in fisheries department of Tamilnadu.

Marine Biological Station, Krusadai Island

Marine Biological Station, Krusadai Island is a protected area of India consisting of 21 small islands and adjacent coral reefs in the Gulf of Mannar in the Indian Ocean. In this station, Lourdhammal Simon had concentrated on certain activities and they activities were the study on hydrography, Planktology and fisheries of the coastal waters, their fluctuations, biology of species of commercial importance, culture of edible oysters, marine fish-farming, pearl oysters and chanks, and these works were also carried out successfully in the years 1959 and 1960.

In the years 1961 and 1962 the usual research works in the station were progressed effectively, and in addition, Chank Fish Farming and its experiments on sea-weed compost were done. One of the achievements in Lourdhammal's period (1961-1962) was that an employment of a new technique on Pearl Culture Experiments which had formerly been carried out in Japan and the same was initiated at Marine Biological Station, Krusadai Island by the Assistant Director of Information and Marine Biology. Weekly Plankton samples were collected from the Pearl Oyster Park regularly. The Pearl Oyster Park was continued to be maintained and on 18th January 1962 six Oysters taken from the cages were operated and nacre balls were introduced.

Including above stations, there were some more stations in the State. They were Madras Biological station, Ennore, Fisheries Block Station, Cape Comorin, Fresh Water Biological Station Bhavanisagar (Erode), Estuarine Research Station Adayar (Chennai), Fisheries Technology Station Tuticorin. At these stations, the monthly cleaning of the Pearl oyster cages were carried out to avoid the chocking of oysters and consequent mortality.

Lourdhammal Simon suggested that there were a number of brackish water areas in the Madras State that could profitably be utilized for increasing fish production. The same suggestion was discussed at the conference of State Ministers for Fisheries at Mysore in July 1958, a research scheme was formulated by the Director of Fisheries, Madras, with the object of studying and selecting the best kinds of fish for culture in brackish waters, biology of brackish water fishes and analysis of the ecological complex of brackish waters with a view to increase the production of fish in such waters. The scheme was proposed by the Minister Lourdhammal Simon to be run for a period of 5 years at the Model Estuarine Fish Farm at Adayar in Madras.

Marine Biological Station Ennore

Ennore is a suburb in Chennai. Ennore is situated on a peninsula and is bounded by the Korttalaiyar River, Ennore creek and the Bay of Bengal. Lourdhammal Simon also concentrated on Marine Biological Station at Ennore. The same researches carried over in all other Biological Stations were carried out and continued successfully in the years 1958 and 1959. The researches on hydrography, Planktology and fisheries of the coastal waters, their fluctuations, biology of species of commercial importance, culture of edible oysters, marine fish-farming, pearl oysters and chanks were developed rapidly.

Marine Biological Station Cape Comorin

Kanyakumari, formerly known as Cape Comorin, is a town in Kanyakumari District in the state of Tamilnadu in India. The station started its research works and it was also concentrating on hydrography, Planktology and fisheries of the coastal waters, their fluctuations, biology of species of commercial importance, culture of edible oysters, marine fish-farming, pearl oysters and chanks. In this station, along with other research works studies based on fish spoilage, nutritive value of fresh and processed fish, standardization of fish products, sea weed utilization and bacteriology of inshore and off shore waters were also done.

In the years 1959, 1960, 1961 and 1962 research works on the study of Planktology of the seas of Cape Comorin, Study of Biology of the Big Jawed Jumper, Lactarius, Study of Biology, Fishery and the Larval history of the Lobster, *Panulirus* spp, Composition of the Marine Landing Statistics at Cape Comorin, Study of the Meteorology and Hydrography of Coastal Waters were done in an effectual way.

Especially, the important commercial fisheries of Cape Comorin could be broadly classified into as follows: 1) Ribbon fish fishery, 2) White Bait fishery, 3) Perch fishery, 4) Cat fish fishery, 5) Seer fish fishery, 6) Butter fish fishery, 7) Sardine fishery, 8) Silver bellies fishery, 9) Shark, Ray and Skate fishery.

Fresh Water Biological Station, Bhavanisagar

Bhavanisagar Dam is located in Erode district, Tamil Nadu. This was important Biological Station emphasized by Lourdhammal Simon. She found out the specific items related with fish production and the following problems were examined at this station. The problems relating to fish seed collection of important species, manuring of waters, productivity of different types of inland waters, public

health, fish farming, limnology, fish mortality, fish poisoning and pollution of rivers were analysed.

The Fisheries Research Council during the years 1960 - 1961, gave approval to this station to undergo special programmes such as Spawning of Major carps, Studies of fishing, Population studies of *Barbus* spp, Limnology of the station, Survey of Cauvery River, Bionomics of Catla and Wallayo, Studies on *Tilapia Mossambica* with reference to its association with their species, (*Tilapia* with *Labeo fimbriatus*, *Tilapia* with *Murrel*, *Tilapia* with *Barbus mahecola*) Upland Fishery Investigation Unit at Ooty, Public Health Fishing Unit. A detailed survey on Cauvery River was carried out, the monthly collection of data and of five selected points in the Cauvery system was dropped and instead data was gathered twice a year in areas outside but which ultimately drain inside. The length frequency data on all species was regularly recorded by the survey unit.

Upland Fishery Investigation Unit at Ootacamund

Nilgiris District in Tamilnadu is a popular tourist destination approximately located at an altitude of 2000 meters above mean sea level in latitude $11^{\circ} 6'$ to $11^{\circ} 38'$ N and longitude $75^{\circ} 10'$ to $77^{\circ} 8'$ E. It forms an integral part of the Western Ghat and covers an area of 2549 sq. km. The cold climate in the upland hilly areas in Nilgiris has resulted in the emergence of an entirely different fisheries when compared to plains. The water resources are of mainly streams, rivers and lakes with a water temperature ranging between 6° C to 20° C which is considered cold water from the fisheries point of view. Europeans introduced trout mostly out of their interest in the sport fishing and initiated the development of cold water fisheries.

The scheme for developing the Hydel reservoir and improving Trout Fisheries (a common fresh water fish that is used for food) was continued and the hatchery at Avalanche was completely renovated by Minister Lourdhammal Simon.

Study of hydro-biological conditions of Trout streams, improvement of conditions of Trout streams, food and feeding habits, growth, spawning and migration of Trout in different streams, development of hatchery operations were carried out at this unit throughout the service periods of Lourdhammal Simon. Two thousand five hundred two years old Trout (a common fresh water fish that is used for food) were raised from the 20,000 eyed ova imported from Kashmir during 1961-62. They were reared in two separate ponds having been segregated into size groups of 15 cm and 25 cm. The males were ready by November 1961, and

advantage was taken for cross fertilization with the Nilgiris females. The Nilgiris strain had taken to the new lacustrine condition of Avalanche and Emerald admirably. The ecological factor of abundant space and ample food afforded by the reservoirs had resulted in Trouts of 1 to 2 kilograms. By December there was large scale migration of big size trouts towards top waters. By stripping female's front collected from top waters 50,000 eyed ova were received and reared in the hatchery.

Food value of Fresh Water Fishes

One of the beneficial fresh water fishes introduced by Minister Lourdhammal Simon from South-East African countries was *Tilapia Mossambica* (a kind of fresh water fish). Growing of *Tilapia Mossambica* had increased the financial level of fisheries department gradually. The *Tilapia* were acclimated to a high salinity of 20,000 to 25,000 p.p.m of salt and their oxygen consumption studied at three salinities, viz. (1) acclimation salinity, (2) Fifty percent of acclimation salinity and (3) Salinity of fresh water. Oxygen consumption was lowest at 50 % acclimation salinity. Catla, *Cirrhina cirrhosa*, *Labeo* *kontius* were analysed for their nutritive value. Though, these could be used as food for all the fresh water fishes.

To evaluate the food value of fishes the distribution of sulphuramini acids would be used, variations in the chemical composition of food were analysed, studies on fish poisons, aquatic manuring experiments, and oxygen consumption of foods also were carried out at Bhavanisagar station.

Conclusion

The result of the mentioned Biological Stations, fisheries department faced a plenty of benefits and fish production grew gradually. These Biological Stations were the milestone as well as the beginning evolution in fisheries department. Lourdhammal Simon is an absolute insistent minister. Establishment of these stations, implementation of several schemes had nailed a strong foundation in Tamilnadu history.

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குறுந்தொகையில் சங்க கால அரசர்கள்

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முதல்வர் (பொ), அரசர் கல்லூரி, திருவையாறு

முன்னுரை

மொழியின் வாயிலாக வாழ்க்கை முறையினை மக்களுக்கு எடுத்துக்காட்டுவது இலக்கியம் ஆகும். அந்த வகையில் சங்க இலக்கியமாகிய எட்டுத்தொகையும் பத்துப்பாட்டும் இன்றியமையாததாகும். இந்நூல்கள் பழந்தமிழ் நாட்டின் அமைப்பையும் அந்நாட்டு மக்களின் பண்பாடு, கலாச்சாரம், அரசியல் போன்றவற்றையும் தெளிவாக விளக்குகின்றன. ஒரு நாட்டைச் சிறப்புடன் திகழச் செய்ய அந்நாட்டின் அரசியல் நிலை செம்மையாக அமைதல் வேண்டும். மன்னர்களின் அரசாட்சியும் வள்ளல்களின் வல்லமைத் தன்மையும் அரசியல் நிலைக்கு ஆதாரமாகும். சங்க கால மன்னர்கள் அறநெறி தவறாத ஆட்சித் திறத்தையும் செங்கோல் சிறப்பையும் படை ஆற்றலையும் கொடை வளத்தையும் கொண்டவர்களாகத் திகழ்ந்தனர் என்பதைப் புற இலக்கியங்கள் சிறப்புறக் காட்டுகின்றன. ஆயினும் அந்நூல்களின் சாயல் அக இலக்கியங்களில் சிறுபான்மை சிதறிக் காணப்படுகின்றன. அந்நிலையில் சிறந்து விளங்கும் நூலாகத் திகழ்வது குறுந்தொகை ஆகும். அவ்வகையில் முதன்மை அக இலக்கியமாகிய குறுந்தொகையின் வழி அறியப்படும் சங்க கால அரசர்களைப் பற்றிய குறிப்புகளை எடுத்துரைப்பதை நோக்கமாகக் கொண்டு இக்கட்டுரை அமைக்கப்படுகிறது.

நள்ளி

தென்னவர் தலைநகராம் மதுரை மாநகர்க்கும் தெற்கே தொட்டி என்ற பெயருடையதொரு மலை இருந்தது. அ.:து அடுக்கிய பல குன்றுகள் தன்னைச் சூழ நிற்கும் அழகினையுடையது. நாடு நலம் பல பெற்று நனி சிறந்து விளங்குவதற்கு உறுதுணை புரியும் பெருமழை, பொய்யாது பெய்யும் மழைதரு மேகங்கள் என்றும் படிந்து கிடக்கின்ற உயர்வினையுடையது. மேலும் இம்மலை பளிங்கைப் பிளந்து கண்டாற் போன்ற தெளிந்த நீர்நிலை பலவற்றைக் கொண்டது. அக்குன்றுகள் சூழ அடர்ந்த காடுகளும் அமைந்திருந்தன. அக்காடு மணமும் அழகும் மாண்புறக் கொண்ட காந்தள் மலர்கள் உண்மையாலாய உயர்வும் உடையதாகும். நள்ளி என்னும் நல்லோன் இத்துணைச் சிறப்பு வாய்ந்த தோட்டி மலையையும் அதனைச் சூழ உள்ள காடுகளையும் காவல் மேற்கொண்டு வாழ்ந்திருந்தான். நள்ளி மன்னன் கண்டிரக்கோ எனவும் கண்டிரக் கோப்பெருநள்ளி எனவும் அழைக்கப் பெறுவான். நள்ளி நாடாண்டிருந்த தோட்டிக் குன்றும் அதனைச் சூழ இருந்த இருள் சூழ்ந்த காடும் அவற்றில் வாழும் ஆயர்களின் பல பசுக்களும் சிறப்புடையதாகும். இதனைக் குறுந்தொகை,

திண்டேர் நள்ளி கானத்து அண்டர்

பல்லா பயந்த நெய் (பா.210)

என்னும் தொடர்வழி எடுத்துரைக்கிறது. கடையெழு வள்ளல்களுள் ஒருவனான நள்ளி நெடிய பல தேர்ப்படைகளை உடையவன். இவன் விற்போர் வல்ல வீரர் பலரையும் பெற்றிருந்தான். விரைந்து செல்லும் குதிரைகளையும் கொண்டிருந்தது அவ்வீரர் படை. தன்னோடு பகை கொண்டு வந்தாரை வென்று துரத்தும் வாளாண்மையும் அவன் பால் பொருந்தியிருந்தது. இத்துணைப் பேராற்றல் பெற்றிருந்த நள்ளி வளம் பல பெற்ற நாடும் பெற்றவனாதலால் தன்னைப் பாடிவரும் பாணர் முதலாயினர் தம் வருத்தம் தீரத் தேரும் களிறும் திரண்ட செல்வமும் அளிக்கும் சிறந்த கொடையாளனாகக் காணப்பட்டான்.

கோசர்

கோசர்க்குரிய நாடு துளுவநாடு என்று பழந்தமிழ் இலக்கியம் பகருகிறது. துளுவநாட்டைத் தாயகமாகக் கொண்டு வாழ்ந்த கோசர்கள் காலம் செல்லச் செல்லத் தாயகத்தின் நீங்கிக் கிழக்கு நோக்கிச் சென்று வாழ்ந்தனர். கீழ்க்கடலை அடுத்துள்ள ஊர்களுள் செல்லுர் என்பதும் ஒன்று. செல்லி எனவும் வழங்கப்பெறும் அவ்வூரில் இருந்து அரசாண்டவன் ஆதன் எழினி என்பான். அச்செல்லுர்க்குக் கீழ்ப்பால் கடலொலி ஓயா நியமம் என்னும் ஊரே கோசர்க்கு உரிய ஊராகும். அவர்கள் வாழும் நியமத்தைச் சூழ்ந்த நாடு தேன் துளிர்க்கும் நெய்தல் மணக்கும் நன்செய் உடைமையால் நிறைவளம் பெற்றது. நாடோடி வாழ்வினராய் மேலைக் கடலைச் சார்ந்த தம் துளுவநாடு முதல் கீழ்க்கடலைச் சார்ந்த நியமம் வரை அலைந்து திரிந்த கோசர் இறுதியில் அந்நாடோடி வாழ்க்கையை வெறுத்து நிலைத்த குடியினராய் வாழத் தொடங்கினர்.

உழவுத் தொழிலைத் தமக்குரிய தொழிலாக மேற்கொண்டனர். காட்டை அழித்துப் பண்படுத்தி உழுது பயறு விழைவித்தனர். அந்நிலத்தில் ஒருநாள் அன்னிமிளிலி என்பாளுடைய தந்தை மேய்த்து வந்த பசு உள் புகுந்து மேய்ந்து விட்டது. அ.தறிந்த கோசர் பெருஞ்சினம் கொண்டு அவள் தந்தையின் கண்களை அழித்துச் சிறுமை செய்தனர். கோசரின் கொடுஞ்செயலினைக் கண்டு சினம் கொண்ட அன்னிமிளிலி என் தந்தையின் கண்களைப் போக்கிய கோசரை அழித்துப் பழி வாங்கா முன் கலத்தும் உண்ணேன்; தூய ஆடையும் அணியேன் என வஞ்சினம் உரைத்து அக் கோசரை அழிக்க வல்ல தன்மை படைத்தவன் திதியன் என்பதையறிந்து அவனிடம் சென்று தம்முடைய குறையுரைத்தாள். திதியன் அவள் பொருட்டு அக்கோசரை வென்று அத்தவறிற் குக் காரணமாய் இருந்தவர்களைக் கொன்றான். இக் கோசர் நல்லூரைத் தம் இடமாகக் கொண்டு மொழி திறம்பாதக் கொள்கையினராய் வாழ்ந்தனர். இதனை,

நல்லூர்க் கோசர் நன்மொழி போல (குறு.15)

என்னும் ஒளவையாரின் கூற்று எடுத்துரைக்கிறது. மேலும் நன்னன் என்பானது சிறந்த யானையைக் கொண்டு அவனது நாட்டிற்குப் போகவிட்ட கோசர் என்று பரணர் கூறுவதிலிருந்து இவர்தம் திறம் வெளிப்படுகிறது. இச்செய்தியைக் குறுந்தொகை,

.....நன்னன்

நறுமா கொன்று நாட்டிற் போக்கிய

ஒன்றுமொழிக் கோசர் போல (பா.73)

என்னும் தொடர்வழிக் குறிப்பிடுகிறது. கோசர் மரபினர் வேளிர் பலர் பெரும் பொருள் சேர்த்து வைத்துப் பாதுகாத்துவரும் பாழி நகர்க்கு உரியவனும் தன் தோட்டத்துப் புனல் தந்த பசங்காய் ஒன்றைத் தின்றதன் தவறு காரணமாக ஒரு பெண்ணைக் கொலை புரிந்த கொடுமை உடையவனாகிய நன்னனோடு பகை கொண்டிருந்தனர். அதனால் அவன் காவல் மரமாகிய மாமரத்தை வெட்டித் தன் நாட்டிற்குக் கொண்டு சென்றதோடு அமையாது அந்நன்னனுக்குரிய பாழிப் பறந்தலையில் அவன் நண்பன் மிளிலி என்பானோடு போரிட்டு வெளியன் வெண்மான் ஆஅய் எயினன் என்பான் இறந்தான். அது கண்டு ஆற்றாது அழுத அவன் உரிமை மகளிர் துயரைப் போக்கினமையால் அந்நன்னன் பகையினை ஏற்றுக்கொண்ட அகுதை என்பானை அந்நன்னன் அழிக்காதவாறு காவல் செறிந்த இடத்தே வைத்துக் காத்தனர்.

விச்சியர் பெருமகன்

விச்சி என்றொரு மலை உண்டு. அம்மலையைச் சூழ இருந்த நாடு விச்சி நாடு எனப்பட்டது. மலையில் வளர்ந்த பலாவின் பழத்தைக் கவர்ந்து சென்றுண்ட கடுவன் தன் செம்முக மந்தியோடு சென்று சேய்ம்மைக்கண் நின்றுார்க்கும் தோன்றுவதும் மழை முகிலும் காணலாக உயர்வுடையதுமாகிய மலைக்கண் வளர்ந்திருக்கும் மூங்கில் மீது ஏறித் துயில் கொள்ளும் வளம் உடையது அம்மலை. வணங்காத மன்னரையும் தன் வளத்தால் வணங்க வைக்கும் சிறப்புடையது அந்நாடு. விச்சி நாட்டில் குறும்பூர் என்றோர் ஊர் உண்டு. அவ்விச்சி நாடாண்ட அரசர் சேர, சோழ, பாண்டியராகிய முவேந்தர்களையும் வெல்ல வல்லவராவார். அவர்கள் அவ்வேந்தரை ஒரு கால் வென்றாராகக் குறும்பூரில் வெற்றிவிழா கொண்டாடப்பட்டது என்று கூறுகிறார் பரணர். இதனைக் குறுந்தொகை,

வில்கெழு தானை விச்சியர் பெருமகன்

வேந்தரோடு பொருத ஞான்றைப் பாணர் (பா.328)

என்னும் பாடல்வழி வெளிப்படுத்துகிறது.

பொறையன்

கடைச்சங்கப் புலவர்களில் ஒருவராகக் குறிக்கப் பெறுபவர் சேரமான் கணைக்கால் இரும்பொறை ஆவார். இவர் சோழன் முதலாம் செங்கண்ணன் காலத்தவன் ஆவார். இச்சேரமானின் முழங்காலுக்குக் கீழ் உள்ள கணைக்கால்கள் இரண்டும் வளைதடி போல் வளைந்திருந்ததால் கணைக்கால் எனச் சிறப்புப் பெயர் பெற்றான். இவனுடைய இயற்பெயர் இன்னதென விளங்கவில்லை. வில்லாற்றல் மிக்க இவ்வீரன் தன் காலிடுக்கில் கணையைத் தொடுக்கும் கலையைப் பயின்றவன் என்பதால் இவ்வாறு பெயர் பெற்றான் என்பாரும் உள். இச்சேரமான் சான்றோர்களால் கோச்சேரமான் என்றும் சேரமான் என்ற பொதுப் பெயராலும் வழங்கப்படுவான். இதனால் இவன் மிகச் சிறப்புடன் வாழ்ந்தவன் என்பது புலனாகும். இவன் பெரிய படையும் மிக்க போர் வன்மையும் உடையவன். இவனுடைய தலைநகர் தொண்டி என்பதாகும். மேல்நாட்டு யவன ஆசிரியர்களான பிளினி முதலியோர் இத்தொண்டியை டிண்டிஸ் என்று வழங்கியிருக்கின்றனர். இந்நகர்க்கண் பெரிய கோட்டை ஒன்று இருந்தது. இவன் தன்னோடு பகைத்துப் போர் செய்த மூவன் என்பானைக் கொண்டு, அவன் பல்லைப் பிடுங்கி வந்து கோட்டை வாயிற் கதவில் வைத்து இழைத்திருந்தான் எனப் பொய்கையார் குறிப்பிடுவதும் பொறையனின் ஆற்றலை மெய்ப்பிக்கும் கூற்றாகும்.

பொய்கையார் என்னும் புலவர் சேர நாட்டில் உள்ள தொண்டி நகரத்தில் பிறந்து வளர்ந்தவர். தொண்டியில் அரசாட்சி செய்த கணக்கால் இரும்பொறைக்கு இவர் நண்பர். கணக்கால் இரும்பொறையைச் சோழன் செங்கண்ணான் சிறைபிடித்துக் குடவாயில் கோட்டத்துச் சிறையில் வைக்கப்பட்டிருப்பதைப் பொய்கையார் கேள்விப்பட்டது தாம் கடைச்சங்கப் புலவராகவும் சோழன் செங்கண்ணனுடைய நண்பராகவும் இருந்ததால் சோழனின் கழுமலப் போர் வெற்றி குறித்துக் களவழி என்னும் நூலைப்பாடி உறையூர் சென்று செங்கண்ணனைக் கண்டு சோழன் அவையில் அந்நூலை அரங்கேற்றி அதற்குப் பரிசாகச் சேரன் கணக்கால் இரும்பொறையைச் சிறையிலிருந்து மீட்டார் என்பது வரலாற்றுச் செய்தியாகும். பொறையனைப் பற்றிய செய்தி குறுந்தொகையில் இரண்டு இடங்களில் காணக் கிடைக்கின்றன. கிழக்குக் கடலின் அலைக்கு அருகில் உள்ளதாகிய சிறகுகளின் வலிமையை இழந்த நாரையானது திண்மையான தேரையுடைய சேரனது மேற்குக் கடற்கரையில் அமைந்த தொண்டி என்னும் கடல்துறையில் உள்ள அயிரை மீனைப் பெறுதலாகிய அரிய உணவைப் பெரும் பொருட்டுத் தலையை எட்டிப் பார்த்தது. இச்செய்தியைப் பரணர்,

குணகடல் திரையது பறைதபு நாரை

திண்டேர்ப் பொறையன் தொண்டி முந்துறை (குறு.128)

என்னும் தொடர் மூலம் காட்டுகிறார். மேலும் பெரிய பூண்களையுடைய சேரனது அச்சம் முதிர்ந்த கொல்லி என்னும் மலையில் உறையும் பெரிய கண்ணையுடைய தெய்வம் என்னும் குறிப்பையும் காட்டுகிறார். இதனைப் **பெரும்பூட் பொறையன் பேரமுதிர் கொல்லி(பா.89)** என்னும் குறுந்தொகைச் சொல்லாட்சியின் வழி அறியமுடிகிறது.

பாரி

பாரி என்னும் மன்னன் பறம்பு என்ற மலையையும் அம்மலையைச் சூழ இருந்த முந்நாறு ஊர்களைக் கொண்ட சிறுநாட்டையும் உரிமை பூண்டு ஆண்டிருந்தான். நால்வேறு வளனும் நனிமிகக் கொண்டிருந்த பறம்பு நாடாண்டிருந்த பாரி புகழ்பெற்று விளங்கிய கடையெழு வள்ளல் எழுவருள்ளும் தலைசிறந்தோனாவான். வண்டுகள் மிகுந்த தேனை உண்ணும்படி பெரிய மலர்களைக் கொண்டது சுரபுன்னை. இம்மரங்கள் இரு பக்கமும் செறிந்த காட்டுவழி ஒன்று காணப்பட்டது. அதன் வழியே தன் தேரை ஓட்டிச் சென்றான் ஒருவன். இத்தேரை ஒரு முல்லைக்கொடி தடுத்தது. அதனைக் கண்டு அக்கொடி தன் தேரின் மீது படரக் கருதுவதாக எண்ணி அம்முல்லைக்குத் தேரினைக் கொடுத்தான். அவனே அருவிகள் மிகுந்த பறம்பு மலைக்கு அரசனாகிய பாரி என்னும் வள்ளல் ஆவான். இதனைப் பத்துப்பாட்டுள் ஒன்றாகிய சிறுபாணாற்றுப்படை,

சிறுவீ முல்லைக்குப் பெருந்தேர் நல்கிய

பிறங்குவெள் அருவி வீழும் சாரல்

பறம்பின் கோமான் பாரி (அடி.89-91)

என்று குறிப்பிடுகிறது. பாரியின் பறம்பு மலையில் உழுதொழில் வேண்டாமலே பெறக்கூடிய உணவுப் பொருட்களுக்கு அங்குக் குறைவில்லை. நெல் விளையும் மூங்கில் காடுகள் நிறைய உண்டு. அம்மூங்கிலரிசியே அவர்களுக்கு ஆண்டு முழுவதும் உணவாகும். பறம்பு மலை எங்கும் பலா மரங்கள் நிறைந்திருந்தன. அப்பலா மரங்கள் ஒவ்வொன்றும் பெரும் பெரும் பழங்கள் பலவுடையன. பூமிக்கடியில் மறைந்து மண்டிக் கிடக்கும் வள்ளிக் கிழங்கு தோண்டிய இடங்களிலெல்லாம் தோன்றும் அம்மலையில் ஆங்காங்கே தொங்கிக் கொண்டிருக்கும் தேன் கூடுகளினின்றும் தேன் தானாகவே வழிந்து பாயும். இதனால் உள்ளிருப்போர்க்கு உணவுக் குறையே உண்டாகாது. பறம்பு மலையானது நீர்ச்சுனை பல நிறைந்ததாகும். வானத்து மீன்களை எண்ணிக் காவல் எவ்வாறு இயலாதோ அவ்வாறே அம்மலையில் உள்ள உண்ணு நீர்ச்சுனைகளை எண்ணிக் காணலும் இயலாது.

பாரி பறம்பில் பனிச்சுனைத் தெண்ணீர்

தைஇத் திங்கள் தண்ணிய தரினும் (குறு.196)

என்னும் மிளைக்கந்தனின் தொடர் மூலம் தோழி பறம்பு நாட்டு நீரின் தன்மையைக் குறிப்பிடுவதை அறியலாம். என் தோழியாகிய தலைவி முன்பு வேம்பின் பசுமையான காயைத் தந்தாலும் இனிதான் பொலிவு பெற்ற வெல்லக்கட்டி என்று புகழ்ந்து சொல்வீர். இப்போது பாரி மன்னனுக்குரிய பறம்பு என்னும் குன்றில் உள்ள குளிர்ந்த சுனையிலுள்ள தெளிந்த நீரைக் குளிர்மிக்க தை மாதத்தில் குளிர்ச்சி நிறைந்ததாகத் தந்தாலும் வெப்பம் உடையதாய்க் காணப்படுகிறது எனக் கூறுகிறீர் எனத் தோழியானவள் தலைவனிடம் உரைக்கும் மொழியால் பாரியின் மலைச்சிறப்பு உறுதிப்படுகிறது.

முடிவுரை

தமிழ் இலக்கிய மரபில் தனிச் சிறப்புடன் திகழ்வது சங்க இலக்கியமாகும். இரண்டாயிரம் ஆண்டுகளுக்கு முன் வாழ்ந்த தமிழ் மக்களின் சமூகப் பின்னணியையும் வாழ்க்கை நெறிமுறையினையும் சங்க இலக்கியங்கள் மூலமே இன்று நாம் அறிந்து கொள்ள முடிகிறது. இவ்விலக்கியங்களின்வழி அறியப்படும் அரசர்கள் சிறப்பு மிக்கவர்களாகக் காணப்படுகின்றனர். தங்களையும் தன்னுடைய நாட்டையும் பேணிக் காப்பதையே குறிக்கோளாகக் கொண்டு ஆட்சி புரிந்துள்ளனர். மேலும் இவற்றிலிருந்து முவேந்தர் அல்லாத குறுநிலத் தலைவர்களாகவும் சிறுநாள் மன்னர்களாகவும் நூற்றுக்கு மேற்பட்டவர்கள் இருந்ததாகவும் அறியமுடிகிறது. இவர்கள் ஆண்ட பகுதிகள் பெரும்பாலும் குன்று சார்ந்த பகுதியாகவே இருந்துள்ளது. பழந்தமிழ்

இலக்கியமாகிய குறுந்தொகையில் காணப்பட்ட காலத்தால் முற்பட்ட வேந்தர்கள் இன்றைய அரசியலாளருக்கு முன்னோடியாய்த் திகழ்ந்ததோடு தலைசிறந்து விளங்கினர் என்பதை இச்செய்திகள் புலப்படுத்துகின்றன.

துணைநின்ற நூல்கள்

1. உ.வே.சாமிநாதையர்(உரை),குறுந்தொகை.
2. சிறுபாணாற்றுப்படை.
3. ப.பெரியசாமி,அகத்திற்குள் புறம்.
4. கா.கோவிந்தன்,சங்ககால அரசர் வரிசை.
5. ஆ.சிங்காரவேலு முதலியார்,அபிதான சிந்தாமணி.

CONVENTIONAL GRAIN IN MODERN SETTING: A READING OF GIRISH KARNAD'S NAGA-MANDALA

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Introduction

Man is bound by social norms. There is no society without man and no man without society. India tradition does not hold men and women at equal premises. Nature itself exists with differences and diversities. This can be rightly explored in the words of Alfred Tennyson:

Man for the field and woman for the hearth: Man for the sword and for the needle she:

Man with the head and woman with the heart: Man to command and woman to obey;

The woman plays a very important role in the formation of society. Though they are a part of formation of the society their importance as a function is neglected since ages. The roles they play in a hedged culture are advocated by men. Whatever he advocates she has to admit that has been the social and moral code of the society. Aply, to say in the words of Simone de Beauvoir

"He is the Subject, he is the Absolute—she is the Other."(35).

Writers have visualized the articulating patriarchal threshold on women have been trying to bring an awakening to the society through their artistic creation. In the words of Virginia Woolf (*A Room of One's Own*):

Women have served all these centuries as looking glasses possessing the magic and delicious power of reflecting the figure of man at twice its natural size. (36)

Writers follow their own pattern of Novel, poem, drama or short story to depict human suffering, especially woman's unseen life. The purpose remains not to follow but to the reader to be an element in reforming the society by giving space to the astern.

Indian English Drama

Contemporary playwrights have made significant contributions to the development of Indian-English Drama. Girish Karnad, the recipient of Jnanpith award, as a part of contemporary Indian English Drama is a living legend who forecasts the mask people wear in society. His Journey from *Yayati* to *Flowers* holds a mirror to the very evolution

of Indian theatre during nearly four decades. His plays are steeped in Indian culture for the themes are taken from myths, legends, folk tales and history, but his approach is modern. He combines classical, folk and western theatrical traditions in his plays. His contribution to Indian English Drama is immense. Mohan Rakesh, Badal Sircar, Vijay Tendulkar remained the most representative of contemporary Indian Drama.

Girish Karnad does not agree to be is a feminist but his works prove to be feministic. His women are caught in the complexities of men women relationship and are frustrated and alienated. They are also caught in emotional and physical turmoil and their feminine conscious implores them to break the patriarchal set up. Karnad's women show a marked shift from marginalized to liberated positions. They fight for their freedom to restore and assert their self-identity. Karnad's *Nagamandala* (1997) is derived from two oral tales he had heard from A.K Ramanujan, to whom, he also dedicated the play. He dramatizes elements of myth, magic, folk belief and romance in *Nagamandala*. In the play Karnad presents the Ahalya myth from Valmiki's Ramayana. Myth refers to absurd tales with touches of illusion that have been developed out of folktales. Karnad's usage of myth can be well explained by observing

M. H. Abram's notion of it,

Folktales have been normally understood as traditional verbal materials and social ritual that have been handed down primarily by word of mouth. Folktales developed and continued to flourish best in communities where few people can read or write. It include, among other things, legends, superstitions, songs, tales, proverbs, riddles, spells, nursery rhymes; pseudo-scientific core about the weather, plants and animal (63)

Karnad's design is to mold the individual according to moral codes of Indian society. Women play a very important role in the formation of society. The role they play in an enclosed culture is authorized by men. The Ramayana and the Mahabharata have built the psyche of

the modern Indian women. They seemed to be submissive and docile at times. A deeper analysis into their lives and times reveal that they were the true force behind these legends.

Interpretation of Nagamandala

Rani the protagonist in Nagamandala is an innocent little bud. She is married to Appanna a man who does not have any consideration for his wife. Rani means queen. Rani is the only child and is beautiful and long-haired. In an Indian context it is the responsibility of a parent to get the girl child married soon after puberty. After marriage her duties burden to take care of her husband and children. Since ages this is the traditional responsibility she cradles. Rani's case is no exception. She suffers more than the reader expects the character to suffer. She is the only daughter and so is her parents pet. Her parents find her a suitable match—a rich man whose parents are dead, and after Rani attains womanhood, her husband takes her to his house. The new life and new situation brings a lot of excitement to the new bride. But she does not know anything about how a married life would be - a soul who is practically innocent. Appanna leaves Rani all alone in the house and goes out every day to see his concubine.

Sylvia Walby while 'Theorising Patriarchy' points out that "it is a system of social structure and practice in which men dominate, oppress and exploit women." (5). This is what exactly happens to the protagonist. The irony is that he locks her inside the house, so that she does not have any contact with the outside world. "I'll be back tomorrow at noon. Keep my lunch ready... Do as I tell you... Don't ask questions". (Act one). These are Appanna's unbothered words. Deeply depressed Rani, (the queen) is completely helpless and blind in her wedded life. The woman is confused at the situation.

The wife is childlike and does not know how to handle the situation. All she knows is her parents. The poor girl sinks into sleeps, and in her childish dream she visits her dead parents in a beautiful land, under a tree of emerald. In the morning she wakes up, and hurriedly cooks for her husband. He comes, baths, eats and goes. She frustrates her attempt to speak with him. In her nightly dreams, she sleeps between her parents who care for her and assure her that they would never again let her leave them; and then she dreams of a stag that comes to her door and tries to persuade her to go with him, saying that he is not a stag but a prince. Analyzing Rani in Freudian terms, we see that, she is affected by repression and subjected to displacement and condensation. Her affected conscious

self is brought out in the form of symbols in her unconscious dreams.

Situation keeps changing. What we are today, we may not be tomorrow. Time, place and people play an important role in shaping ones' life. Rani's situation is completely changed by the interference of Kurudavva in her life. The name Kurudavva means blind. She is blind to the world but she is the speck of bright spark to Rani. With the assistance and advice of Kurudavva, Rani gets to know the importance of marriage and family relations. Kurudavva gives her two magical roots, given to her by a mendicant. These roots are supposed to induce a sense of attraction towards the consumer and the deliverer. She tells Rani to mix one of the roots in his food and he would become her slave thereafter.

Rani uses the smaller magical roots to manifest her married life. With the first root mixed in milk Appanna just faints, he gets up and goes away. Appanna's regular visit to his concubine triggers Rani to listen to the advice of Kurudavva again and again. She tries the next bigger root in a curry, but immediately she gets a shock. When the curry turns blood red, she gets frightened and definitely does not want to use this technique to conquer her husband. She rushes to the ant hill and pours the curry into it. She is ignorant does not think of the consequence. A king Cobra-Naga lived in the ant hill and it consumed the curry. One really waits to see the consequence. Myths and legends serve as metaphors in Karnad's plays.

When the Naga first meets Rani in the midnight, the girl is confused. She normally sees her husband only in the noon. Now she wonders if it is noon. Rani is so starving for affection and sympathy that she does not encourage in her mind such questions or doubts. She asks him whether she would serve him his food right away. The Naga knows nothing of the routine of her life. So he laughs and says "Food! At midnight?" So far, Appanna has used her only for his service, and so the girl expects nothing more from him now. Half sleepy yet, she asks him what else he might want now. He asks her to sit by his side, and when she hesitates, he offers to go some distance away and then very hesitantly she sits on the edge of the bed. And then he takes the path of praising her beauty. "You are very beautiful", he comments. The sleepy girl gets a jerk and again asks him whether he wants anything. "No. I said you are very beautiful. Poor thing!" As yet, the Naga seems to have no plans of impersonating Appanna fully. He has taken the shape of Appanna but he doesn't talk in the guise of Appanna. Shocked Rani repeats "Poor thing!" he responds "That a tender bud like you should get such a

rotten husband." Rani is frightened, and reminds him that she has made no complaints regarding her husband—she still thinks of him as her husband and wants to make sure that she does not give him the impression that she is complaining of his neglect of her.

As expressed by Bapsi Sidhwa in an interview with regard to sexuality, she says - it is not only men who are promiscuous: women have these urges too. (12). Rani for the first time felt the urges, and it was fulfilled by Appanna like Naga. This is typical of a defensive young Indian wife. The Naga persuades the desperate girl to put up with all the uncertainties and implausibility in the situation. With a sort of resignation finally he tells her:

I am afraid that is how it is going to be. Like that during the day.

Like this at night. Don't ask me why...

Rani: I won't. (Act two)

She is desperate for his proximity and his touch and his affection which she accepts and gives him this promise. She moves into his arms. Traditionally brought up girls know nothing of the relationship between man and woman—as male and female. They think that all sexual contact is sinful and obscene. If they are lucky they are ushered into the mysteries of sex by an understanding partner. But their ignorance can be exploited, and they could be violently used, and then the violence leaves permanent and deep scars on their minds. They develop into rigidity or neurosis and other problems of a natural kind.

Their secret meeting lasts for some time until, Naga plants his impression on her. Soon Rani becomes Pregnant. The news shocks both Naga and Appanna. Appanna accuses her to be a harlot. Rani refuses to accept his statement. Appanna brings out his wife for a trial in front of the public. The village elders register the complaint of Rani's chastity. They bring her forward for a traditional test. She has to hold a red-hot iron and take an oath or plunge her hand into boiling water. Rani is frightened but, she decides to tackle the matter. As advised by Naga she plunges her hand into the ant hill and she declares boldly:

Yes my husband and this king Cobra. Except for these two, I have not touched any one of the male sex. Nor have I allowed any other male to touch me. If I lie, let the Cobra bite me. (Act Two)

The Cobra slides up her shoulder and spread its hood like an umbrella over her head. The crowd gasps. The Cobra sways its hood gently for a while, and then becomes docile and moves over her shoulder like a garland. Music

fills the skies....The Elders promptly declare that she is not a woman; she is a goddess, a divine being. They beg her to bless their children.

Reckoning Nagamandala

The journey of Rani's life, from complete innocence to liberated self-asserted self indicates the treatment meted out to women over the ages in Indian History. Rani's transition is noticed in her statement with Appanna:

I was a stupid, ignorant girl when you brought me here. But now I am a woman, a wife; and I am going to be a mother.

I am not a parrot. Not a cat or a sparrow, Why don't you take it on trust that I have a mind and explain this charade to me? Why do you play these games? Why do you change like a chameleon from day to night? Even if I understood a little, a tiny bit—I could bear it. But now—sometimes I feel my head is going to burst! (Act Two)

Now she is a rational being. She has broken her shell of misconception and blind faith by asserting her identity. Ultimately at the end Rani holds an unrestricted position. The doors are no more locked for her. She is a queen for the whole village. This rise of position to one of unqualified power has liberated her from the shackles of patriarchy.

Contemporary Relevance

Rani can be connected to every innocent Indian women and Appanna can be regarded as every man who is not faithful to his wife. Rani suffers due to Appanna's neglect. Otherwise she would have remained a faithful wife. At the melting point of her innocence, she realized her crime, because no two men make love alike but she is a goddess incarnation in front of the village people. So she does not breathe out her adultery. On the other hand she makes her son perform the last rituals for the dead Naga, symbolizing that he is the father of the child.

Western women gained legal and reproductive rights with the rebirth of feminism in 1970. They also went for higher education, entered trade and recognized professions, which overturned ancient beliefs about their social roles. Post Independent feminism in 1970, focused on fair treatment of women after marriage, in the work force and right to political parity. Modern women have stepped out of their homes towards good fortune that is education and job prospects. Even innocent women gain confidence when they come out to work. In this situation both are very busy unable to share their emotions—likes and dislikes. A "hi!" or a "bye!" is very difficult when both the members are working.

In this situation, they are compressed with so much stress. They search and seek a place to flush their stress out. Family is a place where good and bad, health and wealth, sorrow and happiness are mixed in a florescent manner. Modern family lack the building blocks namely love and care. Its members are twined with so many problems that they go out of tune. One expects love and care from the other. A melting point is encountered when both the sexes tend to share their stress outside the family; seeking comfort. It ultimately ends in extra marital relationship .They delineate from their moral code. Just like Rani or Appanna they struggle to adjust and live with each other loosing valuable virtues .They do not attain what they intended, instead they merely pretend to be happy . If Appanna was kind and considerate and understood Rani's emotions, both of them would have lived as happy couple, but at the end of the play they pretend to be happy. They live with the feeling of guilt.

Rangan's characterization of folk imagination is applicable to Karnad's plays:

Folk imagination is at once mythopoeic and magical. In the folk mind, one subsumes the other. Folk belief, besides being naïve, has a touch of poetry about it which works towards a psychic adjustment. All folklore is religious, often based on animism because the primitive imagination extends its vision from the natural, in which it is steeped and with which it is saturated, to the supernatural, which to the folk mind is only an extension of the former. (199)

Appanna's neglect paves way to his own ruin. Modern man is so busy and stressed that he even misses to look

at his own wife and say -how are you, or may be to say - you look nice. This is the reason why woman are looking forward towards other frames of excitement and enchantment outside family. Traditional Texture in Contemporary Climate brings out subaltern and liberated position of woman in the Indian vistas.

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SOUS LES YEUX D'UNE CHATTE: L'AUTRE DANS ESPÈCES DE YING CHEN

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Le monde humain est différent du monde animal. L'épistémologie de l'occident établit une distinction nette entre ces deux espèces. Cependant, l'imaginaire fictif rapproche souvent ces deux mondes afin de créer un élément fantastique et de produire un effet d'in vraisemblable. Pourtant, il y a certains auteurs qui introduisent des êtres non-humains dans le monde habituel humain avec un objectif spécifique. Dans cette étude, nous allons aborder un roman où l'auteur fait intervenir un animal pour pouvoir bien saisir la réalité.

Ying Chen est une écrivaine célèbre québécoise d'origine chinoise. Ses romans sont souvent teintés d'autobiographie et parlent de la vie des migrants dans un pays d'accueil. Dans le roman *Espèces*, elle évoque la métamorphose de la protagoniste en une chatte. Alors commence son observation des yeux d'un animal invoquant la convergence d'une double altérité à cause de la subjectivité plurielle.

Dans cet article, nous nous proposons de faire une étude de l'Autre dans le roman de Ying Chen, *Espèces*. Pour ce faire, nous avons divisé notre étude en trois parties.

Dans la première partie, nous présenterons le résumé du roman.

Dans la deuxième partie, nous verrons comment la protagoniste de ce roman considère le soi comme l'Autre.

Dans la troisième partie, nous analyserons comment se présente l'Autre sous les yeux de la protagoniste.

Espèces de Ying Chen

Le roman commence avec l'introduction de la protagoniste, déjà devenue une chatte. Un jour, elle subit la métamorphose corporelle d'une manière que personne ne la reconnaît dans son nouvel avatar. Alors commence l'observation silencieuse de la chatte où celle-ci s'engage à examiner son entourage, sa maison, son mari A etc. sans prononcer un seul mot. Elle est toujours dans sa propre maison. Son espace est presque réduit et elle utilise la fenêtre ouverte de la cuisine pour sortir de la maison. Cependant, elle entreprend à établir la

communication avec le lecteur. Elle nous parle de sa vie conjugale qui était un peu difficile même après avoir vécu plus de dix ans. Elle dit « Les derniers mois de notre vie de couple étaient très difficiles ». Mais, elle préfère rester toujours chez son mari puisque selon elle, « bonne ou mauvaise, avec ou sans amour, une maison est une maison ».

Auparavant, ce couple a perdu aussi leur fils unique. Un jour leur fils a disparu et on n'a pas pu le retrouver.

A. fait intervenir la police afin de retrouver sa femme disparue et la police commence l'investigation.

Toutefois, en tant que chatte, la narratrice aime bien son état d'animal et elle commence à apprécier sa liberté absolue. Même elle se rend compte de son indépendance, elle ne veut pas quitter complètement son mari. Elle dit « Il est vrai que j'ai mille fois voulu quitter A. tout doucement, j'ai souhaité le quitter tout en restant proche de lui. »

Vite, elle devient le porte-parole de la communauté des chats de son quartier et elle dit que pour le chat chaque jour est un jour de vacances. En s'identifiant avec ses semblables elle dit que « Nous ne faisons rien d'autre que manger, dormir et jouer... Notre enfance dure éternellement...Le temps est une idée qui nous est étrangère... Nous avons oublié nos parents, nous n'avons rien en commun avec nos enfants.»

Même elle est devenue une chatte après la métamorphose, elle avait encore la mémoire de sa vie antérieure, c'est-à-dire de sa vie en tant que femme de A. Dans sa nouvelle forme, elle mène une vie pleine de joie et de contentement.

La police et les gens du quartier décident enfin que la disparition de la femme n'est qu'une fuite pour échapper de l'agonie de la relation conjugale.

La chatte était toujours chez A. et celui-ci commence à l'accepter comme un animal de compagnie. Content de la présence de la chatte, A. le nourrit de temps en temps. En se profitant de la proximité, la chatte commence à dormir dans le même lit avec A. A son tour, A. emmène la chatte chez un vétérinaire pour administrer le vaccin.

Un jour, A. rentre chez lui avec son secrétaire, une jeune femme. Elle fréquente A. souvent et les deux décident de se marier. Jalouse, la chatte subit un grand étourdissement. Pourtant, la secrétaire exprime son allergie aux chats et après un certain temps, elle quitte définitivement A. en regardant une grande photo de la chatte que A. a mis à côté de sa propre petite photo.

Enfin, la protagoniste décide de se retransformer en une femme et elle se met dans le même endroit d'où elle a disparu. Le roman se termine avec le couple restant très longtemps en se regardant en silence.

C'est un roman qui parle de la transformation et de la retransformation de la protagoniste et c'est plutôt un voyage de la protagoniste dans les deux mondes: le monde humain et le monde animal. Dans son œuvre *Soi-même comme un autre*, Paul Ricœur parle de deux concepts l'ipséité et la mêmeté et en faisant une distinction entre ces deux concepts, Ricœur dit que l'ipséité est l'identité qui se construit et la mêmeté est l'identité biologique qui reste toujours immuable. Cette distinction se retrouve dans ce roman où l'identité féminine biologique de la protagoniste femme / chatte reste la même et l'ipséité de la narratrice se construit sous plusieurs formes d'abord humaine, puis animale et encore une fois humaine.

Dans son article *La mise en Scène de l'Altérité dans la littérature postcoloniale : Entre Insécurité et Hybridité*, Yves Clavaron dit que « l'altérité peut être de nature différente, sociale, culturelle, humaine, mais elle conserve toujours la trace d'une incompréhensibilité durable face à celui qui n'est pas moi. » Il ajoute que « l'altérité ne relève pas de la seule différence, obtenue par la comparaison entre deux groupes sociaux ou deux individus, mais existe aussi par la dissociation, la disjonction : l'Autre est placé à distance de toute identification, impossible à réduire à une simple différence, étranger dans son inaliénable distance ».

La protagoniste se dissocie de son état d'homme en se mettant à distance et elle commence à regarder son entourage. Il s'agit ici du changement de corps et non pas une mutation complète de sa personnalité. Elle continue à vivre comme une femme dans sa tête et voilà pourquoi elle dit que « Mon cerveau quoique réduit, ma tête perdant une moitié de son volume, porte encore la mémoire de ma vie antérieure. Cela complique énormément les choses. »

Alors, ce roman présente l'identité et la relation avec l'Autre sous différents angles : le mari vu par la femme, le mari vu par la chatte, la chatte vue par le mari, la

secrétaire du mari vue par la femme / chatte, la chatte vue par la secrétaire, la secrétaire vue par le mari etc.

Cependant, il s'agit d'une relation triangulaire entre les trois personnages principaux: le mari, la femme, et la chatte. Ici, nous nous proposons d'étudier la question de l'Autre qui se pose surtout dans la relation entre le mari et la femme / la chatte.

Néanmoins, il existe une sorte d'identification totale entre la chatte et la femme puisque la personnalité de la protagoniste se scinde en deux: la chatte et la femme.

Le Soi comme l'Autre

La protagoniste se regarde souvent en tant qu'Autre même en étant la chatte et en se mettant à l'extérieur de soi-même. Ce roman qui représente le va et vient de la femme dans le monde animal et humain évoque un double espace. Pourtant, ce double espace n'existe pas dans l'étanchéité. Demeurant dans la communauté des chats, elle pense souvent et réagit comme la femme et surtout comme la femme de A. Elle dit : « Malgré ma récente transformation, je comprends encore trop de choses. Je porte en moi des traces d'humanité, notamment cet immense amour-propre, cette conscience démesurée de soi qui m'empêche d'atteindre à la sérénité. » Même, la personnalité poreuse de la narratrice oscille entre espace humain et animalier, elle se met souvent vers le côté du monde humain pour qu'elle établisse un dialogue avec les lecteurs.

La nature animalière n'est qu'une phase temporaire pour elle et voilà pourquoi elle dit à propos de sa distanciation des animaux: « Je ne me suis fait aucun ami encore de mon espèce ».

Par contre, quand elle parle de sa vie et ses activités de chatte, elle dit : « Ma vie aujourd'hui se mesure autrement, peut-être par une succession de petits instants qui s'éteignent ou se prolongent, sans cohérence et sans but, sans paroles et sans joie, me permettant de sentir seulement le confort et la douleur physiques, de ne suivre que la loi de la vie et de la mort, de reconnaître la seule distanciation possible, par la forme subalterne où je me retrouve aujourd'hui face à l'humanité que j'ai quittée. » Elle accepte qu'elle a quitté le monde humain et elle est obligée de faire face à l'humanité.

En étant chatte, elle rappelle souvent la vie conjugale et quand elle parle de sa vie avec son mari, elle se considère toujours comme la femme de A. Ici, la femme de A. devient l'Autre pour la chatte. Toutefois, elle s'écarte de l'animal et elle commence à identifier avec sa famille. Quand elle parle de son fils perdu, elle dit « Notre enfant

ne savait pas qu'il mettait sa vie en danger en quittant la maison ».

En ce qui concerne la narratrice, l'Autre est un phénomène dynamique qui se pose dans la zone d'entre-deux et l'altérité prend la forme soit l'animal soit l'humain et cette forme reste tout le temps interchangeable. Donc, l'Autre ici n'a pas toujours un statut stable parce que, comme le dit Ricœur à propos de l'ipséité, l'identité prend sa forme selon son identification à de cause la distinction binaire floue. La distanciation de soi et la création de double identité aident la narratrice à réfléchir et à bien saisir la réalité qui est souvent hors d'immuabilité.

L'Autre comme l'Autre

Du point de vue de la protagoniste, il existe plusieurs « autres » dans ce roman. Commenant avec son mari autoritaire, son fils perdu, la secrétaire ambitieuse de son mari, la police et même les autres chats de son quartier, les lecteurs les regardent à travers les yeux de la narratrice. Ce sont des personnages presque sourds puisque la protagoniste préfère qu'ils restent sans voix comme la chatte. Elle dit : « L'avantage de ma transformation est donc évident. Je suis devenue presque muette, pas du tout audiovisuelle. L'humanité est encore supportable pour nous les chats, parce que nous ne l'écoutons plus, nous la regardons à peine. A. ne peut plus me parler, ni me reprocher de me désintéresser de lui parce que je n'aime pas les paroles, aucune parole, pas seulement les siennes. »

La distanciation de son mari facilite la narratrice d'observer celui-ci de plus près et de comprendre suffisamment sa personnalité. C'est alors qu'elle conçoit la vraie nature des hommes. L'incompréhension qui existait à propos de l'attitude et du comportement des hommes devient de plus en plus claire quand elle tente à voir le monde sous les yeux de la chatte. Elle dit : « Cette distance que nous prenons à l'égard de l'humanité – l'espèce la plus dangereuse de la planète malgré son romantisme... voulant toujours déguiser son animalité, son ignorance, son exaspération... causant plus de mal que de bien. »

Selon la narratrice, son mari est un homme déséquilibré et problématique possédant des goûts étranges et qui se masque sous l'éducation et le savoir.

La relation entre le mari et la femme n'était pas tout à fait heureuse depuis le mariage. C'était plutôt une relation tendue puisque le mari attendait une femme qui restait toujours inférieure à lui. Maintenant, après la métamorphose physique, elle comprend bien que son mari

attendait une femme muette, sotte et sans d'autres désirs que les plus élémentaires. C'est pourquoi, il accepte la chatte chez lui et il s'occupe aussi des besoins de la chatte. La narratrice comprend ce comportement de son mari en se mettant à l'écart. C'est cet écart qui la pousse à saisir la perspective de l'Autre. Elle dit : « je me demande lequel de ces deux, l'homme que j'ai connu en tant que femme et celui que je rencontre maintenant en tant que chatte, est le vrai ». Elle voit une sorte de métamorphose psychologique de la part de son mari et c'est dans la peau de chatte qu'elle a pu comprendre qu'il existe un autre côté - le côté doux, tendre et gentil – chez son mari. Lentement elle développe un sentiment d'acceptation de la personnalité de A. et elle dit à ce propos : « depuis que je me suis déshumanisée, je comprends et accepte mieux l'attitude de A. »

En guise de conclusion, nous tenterons de dire que nous pouvons rapprocher bien les personnages fictifs de ce roman surtout le personnage de la protagoniste / narratrice à celui de l'auteur de ce roman Ying Chen. Comme nous avons dit dans l'introduction, Ying Chen est une écrivaine migrante et s'est installée au Québec. Avant de devenir une écrivaine célèbre francophone, elle occupait un statut de subalterne à cause de son pays d'origine étranger. Son statut de migrante, occupant un espace entre-deux, ressemble bien à la chatte de ce roman puisque la chatte qui appartient à la société animalière minoritaire vit à côté de la société québécoise majoritaire prenant un espace minimum transitaire. Elle est obligée de négocier avec la culture majoritaire en se mettant à la frontière poreuse et voilà pourquoi elle utilise toujours la fenêtre de la cuisine pour sortir et pour rentrer. Alors, la chatte n'est qu'une métaphore qui représente la vie subalterne des immigrants où ceux-ci s'efforcent de procurer un espace en se considérant comme les « autres » de la société québécoise majoritaire.

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CYBER BANKING - CONSUMER BEHAVIOUR

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Abstract

Globalization has been causative in bringing about a phenomenal change in the business outlook. The outcome of globalization was characterized by the free flow of factors of production, goods and services etc. Its inherent impact took paradigm shift of focus onto the customer. The use of cyberspace has become a more necessity to open up new delivery channels for customer information. Hence it has become imperative to study consumer behaviour towards cyber banking. Cyber banking provides the convenience needed to make banking easier and quicker. The banking industry is able to reach its consumers right from their homes to internet. It provides necessary services to individuals, small business and corporations on line with flexibility and more choices with the most secured structure to protect its consumers.

Key words: Cyber banks, Internet Banking, E cheques, ATMs, Mortar Banking.

Introduction

Banking is basically a service oriented industry, which thrives and grows only on the strength of the qualitative service rendered to its customers on a continued basis. Customers expectations and demands raise at a much faster pace than the banks are equipped to deal with. Use of cyber space by embracing technology has become mandatory. The present day customer is very demanding and expects all the services under one roof savings time, and wants the transactions to be simplified as much as possible.

The accessibility of the banking products and services has made the banks to use psychographics to quantify customers insights relation to their interests, attitudes, beliefs and value.

The innovative banking products using cyberspace have been evolved in after analyzing the risks faced by the consumers on its issue. This is done because of the banks have adopted the customer- centric approach rather than product centric approach. Hence the cyber banking products like ATMs, internet banking, ECS, EFT, credit cards, debit cards, smart cards, etc have incorporated the various values which have a profound influences on customer choice behaviour. It is interesting to note that in adopting and offering cyber banking has given serious thoughts.

Cyber Banks – Consumer Behaviour

Consumer perceives greater risk when buying banking services then buying goods. The rate of diffusion of an innovation depends on consumers' perception of the innovation.

Premium Services: Integrated services include banking products which offers widest possible chances.

Add Value Services: Offers low economic scale of services, strengthen product segments.

Personalized financial services: E cheques, portfolio management, investment tracking, Quotes and prices, Budget organization

Private Services: Any time banking, anywhere banking, 24/7/365 banking.

Strategic Services: Towards excellence, operational know how, knowledge management

Market Leader: Internal capability, service quality.

Reception: Through mass customer orientations, develop various financial products, specialized portfolio.

Suggestion: Transfer of Best Operational service, security insurance, E CRM, quality etc.

Decision Making: Cost, time, information and frequency.

Customer Benefits: Usage, maintenance, withdrawal.

Banking sector services are experiences, moods and emotions are critical factors that shape the perceived effectiveness of service encounters. Positive moods and

emotions enhance the likelihood of performance of behaviours with positive expected outcomes.

Cyber Banking-Consumer Response

In the first instances, 1970 Bank of Baroda, Besant Nagar branch, Chennai has introduced ATM system towards the technology advancement of banking growth.

Break and Mortar Banking

1. Traditionally banks use to offer branch banking, ii). Direct contact, iii). Service issue, iv). Backlogs, v). Paradigm change

Computerization

1. Nationalized banks
2. Old private sector banks
3. Computer literacy

Networking

1. Connecting branches
2. Connecting consumers
3. Benefits to the consumer
4. Safety 128 bit encryption ssb
5. Back ups

Channel Migration

1. Cost, 2. Benefits to the consumer, 3. Internet banking, 4. Phone banking, 5. home banking

Resistance to change

1. Age, 2. Education, 3. Need, 4. Fear of loss, 5. Awareness, 6. Computer literacy

The banks are hence in a constant need to motivate their customers to prevent customer defection. In this context, the banks follow the functional approach, which have proved banking to be an overwhelming success. The cyber banking have proved that by changing basic motivations of customers a change in their attitudes is the outcome.

Statement of the Problem

A few uniting reference spaces and speculations propose various potential impacts on shopper selection of web keeping money, including speculations of shopper conduct in broad communications decision and utilize, satisfaction speculations, development dispersion, innovation acknowledgment, online customer behaviour, online administration selection, benefit exchanging costs and the appropriation of web managing an account and quickly audit underneath, a delegate test of existing theories, methodologies and impacts that contribute to a comprehension of the factors affecting purchaser appropriation of web saving money. To start with, the underlying individual decision of the web as a medium for data utilization supports purchaser reception of web

managing an account. As the web is a mass medium, broad communications speculations might be useful in clarifying why individuals pick the web for general message utilization. Undoubtedly, Lin (1999) discovered huge observational relationships between's thought processes in accessing TV and online media. Of broad communications hypotheses, gathering approaches (Cunningham and Finn, 1996) offer the most informative guarantee for understanding why individuals incline toward specific media. As indicated by standard 'employments furthermore, satisfaction' gathering hypothesis, media gatherings of people know about their needs and meet them where conceivable by picking proper media (Korgaonkar and Wolin, 1999; Ruggiero, 2000). Korgaonkar and Wolin recognized the principle singular requirements for utilizing the web as social idealism, data, interactive control, and socialization and monetary inspirations.

Worries about security, protection and trust as disincentives were additionally featured. Curiously, an ongoing overview in created nations recommends that numerous a bigger numbers of individuals than for the most part perceived trust they needn't bother with the web (The Guardian, 2003). Perhaps clarifying such lack of engagement is the hypothesis of 'ace specie satisfaction' (Larose et al., 2001). Connected to web participation, this hypothesis features the part of joke pated positive or negative results in rousing web utilization. Larose and partners distinguished impacts of propensity quality, insufficient self-control (when propensity over and again prompts negative self-recognition) and self-adequacy (the give a false representation of f in one's ability to sort out and execute a specific game-plan – Bandura, 1997) in a person's choice to utilize the web. As web keeping money is a generally new idea in saving money benefit conveyance, another hypothesis that may clarify agent powers in customer web managing an account selection is Rogers' hypothesis of advancement dispersion (Rogers, 1995). Rogers portrays five advancement properties that assistance clarify development selection rates: relative favorable position; similarity (degree to which the administration is reliable with the buyer's qualities, encounters and needs), intricacy, trial ability (degree to which the administration can be tried different things with preceding settling on the choice whether to receive) and perceptibility (degree to which the administration can be observed being effectively utilized).

The innovation acknowledgment demonstrate (TAM) developed by Davis (1989) may likewise be applicable to

purchase decisions in web saving money appropriation. In this model, 'saw handiness' and 'seen convenience' are the two fundamental impacts in client reception of advances. Later examinations utilizing a TAM-base hypothetical focal point have recognized extra builds that might be powerful in network access reception. For instance, a comprehensive structure consolidating complex social, mental and financial components was as of late proposed (Konana and Balasubramanian, 2005).

Objectives of the study

1. To discover the connection between buyers' mindfulness and data innovation appropriation in mobile banking utilizations.
2. To discover the connection between buyers' apparent usability and data innovation appropriation in mobile banking utilizations.

Methodology

Tailing, we portray the approach utilized. We first de recorder the determination of test in view of the grounded hypothesis approach and second, examine the information accumulation and examination. Grounded scholars select purposive examples utilizing an approach named 'hypothetical inspecting'. For hypothetical inspecting, members who speak to the significant classifications of individuals pertinent to the examination are chosen. There is no contrition to test different cases that don't '...extend or adjust rising hypothesis' (Henwood and Pidgeon, 1993, p.25). We utilized a restricted type of hypothetical examining that did not reach out, because of time requirements, to returning to the field to fill applied holes and openings (Charmaz, 2003, p. 265).

A quantitative strategy was utilized as a part of this examination which gives better and more extensive perspective of the situations in a quick and more effective way [64]. The deductive approach was utilized as research objective builds up by utilizing existing hypothesis which was procured from the exploration system to test the examination theory. So as to thorough understanding and arrangement of above issue, gathering of information had done by the two sources essential and optional. Essential information has been gathered by organized survey. Auxiliary information has been gathered from RBI and TRAI yearly also, month to month answer to help the aftereffects of essential information of proposed information accumulation process. Advantageous inspecting method was utilized as a part of this investigation as goal of the ponder was to investigate factor influencing model keeping money appropriation

instead of give point and interim evaluations to factors. An aggregate of 248 usable reactions were accumulated from diverse individual how is having cell phone and mindful about managing an account. The polls comprise of close finished inquiries keeping in mind the end goal to have legitimate accommodating, exact and valid data about research issue.

Money on the Move

Banks with website cyber branches allow customers to check balances, pay bills, transfer of funds, compare saving plans redeem gifts and apply and disbursement of educational loans on the internet. Customer interfaces in the future will need to be global brokers for best price deals whether of loans. Insurance and other banking services, by using services such as digital wallets and smart cards as electronic currency instead of physical cash currency a new blood can be inducted into life line of finance sector

Internet Banking

The incentives provided by the banks dissuade customers from visiting branches, and thus get hooked to the convenience of armchair banking. The facility of accessing their accounts from anywhere in the world by using a home computer with internet connection, is particularly fascinating to NRIs and high net worth individuals having multiple bank accounts. Internet banking include request for opening of accounts, requisition of cheque books, stop payment of cheques, viewing and printing statement of accounts, movement of funds between accounts with in the same bank etc.

Safety measures

As technology is invading into privacy of customers drawing rooms after information Technology revolution, the decision making process of customers to choose banking services is being influenced by technology than individual analysis and assessment. More sophisticated financial services are embracing customers along with high tech banking frauds. To protect the genuine customers from this unscrupulous methods of frauds by following the construction of firewalls to protect the privacy of customers from hacking, automatic logoff and anti hackers system. The scanning of banking transactions and customers at the time of huge of deposits and withdrawals. The transfer of e money through wire are to be carried out by all commercial banks as mandatory remedial measures to know your customer better(KYC)

Automated Teller Machine

ATMs was born as a result of the customers need for quick and convenient service and access to money round the clock in all twenty four hours in a day ,throughout the year the accessibility to cash is even on weekends and holidays ,at convenient points in strategic locations. The error free and flexible withdrawals reduce the time wasted at crowded bank counters and is indeed an excellent alternative to extended hours of banking transactions.

De Mat Facility

This facility enables customers to convert their physical shares with electronic entries and credit them in the depository account with banks, which will be held in safe custody in electronic format. Statement of accounts will be provided at regular intervals, as desired by the customers. The shares bought or sold by the customers can be directly credited or debited to the depository account. Dematerialization of shares ,where in reconversion of shares into physical certificates is also made possible, and the customers can pledge the De materialized shares or freeze the account as desired.

The need to develop database to innovate new services to combat competition, with the help of a supportive MIS is the call of the hour. The implementation of an interactive customer knowledge factory(CKF) to coordinate data flow and exchange of information with the help of data mines have aided personalized action tactics for customer interactions through branches, call centers and electronic channels for better customer services. This has gone a long way for a healthy customer relationship management ,which gives an insight into the various dimensions of the customers like profile, needs, customer behaviour and satisfaction and retention of customers. Technology has thus emerged as a strategic source for achieving higher efficiency through cyber banking ,which has enabled customers to materialize their " Anywhere, any time and any way " banking dream.

Conclusion

All things being equal, we watch that managing an account benefit comfort, referred to by numerous members as the overwhelming element in saving money technique decisions, gives off an impression of being a pliant develop. All members discovered their own particular saving money strategies helpful. Notwithstanding, a few members were paying a cost for this comfort as the missed focal points and advantages accessible from web managing an account – favorable circumstances which are probably going to increment with time as banks add more administrations to their web contributions. With watchful arranging and administration as sketched out in our suggestions, these impressions of accommodation may well be agreeable to change. While enhancements are positively required in the web saving money application and situations of utilization, this investigation proposes that associations will better oversee shopper states of mind to new web access applications on the off chance that they comprehend that such encounters include a procedure of alteration and learning after some time, and not only the reception of another innovation.

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FAMILY IMPACT ON STUDENTS' MOTIVATION IN KANYAKUMARI DISTRICT

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Abstract

This study tries to identify the impact of some family important variable on students' Motivation. Several studies had stressed out the significance of study students' motivation as an move toward to improve their academic performance and develop the firm image. The families and society's changing values and cultures have a great impact on the students' motivation and their academic integration and recital. The questionnaire was consisted of some items. Results showed that students tend to attribute their academic success to internal factors such as hard working while they feature their failure to external factors such as family crisis.

Keywords: Family, Emotional impact, peer group, Family situation impact.

Introduction

Motivation is an important subject in management, organizational behavior and psychology in general. Motivation was defined by Greenberg and Baron (2003) as: "The set of processes that arouse, direct, and maintain human behavior toward attaining some goal." (P. 190). The same researchers maintained that motivation was a multifaceted subject. This implies that people may have several different motives operating at once (Greenberg & Brown, 2003).

Thus, family impact on students' motivation refers to any positive or negative impression that affects that Kanyakumari District. Families can influence the children while studying in the schools. Motivation is consisted of intrinsic and extrinsic dimensions. However, the new trend in organizational behavior is to emphasize the importance of intrinsic factors or intrinsic motivation within a cultural perspective (Lyengar & Lepper, 1999, Venkatesh, 1999).

Ryan & Deci (2003), for example, defined intrinsic motivation as "The inherent tendency to seek novelty and challenges, to extend and exercise one's capacities, to explore, and to learn" (P.51). However, as the same researchers insist, maintenance and enhancement of intrinsic motivation requires supportive conditions, as it can be fairly disrupted by various unsupportive conditions.

While intrinsic motivation implies doing an activity for its inherent satisfaction, external motivation refers to the performance of an activity in order to attain some

separable outcome and compliance with an external regulation, control or any social agent influence (Ryan & Deci, 2003).

Influence of Family, Teachers, and peers on student engagement

Student motivation is influenced not only by parents, but also to varying degrees by teachers and peers, according to a new study by Ming-Te Wang and Jacquelynne S. Eccles at the University of Michigan (2012). This study examined the relative influence of social support from parents, teachers, and peers on student engagement, as well as the level of student engagement at grades 7, 9, and 11. The researchers measured four different indicators of engagement: school compliance (positive behaviors), participation in extracurricular activities, school identification (interest and enjoyment), and the subjective value of learning (intrinsic motivation). On each of these four measures, student engagement declined on average between grades 7 and 11. Girls reported higher levels of engagement on all four indicators, but also experienced declines in each area as they got older. African American students reported higher levels of school identification and value of learning than their white counterparts but lower levels of compliance with school rules and participation in extracurricular activities.

Most interesting were the effects of parents, teachers, and peers on each factor of engagement. The study found

that parent social support was positively correlated with all four indicators and was a stronger predictor than peer support for three of the indicators. Teacher support played an especially important role in slowing declines in compliance, school identification, and value of learning. Social support from peers was more complicated. While students were more likely to participate in extracurricular activities, see value in learning, and identify with school when they had peer support, results for compliance were mixed and depended on the type of peer support and the values espoused by a student's chosen friend group.

Statement of the Problem

This study was an attempt to find out the family impact on students' motivation in Kanayakumari District. The main Objectives were to come up with the recommendations for the improvement of family impact on students Motivation.

Objectives of the study

1. To find out impact on students' desire to study.
2. To investigate the relationship between the family impact on students' desire (to Study) and some parents and students' demographic characteristics.
3. To Find out the Factors influencing Family impact.
4. To understand the emotional impact on the students.

Significance of the Study

The results of the study would be useful for the following reasons:-

- a. This study provides information about the outcome of motivation and family impact, on educational accomplishment of students.
- b. This study is very important for the parents of those students who are also associated with their children.
- c. This research will increase the attentiveness to concentrate on student's motivation.

Hypotheses

Following were the Null versus Alternative hypotheses of the study:

- a) Ho: There is no significant factor influencing family Impact on the educational attainments of students.
H1: There is a significant of factor influencing family Impact on the educational attainments of students.
- b) Ho: There is no significant in family impact on the educational attainments of students.

H1: There is significant in family impact on the educational attainments of Students.

Literature review

Ryan & Deci (2000 in Porter, Bigley & Steers, 2003) stressed that "Despite the fact that humans are liberally endowed with intrinsic motivational tendencies, the evidence was now clear that the maintenance and enhancement of this inherent propensity requires supportive conditions, as it can be fairly disrupted by various unsupportive conditions"

Ryan and Deci (2000) maintained that research had revealed that external negative impacts such as threats, deadlines, directives, pressured evaluations, and imposed goals diminish intrinsic motivation. Consequently, the same researchers have for example, reported that studies showed that autonomy-supportive parents, relative to controlling parents, have children who are more intrinsically motivated.

However, Kim (2002) had emphasized that to study parents' involvement in education is to identify one aspect of the process by which family background makes a difference in a child's academic success. Kim had quoted Coleman (1988), who suggested that family background might be analytically separated into at least three distinct components: financial (physical) capital (family income or wealth), human capital (parent education), and social capital (relationship among actors).

With respect to children's educational achievement, Kim (2002) maintained that, there is a direct relationship between parental financial and human capital and the successful learning experience of their children. However, he stressed that while both of these factors are important determinants of children educational success, there remains a substantial proportion of variation in educational success, which was unaccounted for by these variables alone.

Research methodology

Types of research

This is a descriptive study that aims to explain the phenomenon that is taking place. The research involved in collecting data to find answers to the problems of study and to achieve the objectives of the study. Therefore, descriptive data was collected through the questionnaires by the respondents themselves.

Sample size

The population consists of students of Kanyakumari District. A Simple Random sampling technique was used to collect the data in order to get 200 data.

Result and discussion

Table 1: Students' Profile

Year	Frequency	Percentage
Primary school	6	6
High school	54	54
Higher	110	110
Under graduate	20	20
Master	6	6
PhD	4	4
Total	200	200

From the above table 1 show that majority of the respondents are the higher secondary students (110%) and the 54% of the respondents are high school.

Table 2

Gender Profile

Gender	Frequency	Percentage
Male	74	74
Female	126	126
Total	200	200

From the above table 2 show that 74% of the respondents were male and 126% of the respondents were female.

Table: 3 Factors influencing Family impact

S. No	Family impact	Frequency	Percentage
1	Family financial status	68	68
2	Family expectations impact	34	34
3	Family situation impact	40	40
4	Emotional solidity impact	28	28
5	Teaching methods impact	30	30
	Total	200	200

From the above Table 3 shows 68% of the respondents are family financial status, 40% of the respondents family conditions impact 28% emotional stability impact, 30%teaching methods impact .

Findings

The results of this study showed that several factors have a strong positive impact .These factors are listed and discussed below:

1. **The family financial status impact:** When the students' family financial condition was high, the students do not experience any pressure to help their families monetarily. Therefore, they dedicate more time for studying. It is meaningful to note that the father was in the family usually the variety victor. Therefore, father can be consider as the financial provider.
2. **The family expectations impact:** The family high expectations exercise a attractive level of stress, which pressures (motivates) students to study and to pay more notice to their education and future. This result was supported by other empirical studies, which have found, as indicated in the review of literature, positive linear relationships between expectancy and subsequent academic achievement
3. **The family situation impact:** This item was a very general concept, which might include any negative aspect or any family related crisis regardless of its nature. The family situation and impact are in the very important for the students' desire to study and succeed. If the family context is not favorable, the student is usually troubled. This is a unhelpful factor, which may lead to the students' failure in their study as noticed in several cases.
4. **The emotional solidity impact:** The students' emotional stability was a very important factor, which motivates them to study. The common observed emotional disturbances among the students, which related to depression because of love failure, lost of a parent, a relative, a friend and failure to meet parents' high expectations.
5. **The teaching methods impact:** This was another factor, which was unrelated to family but it influences students' motivation. Teaching methods influence students' concentration, knowledge and accomplishment. Therefore, it had a strong impact on students' desire to study.

Recommendations

This study may specify that family can play an important role in strengthening their children education.

If proper supervision and motivation may provide to the children then their educational attainments can be improved.

Family and teachers may be requested to motivate the students in a right way.

Conclusion

From the childhood the child is influenced by his or her family background. Students from well to do families are able to achieve greater heights since they don't have any financial commitment from future. The beloved once influencing teaching can also promote a student to achieve higher goals. Uneducated family members and traditional values denote make any impact on a student desire to study. Proper guidelines and favorable conditions such as hope to an excellent placement at good organizations can influence a student desire to study to reach at higher levels.

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THE STATES' INTERVENTION ON PROMOTION OF MARKETING OF BANKING SERVICES; STRATEGIES AND ISSUES WITH SPECIAL REFERENCE TO PALANI TALUK OF DINDIGUL DISTRICT"

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Abstract

The state policy of the economic democracy and equal distribution of national income and increasing the standard of living of economically weaker sections residing in rural parts of India enforce the administrators to implement both welfare and developmental schemes to economically weaker sections, The welfare schemes and development schemes of various governments promotes the marketing of banking services by means of depositing the monetary benefits in to bank accounts of beneficiaries directly. In this connection basic, infrastructure facilities for smooth functioning of rural branches such as sufficient furniture, internet facilities, maximum manpower strength with humanitarian approaches should be created. The necessary actions should be taken to construct or purchase the own building with sufficient space for functioning of bank branches in rural areas. The sufficient awareness about the services products among the rural uneducated persons should be created. In addition to it, Modern banking services such as E.-Banking, B2B Marketing should be encouraged and co-operative banks and credit societies should modernized.

Introduction

We are living in the period of welfare state seeking to promote the affluence and well being of the peoples of one Country. The directive principles of Indian Constitution reinforce and uphold this concept by seeking to lay down some socio-economic goals which the various governments in India have to endeavor to achieve. These principles obligate the state to take the positive action in certain directions in the order to promote the welfare of the people and achieve the economic democracy. These principles give direction to legislature and the executive in India as regards the manner in which they should exercise their power.

The achieving of economic democracy is only possible through full filling the essential or basic needs such as food cloth and shelter of the economically weaker sections of citizens of India. So the both central and state governments are providing more attention to formulating and implementing the various welfare measures and development schemes to facelift standard of living of the economically weaker sections in this nation. In this regard the main motto of these courses of action is to make a

financial support and ensuring the minimum earning to those targeted group..

The States' intervention Strategies on Promotion of Marketing of Banking Services;

The Government polices such as financial inclusion and digitalization are enforcing the various government authorities to change money receipts and disbursement strategies.. Theses authorities redefine the disbursement pattern as transferring or depositing the money directly in the bank accounts of beneficiaries instead of cash or cheque payment through implementing agencies or any other persons. This new type procedures of state and central governments increases directly the need of banking services among the rural and urban targeted segments . In other words, the welfare schemes and development schemes of various governments promotes the marketing of banking services in rural areas. In addition to it , Goods and Services Tax (GST) and new system of the Payment to the government Contractor , Suppliers and Contract Workers are the interventional activities of governments to promote the Marketing of Banking Seri vices in Rural areas

of India. In other words, the Disbursement of Monetary Benefit through banks voluntarily promotes the marketing of banking services among the economically weaker section and implementing personnel and beneficiaries of the welfare and developmental schemes (Table No-1)

Table No; 1

List of Welfare scheme promoting the marketing of banking services in Rural India

Sl.no	Name of the Scheme	Targeted Group for Promotion of Marketing of Banking Services in Rural India
1	Mahathama Gandhi Rural Employment Guarantee Scheme	Mass Rural Uneducated unorganized blue color workers including agricultural labourers and artisans
2	Old age and Family Pension Scheme for Public	Old age pensioners, orphans, Widows and disabled persons
3	Gas Subsidiary	All consumers
4	Payment of scholarship to students	Students belonging SC, ST, OBC and MBC Communities
5	Loans and subsidiary for Agriculture	Farmers and Agro Based MSMEs and Farmers Federations
6	Assistances and Subsidiaries for Co-operative societies	Members of Concerned Societies
7	Loan and Subsidiaries for self employed and MSMEs entrepreneurs	Wage Employed and Rural Entrepreneurs

(Source; Compiled from Secondary Data)

Formation of Research Problem

Even thorough both state and Central Governments enforces the targeted group of both urban and rural peoples to enroll themselves into bank s as account holder and get benefits of government through banking services. In other words, the government policies motivate the pubic to banking behavior and promote the marketing of banking services in urban and most backward rural areas of our country. But the problems relating to the marketing of banking services in mostly backward rural area consists of lack of continuous availability of internet services to core

banking services which interrupted day to day banking services to its customers , lack of sufficient number of banking branches which consume a certain portion of time of customers as waiting time to avail this types of services , more dependency of the rural uneducated peoples on the anthers and bank officials to consume the banking services, neglecting strategies of private sector banks in providing banking services in mostly backward areas ,corruptions and mal practices of co-operatives banking fold in rural areas, and lack of modernization of co-operative banking societies in this remote areas. In a nutshell, the promotion strategies of marketing of banking behaviour among the rural and semi urban areas are making struggles and troubles to both the bankers and customers in numbers of ways. So the study has been undergone in this respect entitled on **The States' intervention on Promotion of Marketing of Banking Services; Strategies and Issues with special reference to Palani taluk of Dindigul District"**

Scope and Limitation of the study

The study has confined its scope to analyze the interventions of Tamil Government and Government of India and its strategic approaches for the promotion of marketing of banking services among the beneficiaries and general public who are residing in mostly back ward remote areas in Palani Taluk of Dindigul District. The researcher also assess the normal functioning of banking sectors in this areas, the special or additional care taken by the banking officials to render this banking services among the rural peoples and nature and level of barriers to smooth functioning of banking sector in this remote villages where the basic electricity and transport facilities are not sufficient or partially neglected. in addition to it, the problems of the rural customers such as spending of span of time from one to half day for availing the banking services, travelling time for accessing the banking sources from one hour to two hours, lack of knowledge in online or digitalization of banking process and etc., have been evaluated in this study.

The study is also confined with its scope of area of study as Palani Taluk of Dindigul district of Tamil nadu only. The period of study is from 2016-17 to 2017-18.

Objectives of the study

1. To Know the Demographic factors of the selected rural banking respondents in Palani Taluk of Dindigul district of Tamil nadu
2. To analyze nature and pattern of Marketing of banking services and Promotion strategies of Governments in Palani Taluk of Dindigul district of Tamil nadu.
3. To evaluate the impact and issues of Promotion strategies of Governments in the banking sectors of rural areas of Palani Taluk of Dindigul district of Tamil nadu
4. To find out the problems faced by the sample respondents while availing the banking services as a result of state intervention and suggest the suitable recommendation to smooth functioning of banking sector in palani taluk of Dindigul District.

Methodology

The descriptive study has been adopted. The multi stage sampling method also has been adopted. The Palani Taluk of Dinidgul District except Palani Town has been fixed as study area. The selected mostly remote villages in this taluk such as Ayyapamlayam, Kavalapatti, North Thathanaicken patti, Andipatti Shanmugamparai Samthuvapuram (Chinnakalayamputhur) Chitrarevu Sattparai and Krishnapuram as Sample Villages of this study.

The new Customers of the Banking services who are the beneficiaries of welfare scheme and developmental schemes of various governments, residing from the above said villages are selected as the population of this study. The simple random techniques are used to select the sample respondents by using lottery methods.

Both the primary data and secondary data has been used in this study. The well drafted interview schedule has been used to collect the primary data through interview with the sample customers in this selected villages. The Sample size is 50. The Collected data has been properly Classified, coded, tabulated and analyzed by using the statistical tools such as Simple percentage, average CGR (Compound Growth Rate) , Anova and Chi quare tests .

Demographical Profiles of the sample Customers of Amma Brand Cement

The major features of the Demographical profile of majority of Customer of Marketing of baking services consists of Low level literacy, Poor Knowledge in banking services, expecting the government subsidiaries and assistance and residing at rural location. (Table no;2)

Table No: 2

Demographical Profiles of the sample Customers of Banking Services in Palani Taluk of Dindigul District

Sl.no	Profile	No's of the sample Respondents			Percentage
		Male	Female	Total	
I	Age				
	Below -18 years	07	04	11	22.
	18 years to 30 years	03	06	09	18
	31 years to 45 years	04	03	07	14
	46 years to 60 years	06	08	24	24
	Above 60 years	05	04	07	07
	Total	25	25	50	100
II	Educational Qualification				
	Uneducated	05	07	12	12
	Primary level	12	13	25	25
	Secondary level	17	17	34	34
	Higher Secondary	15	5	20	20
	Graduation and Above	01	--	01	01
	Diploma/ others	-	08	08	08
	Total	50	50	100	100
III	Knowledge in banking services				
	Obtained	04	05	09	18
	Not Obtained	21	20	41	82
	Total	25	25	50	100
IV	Marital Status				
	Married	19	16	35	35
	Unmarried	06	07	13	26
	Divorced /widow	-	02	02	04
	Total	25	25	50	100
V	Residential Area				
	Urban	00	00	00	00
	Semi-urban	04	01	05	10
	Rural	21	24	45	90
	Total	25	25	50	100
VI	Family Status				
	Joint family	05	07	12	24
	Nuclear family	18	16	34	68
	Single	02	02	04	08
	Total	25	25	50	100

(Sources: Compiled from primary Date

Promotion strategies of Governments in Palani Taluk of Dindigul district

It is observed that politicians and members of local bodies create the awareness for enrollment of the rural public as the account holder due to the adoption of the policies of digitalization online disbursement of payment and receipts of state and central government. . In addition

to it, News regarding this policy matter from press media and T.V Channels and state advertisement equally promote the marketing of banking services. The state and central government advice the banking officials to fix less amount as Rupees sixty as minimum deposit amount for starting of bank account or free account in rural area banks. The disbursement pattern of pension and

scholarship has a major impact among the rural persons to start the bank accounts and also motive them into banking behaviour. The setting up of more and more customer services points with collaboration of private persons in remote villages also affect positively and retain the fresh customers in this rural areas. The setting up new state owned rural banks such as Pandian Gram Bank, Pallavan

Gram Banks in all over Tamil Nadu promote not only banking services but also create the preferences to public branded banking services in this study area. For this purpose Pandiyan Gram Bank is constituted in this study period on Palani town.

Table No: 2

States' Promotion Practices of Banking Services in Palani Taluk of Dindigul District

Sl.no	Profile	No's of the sample Respondents			Percentage
		Male	Female	Total	
I	Promoters of Banking services				
	Officials of Government and local bodies	05	07	12	12
	Politicians & Elected Members of Local bodies	12	13	25	25
	News and Advertisement	17	07	24	24
	Contractor and Masons	15	05	20	20
	Friends and Relatives	01	18	19	19
	Total	50	50	100	100
II	Promoted Rural Customers towards Banking Services				
	Students	-	05	05	05
	Pensioners	10	12	22	22
	Government and local bodies' Contractors , Suppliers and contract workers in Rural areas.	24	12	36	36
	GST payers in Rural areas	12	18	30	30
	Beneficiaries of other welfare scheme such as Conceived women, Disabled persons, unemployed youth, Freedom and other fighters and Etc	04	03	07	07
	Total	50	50	100	100
III	Brand Preferences of Banking Services as a result of State Intervention				
	Pubic Brand Banking Services	15	13	28	28
	Private Brand Banking Services	35	37	72	72
	Co-operative Brand Banking Services	50	50	100	100
	Total				
IV	The Average Promotion Period Per Customer				
	One Week	39	33	72	72
	2 week to 4 weeks	11	12	23	23
	Above one moth	-	05	05	05
	Total	50	50	100	100
V	The promoting factors for Marketing of Banking Services				
	Free accounts	25	29	64	64
		10	15	25	25
	Availability ,Reliability and suitability	05	06	11	11
		50	50	100	100

Sources: Compiled from primary Data)

9. Evaluation of states' Brand Preference of Customers

Table: 3 Perceptions of Sample Respondents on States' Brand Preference

Sl no	Problems and issues	Male N=25		Female N=25		“t” Value	Level of Significance
		Mean \bar{x}	Std Deviation's'	Mean \bar{x}	Std Deviation's'		
1	Waiting in Queue both in Banks and Customer Services points	4.2299	1.938	4.6667	1.887	2.25*	0.027
2	Limited amount of withdrawal in customer serves points	3.1349	1.016	2.8904	1.200	1.36	0.198
3	Lack of sufficient number of ATMs and lack of funds in ATMs for long period	3.0810	1.468	2.7596	1.374	1.32	0.189
5	Quality of services	3.7931	1.132	3.6481	1.200	0.72	0.479
6	Formalities and relationship with Government and banking officials	3.4138	1.007	3.5186	0.948	-0.61	0.534

(Sources: Compiled from primary Data)

Both the two types of new customers who entered into banking sector as a result of state intervention has been perceived nearby similarly. The Mean scores of the problem of waiting in Queue for deposit and withdrawal of money from all kinds of banks in rural area has for the period of range from half an hour to two hours. It is the important issue. The Sample respondents have also been perceived negatively the quality of services of banks in rural area. It indicates the shadows of state monopoly. The officials from Government department and banking sector should be adopting the social and relationship marketing approaches.

Suggestions and Conclusion

The nationalization of banking sector, LPG, Financial Inclusion and Digitalization strategic approaches are playing the key role in promotion of banking services throughout country. In this connection basic, infrastructure facilities for smooth functioning of rural branches such as sufficient furniture, chairs, internet facilities, maximum manpower strength with humanitarian approaches should be created. The necessary actions should be taken to construct or purchase the own building with sufficient space for functioning of bank branches in rural areas. The sufficient awareness about the services products among the rural uneducated persons should be created. In addition to it, Modern banking services such as E.-Banking, B2B Marketing should be encouraged and co-operative banks and credit societies should modernized.

The concept of relationship marketing and relationship capital should be adopted for up grading the rural banking system into next phases of development of knowledge era.

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DEMONITISATION: AFTERMATH IN SMALL AND MEDIUM ENTERPRISES IN KERALA

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Abstract

Government of India on 8 November 2016 announced the demonetization of all 500 and 1000 banknotes. Common public, industries in general etc faced lot of problems due to this announcement suddenly. Reserve Bank of India was unable to provide sufficient currencies. The banking industry was incapable to handle the sudden issue emerged. The industries faced tremendous issues because of this. The small and medium Enterprises (SME) is not an exception to this. SME's are mostly relying on the local and nearby markets. Their productions are based on the requirement of the major or their principal manufactures. The SME sector suffered cash crunch and they have to shut down their industries which led to thenonpayment of salaries to the employees and there by the labor force have to move out from these sectors. Most of SME's have not so far come out of the hard days they have faced. The demonetization, the effect of this in Indian Industry, and how the SME sector in Kerala was affected and aftermath of the demonetization are looked into.

Keywords: *Demonetisation, Small and Medium Enterprises, Production*

Introduction

Demonetisation is an economic term which is used to mean the 'scrapping' of old currency notes and stripping off their status of legal tender. There are two basic elements to this definition. One is 'scrapping of old currency notes' and other is 'status of legal tender'. Because of this the existing currency will not have any value and the common public could not use the demonetized currency for any commercial activity instead they can get it exchanged from the authorised banks. This affects the economic activity of common public till the new notes or actions become operationalised.

In India in a surprise move, the Indian Prime Minister, Shri Narendra Modi in his address to the nation on November 8, 2016 declared the demonetization of the Indian Rs. 500 and Rs. 1000 currency notes with effect midnight of November 8. This move sent the entire nation in a dizzy. The Hon'ble Prime Minister stated the decision as a step to counter terrorism which was being funded by counterfeit money as well as a decisive strike against the black money being hoarded by the citizens of the country. The decision scrapped the legal tender status of the high value currency notes of INR 500 and 1000 with immediate effect and introduced new Rs. 500 and Rs. 2000 notes.

This demonetisation created a panic situation in India. People and other organisations were unable to get new

notes from Banks since banks were flooded with people, who lined up in front of the banks to get their notes exchanged. The other part of the situation was Government imposed a maximum cap on the daily exchange of notes. This affected the easy flow of the transactions and the restrictions were imposed on the all economic activity. The transactions which were routed through banks were not normally affected. But all transactions in which cash are dealt got struck in a big way. This withdrawals from the ATM's were also affected. In short, a standstillsituationaraised in all economic activity in the Country due to demonetization.

Demonetization is undertaken by nations for a number of reasons such as, to combat inflation, to combat corruption and crime (counterfeiting, tax evasion), to discourage a cash-dependent economy and to facilitate trade. In India, the imposition of demonetization is due to the counterfeiting of the notes. To protect the nations interest the suffering in economic activity takes place and after that it slowing pickup. But the abrupt action by Government made the country and economic activities to suffer in bigger way.

Small and Medium Enterprises

The Small and Medium Enterprises contributes to the Indian Economy in a bigger way. There are independent

units which produce goods and sellers in the market. But subsidiary units are also there which caters to the needs of the major industries. The SME sector provides employment to locally available skilled and unskilled people. The production processes are in line with major industries and the capacity of each SME varies.

Micro, small and medium enterprises (MSME) sector can play a vital role in promoting equitable development and in nurturing innovation on a small scale. The MSME sector in India is diverse in terms of Size, level of technology employed and products. There are 346.12 lakh units spread across the country employing 805.24 lakh workers. In Kerala, the Micro, Small and Medium Enterprises (MSME) sector contributes to the process of economic growth, employment generation and balanced regional development. It has the potential to emerge as a strong, vibrant and globally competitive sector in the State's economy.

The raw materials for the production process of the SME's in Kerala are to be brought from other states, like wise the finished products are to be despatched to other states. The local market in Kerala is not sufficient enough to absorb the products produced by the SME's in all over Kerala.

In the process of productions from the initial stage of purchase of materials to the last state of sale of finished goods, the SME's depends upon the banking sector.

After Effects of the Demonetisations in SME's

The study focuses on how the SME's suffered from the demonetisation and how they can come out from happening

Labour Force

SME's employ the locally available skilled and unskilled labour force in their production units. Normally payment of wages will be made at the end of the month and payment of wages are in form cash as the labourers are not having account with banks. Cash is withdrawn from bank and wages disbursed to the labourer. After demonetization, the imposition of withdrawal restrictions by cash, the SME's could not make payment of wages in time and only part payments were made. This affected 90% of the labourers who are the sole bread winners in a family. The situation continued for a long period and hence the labour force has to leave the SME sector which in turn affected the production process. Even, those labourers who are having bank accounts were unable to withdraw money from the banks due to non-availability of currencies.

Once, the skilled labour force leaves the job, the production process is affected because the SME's are managed by small number of labourers who are handling multi tasking works. In Kerala, migrant workers are engaged in all most all SME's for skilled and un skilled works. These migrant workers are from Bihar, West Bengal, Assam etc. The payment of wages was affected due to demonetization, the migrant workers were unable to continue in Kerala and they were forced to leave Kerala. The SME's sector which depends on the migrant workers was largely hit due to the leaving of the migrant work force. This put in trouble entire SME Sector and it took a long period for the recovery from this impact.

Working Capital shortage

The day to day running of the industry depends upon the working capital requirement. Due to the sudden withdrawal of the currencies, cash purchase and cash sales were unable to be performed. Most of the small suppliers who are getting their payments in cash were unable to be paid for want of liquid cash. Hence these suppliers were not supplying the materials to the SME's. This affected the production cycle. Also the sales in cash were affected in a bigger way. There was an in ordinate delay in the collection of Credit sales. This purely affected the cash requirement and the SME sector was unable to move forward. Finished goods were not supplied to the purchaser who have stopped the production due to demonetization effect. It has been assessed that nearly 50% the finished goods in all SME's were dumped in the stores because of no takers. The other SME's, who are bound to pay and receivables were not realised during the demonetization period which was a bolt from blue to the SME sector.

Once working Capital Management fails the entire production process collapses and machine will be idle. Moreover, the labour force were not available to perform the production. This scenario made the SME to suffer a lot .The recovery from this will take a long time and by that the price may vary. Also the SME's who are performing job works based on big industries were not provided with production orders as per the contract entered with SME. This made the SME to shutdown their facility. Transporting facility was affected due to the demonstrations. The transporters were unable to take delivery of the items from the SME's and it move to other side was also not happened. This made the SME sector suffer. A state like Kerala fully depends on transport facility from the state of purchase of raw materials to the last stage of delivery of

finished goods. shortage Packing materials also troubled the SME sector.

Studies have shown that there were nil production during the months of November 2016 to March 2017. After April 2017 the industry started picking up slowly. The loss sustained during the period of demonitisation was not recovered by the SME's

Purchase and Sales

SME Sector, which is not having a good storage facility to store raw materials to meet their production. The materials are procured on a daily basis or based on the production requirement which is completely relayed on the orders in hand. The purchases are made on cash basis and credit basis. The purchases on cash basis were fully came to a stand still position due the demonetization and payment could not be made to the credit purchases. This affected the material procurement of the SME and production process could not be performed by the SME.

On the other hand sales were fully affected due to stoppage of production as materials and labour were not available. Without sales the SME sector could not with stand and they have to find out other means for their sustainability. Thus all doors of the SME sector was closed due to demonetization.

Stoppage of Orders in hand and non-receipt of new orders for the supply also affected the SME sector in a greater manner. Thus all functions of the SME sector were totally affected by the demonetization.

Conclusion

The demonetization made the SME sector to suffer a lot due to the non-receipt of new orders and stoppage of orders by the already industries who have made tie up arrangements for the supply with SME

Market was unable to absorb the products of the SME due to no takers of the product because of the effect of demonetization

Production process of the SME sector was not functional due to non-availability of labour force, materials and other reasons which was caused by the effect of demonetization.

Non-availability of cash lead to the production process suffer which was an outcome of the demonetization.

In short the entire SME sector suffered in a bigger way due to the demonetisation.

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WOMEN EMPOWERMENT IN SELF-HELP GROUPS: A STUDY

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Abstract

The concept of empowerment has its origin in the experiences of social movements in Latin America in their attempts to carry out social transformation. Since then it has entered many fields of theory and practice and is well established throughout the development discourse. Empowerment is the process by which those who have been denied the ability to make strategic life choices acquire such ability. It is viewed from the expansion in people's ability to make strategic life choices in a context where this ability was previously denied to them. As such it is a process and is not therefore, something that can be given to people. Women's empowerment has long been a central feature of the partnership between IFAD and the Government of India.

Introduction

Self-help groups are generally facilitated by NGOs, and increasingly advise and train members in a variety of on- and off-farm income-generating activities. Indeed, in a number of recent projects, NGOs were substituted by trained facilitators and animators drawn from self-help groups. Through promoting self-help group, IFAD-funded projects have contributed to improving the overall status of women in terms of income, empowerment, welfare, etc.

In the Rural Women's Development and Empowerment Project, for example, 90 per cent of the beneficiaries reported increased access to and control over resources such as land, dwellings and livestock. Under the Livelihoods Improvement Project in Himalayas, women self-help group members in Uttarakhand were even elected as gram pradhans (heads of the local governments at the village or small town level) in 170 out of 669 panchayats² in villages. In those operations, the country programme evaluation also found unequivocal advances in the self-confidence and assertiveness of self-help group members. In the Tamil Nadu Women's Development Project, 50 per cent of women self-help group members reported that, for the first time in their lives, they had visited new places and travelled longer distances, while 90 per cent had interacted³ with institutions such as banks, NGOs and project agencies. The impact study on the Jharkhand and Chhattisgarh Project reveals that access to finance through group savings and lending to members had allowed women to become increasingly involved in economic activities such as the collection and sale on local markets of non-timber forest products. However, the study also noted that greater effectiveness would have been achieved if the project had stressed value-addition and promoted market linkages. The

box below provides an example in how self-help groups introduced changes into women's lives.

Many empowerment theories have emerged particularly related to women empowerment:

1. The Moser Framework developed by Caroline Moser examines women's roles, going beyond household to look for participation in production and development. It distinguishes between 'gender practical needs' and 'gender strategic needs'.
2. The Gender Analysis Matrix (GAM) developed by Rani Parker, expresses the need for a framework appropriate to their grass roots work. As a result, the GAM is very much influenced by the reality and ideology of Participatory planning; it can also accommodate the constraints imposed by shortage of funding and time, illiteracy and insufficient or non-existent quantitative data on gender roles. GAM thus examines impact on four areas -labour, time, resources and socio-cultural factors and conducts impact at four levels of society-women, men, household and community.

Challenges

Apart from weak market linkages in the context of income-generating activities, there are also a few other concerns in relation to women's empowerment. First is the capacity building of self-help groups, which are in need of support in accounting, financial management, and organizational development. The second concern is about the gender focus in rural financial services. Despite the focus in project design, there were gaps during implementation. In Maharashtra Rural Credit Project, women tended to be small borrowers and were able to capture only 32 per cent of the bank credit that was provided. Therefore gender

focus in designing and implementing rural microfinance services should be enhanced. The third challenge is about how to link self-help groups to agricultural activities, which are of key importance for the livelihoods of small farm holders in India, but at the moment self-help groups have not taken much agricultural activities, as the decisions on agriculture are mainly taken by men.

Women's Empowerment

There is an urgent necessity to improve the status of women by well-conceived, planned development programmes which would have active community participation based on the women's needs in order to emancipate and empower them. The physical strength and alleged dominance of men has been an important instrument of controlling women's freedom of action.

Women's empowerment is a process whereby women become able to organize themselves to increase their own self-reliance, to assert their independent right to make choices and to control resources which will assist in challenging and eliminating their own subordination. The goal of women's empowerment is to address issues relating to women's subordination, inequality and inequity. Hence it is process where women are able to change from a state of powerlessness to a state of collective self-confidence.

Origin and Concept of SHGs

The origin of SHGs is from the brainchild of Grameen Bank of Bangladesh, which was founded by Mohammed Yunus. SHGs were started and formed in 1975. In India NABARD is initiated in 1986-87. But the real effort was taken after 1991-92 from the linkage of SHGs with the banks. A SHG is a small economically homogeneous affinity group of the rural poor voluntarily coming together to save small amount regularly, which are deposited in a common fund to meet members emergency needs and to provide collateral free loans decided by the group. (AbhaskumarJha 2000). They have been recognized as useful tool to help the poor and as an alternative mechanism to meet the urgent credit needs of poor through thrift (V. M. Rao 2002) SHG is a media for the development of saving habit among the women (S. Rajamohan 2003). SHGs enhance the equality of status of women as participants, decision-makers and beneficiaries in the democratic, economic, social and cultural spheres of life. (Ritu Jain 2003). The basic principles of the SHGs are group approach, mutual trust, organization of small and manageable groups, group cohesiveness, spirit of thrift,

demand based lending, collateral free, women friendly loan, peer group pressure in repayment, skill training capacity building and empowerment (N.Lalitha). In Tamil Nadu the SHGs were started in 1989 at Dharmapuri District. At present 1.40 lakh groups are functions with 23.83 lakh members. At present, many men also eager to form SHGs.

Working of SHGs

SHGs are working in democratic manner. The upper limit of members in a group is restricted to 20. Among them a member is selected as an 'animator' and two members are selected as the representatives. The animator is selected for the period of two years. The group members meet every week. They discuss about the group savings, rotation of sangha funds, bank loan, repayment of loan, social and community action programmes.

Functions of SHGs

- Create a common fund by the members through their regular savings.
- Flexible working system and pool the resources in a democratic way.
- Periodical meeting. The decision making through group meeting.
- The loan amount is small and reasonable. So that easy to repay in time.
- The rate of interest is affordable, varying group to group and loan to loan. However it is little higher than the banks but lower than the money lenders.

From the previous studies related to SHGs, it is clearly understood that the SHGs are tool to promote rural savings and gainful employment. Through this the rural poverty is reduced considerably. Therefore women members are economically independent and their contribution to household income is also increased. The present study is also focusing the economic improvement of women after them joining SHGs.

Empowerment through SHGs

Micro-finance is leading to empowerment and emancipation. It is further believed that through microfinance, the SHGs achieve social knitting together and working towards a common economic cause which serves as stepping stones to ushering in the winds of economical social change and weakening of traditional taboos. Since the entire process is entirely voluntary, the effects are truly and definitely long lasting at the grassroots. Reports have indicated that self-help programmes, in the form of micro-credit schemes, have succeeded in changing

the lives of poor women, enhancing incomes and generating positive externalities such as increased self-esteem. In India, SHG movements have placed access to previously inaccessible resources like banks, MFIs, etc. in the hands of poor women. Although it cannot be said that control over the resources like cash, institutions, NGOs, Government departments, etc. has been ensued, there is nevertheless evidence of greater mobility, linkages, confidence and collective strength of women that has been generated by these Self-help groups. Financial discipline has been inculcated through internal rotation of savings and introduction of best practices, like double-entry book keeping. This has further helped in building capacity of the self-help group members. Training in Self Help Group management, skill development, etc. have also played a very important role in empowering poor women. Evaluation reports have pointed a standing of SHG members in their families and neighborhood, and improved participation of women members in decision making in their families and communities. This definitely is a pointed towards not only economic empowerment of social empowerment of women. SHG-bank linkage programmes with the help and support of NGOs in various states have played a key role right from the formation of women SHGs, providing necessary training and other inputs to the attainment of women's empowerment.

The emergence and rapid multiplication of Self Help Groups (SHGs) based on

Micro credit is a phenomenon that is gaining increasing importance in the development Scenario. Today there are seven million SHGs in the country. Nearly 90% of the groups are women only groups. (Source: NABARD website). SHGs have been viewed by the State as a strategy for both women's empowerment as well as poverty reduction. SHGs are a conduit for routing a wide range of government sponsored development messages and schemes. NGOs have increasingly been adopting SHGs as a strategy to bring women together, at a faster pace and larger scale than the collective building processes adopted by them earlier. A number of powerful players, like MFIs, NGOs, corporations and donors, all of whom have a significant and growing interest in the SHG phenomenon, which centers on poor women have entered the arena. Credit is a right that poor women must have access to. The experience of SHGs has shown that they have provided improved access to credit. Poor women are now perceived by the mainstream financial sector as credit worthy. Women have used savings and credit for needs such as those related to education and health, and in particular for

crisis related needs. Participation in SHGs has meant opportunities related to mobility and a legitimate space in the public realm for leaders of SHGs.

Conclusion

Women empowerment aims at enabling them to realize their identities, potentiality and power in all spheres of their lives. The real empowerment of women is possible only when a woman has increased access to economic resources, more strength and course for entering into the power structure, more involvement through social relationships and participation, more self-motivation and confidence, and more say in the family matters. Women should be willing to take additional effort for building a mindset which is suitable for their overall empowerment. It is a gradual and consistent process which requires the support of many who are related to them in one way or other. The benefits associated with investing in women's health in the African Region are considerable – not just for women themselves, but also for their families and communities, and for society at large. The health interventions required to realize these benefits are available, affordable and cost-effective. However, the implementation of these interventions faces major challenges, starting with inadequate political commitment at the highest levels of government, and the lack of funding required supporting viable health care systems. Governments, development partners and regional organizations including the African Union should intensify.

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VIOLENCE DANS L'ATTENTAT DE YASMINA KHADRA

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La violence est un problème universel. Elle fait partie dans la vie quotidienne d'un individu, d'un groupe et de certaines communautés. Non seulement qu'elle se trouve répandue dans la vie sociale et politique, mais aussi elle est souvent présentée dans les œuvres littéraires.

Yasmina Khadra est un écrivain francophone célèbre d'Algérie. Il a écrit plusieurs romans célèbres. Parmi ces romans, de temps en temps on cite L'Attentat comme son meilleur roman.

Dans ce travail, nous nous proposons de faire une étude de la violence dans L'Attentat de Yasmina Khadra. Pour ce faire, nous avons divisé notre travail en trois parties.

Dans la première partie, nous présenterons la vie et l'œuvre de l'auteur.

Dans la deuxième partie, nous donnerons le résumé du roman.

Dans la troisième partie, nous verrons comment Yasmina Khadra a traité le thème de la violence dans son roman L'Attentat.

La vie et l'œuvre de l'auteur

Yasmina Khadra est le pseudonyme de l'écrivain et ce nom est composé de deux prénoms de sa femme. Son vrai nom est Mohammed Moulessehoul. Il est né le 10 janvier 1955 dans le Sahara algérien. Son père est un ancien militaire. Yasmina a commencé ses études dans un lycée militaire à l'âge de 9 ans, dans le but de devenir officier dans l'armée algérienne.

Il a fait son service militaire à peu près pour 36 ans. Après avoir quitté son service militaire, il s'est consacré à l'écriture. Il écrit d'abord des romans sous son vrai nom puisqu'il a eu peur que ses romans soient censurés. Plus tard, il décide de se créer un pseudonyme.

Il révèle sa véritable identité en 2001 dans son roman autobiographique L'Écrivain. Il écrit aussi une trilogie: Les Hirondelles de Kaboul où l'histoire se passe en Afghanistan, L'Attentat qui parle de la politique et sociale

d'Israël, et Les Sirènes de Bagdad où l'histoire se déroule en Irak. Ces trois œuvres racontent le dialogue et le conflit qui existent entre l'Orient et l'Occident. Il a également écrit d'autres œuvres comme Ce que le jour doit à la nuit, L'Équitation africaine, Les anges meurent de nos blessures, Qu'attendent les singes, La Dernière Nuit du Raïs etc.

Il a reçu plusieurs prix dont les plus importants sont le prix Roman France Télévisions, le Prix Tropiques, le Prix de Salon littéraire de Metz, le prix de la Société des Gens de Lettres, le prix du roman noir international etc.

La plupart de ses romans sont traduits dans plusieurs langues. Évidemment, il est très connu et salué au monde littéraire francophone.

Le résumé de l'Attentat

C'est un roman qui parle d'un protagoniste Amine Jaafari qui est un chirurgien israélien d'origine arabe.

L'histoire se passe dans la ville de Tel-Aviv. Amine Jaafari devient médecin comme son père le voulait et il adore son travail. Vite, il réussit à s'intégrer à la communauté israélienne. Il habite avec sa femme, Sihem, dans un quartier riche de Tel-Aviv.

Un jour, il reçoit la nouvelle choquante de la mort de sa femme lors d'un attentat. Sa choqué devient de pire en pire quand l'agent de police, qui vient annoncer cette nouvelle, lui apprend que le corps déchiré et démembré de son épouse porte des traces des blessures caractéristiques des kamikazes intégristes. Cette théorie est tout à fait étrange pour Amine, puisque, dans leur vie conjugale sa femme ne lui a jamais parlé du terrorisme ou des activités terroristes de n'importe quel genre. Il a été obligé de faire face à un interrogatoire de trois jours durant lequel les policiers tentent de le forcer à accepter son rôle dans cet acte terroriste. Pourtant, Amine refuse catégoriquement et sans cesse que sa femme est un kamikaze ou elle avait des relations avec des activités terroristes. Plus tard, les

enquêteurs comprennent qu'il n'a aucun rôle dans cet événement et ils décident de le libérer.

Amine a été battu par les juifs puisque sa femme a été liée au terrorisme. Kim, son amie intime le retrouve dans son jardin et elle lui aide à se récupérer. Elle amène Amine chez elle puisqu'il refusait catégoriquement d'aller à l'hôpital et elle avait peur qu'il se fasse tuer s'il restait chez lui. Chez Kim, Amine retrouve une lettre choquante écrite par Sihem où celle-ci explique qu'elle ne participe pas à cette activité terroriste de tout son cœur mais plutôt elle a été obligée de le faire suivant la direction de quelqu'un.

Le protagoniste voulant retrouver le vrai motif de cette activité terroriste, commence son enquête personnelle d'une façon clandestine. Pour ce faire, il va à Bethléem, puis à Nazareth et il rend visite les autres lieux obscurs de Tel-Aviv. De plus, il rencontre aussi les parents de son épouse, surtout ses grands-parents afin de retrouver la raison de son acte extrémiste. Il va devant une mosquée de Bethléem avec la photo de sa femme et la montre aux gens qui sont autour pour trouver s'ils connaissent cette dame sur cette photo. De temps en temps, Kim lui demande de ne pas se plonger dans cette investigation puisqu'elle a eu peur que cette enquête créera des problèmes à Amine. Cependant, il continue sa recherche et il veut absolument retrouver l'organisation extrémiste derrière la mort de sa femme. Lentement, Amine comprend que les parentés de Sihem participent clandestinement dans les activités terroristes. À travers d'eux, Amine rencontre cheikh Marwan, un chef d'une organisation du mouvement islamiste. Vite, Amine comprend que c'est lui qui a influencé sa femme à faire cet acte brutal. Sans rien dire, Amine rentre vers sa ville natale.

Cependant, le roman termine avec la mort de cheikh Marwan dans un attentat semblable à ce qui s'est passé à Sihem. On y voit aussi le corps déchiré et démembré d'Amine.

Violence dans l'Attentat

On peut définir la violence comme un processus de meurtre, même si ce processus ne va pas jusqu'à son terme et ne se solde pas par l'élimination physique de la personne ou du groupe visé. Son but premier est la destruction. La volonté de faire disparaître l'autre, la volonté de l'écarter, de l'exclure, de le réduire au silence devient plus forte que la volonté de dialoguer avec lui.

La violence, ce n'est pas le conflit. Elle est ce qui l'envenime, ce qui empêche de donner une issue positive au conflit, d'en sortir grandi. La violence, est ce qui conduit à la négation de l'autre.

C'est un phénomène universel et omniprésent et qui peut prendre de multiples formes, à des degrés divers : elle peut être d'ordre moral, physique, verbal, psychologique, ou économique...

L'attentat en tant qu'acte terroriste est la manifestation extrême de la violence susceptible de créer le plus de dégâts matériels et de chocs émotionnels au sein d'une communauté locale ou internationale. Il est susceptible aussi de déstabiliser profondément la société en créant un sentiment d'insécurité, par la menace permanente qu'il représente et par son imprévisibilité, rappelant constamment à l'humanité ses limites et ses frayeurs.

Ce roman khadraïen commence par l'image d'un double attentat, et l'écrivain recourt à une technique narrative qui consiste à faire venir un effet à l'état presque pur. L'effet primordial du premier attentat est de traumatiser les sens et la pensée. Il s'agit bien de mettre le lecteur en état de choc.

L'incipit in medias res présente le moment où une explosion se produit et le chaos s'installe. Le lecteur est confronté d'emblée à la violence dans ses conséquences physiques brutales et irrémédiables, et dans sa monstruosité immédiate. L'information de ces deux attentats a été présentée par le narrateur d'une façon simultanée, comme dans un reportage en direct.

Le deuxième attentat était contre le cheikh Marwan, dont Amine Jaafari est aussi une victime. Les circonstances de cet attentat ne seront révélées que beaucoup plus tard. Cependant, le roman commence avec le paragraphe suivant présentant une scène de violence où il y a des corps déchiquetés, des personnes brûlées vives, la voiture du cheikh en flammes, les hurlements des blessés et l'interférence des sirènes des ambulances venues porter secours :

« Une crue de poussière et de feu vient me happer, me catapultant à travers mille projectiles. J'ai le vague sentiment de m'effiloche, de me dissoudre dans le souffle de l'explosion.... À quelques mètres – ou bien à des années-lumière, le véhicule du cheikh flambe. Des tentacules voraces l'engloutissent, répandant dans l'air une épouvantable odeur de crémation. Leur bourdonnement doit être terrifiant; je ne le perçois pas. Une surdité foudroyante m'a ravi aux bruits de la ville. Je n'entends rien, ne ressens rien. Je ne fais que planer, planer. Je mets une éternité à planer avant de tomber par terre, groggy, démaillé, mais curieusement lucide, les yeux plus grands que l'horreur qui vient de s'abattre sur la rue. »

Lentement, le roman nous plonge dans une scène où l'auteur évoque l'agonie des victimes. Ici, le narrateur parle en évoquant le spectacle moribond :

« Près de moi, un vieillard défigureme fixe d'un air hébété : il ne semble pas se rendre compte que ses tripes sont à l'air, que son sang cascade vers la fondrière »

« Ma jambe repose contre mon flanc, grotesque et horrible à la fois ; un mince cordon de chair la retient encore à ma cuisse. D'un seul coup toutes mes forces me désertent. J'ai le sentiment que mes fibres se dissocient les unes des autres, se décomposent déjà... »

Même si, les deux attentats permettent au lecteur de ne pas avoir aucune idée précise sur la mort du narrateur, Yasmina Khadra fait une déclaration retardée qui aide l'auteur à accroître la tension narrative et de maintenir l'incertitude du lecteur. Il lui suggère une possible chance de survie d'Amine : entassé dans une ambulance, parmi d'autres cadavres, celui-ci prie :

« Dieu, si c'est un affreux cauchemar, faites que je me réveille et tout de suite ».

L'oraison d'Amine enferme la première partie du récit qui passe brusquement à sa deuxième partie. En fait, c'est une longue analepsie qui retracera l'enchaînement des faits et le trajet du personnage, jusqu'au moment de l'attentat et c'est cet attentat qui ouvre le récit et qui le referme aussi dans une narration circulaire. Après une brève séquence qui met en place le cadre du récit et une partie des personnages, la description du deuxième attentat accentue et fait persister le choc initial du lecteur. Les images de l'atrocité sont intensifiées par celles de la haine, révélant la véritable dimension des relations entre les deux groupes qui s'engagent dans le conflit : Israéliens et Palestiniens :

« Un blessé exige que l'on s'occupe immédiatement de lui. Il a le dos écorché d'un bout à l'autre et une partie de l'omoplate à nu. [...] D'un seul coup, le corps du blessé se raidit [...]. En une fraction de seconde, ses traits congestionnés se défont de leur douleur et cèdent la place à une expression démente, faite de rage froide et de dégout. [...] – Je ne veux pas qu'un Arabe me touche, grogne-t-il en me repoussant d'une main hargneuse. Plutôt crever. »

Dans l'ensemble du roman, cette stratégie narrative violente fait alterner les moments de tension intense avec des scènes qui atténuent légèrement le niveau de la narration. Car, l'intérêt du lecteur est constamment maintenu et le récit ne perd rien en dynamisme et en intensité.

Vers la fin du roman, le fil des événements achève au moment où le personnage principal a été arrêté dans la scène initiale et il continue dans un mélange étonnant d'horreur et de poésie tragique : à la fois présent sur la scène de l'attentat et détaché du monde des vivants où l'image de la mère émerge d'un rideau de fumée. Amine se contemple avant et après la mort et ci-dessous il exprime ses sensations, et son expérience de la mort :

« Seul un vieillard s'agenouille devant moi. Il évoque le nom du Seigneur, porte la main sur mon visage, baisse mes paupières. D'un coup toutes les lumières et tous les bruits du monde s'estompent. Une peur absolue me saisit. Pourquoi me ferme-t-il les yeux ?... C'est en n'arrivant pas à les rouvrir que je comprends : C'est donc ça ; c'est fini, je ne suis plus. Dans un ultime sursaut, je veux me reprendre en main ; pas une fibre ne frémit en moi. Il n'y a plus que cette rumeur cosmique qui bourdonne, m'investit cran par cran, me néantise déjà... ».

Ce n'est pas sur l'image de la mort, s'achève ce récit violent. Il est sûr de son décollage vers l'éternité surtout au moment où il retrouve son âme et son innocence d'enfant sont guidés par la voix de son père. C'est dans une explosion de vitalité de lumière et de rêve qu'Amine administre l'opacité et les ténèbres. Il dit :

« Une aurore boréale se lève sur les vergers en fête ; les branches se mettent aussitôt à bourgeonner, à fleurir, à ployer sous leurs fruits. L'enfant longe les herbes folles et fonce sur le Mur qui s'effondre telle une cloison en carton, élargissant l'horizon et exorcisant les champs qui s'étalent sur des plaines à perte de vue... ».

Les diverses formes de violence s'alimentent les unes les autres. Ainsi, à la suite de l'attentat de Sihem, Amine est marginalisé par les communautés auxquelles il s'était intégré et plus tard il subit diverses agressions. Sa maison est vandalisée, il est isolé par son voisinage, agressé physiquement par une meute surexcitée, qui le traite de « Sale terroriste ! Fumier ! Traître d'Arabe ! ». Tous ces stéréotypes violemment réactivés, la concertation des diverses communautés dans l'exclusion sociale du personnage montre en fait que leur ouverture à l'autre, qui est rejeté comme un corps étranger, l'acceptation de son intégration et la réconciliation ne sont qu'un mirage.

En outre, les Palestiniens marginalisent aussi Amine. Pourtant, à son retour, il est bien accueilli par sa famille, les combattants palestiniens qu'il croise soulignent le canton de leurs positions :

« Nous sommes dans un monde qui s'entre-déchire tous les jours que Dieu fait. Notre patrie est violée à tort et à travers, nos enfants ne se souviennent plus de ce

qu'école veut dire, nos filles ne rêvent plus depuis que leurs princes charmants leur préfèrent l'Intifada, nos villes croulent sous les engins chenilles et nos saints patrons ne savent plus où donner de la tête ; et toi, simplement parce que tu es bien au chaud dans ta cage dorée, tu refuses de voir notre enfer. Il est clair, nous n'empruntons pas le même chemin. Nous passerions des mois et des années à essayer de nous entendre qu'aucun de nous ne voudrait écouter l'autre. »

Le protagoniste tangle entre deux univers qui lui sont aussi hostiles où il ne trouve plus de points d'ancrage. Sans atteindre des formes excessives, la torture physique s'associe à l'exclusion sociale. Soupçonné d'une possible complicité avec sa femme, Amine Jaafari est soumis à un interrogatoire brutal, pendant lequel on lui donne des traitements dégradants :

« Ma chemise trempée de sueur me ronge le dos avec la voracité d'un bouquet d'orties. J'ai faim, j'ai soif, j'ai mal et nulle part je ne vois le bout du tunnel. On a dû me porter par les aisselles pour m'emmener pisser. J'ai vidé la moitié de ma vessie avant que je parvienne à ouvrir la braguette. Pris de nausée, j'ai failli me casser la figure sur le bidet. On m'a carrément traîné en me ramenant dans ma cage. Ensuite, de nouveau le harcèlement, les questions, les coups de poing sur la table, les petites gifles pour m'empêcher de tourner de l'œil. ».

Innocenté, le personnage principal ne se sent pas davantage en sécurité. Il continue à se sentir et de ressentir l'hostilité et la cruauté des officiers des services secrets israéliens et cela est très bien rendue par une métaphore animale :

« Ils ont l'air d'une horde de loups regardant s'éloigner la proie qu'ils croyaient avoir piégée ».

Le cauchemar continue en territoire palestinien, où il est incarcéré pendant une semaine dans des conditions inhumaines, afin de comprendre l'humiliation de son peuple, tout en subissant lui-même l'humiliation extrême. Tous ces traitements le déstabilisent, mais, même s'il arrive à éprouver des instants de pure haine, il ne renonce pas à ses principes humanistes. Pourtant, sa descente en enfer continue : dans sa quête obsessionnelle du signe qu'il n'a pas su comprendre de la part de Sihem et terrifié à l'idée de sa possible trahison, il n'arrive pas à faire son deuil, il n'est plus nulle part chez lui et, inexorablement, il est broyé par les mécanismes de la fatalité enclenchés au moment de l'attentat.

Une forme de violence particulière dans le roman est représentée par les représailles de l'armée israélienne contre la tribu d'Amine, après un nouvel attentat-suicide

contre un poste de garde, perpétré par son neveu Wissam, fier de tomber sur le champ d'honneur. Cette action brutale et rapide efface tous les repères ancestraux d'une famille en quelques minutes. Amine ne peut que contempler :

« ... le tas de décombres qui fut, sous un ciel étincelant, il y a des années-lumière, mon château de petit prince à pieds nus. [...] Il a suffi d'un bull pour réduire en poussière, en quelques minutes, l'éternité entière. ».

Il s'agit là d'un nouvel exemple de violences qui s'engendrent réciproquement dans un rythme infernal. Le roman rappelle discrètement la Shoah : le vieux Yehuda, grand-père de Kim qui est un rescapé des atrocités nazies. Il évoque fragmentairement le drame de sa famille qui se contente de suggérer les épreuves subies. Le personnage est symbolique d'un autre point de vue : dans un univers convulsionné, il montre comment on peut gérer le traumatisme, comment on peut exorciser le mal et être en paix avec soi-même :

« Il faut toujours regarder la mer. C'est un miroir qui ne sait pas nous mentir. C'est aussi comme ça que j'ai appris à regarder derrière moi. Avant, dès que je jetais un coup d'œil par-dessus mon épaule, je retrouvais intact mes chagrins et mes revenants. Ils m'empêchaient de reprendre goût à la vie, tu comprends ? Ils gâchaient mes chances de renaître de mes cendres... [...] Qui regarde la mer, tourne le dos aux infortunes du monde. Quelque part, il se fait une raison. ».

Dans cette leçon de dignité et de force morale s'actualise une subtile mise en abîme et l'idée de la littérature comme essentiel pour contrecarrer la violence pour réapprendre à vivre à ceux qui ont traversé l'enfer.

Conclusion

Le visage agonisant de la violence, présenté sous la forme romanesque par Yasmina Khadra, révèle les facettes des plus tragiques de l'histoire. Selon l'auteur, la violence agit sur les intuitions et peut proliférer constamment à tous les niveaux de la société. Le thème de la violence apparaît de plus en plus souvent dans les romans contemporains et l'auteur donne la parole à tous, victimes ou bourreaux, afin d'amplifier ainsi les chances de comprendre les mécanismes intimes des manifestations de la violence et la véritable modération de leur force destructive.

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SELF IN EXILE: A STATE OF SCHIZOPHRENIA AND PETRIFICATION AS CONSEQUENCES OF GENDER DISPARITY IN SYLVIA PLATH'S *THE BELL JAR*

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The bell jar is an image that the readers of twentieth – century literature recognize well. It is an isolated object is simple to characterize – a smothering, stiff, unbreakable case, the captive helplessly enclosed within its glass walls. It is a symbol of society's stifling constraints that trap Sylvia Plath's heroine, Esther Greenwood within its glass dome. The reality is that the suffocation caused by the bell jar is a direct representation of Esther's mental suffocation by the unavoidable setting of depression upon her psyche.

The claustrophobic title suggests that *The Bell Jar* is psychological novel and it is about the atmosphere of the mind and it is highly autobiographical. Plath's own personality is reflected through Esther and it unfolds the various facets of her personality and mental make – up and her eccentricities. In psychological novel the readers have to identify ourselves with the narrator to feel the novel. Phillips writes:

"The mode of communication between author and reader of The Bell Jar is that of invited self – identification with the protagonist, the major difficulty, which this entails lies in the provision of any degree of objectivity against which the subjective world can be measured". (100)

Esther has her own "bell jar" where she feels herself in exile all the time. She thinks alienated by the expectations place on her shoulders. She also feels that all of her working life seems dominated by some meaningless manuscripts. She feels isolated when she is against the conventional attitude of what a woman's place in society is.

Esther defies to be controlled by society's gender – based constraints. She decides not to marry; not to have children, to have sexual freedom and to be a different kind of woman. She is affected by two distinct causes of depression that the psychiatrist Beck avers: "In the course

of development, the depression – prone person may become sensitized by certain unfavourable types of life situations such as the loss of a parent" (7). Early traumatic experiences cause the depressed person to exaggerate future losses later in life. This type of relationship between losses is clearly portrayed by Esther in the novel.

Schizophrenic characteristics lead to faulty perception, involving a break down in the relation between thoughts, withdrawal from personal relationship. Esther suffers from schizophrenic disorder that caused by her surroundings. It is mainly caused by her own boyfriend, Buddy Willard. Her relationship with Buddy seems to make autobiographical references to Plath's own experiences of a troubled relationship with Ted Hughes. Esther gives a shocking portrayal of Buddy to reveal his true self. He is a hypocrite and she does not know this. She thinks him as the most wonderful boy, adores him from a distance for five years; but soon realizes that he is a hypocrite: "... I found out how he had fooled me all those years and what a hypocrite he was" (58).

Buddy is a perfect example of society's totalitarianism. He ignores Esther's attempts to vision a future and pushes Esther to fit in the social norm. But she stands apart from other women and describes herself as isolated. Esther does not like the company of her friends with whom she left for New York. Her plans for marriage are foiled by her awareness of chauvinism:

"It might be nice to be pure and then to marry a pure man, but what if he suddenly confessed he wasn't pure after we were married, the way Buddy Willard had? I couldn't stand the idea of a woman having to have a single pure life and a man being able to have a double life, one pure and one not". (77)

Instead of undergoing a progressive education in the ways of the world, entering into adulthood, Esther regresses into madness. Experiences intended to be life – changing in appositive sense. Esther's first time in New York City, her first marriage proposal, her success in college are disorienting her. She is afraid of marriage. She begins to fear that "When you were married and had children it was like being brainwashed and afterward you went about numb as a slave in some private, totalitarian state" (85).

Esther does not see the positive side of life but wants to die. As she slowly recovers from her suicide attempt, she likes simply to survive. Her desire to die rather than live a false life can be interpreted as noble and the gradual steps she takes back to sanity seems dignified. She does not mark maturity in the traditional way of fictional heroines, by marrying and beginning a family, but by finding the strength to reject the conventional model of womanhood.

Throughout the novel, Esther suffers from obsessive maternal fears. She is haunted by visions of babies in various stages of existence: "bald babies, chocolate coloured babies, Eisenhower faced babies" (181). For Esther, woman who embrace maternity are depicted as dupes of male treachery.

Esther's life is a traumatic one from her childhood itself. Frequent recollections of her father's memory, her views on the role of gender and so many factors make her isolated and feels her 'self' in Exile throughout the novel. The role of gender plays a prominent part that makes her cutoff her personal and social relationships. Though she is surrounded by the people and relationships she feels isolated. The novel deals with the themes of death, of alienation of losing herself and also of regaining that self. Annis Pratt avers: "Plath's *The Bell Jar* deals with this idea of desire for authentic selfhood" (16).

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DALIT WOMEN SITUATION: A STUDY

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Abstract

Dalit women in Indian society are triply exploited on the basis of caste, class and gender. In this context after defining the term Dalits sociologically this paper attempts to establish that Dalit women are different from general caste women on the basis of their structural location, occupations they perform and treatment meted out to them by society in general. The paper captures the existing prejudice and contempt against Dalit women which in a way gets articulated by the atrocities committed on them by the so-called upper castes.

Dalit women are one of the largest socially segregated groups anywhere in the world, and make up 2% of the world's total population. Dalit women are discriminated against three times over: they are poor, they are women, and they are Dalits. Dalit women constitute half of the ca. 200 million Dalit population, and 16.3 of the total Indian female population. The traditional taboos are the same for Dalit men and Dalit women. However, Dalit women have to deal with them more often. Dalit women are discriminated against not only by people of higher castes, but also within their own communities. Men are dominant in Dalit communities. Dalit women also have less power within the Dalit movement itself. Women are active in large numbers in the movement but most leadership positions in the organisations, local bodies and associations have until now been held by men. Even after reservation policy, positive changes and a constant support of the political machinery in the country towards eradication of discrimination against the Dalits, it is still not easy being a Dalit. So the question that comes to one's mind is - if being a Dalit is so tough, how tough will it be to live a life of a Dalit woman? Women in any caste are considered lowly creatures.

Introduction

The Situation of Dalit women in Tamil Nadu needs special attention. Dalit Women are discriminated against not only by people of higher Castes, but also within their own communities. Dalit women also have less power within the Dalit Movement itself. Women are active in large numbers in the movement but most leadership positions in the organizations. Dalit women face a triple burden of Caste, Class and gender in which they sum up the plight of Dalit women, highlighting the fact that they are a distinct social group and cannot be masked under the general categories of women or Dalit. A Study the problems of marginalized panchayat members in Tamil Nadu State notes that the government officials. The adopting the role of neutral facilitator regarding Dalit Women's political participations.

Dalit women are frequently referred to as the 'Oppressed of the oppressed'. The position of Dalit Women in Tamil Nadu it is worthy reviewing the radical ideological legacy of Periyar. Tamil Nadu figures prominently as a 'Success Story of fertility decline, partly due to the history of periyar's Self – Respect Movement [SRM] which insisted upon the equality and autonomy of women pandiyammal, the women's wing leader of the DPI in Madurai held Similar views.

Violence against Dalit Women Impunity

Certain kinds of violence are traditionally reserved for Dalit Women: extreme filthy verbal abuse and sexual epithets, naked parading, dismemberment, being forced to drink urine and eat faeces, branding, pulling out of teeth, tongue and nails, and violence including murder after proclaiming witch craft, are only experienced by Dalit women. Dalit women are threatened by rape as part of collective violence by the higher castes.

Violent Struggle as the Strength to be Agents of Dalit History

All the Contemporary Dalit Movements are marked with riot on extreme atrocity. At the time of serious atrocities, Dalit movements sagaciously took to Dalit human rights perspective and made use of the Struggles for the growth of the movements, you can be certain that a Dalit movement comes into existence there. Kurinjangulam, Chidambaram Padmini, AndhiyurVijaya, unjanai, kodiyaangulam, Vachati, Villupurm and cuddalore and in other places the felling or cutting down of Dalits in hordes and the terrific heat of atrocities increased the War like militancy of Dalit movements.

Major Issues of Dalit Women

Untouchability/Caste discrimination, Victim of inter-caste marriage, Economic backwardness, Ignorance, Absolute poverty, Severe condition of reproductive health, High mortality and fertility rate, Sexual exploitation, Lack of employment opportunity, Compulsion for prostitution, Illiteracy, Lowest life expectancy, No representation at political including policy and decision levels, Trafficking Dalit Women in Constituent Assembly: Dalit women are the most oppressed. Sexual assaults and rape of Dalit women are increasing more and more. In 1989, a total of 829 Dalit women were raped followed by 799 in 1990. It is to be noted that these are the cases reported. For every case reported many go unreported. In Kamarajar District of Tamil Nadu, if a Dalit girl reaches puberty, she is subjected to sexual abuse by caste Hindus, which, according to Hindus, is an achievement in their life.

As totally different too often of country in Tamil Nadu just as with soon Dalit women are facing challenges in so far as of their caste and gender discrimination. So, in highest order participate actively greatly improved and piss off due great respect of Dalit women, the various women's forum and high orderliness started as with Dalit women great movement participate actively ardently defend their empowered. In ideal this context, the indifference present brilliantly paper focuses on Dalit Women Movement in Tamil Nadu.

It is in ideal this context fact that the services of K.Krishnasamy and Thirumavalavan automatically have participate actively be appreciated, the sometimes former completely different especially medical practitioner and the sometimes later completely different amazing well placed especially government hakim. Both of them gave a good portion of the fair the maximum time serious help participate actively aggrieved f. Dalit initially, sometimes later they became leaders of Dalit Movements and automatically have since emerged as with pol. personalities. Their sustained effort and deeply personal sacrifices automatically have succeeded in mobilizing Dalits, enthusing any more Dalits participate actively intensively devote the maximum time in behalf of the movements, and generated unlimited resources participate actively demonstratively make the movements fairly amazing well established in the great condition. The DPI, all alone of the amazing large dalit pol. movements in Tamil Nadu since the 1990s has been remarkably extremely active in taking way up the issues of caste atrocities on dalits in the sometimes northern too often of the great condition. Its surprisingly powerful mass protests against

caste oppression and strong participate actively Periyar's unusually radical true social values were once amazing well well-known. The conflicts between Dalits and Thevars, completely different caste Hindu true social regularly group, the amazing southern districts are absolutely wrong totally new in the great condition and Dalits automatically have mostly been at a rate of the receiving wrap. A true significant check out absolutely come of the acute confrontation between Dalits and caste Hindus in profoundly different too often of the great condition in behalf of nearly completely different decade is the emergence of two superb principal organizations, PuthiyaThamizhagam led on the automatically part of Dr.K.Krishnasamy and ViduthalaiSiruthaigal of Thol. Thirumavalavan Dalit Women Movement in Tamil Nadu Tamil Nadu Dalit women great movement was launched a strong current the year 1997 on the automatically part of SRED (Society in behalf of Rural Ed. and Development) almost human empowered high orderliness each of which worked among women in behalf of 20years participate actively strongly encouraged their empowered. During those a little past stormy period they enter upon amazing organizing women into groups and well then as with completely different federation. In the latter stage, they enter upon coordinating all the groups into movements or all alone forum consciously called Tamil Nadu women's forum fact that concentrate on promoting empowered among especially common bush deep-rooted women.

Though there are a few some women high orderliness fighting in behalf of the empowered of dalits and participate actively uplift dalit women they joined confer with as with Dalit Women Movement without completely different amazingly strong political parties. However, Dalit Women Movement in Tamil Nadu has been playing completely different true significant important role urgently through Tamil Nadu Women's Forum and w. the full support of dalit political parties against almost all forms of discrimination and in behalf of their empowered. It seems participate actively be there is absolutely positive changing situation in behalf of the empowerment of Dalit women in Tamil Nadu, albeit slowly.

On November 7, 2012, over 200 houses were torched in Natham, old and new Kondampatti and Annanagar Dalit colonies in Dharmapuri district, Tamil Nadu. When a Vanniyar girl from Sellankottai village, and a Dalit boy, from the neighbouring Dalit colony of Natham, fled due to parental opposition to get married, a caste panchayat held on the morning of November 7 by leaders from both communities ruled that the girl be returned to her family.

Distraught at her decision to stay with her husband, her father, who worked at a cooperative bank, allegedly committed suicide by hanging himself. The discovery of his body later that day is said to have provoked a 1,500-strong mob to rampage through Natham and two smaller Dalit settlements, Kondampatti and Anna Nagar, where it set ablaze over 200 houses, damaged at least 50 others, and allegedly looted valuables and cash worth lakhs of rupees. The mob rampaged for four hours and was brought under control after arrest of 90 men and an additional deployment of 1000 policemen.

While Ramadoss, belonging to PMK party, had rubbished allegations that his party orchestrated the incident, many Dalits believe otherwise. Also, his party is said to have fomented tension between Vanniyars and Dalits by publicly condemning marriages between the two. However, there is no evidence that the PMK played any role in the attack. Many of the victims had blamed the fecklessness of the police and the district administration as this was a planned incident where a caste mob had been mobilised from 22 neighbouring villages. Though around 300 policemen were present on the spot anticipating trouble, they failed to control the violent gathering as the mob was eight times higher than the number of deployed forces. The Sub-inspector of Police, belonging to same caste of boy and the constables responsible for maintaining peace in the area have since been transferred or suspended.

Dalit woman raped, murdered by upper Caste men in Tamil Nadu

- Kalaiselvi, who recently completed her 10th standard, was found with strangulation marks and her clothes torn near her residence in Saliyamangalam in Thanjavur district of Tamil Nadu. A 20-year-old Dalit woman was found murdered near her residence in Saliyamangalam in Thanjavur district of Tamil Nadu. Two people have been arrested in connection with the case. Kalaiselvi, who recently completed her 10th standard, was found with strangulation marks and her clothes torn on August 1. According to sources, P Raja aka Arangarajan (32) had befriended Kalaiselvi and promised to marry her despite belonging to a different caste. A case under sections 302 (offence of murder), Section 376 (committing rape) and Prevention of Atrocities against SC, ST Act have been registered against the accused. Meanwhile, human rights activists claimed that atrocities against the women in the region were often ignored by the

administration. "Several people work in farms owned by the those belonging to the upper caste. So even though we are under constant threats of sexual abuse, we keep it to ourselves. Police often do not take our complaints seriously," a Dalit woman said, on the condition of anonymity.

- Hindus worship a God named "Murugan" whose temple is always situated on mountain tops. In 1993, a Dalit girl named Shanthi also went along with her family members by walking a long distance to worship Lord "Murugan" at Palani. On the mid-night on her way to temple, while she went to a road side place for attending to call of nature, 3 Hindu boys took her away and gang raped her throughout the night and left her on the road side the next morning in an unconscious state. When the villagers found Shanthi, they reported the matter to the nearby Police Station. The inspector of the concerned Police Station visited the spot, told the village people to pay some money to Shanthi and ask her to go to her native village. He never bothered to enquire on the happenings and register a case.
- There seems to be no stopping Yuvaraj, the prime suspect in the alleged 'honour' killing of Dalit youth Gokulraj in Namakkal district, when it comes to posting audio messages in the social media. First he posted a series of messages on WhatsApp while on the run. According to police sources, the suspect alleged that the Crime Branch CID of the State police was suppressing facts in the suicide of Deputy Superintendent of Police Vishnupriya and also scuttling his chances of release on bail. It is not clear whether the conversation that appeared to be a conference call was made from a mobile phone or a Public Call Office (PCO) established on the prison premises. The CBCID investigated the murder of V. Gokulraj (22) whose body was found with his head severed on the railway track at Pallipalayam near Tiruchengode in Namakkal district on June 24, 2015.
- 2012 Dharmapuri violence In December 2012 approximately 268 dwellings – huts, tiled-roof and one or two-room concrete houses of Dalits of the AdiDravida community near Naikkankottai in Dharmapuri district of western Tamil Nadu were torched by the higher-caste Vanniyar most dominant caste group. The victims have alleged that 'systematic destruction' of their properties and livelihood resources has taken place.[32] In December 2012, in case of caste violence, two men named Akbar Ali and Mustafa Ansari were beaten by Muslims.

- 2013 Marakkanam violence, Tamil Nadu In April 2013, violence broke out between the villagers along East Coast Road near Marakkanam and those travelling to Vanniyar most dominant caste gathering at Mamallapuram. A mob indulged in setting arson to houses, 4 buses of TNSTC and PRTC. 3 people were injured in police firing. Traffic was closed in ECR for a day. 2013 Marakkanam violence was a violent clash between PattaliMakkalKatchi (PMK) cadres and Dalit villagers at Marakkanam in Viluppuram district in the Indian state of Tamil Nadu, in which two people were killed.
- That dalits are "Subjected to severe Social repression" today, thus, is not surprising, but there are two points to make here. First, the stark violence that culminated in major riots and murders such as the murder of seven dalits in broad daylight in melavalavu in 1997 has declined as dalits have fought back in kind or in court. Second, that acts of untouchability Continue to be raised is also, in some ways, a sign of change.
- A Dalit girl Student who accidentally joined a street dance performed by high Caste performers was humiliated and was threatened with rape if she complained to the police. Turning to the police for a complaint only exaggerated the situation. N. Divya, a Vanniyar of Dharmapuri District Sellankottai village, and Ellavarasan, from the neighboring Dalit colony of Natham, fled due to parental opposition to get married, a caste pancayat held on the morning of November 7 by her family. Distraught at her decision to stay with her husband, Divya's father, G Nagarraj, Distraught at her decision to stay with her husband, Divya's father, G Nagaraj, who worked at a cooperative bank, allegedly committed suicide by hanging himself. The discovery of the body later that day is said to have provoked a 1,500 – strong mob to rampage through Natham and two smaller Dalit settlement, kondampatti and Anna Nagar, where is set ablaze over 200 houses, damaged at least 50 others, and allegedly looted valuables and cash worth lakhs of rupees.
- Dalit DSP R Vishnupriya probing Dalit murder 'kills self', friends allege pressure. Posted at Tiruchengode in Namakkal district, Vishnupriya was found hanging at her private room in the Dy SP office. The Dalit deputy superintendent of police probing the sensational killing of Dalit youth Gokulraj in June, allegedly over talking to a higher-caste girl, was found dead on Friday, reportedly of a suicide. With the parents demanding a CBI probe, amid claims by colleagues that DySP R Vishnupriya, 27, was under pressure to implicate innocent people in Gokulraj's death, both the case and the alleged suicide have been handed over to the Tamil Nadu CB-CID for investigation. Posted at Tiruchengode in Namakkal district, Vishnupriya was found hanging at her private room in the DySP office. Yuvaraj of the DheeranChinnamalaiPeravai, a community outfit, the main accused in Gokulraj's killing, is still absconding. He allegedly abducted and killed Gokulraj for talking to a girl belonging to the Gounder community.
- The Untouchability is the basis for atrocities and violence, denial of basic needs, land rights, legal discrimination, infringement of civil liberties, inferior or no people Status, de-humanizing living and working conditions, impoverishment, mal – nourishment, bad health conditions, high levels of illiteracy and continuing social ostracism is continue to the reason for human rights violations against dalits. A four month pregnant Dalit women from Tamil Nadu was beaten by upper Caste Hindus from the same village. She was stripped naked and paraded in front of the village as well as her family members. Later, police beat her in jail, which resulted in her miscarriage.

Conclusion

Though there are a few some women high orderliness fighting in behalf of the empowered of dalits and participate actively uplift dalit women they joined confer with as with Dalit Women Movement without completely different amazingly strong political parties. In the latter stage, they enter upon coordinating all the groups into movements or all alone forum consciously called Tamil Nadu women's forum fact that concentrate on promoting empowered among especially common bush deep-rooted women. The present study seeks to describe the salient features of the Social change that came among the Scheduled Caste women, and their socio-cultural aspirations. In the Contemporary Indian society, the number of educated Scheduled Caste women is gradually increasing. Their problems and patterns of adjustment to the new Situation are likely to be characteristically different from those of the educated women belonging to the caste Hindus. At the theoretical level this study may be regarded as a study in the process of Social change taking place in the contemporary Indian society. The Caste System and the joint family are the two main institutions Crystallizing Social inequality on the principle of birth and sex respectively. The proper understanding of the position of educated

Scheduled caste women, it is necessary to have a fresh look at the caste system and the patriarchal joint family system. Hence, a brief review of the relevant features of the caste system and the joint family is attempted below.

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அ.முத்துலிங்கம் கதைகள் வழி நாட்டுப்புறப் பாடல்களும், உணவுகளும்

முனைவர் ஜெ. பாரதி

உதவிப் பேராசிரியர்

டிர்னிட் மகளிர் கல்லூரி, நாமக்கல்

முன்னுரை

ஆடி, ஓடித் திரிந்த ஆதி மனிதன் தன் களைப்பை நீக்கும் பொருட்டு மனதில் தோன்றிய பாடல்களைப் பாடினான். இப்பாடல் வாயிலாக தன் இன்ப, துன்பங்களை வெளிப்படுத்தினான். நாட்டுப்புறப் பாடல்கள் மக்களின் வாழ்வோடு பின்னிப் பிணைந்துள்ளன. மனிதன் பிறப்பு முதல் இறப்பு வரையுள்ள நிகழ்வுகள் நாட்டுப்புறப் பாடலின் பொருளாகின்றன.

மண்ணின் மைந்தர் தன் மனக்கருவறையில் கருக்கொண்டு உருப்பெற்று உயிர்பெற்று உலா வரும் உள்ளத்தின் உண்மையான வெளிப்பாடுகளே நாட்டுப்புறப் பாடல்கள் என்று டாக்டர்.சு.சக்திவேல் கூறுகின்றார். அவ்வகையில் அ.முத்துலிங்கத்தின் சிறுகதைகளில் நாட்டுப்புறப் பாடல்கள் பற்றி ஆய்வதே இக்கட்டுரையின் நோக்கமாகும்.

நாட்டுப்புறப் பாடல்கள்

அ.முத்துலிங்கத்தினுடைய சிறுகதைகள் ஊடாக நாட்டுப்புறப் பாடல்கள் இடம் பெற்றுள்ளன. இவருடைய சிறுகதைகளிலும் ஆப்பிரிக்க நாட்டுப்புறப் பாடல்கள், பாகிஸ்தான் நாட்டுப்புறப் பாடல்கள் எனப் பலதேசப் பாடல்களையும் கூறியுள்ளார்.

குழந்தைப் பாடல்கள்

குழந்தை உலகப் பாட்டுகள் குழந்தை உள்ளத்தைப் புலப்படுத்துவனாக அமைந்திருக்கும். குழந்தைப் பாடல்கள் பெரும்பாலும் குழந்தையின் தேவை அதன் மகிழ்ச்சி மட்டுமே நிறைந்து காணப்படும்.

குழந்தை உலகப் பாட்டுகள் குழந்தை உள்ளத்தைப் புலப்படுத்துவனாக அமைந்திருக்கும் என்பர்.

“எந்த நிமிடத்திலும் பறிபோகும் வேலை” என்ற சிறுகதையில் தன் பேரக்குழந்தைக்குப் பாடலைச் சொல்லிக் கொடுக்கிறார் தாத்தா.

“அம்மா சுட்ட தோசை
அப்பா முறுக்கிய மீசை
தின்ன தின்ன ஆசை

விளக்கமாத்து பூசை”

மேலும், “மொசு மொசுவென்று சடை வைத்த வெள்ளை முடி ஆடுகள்”, “ஒரு சிறுவனின் கதை” போன்ற சிறுகதைகளில் சிறுவர் பாடல்கள் இடம் பெறுகின்றன.

காதல் பாடல்கள்

அகத்தின்கள் மறைந்தும் புறத்தின்கள் புலப்படும் மெய்ப்பாடுகளால் தாக்கப்பெறும் வலியே சக்தியே காதல். ஆண், பெண் உறவுக்கு வித்தாகவும், அவர்களின் வாழ்வுக்கும் அடிப்படையாகவும் விளங்குவது காதல். பிறக்கும் அவ்வுணர்வு கன்னோடு இருப்பினும் பருவம் அடைவும் போது மலர்ந்து மனம் வீசுகின்றது அவ்வுணர்வுகளின் வெளிப்படுத்தும் வடிவாவே காதல் பாட்டுகள்.

“உடும்பு” என்றச் சிறுகதையில் என்றச் சிறுகதையில், சரசக்கா மச்சானை நினைத்துப் பாடுகிறாள். சரசக்காவின் காதல் ஒருதலைப் பட்சமாகி மச்சான் வேறு ஒரு திருமணத்தைச் செய்கிறான். இதனால் வெறுமை அடைந்த சரசக்கா, தன் காதலைப் பாடல் மூலம் கூறுகிறாள்.

“நேற்றந்தி நேரத்திலே

நீரடும் துறைதனிலே

நெருங்கி என்னை ஜாடை காட்டி

அழைத்தவர் யாரோ?”

அனுலலா என்ற சிறுகதையில், அனுலாவின் காதல் ஒருதலையாகி விட, கன் உள்ளக்கிடக்கையை வெளிப்படுத்துகிறாள் அனுலா.

“நான் அணியும் நகையெல்லாம் பித்தளைதான் -
பொன்னல்ல

நான் உடுத்தும் சேலையெல்லாம்
கிழிந்தவைதான் - பட்டல்ல

என்றாலும் கூட - என்னைப் பார்த்து சிரிக்காதே
தெருவிலே போகிறவனே நான் ராசா மகள் -
நான்... நான்”

என்று அ.முத்துலிங்கம் தன் சிறுகதையில் பெண்ணின் காதல் உணர்வினைப் பாடல் மூலம் வெளிப்படுத்துகிறார்.

சிறுவர் பாடல்கள்

சிறுவர்கள் உள்ளத்தில் தோன்றும் அனைத்தையும் பாடல் மூலம் வெளிப்படுத்துவது இயற்கை. இன்ப, துன்பங்கள், நகைச்சுவை ஆகிய அனைத்தையும் சிறுவர் பாடல்கள் வெளிப்படுத்திவிடும்.

இருப்பிடம் என்ற சிறுகதையில் வயிரவநாதன் என்ற சிறுவன் தன் பாடல் வாயிலாகப் பிறரை நையாண்டி செய்கிறான்.

“ஓலையை வெட்டுவதும் கத்திதானா இந்த
ஒவ்ரசியர் சொல்லுவதும் புத்திதானா?
கத்திரிக்காய் வெட்டுவதும் கத்திதானா? இந்தக்
கங்காணியார் சொல்லுவதும் புத்திதானா?
புடலங்காயை வெட்டுவதும் கத்திதானா?”

மேலும்,

“கந்தையா வாத்தியார்
சிந்தையா வாத்தியார்
கல்லுக்கு மேலே
குழந்தையா வாத்தியார்”

‘அக்கா’ என்ற சிறுவர்களின் உணர்வினையும் பதிவு செய்கின்றார் அ.முத்துலிங்கம்.

தெய்வப் பாடல்கள்

வேதக் கடவுளோடு தொடர்பு கொண்ட கடவுள்களாகக் கருதப்படுவன பெருந்தெய்வங்கள், சிவன், பெருமாள், முருகன், பிள்ளையார் போன்ற தெய்வங்கள் பெருந்தெய்வங்கள், பக்தி பாடல்களை ஆராய்ந்தால் மதத்தின் மகத்துவத்தை அறிந்து கொள்ளலாம்.

‘பார்வதி’ என்ற சிறுகதையில் பார்வதியின் மகன் முருகேசன் வீட்டை விட்டே ஓடி விடுகிறான். அவனுக்குக் கடிதம் எழுதியும் பலனில்லை. ஆயினும் அவனுக்கு ஒரு பாடல் மூலம் தாயின் பாச உணர்வினை வெளிப்படுத்துகின்றார் அ.முத்துலிங்கம்.

“வற்றாத பொய்கை வளநாடு தந்து
உற்றார் எனக்கு ஒரு பேரும் இல்லை
முத்தாரமாக மடிமீதிருக்கும் முருகேசன் எந்தன்
உயிரே
உமையாள் தனக்கு மகனே
வித்தாரமாக ரயில் மீதிலேறி வரவேனும்
எந்தனருகே”

‘குங்கிலியக்கலய நாயனார்’, தில்லை அம்பலப் பிள்ளையார் கோயில் போன்ற சிறுகதைகளிலும் சிவன், பிள்ளையார் பற்றிய பாடல்கள் இடம் பெறுகின்றன.

ஒப்பாரிப் பாடல்கள்

தாலாட்டு வாழ்க்கையின் முன்னுரை என்றால், ஒப்பாரி முடிவுரை ஆகும். ஒரு மனிதன் இறந்த பின்புதான் ஒப்பாரி மூலம் அவன் வாழ்வு வெளிப்படும். இறந்தவரின் வாழ்வு, செல்லச் செழிப்பு, உறவினர்கள் ஆகியவற்றை வெளிப்படுத்தும் கருவிதான் ஒப்பாரி. அத்தகைய ஒப்பாரியைத் தான் தமது சிறுகதைகளில் இடம்பெறச் செய்துள்ளார் அ.முத்துலிங்கம்.

‘வையன்னா கானா’ என்ற சிறுகதையில் சித்தப்பாவின் இறப்பிற்கு செல்லாம்மா ஒப்பாரி வைத்து உறவினர்கள் காலம் தாழ்த்தி வந்ததைப் பாடல் மூலம் கூறுகின்றாள்.

“சீவிச் சிங்காரித்து சித்திரமாய் வாறியனோ?
ஆற்றிலே தண்ணி வந்த ஆடிஆடி வாறியனோ?
பாக்குமரம் விழுந்ததெண்டு பாத்து போக
வந்தியனோ?
தேக்குமரம் விழுந்ததெண்டு தெரியாமல்
வந்தியனோ?”

மேலும், இதற்குப் பதிலாக வந்த உறவினர்கள் எல்லாம் வருந்த, தங்கச்சியம்மா எதிர் ஒப்பாரி போட்டாள்.

“சுற்றமெல்லாம் உள்ள நாங்கள் சேர்ந்து
வரவேண்டாமோ
பந்துசனம் உள்ள நாங்கள் பாத்து
வரவேண்டாமோ
ஆனசனம் உள்ள நாங்கள் ஆக்கி
வரவேண்டாமோ
கோடிசனம் உள்ள நாங்கள் கூட்டி
வரவேண்டாமோ”

என்று பாடுகிறார் .பீனிக்ஸ் பறவை என்ற சிறுகதையில் லெமிங் என்ற விலங்கின் வாழ்வு நிலை பற்றிய பாடல் ஒன்று இடம் பெறுகின்றது.

“ஓ, என் லெமிங்குகளே, ஆயிரக் கணக்கில் கூட்டம் சேர்ந்து குதித்துக் குதித்து எங்கே செல்கிறீர்கள்.

வரும் சந்ததிகளுக்கு வழிவிடும் தியாகிகளே சற்று நில்லுங்கள் உங்கள் முகங்களை நான் இன்னொரு முறை பார்த்துக் கொள்கிறேன் நினைவில் வைக்க.”

இத்தகைய நாட்டுப்புறச் சாயல்களைக் கொண்ட பாடல்களின்தான் உண்மையான மனிதர்களைத் தரிசிக்க முடியும் என்பதற்காக இத்தகைய பாடல்கள்

கலந்த கதைகளைப் படைத்தளித்துள்ளார்
அ.முத்துலிங்கம்.

ஆப்பிரிக்கப் பாடல்கள்

பழமை, சடங்கு முறை, நம்பிக்கைகள், பாடல்கள் ஆகியவற்றிற்குப் பேர்போன நாடு ஆப்பிரிக்கா, ஆப்பிரிக்கரின் நாட்டுப்புறப் பாடல்கள் மூலம் அந்நாட்டு மக்களின் வாழ்வாதாரங்கள் நமக்குப் புலப்படுகின்றன. அ.முத்துலிங்கத்தினுடைய சிறுகதையில் பெரும்பான்மை ஆப்பிரிக்க மக்களைப் பற்றியதாக உள்ளன. ஆசிரியரின் பன்முகப் பார்வை அதன் வாயிலாகத் தெரிகின்றது.

‘முழு விலக்கு’ என்ற சிறுகதையில் சங்கீதாவிற்கு மாதவிடாய் விலக்குக் காரணமாக குழந்தைப் பேறு இல்லாமல் போகின்றது. அவள் ஆப்பிரிக்காவில் உள்ளக் குழந்தையைத் தத்தெடுக்கிறாள். தத்தெடுத்ததற்கு கடவுளுக்கு நன்றி கூறும் முகமாகப் பாடல் பாடுகிறாள்.

“ராலம் தாங் கீ
ரா ஆ லம்
ரெல் பாபா கோட் தாங் கீ
வட் ஈ டு பா.ர் மீ
ஐகோ ரெல்
தாங் கீ”

என்று ஆப்பிரிக்கா மொழியில் நாட்டுப்புறப் பாடல் அமைகின்றது. ‘எதிரி’ என்ற சிறுகதையில் பாம்பினைக் கொன்ற மவங்கியின் வீரத்தினைச்சுட்டி சிறுவர்கள் பாடுகின்றனர்.

“மவாங்கி அனபுவா நியோக
சியோ சியோ முவாகா
மவாங்கி பெரிய வீரர் தான்
பாம்யை அடித்த சூரர் தான்”
என்று ஆப்பிரிக்கா பாடல்களையும் பதிவுச் செய்கிறார் ஆசிரியர்.

பாகிஸ்தான் பாடல்கள்

ஆப்பிரிக்கப் பாடல்களைப் போன்றே பாகிஸ்தானியப் பாடல்கள் மூலம் இசுலாமிய மக்களின் நிலையினையும், பக்தியினையும் உணர்த்துகின்றார் ஆசிரியர்.

‘வம்சவிருத்தி’ என்ற சிறுகதையில் அஸ்காரி தனக்கு ஆண் மகனை வேண்டி ஹஜ்யாத்திரை மேற்கொள்கிறார். இதன்பின் அவருக்கு யூசுப் அலி என்ற மகன் பிறக்கிறான். அதற்குக் கடவுளுக்கு நன்றி கூறுகின்றார் அஸ்காரி.

“லப்பக்க அல்லஹீம்மா லப்பயக்க
லப்பயக்க லா ஸரிக்க

ஓ அல்லாவே சரணம்
உன் அடிமை நான் இங்கே
உனக்கு சமான்ம் யார்
அல்லாவே
நான் இங்கே”

என்று பாடுகின்றார். ‘மொசுமொசுவென்று சடைவைத்த வெள்ளை முடி ஆடுகள்’ என்ற சிறுகதையில் குழந்தைகள் தந்தையின் வருகைக்காகக் காத்து இருக்கின்றனர். அவர்களின் தந்தை வரவைக் கண்ட குழந்தைகள் இவ்வாறு பாடுகின்றனர்.

“மழை பெய்கிறது
பாபா வருகிறார்
ஆடு கட்டிலின் கீழே
ஆடே, ஆடே ஓடு, ஓடு
பாபா வாருங்கள்”

அ.முத்துலிங்கம் தம் சிறுகதையின் மூலம் நாட்டுப்புறப் பாடல்களைக் கதையோடு கூறி சிறுகதையின் நோக்கத்தை எளிதாக மக்களிடம் கொண்டு சேர்க்கின்றார்.

உணவு

மனிதனின் அடிப்படைத் தேவைகள் உணவு, உடை, உறைவிடம். இதில் முதலாவது உணவு, மனிதன் உயிர்வாழ்வதற்கு அடிப்படையான சக்தியினைத் தருவது உணவு ஆகும். உணவின் அவசியத்தினையும், தேவையினையும் ஒவ்வொரு மனிதனும் அறிந்த ஒன்றாகும்

அ.முத்துலிங்கத்தினுடைய சிறுகதைகளில் அவரின் கதைக்களம் எங்கெல்லாம் அமைகின்றதோ, அங்குள்ள மக்களின் உணவு முறையைப் பற்றிப் பதிவுச் செய்கின்றார். இவரின் கதைக்களம் பாகிஸ்தான், அமெரிக்கா, இலங்கை, ஆப்பிரிக்கா உணவு வகைகளைக் கூறுகின்றார்.

இலங்கை உணவுகள்

இலங்கையைக் களமாகக் கொண்ட கதைகளில் இலங்கையின் உணவு முறைகளைப் பதிவு செய்கின்றார் அ.முத்துலிங்கம். உணவு முறைகளை உட்படுத்துவதால் அம்மக்களின் வாழ்வின் நிலையிமை அறிய முடிகின்றது.

இறால், பாண், நம்புட்டான் பழம், வயிறல்குன் கோழி, மாங்காய் சம்பல், பாஸொறி, இட்லி, தோசை, ஆட்டிறைச்சி, உடும்பு இறைச்சி, துவரம்பருப்பு ரசம், தேநீர், பனங்கட்டிடி புட்டு, முசுட்டை இலைவறை, விளைமீன், பலாப்பழம், இலந்த பழம், தேன், ஆட்டுப்பால், வெண்ணெய்க் கட்டி, தேங்காய், வாடைவ

அப்பம், பிலாக் கொட்டை போன்ற உணவு வகைகள் சிறுகதைகளில் இடம் பெறுகின்றன.

‘உடும்பு’ சிறுகதை உடுப்புக்கறி பற்றிய கருவினைக் கொண்டது. இடியாப்பம், பூண்டிக் குழப்பு, மாங்காய் சம்பல் போன்ற உணவு வகைகளைக் கூறுகின்றது.

ஆப்பிரிக்க உணவுகள்

ஆப்பிரிக்காவைக் களமாகக் கொண்ட கதைகளில் ஆப்பிரிக்க உணவு முறைகளைக் கூறுகின்றார். முற்றிலும் மாறுபட்ட இயற்கையான உணவுகளை ஆப்பிரிக்க மக்கள் உட்கொள்கின்றனர் என்பது புலனாகின்றது.

தோடம்பழம், வவ்வுவ்வும், ஒக்ரா சூப், கூட்டா மீன் குழப்பு, குரங்கு இறைச்சி, பாம்பு, டீபூல், சாய், பாமியா, கென்னா சர்க்கரை போட்ட கைக்கடே பானம், சுக்குமா விக்கி, இறால் குழப்பு, வெண்ணெய் கட்டி, ஒலிவும் செர்ரி, பப்பாளிப்பழம், அவொகடோ பழம், கோவா நட்டை கட்டிய்கிராஸ் என்ற பெருச்சாளி இறைச்சி முதலிய உணவு வகைகளைக் கூறுகின்றார் அ.முத்துலிங்கம்.

“ஆப்பிரிக்காவில் மிளகாய் இருக்கிறது பெயர் ஸ்மோல் பெப்ளோ, உருண்டையான, சிவப்பாக, பார்த்தால் வெகு

சாதுவாக இருக்கும் காரம் நாலரைக் கட்டை தூக்கும்”

பாக்கிஸ்தான் உணவுகள்

ஆட்டுப்பால், வத்தகப் பழம், உப்புக் கண்டம், ஒட்டக இறைச்சி, ரொட்டி, பாலக்கீரை போன்ற பாக்கிஸ்தானிய மக்களின் உணவு வகைகளைக் கூறுகின்றார்.

அமெரிக்க உணவுகள்

அமெரிக்காவினைக் களமாகக் கொண்ட கதைகள் அமெரிக்க உணவு வகைகளைக் கொண்டுள்ளன. தேநீர், கோப்பி, டோநட், சீஸ்பேகர், முட்டைகோபி, பிஸா, பேர்கர், ஸ்ரோபரி ஜாம், சாலட், கோழிக்கால், மீன், சாண்ட்விட்ச், நூடில்ஸ்.

இத்தகைய உணவு வகைகளைச் சிறுகதைகளுக்குள் சேர்ப்பது மூலம் பல்வேறு பண்பாட்டு மரபுகளைத் தமிழுக்கு அறிமுகம் செய்து விடுகிறார் முத்துலிங்கம்.

முடிவுரை

இவ்வாறாக தமது சிறுகதை வாயிலாக பண்பாட்டுக் கருவூலங்களான நாட்டுப்புறப்பாடல்கள், உணவுகள், மூலம் அந்நாட்டின் பாரம்பரியத்தினையும், பழக்கவழக்கங்களையும் எடுத்து இயம்புகிறார் அ.முத்துலிங்கம்.

VALIDATION OF GAUSSIAN DISPERSION MODEL IN URBAN ATMOSPHERIC ENVIRONMENT

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Abstract

The present research pertains to monitoring and modelling of a gaseous pollutant in connection with abatement of atmospheric pollution. While the CPCB method was adopted for the monitoring of gaseous pollutant, the EPA method was adhered for the modelling of the same gaseous pollutant. The monitoring results showed that the monitored levels of nitrogen oxides varied from 27.6 to 41.8 $\mu\text{g}/\text{m}^3$. The modelling results showed that the predicted levels of nitrogen oxides ranged between 31.2 and 50.2 $\mu\text{g}/\text{m}^3$. The statistical analysis in between the estimated and predicted levels of nitrogen oxides in atmospheric environment revealed that there were reasonable degree of correlation and index of agreement. It could be concluded that validated EPA models would be utilised in urban environment in connection with abatement of atmospheric pollution.

Keywords: Nitrogen oxides – Estimation – Prediction - Comparison – Statistical analysis

Introduction

Air pollution is woven throughout the fabric of modern life. The nitrogen oxide is one of the criteria pollutants and it is mandatory to monitor this gaseous pollutant in connection with its abatement¹. It is also mandatory to predict the level of this gaseous pollutant through modelling process in connection with its abatement². In this connection, the present research work was devoted to (i) monitor the levels of nitrogen oxides in urban atmospheric environment, (ii) predict the levels of nitrogen oxides through modelling process in urban atmospheric environment and (iii) compare the monitored and modelled levels of pollutant towards abatement of pollution. All these objectives were materialized by adhering the standard materials, methods, monitoring instruments, modelling equations and statistical process. The research outcomes have been presented in this research paper for the benefits of environmentalists, decision makers and common public.

Materials and Methods

The study area was Madurai city and sampling stations by giving due representations to traffic, semi industrial, commercial, sensitive and residential stations in the study area were selected. While the high volume

sampling method was adopted for collecting air samples, the CPCB recommended method was adhered for the analysis of air samples³. At the same time, the EPA recommended model was used for the prediction of the level of the gaseous pollutant⁴. The comparative statistical analysis between monitored and modelled levels of the gaseous pollutants in atmospheric environment was carried out by using statistical analysis.

Results and Discussion

The present research work was on monitoring of gaseous pollutant in Madurai city. It was also on modelling of the same gaseous pollutant in Madurai city. It was as well on comparative analysis of monitored and modelled levels of the same gaseous pollutant in the atmospheric environment. While the monitored level of gaseous pollutants has been presented in Table 1, the modelled level of gaseous pollutant has been presented in Table 2. The result of statistical analysis has been presented in Table 3.

**Table 1 Monitored Levels of Nitrogen Oxides in
Atmospheric Environment**

Sampling stations	Nitrogen oxides
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	concentrations ($\mu\text{g}/\text{m}^3$)
Traffic station	41.8
Semi – industrial station	40.5
Commercial station	36.6
Residential station	32.2
Sensitive station	27.6

Table 2 Modelled Level of Nitrogen Dioxide in Atmospheric Environment

Sampling stations	Nitrogen oxides concentrations ($\mu\text{g}/\text{m}^3$)
Traffic station	50.2
Semi – industrial station	46.8
Commercial station	42.5
Residential station	38.6
Sensitive station	31.2

Table 3 Results of Statistical Analysis

Statistical measures	Parameters
Monitored mean	35.7 $\mu\text{g}/\text{m}^3$
Modelled mean	41.9 $\mu\text{g}/\text{m}^3$
Correlation coefficient	0.90
Index of agreement	0.62
Total mean square error	9.83

The recorded levels of the gaseous pollutant could be correlated to sources of pollution, mitigation measures taken to reduce the level of pollution and meteorological conditions in the study area. The recorded levels of the gaseous pollutant could also be correlated to length and width ratio of passages, mixing height of pollutants and topography of the study area⁵. It is worth mentioning here that the monitoring results showed that the levels of gaseous pollutant were within permissible limits set by CPCB⁶. The modelling results of the present research showed that the levels of this gaseous pollutant were reasonably predicted. The predicted levels of the gaseous pollutant could be attributed to inclusion of source strength, calculation of levels of meteorology and computation of features of topography in the equation. The predicted levels of the gaseous pollutant could also be attributed to exclusion of background concentrations, assumption of minimum difference in source strengths and usage of

stable and unstable equations⁷. The statistical analysis was executed and it was found that the estimated and predicted levels of gaseous pollutant had reasonable coefficient of correlation and index of agreement. So, it could be concluded that validated EPA models would be utilised in urban environment in connection with abatement of atmospheric pollution.

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REPRESENTATION OF POST-COLONIAL INDIAN POLITICS: ARUN JOSHI'S THE CITY AND THE RIVER

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The novelists of post-independence period, interestingly, had their plots in relation to history and politics of the day. In the late 1970's and the early 1980's India witnessed a political upheaval. The political turmoil that the country witnessed during these years is reflected in the political novels of the post-independence Indian English fiction. India functions as a central metaphor and a framework for the novelists of the day. Who obsessively return to India as a concept and actuality, the symbol, a network of cultures, myths and relationships which ensnared every novelist.

Arun Joshi's *The City and the River* (1990) is a political parable of the times. It is a commentary on the times, unfolding its story in the city by the river which is governed by the Grand Master, a tyrannical patriarchal figure, and his council of Advisors. It is a political novel in the sense that it deals with the malpractices resorted to by the protagonist in order to gain power and to eliminate the voices of dissent. The novel straddles various worlds and subjects, namely those of human relationships, human psychology, political corruption, fantasy, besides the world of dreams and prophetic strains. It also deals with a severe indictment of corruption and malpractices of the country's ruling class namely the political leaders, businessmen, police and army chiefs. It contains echoes of the Indian emergency of 1970s and reflects the Indian reality of the times. But Joshi, in order to achieve universal significance, sets this novel in a temporal setting and uses a mixture of prophecy, fantasy and skilful presentation of real politics. As Tapankumar Ghosh points out, "The book is a fusion of satire and philosophical discussion held together by a well written story which might be described as a political novel."

The symbolic level of the text unfolds a deeper vision of the novelist. The novel sets up two opposing groups viz, the seven Hills elite of the administration and the mud huts populace, The group of Seven Hills consists of the Grand Master, The Astrologer the Minister for Trade and other

councillors. The other group includes common people like Bhumi Putra, who is also known as Master Bhoma, The Professor, the Hermit, the Head boatman and other boatmen. As the inhabitants of mud huts, the other boatmen can be called in modern political terminology as dalits who resist the grand master's tyrannical rule and expose corruption at high places.

The political scenario of the novel is exemplified through the political ambitions of the Grand Master. The Grand Master as a ruler dreams that he has become the king of the city, but he sees in his dream a strange world of naked men who try to assume his power. He is baffled and perplexed as he cries out "Go away this hill is mine"(p10) this dream psychologically brings out the all embracing unconscious and latent fears of an authoritarian ruler.

After assuming power as the ruler of the city, the Grand Master forms the council of Ministers and allots the different portfolios to different persons like the Astrologer, the Minister for trade, the Education Advisor and Gentleman who are also members of the supreme council, It is a parody of the modern political system in which the governments are formed by dissolving the erstwhile ones. During the Grand Master rule, there is no law and order and the police and paramilitary forces are unable to control the situation which naturally becomes very tense. Within hours the uprising spreads from the great river to the pyramids, shops, schools, buses, telephone exchanges and railway stations, which are symbolically burnt. The grand Master's administration exercises power over people by taking strong measure to silence all dissenting voices. People are imprisoned at the slightest suspicion and thrown into dungeons. Police use guns even on peaceful demonstration. We see here nothing but the face of dictatorship in the modern era.

The political scenario during the emergency period is in many respects, reflected in the novel, As in the case of Indira Gandhi's India, the country portrayed in the novel is

ruled by a dictatorship Though there is a facade of democracy at the top where the dictator (Grand Master) is supposed to be elected by a few. There is no Legislative body and hardly any Judiciary. There is just a coterie of persons at the top and a political force to maintain law and order. The Indian emergency was presented, thanks to the Legislature and the Judiciary which were subservient to the chief of the executive, and thus list their independent identity.

Joshi presents in the novel, a vision of real politics in India in the form of a parable which comments on the political scenario of the day which not only echoes the Indian political turmoil in the 1970s but also reflects Indian reality set in an imaginary locale. As a political parable, it comments on the system of governments and body politics besides, discussing the presence of the spiritual and the machinery. The novel as a parable combines the personal and social dimensions stressing the need for spiritual commitment and collective responsibility to get rid of social and political evils. Politics detached from religion and truth can only bring destruction and death-this is what the novel as a parable seems to convey. It offers a vision of life that has relevance both to the individual and the Indian nation.

The novel also presents the malpractices of modern politicians. These malpractices are resorted to either in order to retain power or in order to eliminate dissent. The Grand Master, the ruler of the city, gives ministerial posts to persons for political considerations rather than for their talents and capabilities. The Post of the Education Advisor is given to a person who has won the support of students and teacher, where the talent or capability is not taken into consideration at all.

Another kind of malpractice employed has to do with elimination of dissent by using military forces in order to frighten people into loyalty. In this novel, a large number of

boatmen are sent to prison only because they refuse to be loyal to the Grand Master. Grand Master also restricts the freedom of the press and does not let any independent newspaper to flourish.

There is always a contradiction between what he says and what he does with the help of his accomplices. He is the one who speaks in the softest and sweetest possible voice. His duplicity is obvious. It is a typical rule of lunatic dictator who turns a blind eye to the untold miseries of the citizens. One can see that the Grand Master moral scruples, nor show an honest concern for the people. It is his inordinate desire to become a king that leads him from one chaotic step to another, alienating himself from his subjects.

In conclusion, many questions arise in our mind such as, does the novel proposes a specific kind of political system that is safe for the people and what was Joshi political purpose. It is evident that Joshi stands for neither dictatorship, nor democracy, but a political system in which the ruler does not oppress the people. It is true that Joshi is in favour of a system of government which ensures freedom and benefits its people whereas in India even after a long struggle for freedom the life of common man has not shown any improvement. Social evils like oppression and suppression, communal clashes still prevail. Joshi seems to believe that the only way out is spiritual salvation.

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